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Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JANUARY 5, 1905

Vol. 39. No. 1

Editorial

Freedom does not mean license for sin. Freedom is tyrannical in its demands for the best use of one's powers to choose.

Arkansas has charged against it for the year 1904 eighteen lynchings, only two of which were for criminal assault, and one of the two was an "unknown Negro." Thirteen of the eighteen lynchings were the result of race massacre in Arkansas county. Of the ten legal hangings, only one was for criminal assault. It would be shocking enough if there was only one criminal assault to the country's entire population, but the figures show that the charge that the unusual vicious temperament of the Negro is manifested in criminal assault, and therefore the large number of lynchings is disproved by every table of statistics.

The investigation of the charges agaisnt Senator Smoot has revealed the fact that the Mormon Church deliberately continues to practice polygamy, and does so in violation of the pledges made to two Presidents of the United States. And further, the investigation has shown that the hierarchy of the Mormon Church seeks to control the government of the State of Utah as well as the governments of Arizona, Idaho, Wyoming and New Mexico. Ex-Senator Edmonds advocates constitutional amendment prohibiting polygamy and requiring all officeholders to forswear any order that conflicts with the national and state laws. The constitutional amendment ought to become a fact and no mere sentiment of religious tolerance ought to permit the Mormon Church to practice high immorality.

Port Arthur has at last fallen. This event goes down in history as one of the bloodiest as well as one of the most heroic military achievements the world has ever seen. Since the month of May the Japanese have been hammering away at Port Arthur, and General Stoessel, the Russian commander, and his garrison have given the world a splendid example of heroism and of intelligence in defense. But for the determined effort, the wisdom and military genius of General Nogi, supported by his intrepid Japanese soldiers, Port Arthur would not have been taken. General Stoessel communicated to the Japanese line the desire to appoint a commission looking towards capitulation. General Nogi accepted the offer. The commissioners met, representing both armies, and the formal capitulation of Port Arthur took place on January 2d, but only after the Japanese had lost nearly 70,000 men in their attacks, and the Russian garrison of 40,000, supposedly, had been reduced to 15,000.

"CLOSED—TAKING STOCK"

Such a sign may be seen upon the front door of many establishments during the first week of the new year. Merchants are taking inventory to ascertain the condition of their business. In dry goods stores every yard of cloth is measured, or in the case of a grocery every pound of groceries is weighed, and a complete footing of the assets and liabilities made. If it is found that the business lost during the year there will be retrenchment and likely a change in the line of goods carried, or maybe a change of location. If the business has been profitable it will be evidenced in the increase of stock and increase of facilities for larger business. At any rate a thorough examination of the business is made.

While the first of the year is not the especial time for the Christian's personal examination, nevertheless it is just as appropriate as any other. And nothing could be more appropriate in the study of one's self than the reading of that searching poem of Whittier's, "My Soul and I," the first stanza of which is,

> "Stand still, my soul, in the silent dark
> I would question thee,
> Alone in the shadow drear and stark,
> With God and me!"

Let him who would live the successful Christian life take himself into a closed room, bar the door, and there, as he stands alone in his own presence, probe to the very seat of his life and ask himself these questions: "What is my chief purpose in life?" "What am I doing for my Lord?" "Is my daily life, public and private, an assurance of my love for Jesus?" It is needless to say that the answer to these questions will be a basis upon which one may begin work for a larger Christian development. A thorough knowledge of one's self is absolutely necessary for righteous living. Not merely the knowledge of the points of strength, but the knowledge of the points of weakness. And here's the cause of the failure of many a man in his Christian endeavor. He knows where he is strong but fails to reckon with his weakness and permits himself to enter into temptation where he has not strength to withstand.

Examine your life for the past year. If there's failure and unrighteousness has not paid, then try righteousness as it is in Christ Jesus, which pays for the life that now is and assures one of peace in the world to come.

"OUR DUTY TO THE NEGRO"

The Southern Presbyterian Church required its ministers to preach a sermon during the month of December on the subject of "Colored Evangelization" and to take a collection for the benefit of the work among colored people. In accordance with this requirement, Rev. William Hayne Leavell, pastor of the First Presbyterian Church, Houston, Texas, delivered a magnificent sermon on a recent Sabbath, treating the race question from the view-point of the Golden Rule. Rev. Leavell contends that the divine commission commands the preaching of the gospel to every people on the face of the earth. And if it means the Negro in Africa, he says it most certainly means the Negro among us, and that in these latter days we have learned that the preaching of the Gospel to a race involves a provision of morals for the intellectual education and development as well as opportunity for faith and spiritual culture. This significant paragraph was taken from Rev. Leavell's sermon:

"Then there is the Golden Rule and the illustration of it in the life and character and words of our Master and Lord. 'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.' All things whatsoever ye would that the Negro should do unto you, were your situations reversed, even so do ye also unto him. But that is not a loose and free 'whatsoever.' It is a 'whatsoever' hedged by righteousness and wisdom and truth—a 'whatsoever' as our Lord defined it in His response to the mother who asked for her sons the chiefest places in His kingdom. He did not assign them positions on His right hand and His left. He told the woman those places went not by favor, but by right to them to whom they righteously belonged; to them for whom they were divinely prepared.

"Now, my brethren, my conclusion is this: Let us do our duty by the Negro in his present situation and according to the spirit and teaching of the Golden Rule. Let us co-operate with our church and provide the means for the equipment of Negro preachers to work among their people in this country and in Africa. Let us deal justly and wisely with the Negro in our midst. And let us in reference to the future trust the goodness and wisdom of God absolutely."

If the race problem is ever settled, and it will be, it will be settled in the spirit of the Golden Rule. The recognition of the fact that the Negro has rights, and the acceptance of the principle of the Golden Rule is the acceptance of the rights of both parties concerned. The sooner men begin to recognize the fairness and the square deal of the Golden Rule, the sooner will the Negro be accorded better, more humane and brotherly treatment. The Negro is not responsible for his existence, nor is he responsible for his racial characteristics. This responsibility is to be placed upon God. This fact must be accepted. The Negro is here and evidently here to stay. Acceptance of these facts and the application of the Golden Rule will bring the two races on more peaceful terms.

John Alexander Dowie proposes to establish a second Zion City. It is to be located in Mexico and will occupy the portion of a tract of one million acres fronting the Gulf. This man's zeal knows no bound, and ignorant people are being duped into his faith all over the world.

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Our Freedom- A Look Backward

Colonel Shaw and the Heroes of Fort Wagner.

BY REV. W. P. THIRKIELD, D. D., CORRESPONDING SECRETARY OF THE FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY.

The Shaw Monument is in some respects the most impressive moving picture in bronze that I have ever seen. Never can I forget my first view of this great work of the sculpture by St. Gaudens. As I looked upon the bronze, the figures fairly seemed to live. I could almost hear the martial music, and the steady, onward tread of these brave black heroes, who, in the one supreme charge at Fort Wagner, forever closed the mouth of those who scouted the courage of Negro soldiers, and thrilled the entire nation with the message from the blood-stained parapets of this fortress—"*the colored troops fought nobly.*"

The courageous devotion of Colonel Shaw, who with the best blood of New England in his veins, chose to lead this regiment to victory, should be an example and an inspiration to every young man. His enemies thought they had won a triumph when they sent back the word that they had "buried Shaw with his niggers." The death of this hero, who led into the carnage his brave black followers, aroused the Nation to new heights of devotion to the great cause of freedom. They said that if untrained Negro troops could thus fight, they were worth paying a large price in the blood of the Nation that they might be forver free. It was because of the splendid devotion of the black troops in the war for freedom that led President Lincoln in his annual message to Congress on the 8th of December, 1863, to pay this tribute to their valor:

"Of those who were slaves at the beginning of the rebellion, full one hundred thousand are now in the United States military service, about one-half of which number actually bear arms in the ranks, thus giving the double advantage of taking so much labor from the insurgent cause, and supplying the places which otherwise must be filled with so many white men. So far as tested, it is difficult to say they are not as good soldiers as any. No servile insurrection, or tendency to violence or cruelty, has marked the measures of emancipation and arming the blacks."

Brave men were these, whose valor is thus enshrined in bronze, but the young men of the race have now just as important battles to fight. The call is for men who shall stand against intemperance, licentiousness, low standards of life in home and in society. These bloodless battles are worth fighting for, and on the outcome of the battle of any race for honor, righteousness and purity in home and personal life depends the real and abiding freedom of a race.



SHAW MONUMENT, BOSTON.

"Our Freedom—A Look Forward."

By REV. W. H. LOGAN, D. D.

Freedom is a great boon that cannot be prized too highly by those who wore the yoke and bent the knee to cruel taskmasters.

Forty years ago our forefathers threw off the yoke of bondage, though penniless and all but friendless; they regarded themselves as providentially delivered, and with firm faith and trust in the Judge of all the earth, whom they knew would do right, they set their faces towards the future and toiled and sacrificed everything except virtue and good examples, that their posterity might build on that foundation which is "both sure and steadfast."

They were as noble a set as ever did service for others without the slightest thought of recompense, but they lived in hope of freedom and taught their children that some day, through the providence of God, they would be free. It was no surprise, therefore, to the thinking and praying slaves when the good news flashed over the country that the Union was safe and the slaves were free.

I dare say that it was in anticipation of that glorious achievement that actuated the loyal slaves during those four dreadful years of bloodshed and carnage in their behavior towards their masters' wives and children. They made the crops, protected the family, and never swerved from their devotion to the interests of their masters who were at the front fighting to tighten the cords of slavery around the necks of their loyal slaves.

They served those who were masters in the flesh, but firmly trusted Him who was Master both of slave and owner; and trusting to His tender care, and believing fully in His power to deliver them out of their master's hand, they toiled on, prayed on, and waited, singing in whispered breath—

"O hear my cry, be gracious unto me;
Come, Great Deliverer, come.
My soul bowed down is longing now for thee;
Come, Great Deliverer, come."

Freedom was such an absorbing thought that they could afford to be loyal to their masters, for they believed God would deliver them if they were true, and He did not deceive them.

"Will not the Judge of all the earth do right?" Followed them in their wakings and satisfied them in their dreams.

"I am in love and liberty is my sweetheart," said General Marion, one of General Washington's commanders, to a British officer who came to him under a flag of truce. "I am happy," said he, "though I live on roots and drink water and am without proper clothing."

We should never forget the blessings of freedom, nor should we lose an opportunity to celebrate each returning anniversary with thanksgiving and praise.

Let the fathers who wore the chains remind their sons, should they grow indifferent towards that great epoch, to hail with joy and gladness Emancipation Day as a day second only in importance to the day of their salvation from sin.

Humphry Davy said: "Indifference never leads armies that conquer, never models statues that live, nor breathes sublime music, nor harnesses the forces of nature, nor rears impressive architecture, nor moves the soul with poetry, nor the world with heroic philanthropies."

But enthusiasm accomplishes all that indifference fails to accomplish. "Enthusiasm holds the sword with which freedom fights her battles, and poised the ax of the dauntless woodman as he opened the paths of civilization, and turned the mystic leaves upon which Milton and Shakespeare inscribed their burning thoughts."

There is a bright future before us provided we spurn every unmanly act, and with faith, hope and enthusiasm, honesty of purpose and earnest endeavor prosecute our daily tasks, not forgetting "The pit from which we were digged nor the stone from which we were hewn."

The door of hope is still open; the Negro's friends are firm, God lives, and he has a chance in the race of life.

Will he apply himself? Will he prove himself worthy of the confidence reposed in him by his friends?

Will he utilize every opportunity and turn it to good account in the race of life?

These questions, answered affirmatively and lived up to, will assure his ultimate triumph.

Houston, Texas.

Heroism in Arizona.

By BISHOP D. A. GOODSELL.

I know a young couple that came to the Conference, traveling a distance of 150 miles in their own conveyance, a buggy, with a little child. The horse was bitten by a rattlesnake. They came to the Conference poorly clad, but with faces full of light and joy. There came a time in their experience when they wanted to "keep house." They could find none. They had no money to buy furniture. They got a barrel and made a table, and a box to make a bedstead. The time came when he must go out on his round of appointments alone. They prayed together and he kissed her, and said, "Good-by, my dear." He went out, and, turning, said, "Good-by." And she said "Good-by." He got as far as the gate, and then said again "Good-by," and she said once more "Good-by." But she said, "Wait a minute," and she got her bonnet and shawl, and they went out of the gate together, and that was the end of the housekeeping.

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At that Conference I had seventy to eighty dollars given to me to use, and I gave this good woman twenty dollars in gold, and she refused it, saying, "Don't give it to me. Give it to John to spend for himself and the baby." And she gave it back, and I gave the same amount to John, and he declined it and wanted it to be given to his wife and to the baby. But I insisted, and there were forty dollars in gold for them both to spend. When I told them that there were two twenty-dollar gold-pieces, they said: "You don't know what it means for us, for the baby; and what it means for a little attempt at housekeeping." Where is there in this country a worthy Methodist preacher who has to drive 150 miles, camp out under the stars, except in this great territory of Arizona. And I say to you that, in addition to the great advantage that is to come to our work of what are called "Lungers," we have as heroic a set of men in Arizona as are to be found in this world.

Now, as to the cost of going, any one knows that, apart from the free tickets, the fares are enormously high: ten cents a mile sometimes. If we want to make these brethren half comfortable, we ought to give $10,000.

Boston, Mass.

Providential Movement in Racial and National Life

By Rev. J. H. Reed, D. D.

The world belongs to God. He has not left the affairs of men to mere time and chance. Eternal destiny is wrapped most securely within the life of each individual, race and nation. We may not be keen enough of perception to grasp the meaning of certain events that flash before our gaze. The grand drama of the world moves onward with the rapidity of human thought and the marked evidences of divine purpose. The star of hope is radiant with the promise of the morning dawn of the great to-morrow. Within the past decade certain providential movements have marked the progress of both racial and national life. In consideration of this truth we have but to revert to the growth of institutions and the movements of individuals in the affairs of church and state. Not more than a dozen years ago the Methodist Episcopal Church was experimenting in what was known as a "Field Agent" for the work of the Freedmen's Aid and Southern Education Society. So great was the success of this movement that the same "Agent" has been changed into Senior Corresponding Secretary of that great society, and the Church, with a unanimity of purpose, delights in the achievements of this exponent of the black race, and assigns him his rightful place among the epoch markers of Christian manhood. This movement was fraught with tremendous significance to the life and destiny of the black race as well as to the nation. Its true meaning may be read in the mighty uplift of this Southland through the instrumentality of our denominational institutions. It has breathed the deepest inspiration into our educational work and placed responsibility upon the shoulders of black presidents of colleges whose work stands as a marvel of the present century. This is but the beginning of this movement towards the life of the race. Coequal with this and contemporaneous was the election by the General Conference of 1896, of Bishop Joseph C. Hartzell as Missionary Bishop for Africa. No man can trace events since that date without seeing a providential hand in racial affairs. A man who had been raised up for this purpose must go at the call of God and of the Church, and verily see the continents together, thus opening up a stream of missionary enthusiasm that had never flowed into the channels of Christian thought and purpose up to this time. Since that date the Church has been aroused to the duty of redoubling her energy for the redemption of the "Dark Continent." We look upon the history of eight years' missionary enterprises as for two quadrenniums this servant of the church has reported, and can see therein the foreshadowing of great things for the race and Church within the first quarter of the new century. This is indeed true to a close observer of world movements as they affect conditions in the home field. Following the election of Bishop Hartzell was the outgoing of Dr. Camphor and his wife, thus demonstrating to the Church that our schools in the South had not wrought in vain, but had in training the men and women who at the call of God and of the Church would be obedient to the heavenly vision, and rush to the heroic task of being pioneers to the coming Christianization and civilization of the black population of the globe. This movement cannot be measured solely by what these workers have accomplished within a few short years, but we must consider it in the light of other parallel agencies in the life of the race and nation. It has put new life into the missionary thought of our schools and colleges, and given much impetus and a deeper realization to the "Stewart Missionary Foundation for Africa." This work is no longer a dream, but under the secretaryship of Dr. J. C. Sherrill, it breaks into a veritable daylight of missionary influence and power.

With this providential movement from 1896, above spoken of, to 1904, the influence and moulding efforts of the Southwestern Christian Advocate had much to do with crystallizing sentiment in Church and State bearing on racial and national relations. Its editor was indeed brought to the tripod at Cleveland, Ohio, for such a time as this. For from the election of McKinley until now has been one of the most important events in the history of the race and nation. Great questions affecting civic, political and Christian manhood came up for discussion and solution, and the editorials of this official organ of the church will ever stand as mighty pleadings for that righteousness which exalteth a nation. Whatever of sentiment came to the public through this medium truly had a most wholesome effect upon the political and social life of the race. In this we do not minify the influence and power of our entire Church press, that carried forward every righteous cause with no uncertain sound; but we do magnify the work so faithfully accomplished by this splendid agency, which is still in the field and, under its present aggressive editorship and management, will keep up the high standard of modern journalism and create sentiment for racial growth in these stirring times. With many minor agences, yet of no less importance, throughout the world of Methodism, God is marching among the affairs of the Church, and preparing to bring this old world to the feet of Jesus Christ. One of the most significant movements of the Church to-day is the election and consecration of Bishop I. B. Scott as Missionary Bishop for Africa. This event is not a mere happening, growing out of the restlessness of the age and the casting about of our late General Conference. It is the manifest destiny towards which God is leading the race. It is an open door of hope, which no force on earth can shut. Already there is a mighty uplift to the toilers and founders of our home Conferences. New zeal for missionary enterprises is already felt in the pulse-beats of presiding elders' districts and new enthusiasm in local charges. This movement ties the home and foreign field together with a stronger cord than ever in the history of Christian missions. Its results are more far reaching than the mere gratification to the colored membership of the Methodist Episcopal Church. The influence must be seen and felt in the national life of the American Negro. It does not necessarily mean emigration to Africa, but it certainly indicates the awakening of the best thought in both Church and State as to the future citizenship and national destiny of ten million blacks on this side of the seas. Within the next quadrennium it will stir the heart of our schools and colleges, our ministry and laity, to the pressing duty of the hour—the unification of the best thought and sentiment of American Methodism with the mighty movements among our brothers beyond the seas. With Bishop Thoburn pleading for India, Bashford in China, Oldham, Robinson and Warren in southern Asia, Burt in Italy, Neely in South America, Hartzell and Scott in Africa, the outposts of our Zion are garrisoned by strong ecclesiastical commanders, whose vigil is for the coming of the kingdom of God on earth. These world movements must make for the world's redemption.

Into these movements come the bugle calls to duty and individual responsibility. It is indeed a heaven born privilege to be considered worthy to take a hand in fashioning the destiny of a race for the future triumph of human civilization. To this end the writer feels conscious that God has called him to the great field of missionary operation upon which must be fought the mighty battles of the black races for national and religious life. In leaving the home field I go guided by divine impulses to consecrate my life and my loved ones completely to the service of God and the Church. Every missionary to Africa from this Southland is but another link in the chain that makes up the solidarity and unity of the races. The great commission must be made known to succeeding generations by men and means. "The field is the world," and with such wonderful evolutions of modern thought and divine inspiration there is no home nor foreign field, but rather a universal reign of Jesus and the Cross. Just as truly as the stars and stripes float in splendor over distant possessions in the seas and the American Republic has expanded into a world power, so truly must the banner of our Methodism be borne into every habitable quarter of the globe until the tribes of the whole earth shall exult in the spread of Messiah's kingdom. I pray that my brethren at home may work but the harder and push forward the cause for missions until the Church and Nation may rejoice over the complete emancipation and cititzenship of the American Negro, who, in turn, must give that life for the evangelization of Africa.

Little Rock, Ark.

We have pleasure in presenting to our readers the following paragraph taken from a report of the Detroit Conference, found in *The Christian Advocate* of last week: "Bishop Neely was to hold his first conference, and that conference one of the largest in the connection; and there was more or less of concern as to how the new Bishop would be prepared to meet such complex problems. It is perfectly safe to say that no conference in many years has passed off more pleasantly, profitably, and satisfactorily than Detroit conference under the presidency of the new Bishop. From the first day to the last he was the same considerate, fraternal, patient, and painstaking, yet dignified Bishop. The ministers felt at perfect ease in approaching him, the work in the cabinet was done with great patience and sweetness of spirit, and the results all over the conference have never been better."

The Division of the Louisiana Conference

BY REV. W. SCOTT CHINN.

Seven years ago this question was greatly agitated throughout our Louisiana Methodism and was discussed pro and con by competent leaders, and upon voting at Baldwin, La., the necessary two-third vote was obtained, but the late Bishop Ninde, who was presiding, said in open Conference, "Brethren, from the facts in the case it is not yet apparent to me, that I should be responsible for dividing this great Conference. I doubt the wisdom of such an act, and it is not right to divide merely to say, 'we divided,'" and with this statement he refused to concur with the vote cast and the question was to all intent and purpose dropped.

Once more are we confronted with the same questions, and once more I stand in the defense of the unity of the Conference and say to the brethren, "From the facts in this case, it is not apparent that we should divide and trust that you will so vote in Monroe."

To that end I herewith present some facts as against the division of the Conference into two Conferences, but for the division of the appointments of the Conference so as to bring about even greater results as we now stand.

The divisionists says, "Let us divide so as to develop the Northern section of the State; grow two Conferences like Texas and Mississippi; the distance and expenses too great to travel from one end of the State to the other; the Conference too large to go into small towns as other Conferences of our sister denominations; by dividing we will develop more men, make room for greater leadership and more men will become presiding elders and possibly we may get more missionary money. This is the sum and substance of their argument for dividing one of the greatest colored Conferences in Methodism, and to the casual observer may appear just and reasonable, but hear me!

Let us inquire into the facts as they are and not as imagined. Viewed from the map of Louisiana the picture seems beautiful and the work may appear easy but it must be borne in mind that others have been developing this section for years, and if we ever had a chance, it has without a doubt slipped by.

In the section our brethren are so eager to develop you will find A. M. E.'s, B. (bad) M. E.'s, C. M. E.'s, M. E. Zions, Independent Methodists, Seven Day Adventists, Catholics and Baptists of all kinds, kith and kin, with their churches, schools and farms and to try at this late hour to force ourselves into this section would be child's play and even intrusion, unless we catered to existing ideas, notions and peculiarities, and then, Methodism could not hope to rightfully survive in such atmosphere.

Thus to attempt such would be contrary to the true spirit of Methodism, for it is ours to go where we are most needed and up here we are not wanted nor needed and our very coming would be an intrusion upon those already here. As an evidence of that fact, we who are laboring up here have not asked for a division, are we not prepared to say what is what, better than any one else? Not a single church nor pastor in North Louisiana wants this Conference to divide!

Again, the various aspects of the people, their environments, their manner of living, habits of industry and religious temperament must all be accounted for and considered in this great question of division.

Another very serious hindrance in the developing of this territory for Methodism is the migratory disposition of our people—places where once existed strong and promising Methodist churches only a name and shell remains. Then again, our own members do not join our weak and struggling church, who come into these parts, they prefer sending their prayers and money back home.

The labor question, the social question, the amount and system of paying a pastor and the care of that pastor's family must all be wisely considered before we even think, much less plan, to divide this great Conference for which so many of us have labored to make it what it is.

It sounds very well, possibly to talk of dividing and developing, but put it into practice. If you think I overstate the case, you may either come up and spend a while or ask former pastors or those whose homes are up here. They all know the facts. To tell the truth, the most ardent divisionists will refuse work up here, one was offered this place last year and said he would locate first. Why then does he find a field so suddenly that needs developing and he himself refuse to go to it. Assign some of the men who are whooping up division, to places up here next year and they would leave the Conference. I don't know if that would not be a good way to get rid of some. Too many of them say Hear am I, send Chinn (!) when it comes to hard places among us.

Were the time proper and conditions favorable for division I would say divide, and go anywhere and do my work like a man, but it is not so in Louisiana, statistics—and I have them, will prove that we have not developed what we already have in hand and to talk of dividing, to develop the territory is not the way out of it.

As to the extent of territory, what about the Lexington, Central Missouri, Gulf Mission, and other Comferences which compromise several States over which their members must travel to the seat of the Conference?

We pass the car fare and accommodation plea—its more or less the "big fish" that do the complaining. Little men generally content themselves with whatsoever is their lot.

As to going into the small towns the District Conference is attending to that part of the programme quite satisfactorily.

Division will not develop more men, nor have them made presiding elders any faster, for a "ward boss" in an old Conference is the same in a new, if not worse.

Men, with the muzzle off and a spirit to do, stand far greater chances to develop among men and with a hope of being promoted in a great body, than in a struggling handful of weakly men palmed off in the upper section of this State, faint and famished and ready to die. Away with divisions!

Would any "safe and sane" man among us dare divide this Conference so as to get an office? As to the missionary dollars they might hope to get,

"The day is past and gone."

To encourage division, they say, if you don't like it, you may transfer—the very admission of this fact shows doubt in their minds as to the wisdom of such an act. Finally, our brother divisionists don't know "where they are at," for they can't divide the State so as to leave New Orleans out, if she was near Alexandria they could easily fix a line.

Ask them to find a dividing line? What this grand Conference needs is to stand where we are. We have wrought well, let us continue to do so.

No other colored Conference sent four delegates to our last General Conference.

Not a division of the Conference into two Conferences is needed, but a division of the appointments and a re-districting of the entire State. There lies the root of the restlessness and dissatisfaction. I challenge a denial of the assertion!

Lake Providence, La.

CHRISTIAN LIFE

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: 1 Cor. 13: 13.

Theme: The Greatest Christian Grace.

Love is greatest in its everlasting duration. Love is ancient in its youth, and youthful in its eternal dealings with and for all creatures in time and in eternity. When the dark and distant worlds through which faith now pries are no more, and when the impossibilities at which it now laughs, and over which she now in glory triumphs are things that were, but are no more to be; and when faith, and her mighty ally, hope, embracing each other in warmest affection shall say: We have been to each other faithful in friendship and mutual helpfulness: and, now, since our labors are ended, and our mission closed, which was simply a means of salvation, we willingly yield up all to our greatest sister, Love, that she may continue the end to which our means of salvation are intended. Now, I, Faith, willingly die in glorious certainty and full fruition. Fare thee well. It will not be long; for soon you, too, will pass away! The long-expected hour is come, and I, Hope, gladly expire in fullness of joy, while thou, fair sister Love, shalt still survive through the countless ages of eternity.

When all other gifts and graces and knowledge shall fail, being suited chiefly to our fallen state, and intended to raise man up into God shall have passed away, Love, triumphant, immortal grace, greatest of the *Three* in office and nature shall still live beyond any coming event, and stand with lamp, and unconsumed flame before the shining hosts of heaven "forever blessing, and forever blest." Love uplifts the soul; is immortal and omnipotent; is never thwarted in its purpose; changeth not; faileth never.

Love will continue its work unimpaired when faith and hope are no more, they having expired by limitation of utility.

Greenville, S. C.

A Joyous Religion

A bright, joyous religion, filled with the radiance of God's love, kills despair, kindles hope, begets obedience, and creates a deathless devotion to Christ.—*Rev. M. McDana.*

Christmas is rapidly making itself at home everywhere. There is no country that can monopolize it. It will not be bound by that sort of creed. It is out for conquest of the earth. It is master of its resources. It harnesses up every sort of business man, and makes him do its advertising. It has defied social customs, and demands to be received by all, alike. Neither is there any color line with Christmas. It is fast becoming a cosmopolite. The "wee tot," cooing in his crib, the gay and ruddy youth and maiden, the blushing lovers, the stalwarts in life's storms, and the old in years, in all the earth, may soon taste the sweets of Christmastide.

—*Rev. Grant A. Robbins.*

"Happy city, dearest, fairest,
Blessed, blessed Bethlehem!
Least, yet greatest, noblest, rarest,
Judah's ever-sparkling gem,
Out of thee there comes the light
That dispelleth all our night."

South Carolina Conference Notes

By Rev. J. W. Moultrie.

Bishop Goodsell must come again.

Secretary Leonard, of the Missionary Society, spoke to us most entertainingly, on "Missions." He has the mission field, with all its details and data, at command, and speaks without notes.

Secretary Forbes, of the Church Extension Society, is a happy speaker. He carries wit, philosophy and conviction to his audience, and thus wins converts to his cause.

Dr. J. W. E. Bowen delivered three addresses before the conference. His appeal for an educated ministry was masterly, but his addresses on "Race Building" and "The Message of the Preacher" were eloquent and strong utterances. The doctor was at his best and the impression left will abide with us forever.

Much interest is manifested in funds for worn-out preachers. As a result of a special meeting held during Conference session a commission was appointed to arrange program and plans, consisting of Revs. W. R. A. Palmer, chairman; J. B. Thomas, F. L. Baxter, I. E. Lowery, J. McLeod, A. G. Townsend, B. F. Witherspoon, R. C. Campbell.

The Conference has doubled its collection for Missions, Freedmen's Aid and Southern Education Society in the last nine years.

The next Conference will be held in Yorkville. The pastor assures the Conference a hearty and first-class entertainment. As this might be a historic session the question of division will be decided, great interest is detached to Yorkville. Then two or more presiding elders will be appointed.

The Presiding Elder's reports of the work and condition of their various districts were well received. Most of them are young men and they are doing well. The districts have advanced. The Florence district led in 1904. Which one will lead in 1905? Who can tell?

Bishop Goodsell said: "The reports of these eight Presiding Elders would have been a credit to any Conference in Methodism. For the use of good English, close observation, brotherly sympathy and careful details they furnish good models and prove that your race is making wonderful progress. They are an endorsement of the work of Claflin University."

The good Bishop said that no report on education would be complete without reference to Gammon Theological Seminary. Why not all of our young men who want admission on trial, first attend Claflin and then go to Gammon. Our special need is a consecrated and educated ministry.

Here are some Conference statistics: 52,037 members and probationers, 370 churches, valued at $365,635. Raised for benevolences, $10,189.

Here are some Claflin statistics: 40 teachers, 666 studeuts. Advantages—College courses, music, equipments, good buildings, annual revivals, expenses at a low water mark."

Secretary M. C. B. Mason attended trustees meeting at Claflin on the 13th. We regret that on account of a telegram received while there, he had to hastily return to his office in Cincinnati, thus the Conference was denied a treat. We learn that the cantata "Soul" was simply glorious.

Apart from a number of graded schools in the towns there are three higher institutions in the State of the Methodist denomination, Claflin, at Orangeburg; Browning Home School, at Camden, and Sterling College, at Greenville, with Dr. D. M. Minus as president.

Dr. C. C. Jacobs, field agent of the Sunday School Union, is an energetic worker, and the Conference is following him with their prayers and co-operation.

The Rev. R. E. Jones, D. D., the newly elected editor of the Southwestern Christian Advocate, is beloved in South Carolina. This Conference wants to help in the canvass for our paper in a substantial way. We are anxious to secure 2000 cash yearly subscribers—or one for each month in the new year. We must do it. Our Conference is one of daring and doing. Let all join in the canvass. Let us lay aside indifference and rally.

Assistant Secretary Penn has promised to make a stay of nearly two months in our State the coming year. Welcome Prof. Penn! Let the wheel go.

Dr. John P. Wragg, of the American Bible Society, at his own home and in his own church, greatly benefited us with an address of his work and mission.

The Rev. C. C. Robertson, of Latta, is successfully managing a dime savings bank.

The Greenville $15,000 church, under the pastorate of Dr. B. F. Witherspoon, is built on the latest plan and is attractive in every way. The pastor and people have the thanks of the entire Conference for their noble achievement. Well done!

The Centennary parsonage, presided over by Mrs. A. E. Palmer, has been tastefully decorated and is now a thing of beauty.

During the Conference the Trolley Line Street Car Company accommodated the Conference to a ride around the belt and to the navy yard—five miles away, without charge. The navy yard is Uncle Sam's project and its vast outlay of skill and money is one of the biggest enterprises in the State. It essays to cost $15,000,000 and more just to complete it and a large yearly sum to keep it in trim.

Rev. J. B. Middleton, D. D., unanimously elected secretary at the last Conference, has held this position of honor with credit to himself and the Conference for about a quarter of a century.

The Southern Reporter, edited by Dr. I. E. Lowery, is gaining in its mechanical work and subscription. The paper is worthy of our support.

The Board of Conference Examiners have ordered that there will be no mid-year examinations. Candidates must come prepared at seat of annual Conference. If practicable, examinations are to be written.

The Conference owns a Preachers' Aid Society, with A. G. Townsend, president; J. B. Middleton, vice-president; C. C. Scott, secretary; F. D. Smith, treasurer. Its object is to help the ministers of Conference who are members, by caring for them in sickness and in death. It is now getting on a firm basis. Next year every minister should join it and we should join in making it a power for good among us.

The handsome brick church in Sumter when completed will be one of the best in our work. Pastor N. T. Bowen has his hands full.

If each preacher in the Conference will see to it that there is a net gain of nine full members and three probationers, total twelve, we will, with guaranteed statistics, make a good showing at next Conference and greatly aid the argument for division. But many preachers will double losses, bring up all benevolent collections including ministerial support, raised in full.

EPWORTH LEAGUE

LESSON TOPIC—JANUARY 15

Am I My Brother's Keeper?

Scripture Reference, Gen. 4:8-15.

(Temperance Meeting.)

The Word—The story of Cain and Abel is as familiar as any nursery tale. Angered that the Lord should accept his brother's sacrifice and not his, Cain slew Abel. When the Lord put to him the question, "Where is thy brother?" he sought to avoid all responsibility by asking this question: "Am I my brother's keeper?" This question is the cry of the world to-day. When slavery was to be abolished, it was asked. When the wrongs of childhood and the vices of a great city are to be rectified, people hide behind this selfish question. In the temperance reformation the great obstacle we meet is the effort of every class and every individual to avoid responsibility in the matter. We all seek to lay it on the other fellow, and, as mean and selfish as Cain, cry out, "Am I my brother's keeper?" Yes, you are just so far as your influence and personality can affect the matter. We are responsible for our influence. We are guilty often of the blood of our brother.

Our Homily: My Brother's Keeper—The question of our lesson is a live one. The hosts of evil in this world are seeking to obscure this issue. They ask to be let alone. But we cannot let them alone and maintain a clear conscience. The vices which prey upon society, the wrongs and injustice which obtain in the world, must be overthrown, for we are responsible for them. As Alpine travelers are bound together by ropes, so the members of society are bound together. We cannot escape if we would our share of blame for the evils permitted. This is a live question—

In Its Relation to the Poor. It may be as some one says, that "there are the Lord's poor, the devil's poor, and the poor devils." There may be a difference in worthiness, but we have a relationship to the poor. We must give help when needed. We must remove the causes of poverty. We are to insist upon justice in their treatment. And we are to give them ourselves, better than money or food.

In Its Relation to the Weak. Paul taught the duty of Christian selfdenial for others. He would eat no meat if that made his brother stumble. This may be carried to fanatical extremes, but the principle is a true one. We are to help the weak, not scorn them. This principle applied to all questionable things will settle them rightly. Shall I indulge in intoxicants? Shall I dance any play cards? Shall I attend the theater? Well, are you responsible for influence? Are you your brother's keeper? The law of the lesson will lead us to refuse to do many things because it will cause a weak brother to fall. We are here not to hinder. There are so many helpful things we can do.

In Its Relation to the Burdened. This whole trouble in the industrial world is from some violation of the law of brotherhood. Why almost civil war in Colorado? Why strikes and violence in Chicago? Why mutterings in the mines and factories north, east, south and west? The law of brotherhood is violated. Wrong on both sides, no doubt, but wrong because it is the nonrecognition of this principle, that I am my brother's keeper.

In Its Relation to the Lost. Every Epworth Leaguer is a brother to every lost soul. Are you seeking to save him? Do you realize that you are in some measure responsible for his soul? Do you know that if you neglect duty his blood may be on you? This is a season of opportunity. Are you using them for the salvation of their souls? You are your brother's keeper. You are more. You are his brother. You ought to help him and save him. Our duty is not done when we simply do no harm. Ye are to be positive factors for good. Look out for your brother. He is in danger.—*From Notes on the Epworth League Devotional Meeting Topics.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson III—January 15, 1905. Title—Jesus Wins His First Disciples. (John 1; 35-51) Golden Text—"Thou art the Son of God; thou art the King of Israel." (John 1; 49.)

The events we study to-day follow immediately the lesson of last Sabbath. 1. *The Lamb of God.* (35-36). John saw Jesus as He drew near and said: "Behold the Lamb of God that taketh away the sin of the world." (1) Jesus "the Lamb." He was gentle, meek, humble and useful like a lamb. He was to be sacrificed as the Paschal lamb, and the daily offerings of the temple. He represented the sin-offering and also the whole-burnt-offering. (2) Jesus the "Lamb of God." He was chosen by the Lord, and sent into the world in the "fulness of time." He did the Father's will on earth, and by Him was accepted. In Jesus God was well pleased. (3) Jesus "taketh away the sin of the world. Sin is here in the singular, and refers to man's depraved nature. To that principle which lies back of all transgression of law, omission of duty, and wickedness of thought. It is original sin, the source of all evil in man. When it is taken away all sin will cease, and the millenium reign will be a natural result. This end may be brought about by repentance, faith and perfect consecration to God.

2. *John and Andrew.* (37-39). (1) They learned of Jesus. John the Baptist told them He was the promised Messiah. The prophet likely explained to them what is now the fifty-third chapter of Isaiah. We may learn of Jesus through his written word, from His preached gospel, and by His Holy Spirit. (2) They followed Jesus. They went the way He was going. We may follow Him by denying ourselves, taking up our cross daily, and leading lives dedicated to His service. (3) They talked with Jesus. He saw them following Him. He beholds the turning of every one towards Himself—not only the movements of the body, but the starting of the mind and soul as well. The very thoughts and desires of our heart are known to Him. He asked them what they sought. This was not done for information, but to help them know themselves. To have them confess that they were following Him. It is very important that we understand ourselves in matters of religion. Their answer was indirect. They addressed Him as "Rabbi," or Master. In this they confessed that they were pupils, and that He was able to teach them. The supreme need of this age is more knowledge of Jesus. They asked Jesus where He dwell. They no doubt desired to spend some time in His company, and receive instruction from Him. Jesus likely dwelt at this time in a grotto, or under a temporary booth. Jesus told them to "come and see." They accepted His invitation and abode with Him that day. He likely explained to them the sacred Scriptures. They soon became satisfied He was the Messiah. They turned from John to Jesus. This was the beginning of the Christian Church.

3. *Peter.* (40-42.) It is not certainly known how long John and Andrew remained with Jesus. They likely departed early in the evening. Separations in this life come often. But now we may always have Jesus with us. (2) Andrew went in search of his brother Simon. He began work immediately after his conversion. The first person he brought to Jesus was a near relative. (3) When Andrew found Simon he told him they had "found the Messiah, the Christ," the Anointed of God. The one on whom God had poured the Holy Spirit. The Church is the anointed of the Lord. We should plead the Master's cause to our relatives and friends. Compel them by love and reason to come to Jesus. (4) Simon consented to go with his brother. Soon they found our Lord. Jesus did the talking. Thou art Simon, a hearer; thou shalt be called Cephas, or Petrus, a rock. Petrus in Greek is the same as Cephas in Syriac. This name was not given because of his character. He was not as firm as was John, or James, or Paul. It was probably given because of the great work he was to do. He was to open the doors of the new kingdom and invite both Jews and Gentiles to enter. It may also point to the fact that the church rests on the foundation of the prophets and apostles, with Jesus as the chief cornerstone. Many Bible names have been changed, as Abram to Abraham, Jacob to Israel, Simon to Cephas, and Saul to Paul. But in every instance, it seems to have been present or future work that led to the change.

4. *Philip.* (43-44). (1) The time of this call was "the following day." That is, the day following the conversation with John and Andrew. It is remarkable how the author of this gospel remembered dates. This was written more than fifty years after it occurred. The memory is the storehouse of the mind. (2) It was the plan of Jesus to "go forth into Galilee." He was at this time at Bethabara, or Bethany, east of the Jordan. He was likely going northwest about sixty miles to Cana of Galilee, when He wrought His first miracle. (3) Jesus would take Philip with Him. He found him, not by going in search of him, but in His onward way He came upon him. Jesus knows where we are. He said to Philip, "Follow me." He is constantly calling us to be His disciples. Philip obeyed. We soon find him working for the Master. When Jesus calls we should take up our cross and follow Him.

5. *Nathaniel.* (45-51). (1) Nathaniel was sought for. We must seek for the unsaved. The claims of Jesus were presented to him. We should tell to others the story of the cross. An argument followed. It is well to investigate the statements of others before we accept them. An invitation was given. The people should be solicited to come to Jesus. The invitation was accepted. He went to see if Jesus was really the Christ. (2) When Jesus and Nathaniel met our Lord said: "Behold an Israelite indeed in whom there is no guile." See a true descendant of Jacob; one who can rightfully claim all the promises of God to Israel; one in whom there is no cunning or craftiness. Philip said to Jesus: "Whence knowest thou me?" How do you know I am an Israelite, and that in my heart there is no deceit? The answer of Jesus convinced Nathaniel that He knew all things. He knew where and how Nathaniel had been spending his time. The Christ we serve is omniscient.

In these five apostles we have the beginning of the Christian Church. *John* was the son of Zebedee, and resided at Bethsaida. He was probably our Lord's cousin after the flesh. He was in early life courageous, impetuous, and ambitious. He lived to be very old, and was probably the only apostle who died a natural death. He wrote the gospel, and the three epistles that bear his name. He also wrote the Book of Revelations. *Andrew* is not very conspicuous in the gospels. He introduced his brother Simon to Jesus. When the five thousand were fed he told Jesus of the lad who had the few loaves and fishes. He brought some Greeks to Jesus in the temple. *Philip* is one of the less known of the twelve. But little is said of him in the gospels. He was ordained with the other apostles. He expressed a desire to see the Father on the night before th crucifixion. He was put to death in Phrygia by being hung. *Nathaniel* is supposed to be identical with Bartholomew. He was the son of Tolma, and the "Israelite indeed in whom there was no guile." He was ordained with the twelve, and was in that upper room when the Holy Spirit was "shed forth." He was put to death by being flayed alive at the command of a barbarous king.

Prince Fushima, of Japan, who is still in this country, visited the White House recently. On behalf of the Mikado, presented to Mrs. Roosevelt and Mrs. Hay, wife of the Secretary of State, each a fine cedarwood chest, bound and trimmed with silver. While the outside of the chests is devoid of ornament, with the exception of silver trimmings, the interiors contain most skillful and artistic workmanship in carving, inlaying and other handiwork from noted artists of Japan. Each compartment contained some treasures from the Orient, such as silks, embroideries, fans and jewel cases. The real mission of Prince Fushima to this country has not yet been divulged.

Plan of Episcopal Visitation, 1904

SPRING CONFERENCES, 1905.

Upper Mississippi, Columbus—Jan. 11....Spellmeyer
Arkansas, Stuttgart, Ark.—Jan. 12.....McDowell
Mississippi, Natchez—Jan. 18.....Spellmeyer
Little Rock, Fordyce, Ark.—Jan. 19.....McDowell
Louisiana, Monroe—Jan. 25.....Spellmeyer
St. John's River, Seabreeze, Fla.—Jan. 26....McCabe
Florida, Ocala—Feb. 2.....McCabe
Gulf, Gloster, Miss.—Feb. 2.....Spellmeyer
Porto Rico Mission, Arecibo, P. R.—
Feb. 15 .....FitzGerald
Lincoln, Colorado Springs, Col.—March 2....Warren
Central Missouri, St. Louis—March 8.....Joyce
New Jersey, Atlantic City—March 8.....Cranston
Lexington, Louisville, Ky.—March 8.....Hamilton
Kansas, Junction City—March 15.....Joyce
Wilmington, Wilmington, Del.—March 15....Goodsell
Philadelphia, Allentown, Pa.—March 15.....McCabe
Missouri, Chilicothe—March 15.....McDowell
Virginia, Wise—March 16.....Cranston
South Kansas, Iola—March 22.....Joyce
New England Southern, ———, March 22..Hamilton
St. Louis, Farmington, Mo.—March 22.....McDowell
Central Pennsylvania, Berwick, Pa.—
March 23 .....FitzGerald
Southwest Kansas, Peabody, Kan.—March 29...Joyce
Baltimore, Washington, D. C.—March 29.....Moore
Delaware, Dover—March 29.....Berry
Eastern Swedish—Boston, Mass.—March 30...Fowler
New York East, Waterbury, Conn.—April 5...Warren
New England, ———, April 5.....Fowler
Northwest Kansas, Smith Center, Kan.—
April 5.....Joyce
Wyoming, West Pittston, Pa.—April 5.....Cranston
New York, ———, April 5.....Hamilton
North Indiana, Portland, Ind.—April 5....Spellmeyer
East German, Scranton, Pa.—April 6.....Moore
Troy, Saratoga, N. Y.—April 12.....Warren
Maine, Gardiner, April 12.....Fowler
New Hampshire, Claremont—April 12.....Goodsell
Washington, Winchester, Va.—April 12.....Moore
Northern New York, Watertown, N. Y.—
April 12.....Berry
East Maine, Bangor—April 19.....Goodsell
Vermont, Enosburg Falls—April 19.....Moore

FOREIGN CONFERENCES.

South India, Madras—Jan. 4.....Oldham
North India, Lucknow—Jan. 5.....Warne
Bombay, Bombay—Jan. 5.....Robinson
Northwest India, Muttra—Jan. 18.....Warne
North Andes Mission, Lima—Jan. 18.....Neely
Burma Mission, Rangoon—Jan. 24.....Robinson
Liberia, Sinoe—Jan. 25.....Scott
Mexico, Mexico City—Jan. 26.....Wilson
Central Provinces Mission—Jan. 27.....Warne
Andes Mission, Coquimbo—Feb. 8.....Neely
Central China Mission, Chin Kiang—
Feb. 22 .....Bashford
South America, Montevideo—March 8.....Neely
East Central Africa Mission Conference,
Umtali—March 16.....Hartzell
Japan, Tokyo—April 5.....Harris
South Japan, Nagasaki—April 19.....Harris
North China, Peking—April 26.....Bashford
Bulgaria Mission Conference, Pleva—April 26...Burt
Italy, Naples—May 10.....Burt
Korea Mission Conference, Seoul—May 17.....Harris
Switzerland, Berne—May 24.....Burt
South Germany, Frankfort—June 7.....Burt
North Germany, Planen—June 14.....Burt
West Central Africa Mission Conference,
Quessua, June 14.....Hartzell
Denmark Mission Conference, Odessa—June 21..Burt
Sweden, Upsala—June 28.....Burt
Finland and St. Petersburg Mission Conference, Wassa—July 5.....Burt
Norway, Arendal—July 19.....Burt
Liberia, Sinoe—July 25.....Scott

By the order of the Board of Bishops.

JOHN M. WALDEN, Secretary.

Annual Conferences

DEACONESS DISTRICTS AND SUPERINTENDENTS.

The General Deaconess Board (composed of the Board of Bishops) has arranged the Annual and Mission Conferences into Deaconess Districts and appointed District Superintendents, as follows:

I. Eastern Swedish, East Maine, Maine, New Hampshire—Bishop Mallalieu.

II. New England, New England Southern, Vermont, Troy, Central New York—Bishop Goodsell.

III. New York, Newark, New Jersey, Wyoming, Porto Rico—Bishop Fowler.

IV. Genesee, Northern New York, Erie, East Ohio, North Ohio, Central Ohio—Bishop Berry.

V. Philadelphia, Central Pennsylvania, Wilmington, West Virginia, Pittsburg—Bishop Foss.

VI. New York East, Delaware, Atlantic Mission, South Carolina, Florida, St. John's River—Bishop Andrews.

VII. Baltimore, Washington, Virginia, Blue Ridge, North Carolina, Georgia, Atlanta, Savannah—Bishop Cranston.

VIII. Holston, Tennessee, East Tennessee, Central Tennessee, Alabama, Central Alabama, Mobile, Mississippi, Louisiana, Gulf—Bishop Wilson.

IX. Cincinnati, Ohio, Kentucky, Lexington, North Indiana, Northwest Indiana—Bishop Spellmeyer.

X. Indiana, Illinois, Central Illinois, Southern Illinois, Upper Mississippi, Arkansas, Little Rock—Bishop Vincent.

XI. Rock River, Michigan, Detroit, Wisconsin, West Wisconsin—Bishop McDowell.

XII. Central Swedish, Iowa, Upper Iowa, Northwest Iowa, Des Moines—Bishop Merrill.

XIII. Minnesota, Northern Minnesota, Dakota, North Dakota, Montana, North Montana, Kalispel Mission—Bishop Joyce.

XIV. Nebraska, North Nebraska, Northwest Nebraska, West Nebraska, Northern Swedish, Western Swedish, Norwegian and Danish, Black Hills—Bishop McCabe.

XV. St. Louis, Missouri, Central Missouri, Kansas, South Kansas, Southwest Kansas, Northwest Kansas, Lincoln—Bishop FitzGerald.

XVI. Colorado, Wyoming Mission, Austin, Texas, West Texas, Oklahoma, Mexico—Bishop Warren.

XVII. Oregon, Columbia River, Puget Sound, Western Norwegian-Danish, Alaska, Idaho, Nevada, Utah—Bishop Moore.

XVIII. California, Southern California, Hawaii Mission, Pacific Japanese Mission, Chinese Mission, Arizona, New Mexico English, New Mexico Spanish—Bishop Hamilton.

XIX. All German Conferences and Missions in America—Bishop Walden.

XX. All the Conferences and Missions in Europe—Bishop Burt.

XXI. All the Conferences and Missions in South America—Bishop Neely.

XXII. All the Conferences and Missions in Southern Asia—Bishops Thoburn, Warne, Oldham, and Robinson.

XXIII. All the Conferences and Missions in China—Bishop Bashford.

XXIV. All the Conferences and Missions in Japan and Korea—Bishop Harris.

XXV. All the Conferences and Missions in Africa—Bishops Hartzell and Scott.

GENERAL CONFERENCE EXPENSES—AN ENCOURAGING WORD.

The fidelity of many presiding elders and pastors in their united efforts to secure the unpaid balances due from districts and charges for the General Conference expenses of 1904 is worthy of public recognition and praise. The results up to the present time are very gratifying. It is the firm belief of the Commission, continued by action of the General Conference for this special purpose, that the last dollar of money borrowed will finally be paid. It must be understood that we only ask for the full, original apportionment from every charge. It is the money unpaid and overdue that has made the deficit. We plead again for that, and for that only.

This appeal is sent forth now because a series of Spring Conferences will soon commence, and because we must urge all remaining deficient charges in the Fall Conferences to make good their apportionment by the time the Spring Conferences report. We believe that all presiding elders and pastors will at once faithfully perform their duties so that the pen of history shall never record that the General Conference of 1904, although expensive beyond precedent, owing chiefly to geographical conditions, needed to borrow money from the Book Concern which was never returned, thus depleting a fund which ought to be scrupulously guarded.

All pastors who may be in doubt as to the amount should be able to ascertain from their presiding elders and Conference Minutes. Money should be sent to Oscar P. Miller, Treasurer, Rock Rapids, Iowa, or to the Agents of the Book Concern at Cincinnati or New York.

HENRY SPELLMEYER, Chairman.
W. F. WHITLOCK, Secretary.
OSCAR P. MILLER, Treasurer.

LIBRARY GIVEN TO SAM HUSTON COLLEGE.

Sam Huston College, Austin, Texas, has just come into the possession of a fine theological library of 500 volumes. It is the gift of Rev. H. S. White, an aged Methodist minister of Romeo, Mich.

Mr. White comes of Puritan stock, was born on the old Bennington battlefield, in Vermont, and is related to Gen. Stark of Revolutionary fame.

He took a course in the Biblical Institute of Boston University, served as pastor in Rhode Island, was a soldier in the Civil War, and prisoner in Andersonville and Macon, preached twenty-five years in Michigan and Wisconsin, was on the staff of Gen. Alger at the National Encampment at Washington, is prominent in G. A. R. circles, and now wears well his years and honors at Romeo, Michigan.

It would have been difficult for Rev. Mr. White to have placed his books in a school more needy and more worthy. We congratulate Sam Huston College.

Our school, the Globe Academy and Industrial Institute is in its bloom. Since opening day we have been steadily increasing in numbers. We opened up with 175 students. On the 30th of October we gave a rally for the school, raising $108.90 cash. Our main building, like other buildings, is unfinished and for which we are raising money to complete it. Buildings for other purposes touching the school's interests will soon be in erection. Our purpose is to build up a good school here, second to none. Our surroundings are excellent; more than ordinary. Our main building is a two-story, covering an area of 12 acres. We are negotiating for an adjoining 40 acres. Here is an opportunity for some one to help a needy and worthy cause. Who will be the first to answer the call? Prof. Brooks and his assistants are doing a good work. J. E. FOSTER.

Hub, Miss.

WEST TEXAS WOMAN'S HOME MISSIONARY SOCIETY.

The annual session of the Woman's Home Missionary Society convened at Ft. Worth, in connection with the Annual Conference. One hundred and fifty dollars were raised and $100 worth of supplies for the Home at Sam Huston College. Too much cannot be said of the faithful work of our beloved Conference Corresponding Secretary, Mrs. E. S. Spriggs. The Hall of the Eliza Dee Home is named for Mrs. Elizabeth Spriggs, of which we are very proud; for no one deserved it more than she.

The fifth Sunday in April has been given to the Woman's Home Missionary Society's work. Please let every sister make this the crowning Sunday of the year.

(MISS) DORCAS N. WALKER, Secretary.
MRS. M. J. SWANN, President.

LEESVILLE (LA.) SCHOOL.

In some of the rural districts of Louisiana the public school buildings are usually uncomfortable and the school term not longer than three months, but in Leesville, through the persistent and energetic efforts of their school trustees, headed by Mr. Anthony Williams, an ardent lover of education, the colored people have been fortunate to secure a modern school building, handsomely supplied with heaters, etc., and in addition, a school term of ten months.

Many students are connected with the school, but there are but few in advance grades, namely, Henry Williams, Maud Coleman and Leona Mullen.

After the holidays are over and the students return to their work, preparations will be made, along with the routine work of the school, for a grand concert to be given at the close of the scholastic year, for the benefit of the school.

W. F. BOOKER, A. B., Principal.

WOMAN'S HOME MISSIONARY SOCIETY—LEXINGTON CONFERENCE.

The fifth annual convention of the Woman's Home Missionary Society of the Lexington Conference will be held the second week in May, 1905, in the Mount Zion M. E. Church, Walnut Hills, Cincinnati, Ohio. The Rev. H. W. Tate and his loyal people are preparing to entertain us free of charge. We hope to have a large delegation from each district. All conference and district officers are expected to be present with full reports. We urge that every auxiliary will bring or send a pledge to this meeting for some portion of our work. We also urge that all officers and delegates who expect to attend this convention will please send in their names early, that they may be provided for, to Mrs. Hattie Hann, care of her pastor, the Rev. H. W. Tate, 920 Lincoln avenue, Walnut Hills, Cincinnati, Ohio.

For further notice watch the SOUTHWESTERN CHRISTIAN ADVOCATE. Every auxiliary should take this helpful paper, that they may know what is going on in the Christian world.

(MRS.) J. T. LEGGETT,
President Woman's Home Missionary Society, Lexington Conference.

How Mr. Roosevelt Lives and Works.

The young men of the country will be entitled some time to know even more than they have as yet been told about the way in which President Roosevelt accomplishes so much and yet keeps in prime order. His physical constitution was, of course, built up, as everybody knows, years ago by systematic exercise and much outdoor life. His mental vigor would seem to have been acquired by a somewhat analogous method. The President does not flinch from the task in hand. He has schooled himself to do the day's work as it comes. He has acquired to a marvelous degree the power of concentration and the habit of decisiveness. He arranges his day well, is very abstemious in eating and drinking, does not allow himself to be cheated out of a fair amount of exercise, does not rely in the least upon stimulants or tobacco, and, perhaps above all, never tries to surpass himself or expend his reserve strength in the achievement of something exceptional. With matters of colossal importance to attend to, he simply does his best as he goes along, deals with every problem that arises in a simple, direct, and natural way, and thus finds the day sufficient unto itself. He borrows no trouble, sleeps soundly, and meets the morning refreshed and with full courage.—*American Monthly Review of Reviews.*

The Duty of Every Day

Let us do our duty, and pray that we may do our duty here, now, to-day; not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of otherwhere, but in the realities of now.—*Frederick W. Farrar.*

Southwestern Christian Advocate

THE SOUTH CAROLINA CONFERENCE

We devoted a page to the proceedings of the Conference last week and this week we are publishing some Conference notes. The brethren were cordial in their reception to the SOUTHWESTERN, and gave the largest collection for subscriptions at the last Session of the Conference that the South Carolina Conference has ever given. One of the interesting things about the Conference Session was the report of the proceedings that appeared in the *News* and *Courier*. Dr. I. E. Lowery, serving as the special correspondent. From one to four columns appeared each day during the Conference and this in the face of the fact that a Conference of a sister church was in session at Beaufort, S. C., and no mention was made, while the Conference of the Church South was in session at Darlington, and received less than one-half the space. The brethren were exceedingly fortunate in having splendid facilities for giving the proceedings of their Conference to the public. Dr. Lowery and the *News* and *Courier* are to be thanked.

The Conference was given a trolley ride through the courtesy of the Charleston Consolidated Railway Company. More than 300 persons took advantage of this trip, and, be it remembered that there are no Jim Crow trolleys in Charleston, and that this is one of the cities in the South that is thus blessed. And as a further indication of Charleston's interest in the Conference, Messrs. Riddock and Byrns, proprietors of the Charleston Hotel, entertained as their guests Bishop Goodsell, Dr. Forbes and Dr. Dunton. This is a fitting tribute to the work of Methodism in the South.

In the appointments of the Central Alabama Conference, Rev. A. S. Williams was put down as the Presiding Elder of the Birmingham District, when the fact in the case is that Dr. W. H. Nelson is the Presiding Elder of the Birmingham District, and Rev. A. S. Williams Presiding Elder of the Huntsville District.

A PRACTICAL IDEA

Claflin University is in many ways a very practical institution. We hope to give our readers in a short while a full account of the Groove Cottage for self-supporting students. As a matter of interest we give herewith an announcement and the bill of fare of the Claflin University restaurant lunch. It can be seen that a splendid lunch can be secured for five cents.

CLAFLIN UNIVERSITY RESTAURANT LUNCH.

(Served from 12 m. to 1 p. m., except Sundays.)

BILL OF FARE.

1 Ham Sandwich	2 cents
1 Bologna Sandwich	2 "
1 Jelly Sandwich	1 "
1 Cup Baked Beans	2 "
1 Baked Sweet Potato	1 "
1 Boiled Egg	2 "
1 Square Gingerbread	2 "
2 Sugar Biscuits	1 "
1 Banana	2 "
1 Apple	2 "
1 Cup Cocoa	2 "
1 Cup Coffee	2 "

REGULATIONS.

No dishes to be carried out. No loud talking. Secure change at the office and pay exact amount.

Chickens, eggs, corn, syrup, and any kind of produce will be taken from country students in exchange for meal tickets.

The Claflin Store will be open from 4 to 6 p. m.

This is one of the many indications of Claflin's efforts to reach the largest number at the smallest cost.

DR. REID GOES TO AFRICA

As has been previously announced Dr. J. H. Reed, pastor Wesley Chapel, Little Rock, Ark., is to join the evangelizing force in the dark continent and will serve in the capacity of Vice-Chancellor of the College of West Africa. His conviction to go as a missionary comes after most careful prayer and meditation. The following touching paragraph was taken from a letter from Dr. Reed to Bishop Hartzell: "Last Sabbath was the first time I made public declaration to my congregation of my departure. Of course it was known but the question was not answered by me because of such a delicate nature. We turned



REV. J. H. REED, D. D.

Vice Chancelor of the College of West Africa, Monrovia, Liberia.

the whole morning service into a consecration meeting and we had a most wonderful outpouring of the Holy Spirit, and now I have an abiding peace that comes only when we can submit to the divine will." And thus the conviction is growing upon our best equipped men and the cause of Africa's redemption is growing upon the heart of our people and her salvation is near at hand. Dr. Reed goes to Africa at the close of a most successful pastorate of one of our most important charges. We are giving a picture of the new Wesley Chapel, Little Rock, Ark., which has been built under his direction. The church, when completed, will cost $20,000 or more and will certainly be one of the best churches of our Southern Methodism. The brick work has been completed and the slate roof and cornice are on and there is but a small debt of $3,000. The basement is completed and the congregation is worshipping in it, having entered it December 4th. This work has been done by much care, sacrifice and nervous strain on the part of Dr. Reed, but he has had the hearty co-operation of his membership and his board of trustees. This church will remain as a monument to him and his earnest work as a pastor in this country. Dr. Reed and Mrs. Reed and their children, go with the earenst prayer of all of our people and their going adds to our interest in the dark continent.

One of the best churches for missionary contributions in all Methodism is the Second German Church of this city. The total membership of this church is only 125, and 40 of these are little folks, but this church contributed last year $1,200 for missions, which is almost $8.50 per member. Only one or two gave as much as $150.00, the remainder was given in small contributions. This church maintains six missionaries, three in India and three in China. Rev. W. A. Moer has been returned for the sixth year, and we predict for him unusual success.

LYNCHING DURING 1904

The annual review of the *Chicago Tribune* shows that there were, during the year 1904, 87 lynchings, as against 104 lynching for the year 1903. In 1902 there were 96 lynchings and in 1901, 135. Of the 87 lynchings, 82 took place in the South and 5 in the North. This would indicate that the mob spirit is still more prevalent in the South than elsewhere. Of the 87, 83 were Negro victims. This would indicate that the spirit of mob violence is directed against the Negro more than against the whites. Mississippi leads all the States, having to its credit for the year 18 lynchings. The alleged causes were: For murder, 36; attacks on women, 20; race prejudice, 19; murderous assault, 4; conspiracy in murder, 2; unknown, 2; insults, 2; threats, 1; robbery, 1. It is shown, and figures in this case do not lie, that all the lynchings are not for assault against womanhood. The twenty lynchings alleged for attacks on women would be considerably reduced if there were deducted all cases except those of actual rape or attempt at rape. The truth is, the country should accept the fact that there are fewer cases of rape in proportion to the population among the entire Negro race than there is among the white citizenship of Chicago. During the month of November there was not a reported lynching, and in this regard November, 1904, has a clear page, there being no such month in twenty years previous..

THIS IS HOW IT IS DONE

We could give a number of instances showing how the SOUTHWESTERN has been circulated. Rev. W. H. Golden on the Brookville Circuit of the Upper Mississippi Conference, succeeded so admirably in putting the paper among his people that we have asked him to tell us how it was done. And we give his methods with the hope that it may stimulate other pastors to circulate the paper. It is a question of energy and interest largely in any plan, and yet we give Brother Golden's, which we think a very good one.

Rev. Golden writes:

"I came to Brookville Circuit two years ago and found less than a dozen subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE. Having learned that a reading people are more easily pastored than those who do not read, and knowing the effect the paper would have upon all who would read it, I set to work to put it in every home on our charge. I gave the members to understand that no home was complete without its church paper and to be loyal members they must take it. In my pastoral visits I inquired if the SOUTHWESTERN visited that home and if not I urged the needs to subscribe, and if they can not read it themselves get some one to read it to them.

"I lectured on the need of good, clean literature in the home and its effect upon the readers. In my leaders and steward's meetings I inquired first if the leader is a subscriber, and then ascertain from the leader the number of heads of families in the class and how many take the SOUTHWESTERN.

"The officers soon saw that I was determined to have the paper in every home and they fell in line to help in this good cause, special credit might be given my District Steward, Brother A. Moore, for his valuable service in this work, and to-day, instead of six, we have more than fifty SOUTHWESTERNS coming to Brookville Circuit and it helps the pastor in many ways for through the papers they see what the church at large is doing and the result is a large membership and our benevolent collections are fifty per cent better than ever before."

Just so! The SOUTHWESTERN will be your assistant pastor, helping you to raise the Conference collections and otherwise advancing the work. Put the paper in the home of your people. You can if you will.

THE LAUNCH FUND IS GROWING

Previously acknowledged	$1080.50
Mrs. S. F. Colbert, of Harrisburg, Va., wife of Rev. J. W. Colbert, Washington Conference	5.00

The following subscriptions were made at the West Texas Conference:

Rev. H. Swann	$10.00
Rev. R. H. Duncan	5.00
Rev. E. L. Jackson	5.00
Rev. R. S. Lovinggood	5.00
Rev. J. W. Pinkney	5.00
Rev. Mrs. W. E. Blackson	5.00
Rev. H. H. Qualls	5.00
Mrs. R. H. Ponton	5.00
Rev. R. H. Ponton	5.00
Mr. E. M. Warren	5.00
Rev. D. C. Lacy	5.00
Rev. Moses Smith	3.00
Rev. G. W. Nevils	3.00
Rev. Joseph Harriford	3.00
Rev. C. B. Melton	2.50
Rev. G. W. Townsend	2.00
Rev. T. H. Wyatt	2.00
Rev. Andrew Foster	2.00
Rev. W. H. Pernell	2.00
Rev. Isaac Walker	2.00
Rev. G. A. Shanklin	2.00
Rev. A. L. Carper	2.00
Rev. W. J. Mitchell	2.00
Rev. N. H. Townsend	2.00
Rev. A. Brown	2.50
Rev. A. J. Lynch	2.00
Rev. J. H. Napier	2.00
Rev. E. Henderson	2.00
Rev. S. W. Harvey	2.00
Rev. J. W. Stone	2.00
Rev. P. B. Bennett	2.00
Rev. A. T. Jackson	2.00
Rev. T. S. McMorris	2.50
Rev. W. B. Lott	2.00
Rev. C. P. Westbrooks	2.00
Rev. I. H. Timmons	1.00
Rev. Geo. Waters	1.00
Rev. J. W. Wright	1.00
Rev. B. I. Adams	1.00
Rev. Henry Christmas	1.00
Rev. L. R. Parker	1.00
Rev. B. J. Goff	1.00
Rev. M. S. Jordan	1.00
Rev. T. D. Huff	1.00
Rev. R. Sodia	1.00
Rev. S. H. Gates	1.00
Rev. J. S. Wyatt	1.00
Rev. T. S. Moore	1.00
Rev. Wm. Reed	1.00
Prof. J. W. Frazier	1.00
Rev. D. F. Vance	1.00
Rev. Wm. Mooney	1.00
Miss M. M. Robinson	1.00
Mrs. M. T. Reed	1.00
Mr. I. C. Johnson	1.00
Mrs. Ada Sims	1.00
Mrs. J. E. Guinn	1.00
Mrs. L. B. Kirkpatrick	1.00
Mrs. E. Garland	1.00
Rev. P. A. Morrow	1.00
Mr. and Mrs. W. Sloan	2.00
Mrs. S. H. Burgess	1.00
Miss C. D. Champagne	1.00
Mrs. Ann Robinson	1.00
Mr. G. C. Caruthers	1.00
Rev. I. T. Sanford	1.00
Miss Geneva Featherstone	5.00

Rev. E. R. Miller, of the Atlanta Conference, desires his correspondents to address him at Grantville, Ga.

Personal and General

Bishop J. C. Hartzell expects to sail for Africa some time in the early part of this month.

Dr. Wilkins and son, of Houston, Texas, were among our callers recently. The Doctor has been a subscriber to the SOUTHWESTERN for twenty years and assures us that he will keep up his old time interest.

Rev. H. B. Hart is closing a most successful year at Corinth, Miss. Although his Conference is some weeks off, his salary is paid in full and all the benevolent claims met. He has re-painted the church this year and raised for all purposes $1,448.

Bishop Cranston dedicated Simpson Chapel, Washington, D. C., December 11th. The church is a beautiful brick structure, heated by steam and lighted by electricity, and has been built and completed since the Washington Annual Conference. Rev. S. H. Norward is the energetic and successful pastor.

The Temperance Society makes a plea for funds to push the battle for total abstinence and prohibition. Collections should be sent direct to Alonzo E. Wilson, No. 92 LaSalle Street, Chicago. The appeal is signed by the entire executive commitee, headed by Bishop W. F. McDowell.



THE NEW WESLEY METHODIST EPISCOPAL CHURCH, LITTLE ROCK, ARK.

Rev. M. M. Alston, in many regards, is a remarkable man. He is a nephew of Rev. Matthew Alston, of North Carolina, who is one of the most saintly and godly men that we have ever known. Matthew Alston, Jr., entered the Atlanta Conference in 1882 and has enjoyed a remarkable career. He has served the following charges: Fairburn, East Atlanta, Chapel Street, Cave Springs and Brunswick; six years on the Gainesville District, then the Griffin Station, First Church, Rome, and then a term of six years on the Griffin District, which closed at the last Conference. In testimony of his worth and in appreciation of his good work the people of his district gave him a grand reception in the Hecks Chapel, Griffin, Ga. He was married to Miss Mary V. Woods in 1882. Dr. Alston enters upon the pastorate at Newnan, Ga., where we are sure he will have his usual success.

The recent meeting of the Board of Trustees of the American University was largely attended. It was unanimously resolved that the building committee proceed with the construction of the College of Government, the foundation of which is now completed. This building is a memorial to the late President McKinley. The trustees who were present, in the space of a few minutes, contributed $23,000 for this purpose, and the building will be pushed to completion. Two of the trustees had died since the last meeting, ex-Governor Robert E. Patterson and Mr. Charles Scott, of Philadelphia. The newly-elected trustees are Bishop Earl Cranston, N. T. Arnold, of Ridgeway, Pa.; and Mr. Levi Smith, of Warren, Pa. The following officers of the Board were elected: President, Dr. David H. Carroll; Vice-President, A. B. Browne; Secretary, Dr. Charles W. Baldwin; Treasurer, Charles C. Glover. The officers of the University are: Chancellor, Bishop C. C. McCabe; Vice-Chancellor, Bishop A. W. Wilson; Secretary, Mr. W. L. Davidson; Financial Secretary, Dr. J. A. Gutteridge; Registrar, Rev. Albert Osborn.

Bishop Thomas B. Neely and family and Dr. H. K. Carroll, First Assistant Corresponding Secretary of the Missionary Society, sailed from New York Wednesday, Dec. 28, by steamer Seguranca, for Colon, Panama. Bishop Neely and Dr. Carroll expect to remain about eight days in Panama, where they will investigate places and conditions with reference to the possibility of establishing a Methodist Mission on the Isthmus. They will then sail southward from the Pacific side of the Isthmus. Bishop Neely will preside at the annual meeting of the North Andes Mission at Lima, Peru, Jan. 18; at the session of the Andes Conference at Coquimbo, Chile, Feb 8, and at the session of the South America Conference at Montevideo, Uruguay, March 8 Bishop Neely will thereafter make his home at Buenos Ayres, the episcopal residence for South America. Dr. Carroll will be in attendance at these various Conference sessions. In addition, acting under the instructions of the Board of Managers of the Missionary Society, under whose authority he is making the trip, he will investigate all our mission affairs in the several republics, inspect mission properties, and examine all financial accounts, including those of school and press. Certain financial conditions existing in connection with properties within the bounds of the South America Conference especially require adjustment, and this, in the opinion of the Board, cannot be arranged satisfactorily except by a visit from the Secretary having supervision of the work. Dr. Carroll expects to reach New York again some time in May, returning by way of Italy.

NEWS NOTES

W. C. Matthews, the Negro football and baseball player, has been elected one of Harvard's senior class-day officers.

The Methodist Episcopal Church has increased 32,817 in membership during the year 1904 over the year 1903.

For the proposed Lutheran College for Negro boys at Greensboro, N. C., fifteen acres of land have been bought, and $50,000 will be expended in equipment.

A number of Whitecappers in Mississippi who have led in the whipping and killing of Negroes and burning of their homes, creating terror all over the State, have been sentenced by Judge Wilkinson to the penitentiary—one for life, five for fifty years, and another for twenty-five years.

The arrangements are complete for the entertainment of the Louisiana Annual Conference, at Monroe, beginning January 25. Presiding Elder Shallowhorne assures us that the delegates and preachers will have the best entertainment in the history of the Conference. All classes of people, white and colored, are looking forward with great interest to the coming of the Conference. Hacks and cabs have agreed to carry delegates to any part of the city for 25 cents. The agent of the transfer company will board the train at Columbia and sell tickets to all parts of Monroe at the rate of 25 cents each. Anybody paying more than this should call the attention of Presiding Elder Shallowhorne or Pastor Taylor and the amount will be refunded. Revs. Taylor, Long and Lashington, the pastors at Monroe, have worked faithfully and it is due to their untiring efforts as well as those of Presiding Elder Shallowhorne, that the complete arrangements have been made. The Missionary Anniversary will be held January 25th, Church Extension, January 26th, Freedmen's Aid, January 27th.

The Old Reliable
ROYAL
BAKING POWDER
ABSOLUTELY
PURE
There is no substitute

Farm and Fireside

FARM NOTES.

While variety feeding is essential to profitable stock growing, whether in the case of swine or other animals, there must also be good judgment used in changing and in the combinations. Too marked a change is sure to be followed by disastrous results.

Don't allow your stock to "just stand still." That means retrogression, as all living things must either go forward or back. See that they show steady progress during the growing season and that they are kept improving by care and judicious feeding.

With growing colts height is most generally made in the second and third years of their age, and the fourth and fifth years for breadth and depth of body, though some keep on adding to these points, and especially strengthening the bones, until six or seven years old.

Too little light, air and exercise are bad for the dairy cow.

Fully ripen the cream, but do not allow the ripening process to go too far.

In purchasing a cow for butter and milk, do not be carried away by the breeding of the animal, but see that she has individual merit.

Where everything is kept scrupulously clean and the quality of the butter is not satisfactory, there is sure to be something wrong in the detail work of churning.

One advantage with the public dairy will be found in the increased richness of the farm, caused by the extra quality and quantity of the manure made on account of keeping more cows and giving them better feed.

It is essential that a cow's udder be entirely freed from milk at each milking, for if any milk is left in the udder from any cause the secretions are checked and the cow will soon go dry if this method of milking becomes a common practice.

In some respects the medium-sized dairy on the farm has the advantage of creamery or any other method of making butter. A farmer has direct control of his cattle, can see that they are milked at regular intervals and the milk at once taken care of before bad odors or varying temperatures get in their disagreeable work. Many private dairies are getting from three to ten cents per pound above the market price just because they are able to control conditions and turn out a fine product every day.—*The American Farmer.*

Literary Notes

FAMOUS HYMNS.

A valuable contribution to sacred literature is promised in *The Delineator* in a series of papers on the famous hymns of the world, which begins in the January number with "Jesus, Lover of My Soul"—one of the most perfect heart songs of all ages. The greatest hymns, such as this, have a universal appeal; churches may differ as to creeds and conventions, but these exalted expressions of Christian faith and hope are common to all. The story of how they came to be written cannot fail to be absorbingly interesting; it is especially so in the case of Charles Wesley's noble composition, whose origin, as related in this paper, is shrouded in romantic incidents. A feature of the article scarcely less interesting is a number of anecdotes from noted churchmen showing the power for good that the hymn has wielded throughout the world. This article, as well as the rest in the series, has been prepared by Allan Sutherland and is effectively illustrated.

"A Christmas Fiesta in the Philippines," in the January *Century*, by David Gray, he of "Gallops" fame, will be the account of three Americans' experience in a Filipino home on Christmas Day. Among the other guests, representatives of prominent families, was Aguinaldo; and this story of an American glimpse of the discredited Filipino leader among his countrymen will be worth the reading.

The Christmas number of the *New England Magazine* is clothed in an attractive dress of red and green in the design of holly berries and leaves. A cursory glance through its pages shows it to be lavishly illustrated, although its striking pictorial features merely re-enforce its strength of text and its literary excellence. Warwick James Price, under the caption, "The 'New Women' of Thibet," tells us about the tribe of remarkable women who inhabit that strange land "lying back of the beyond." For sale at all newsstands; 25 cents per number. $3.00 a year. America Co., 8 Dix Place, Boston.

The Chattanooga Medicine Co., the manufacturers of Wine of Cardui and Thedford's Black Draught, have just issued the 1905 edition of their Cardui Weather Chart and Calendar. This Calendar with its 13 sheets 13x20 inches in size, makes a bright ornament for the wall. The prominent numbers can be read across a large room as can the colored signal flags showing the weather conditions for each day. A copy of this weather chart and calendar may be secured by sending 10c in stamps to the Chattanooga Medicine Company, Chattanooga, Tenn. Any of our readers who have not secured a copy of the Ladies' Birthday Almanac can get one by sending their address to "Ladies' Birthday Almanac," Chattanooga, Tenn., or by calling on their druggist.

L. E. Hayes, Pastor, Kansas City, Kans.—Methodism is yet alive in Kansas City. Since I have been pastor in every call. We have been successful this city we have done a commendable work. The members have rallied to both spiritually and financially, have had several people to connect themselves with the church, and the prospects are good for more. Financially we stand second to none. Since Aug. 15 we have raised six hundred dollars with but little effort. In our recent rally we raised $263, creditable work for this church, with a membership less than 100 members and the opposition we have. In all my pastorate I have never met a more generous people. We are working for a new location for our church, and our people are enthusiastic. God being our helper, we are going to the conference without a blank in our report.

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Fall Term will Open October 4th, 1904.
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WILLIAM W. FOSTER, JR., President.

WILEY UNIVERSITY
MARSHALL, TEXAS.
Enrollment last year was larger than any other institution of High Grade in Texas. Five teachers holding permanent State certificates, based on their graduation from Wiley. Won gold medal in Intercollegiate Oratorical Contest, held at Waco. Leads all Texas Institutions in the number of College graduates. Splendid faculty. High class work.
Next Session begins Monday, October 3d.
Rev. M. W. DOCAN, President, Marshall, Texas.

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Industrial: Agricultural and Mechanical drawing, Sloyd and Carpentry, Bricklaying and Plastering, Woodworking by machinery, Ironworking, Wagon making, Coach and House Painting, Printing, Tailoring, Sewing, Dressmaking and Cutting, Millinery, Scientific Cooking and general domestic economy.
This Institution makes a specialty of preparing Teachers for Public and Manual Training Schools.
The campus contains twelve acres, free from malaria, well shaded and has an abundance of pure water. Some of the attractions are a specially fine class of students; athletic field; shower baths; electric lights; free library and reading room; ample fire protection; meals well cooked and neatly served and social and religious environments exceptionally good.
Rates from $8 to $9 per month.
Excellent accommodations for self-boarding girls from $2.50 to $3.50 per month. Students wishing special rooms and board will be accommodated.
Claflin University, Orangeburg, S. C., is located on the Southern R. R. between Columbia and Charleston and on the Atlantic Coast Line between Augusta and Sumter. All trains stop at the stations.
For further information address, REV. L. M. DUNTON, D. D., Pres.,
Orangeburg, S. C.

H. W. Simmons, Pastor, Dayton, O.—Sunday, Dec. 18, was a great day for Cincinnati Methodism. Five thousand people filled the Music Hall to hear Bishop Henry Spellmeyer, D. D., our new resident Bishop, who was tendered a reception at the above named place at 2:30 p. m. Dr. Davis W. Clark introduced the Bishop to the Epworth League and Women's Home Missionary Society. Bishop Walden, whom we all love and honor, in a masterly and eloquent way, introduced Bishop Spellmyer to the large audience. The Bishop's subject was "The Greatest Book in the World," his text Isaiah 34, 16: "Seek ye out the Book of the Lord and read." Our colored pastors were all seated on the platform and our members received equal attention with other members. To Dr. Clark, presiding elder of the Cincinnati District, is due this great Protestant gathering. Seated with him on the "firing line," besides Bishops Walden and Spellmyer, were Rev. F. W. Harrop, presiding elder of the Covington District, Ky., Conference, and the writer, presiding elder of the Ohio District, Lexington Conference. May the Lord bless Bishops Walden and Spellmyer with many added years of usefulness to the church.

Doings of the Workmen.

Samuel A. Martin, Recording Steward, Memphis, Tenn.—Centenary M. E. Church is still alive and growing spiritually and financially. Under the rulings of our new pastor, Rev. M. Williams, we bow our heads in humbleness to his most worthy cause and his good aims. We are glad that the last annual conference sent to us such a worthy and honorable Christian gentleman and noble preacher. He entered upon his work with zeal, making a good and lasting impression on both members and friends. He has already accomplished many good things. Sunday, Nov. 27th, was fittingly celebrated as World's Temperance Sunday. The Sunday School, under the auspices of the temperance committee, rendered an excellent program. At 11 a. m. the pastor preached an eloquent sermon on "Temperance." We anticipate a merry Christmas. Great and ample preparations are being made for our visiting brothers, Drs. J. W. E. Bowen, M. C. B. Mason andothers, who will spend from December 27 to 30 in our city, attending at a great Educational Meeting. Drs. Bowen and Mason will favor us with special lectures while here. Rev. J. A. W. More will hold his first quarterly meeting on Dec. 11-12.

F. A. Hatcher, Byington, Tenn.—Our first quarterly conference was held Nov. 26-27 at Branch Hill, Rev. W. A. Webber presiding. The church and people were greatly impressed with the new presiding elder. He preached two sermons on Sunday which were full of inspiration. Full reports were received from Haven Chapel. We are planning to repair our church and are raising our benevolence right along and urging all the people to subscribe for the SOUTHWESTERN. Our church work is moving along in general very nicely. Our record is properly kept by Miss Agnes McKaney. Our people attend church well.

P. R. Woodson, Pastor, Tullahoma, Tenn.—My first quarterly Conference convened Nov. 12-13. Rev. W. R. Smith presided with much ability and grace. He preached two strong sermons on Sunday and a good number partook of the Lord's Supper. Paid the elder his full claim. Raised for all purposes this quarter, $25.24. Elder Smith is a strong man. The church gave him a nice reception.

R. A. Walmsley, Reporter, Eola, La. The fourth quarterly conference was held Nov. 26, with the Rev. P. W. Clark in the chair. The session was a grand one. Most of the officers were present with written reports. The elder preached Sunday at 11 to a good congregation, and at night to a better one. His sermons and lectures will never be forgotten. May God's blessings be upon the earnest worker who cared for every interest of our church. Raised during the conference session $73; during the quarter, for pastor, $175; paid presiding elder in full. About $10.15 balance is yet due the pastor, which will be paid; $210.20 in treasury for building and improvements.

A. W. Randolph, Dublin Circuit, Va.—The first quarterly conference was held at Neborn, Va., Nov. 26-27, with Rev. W. E. Mitchell, presiding elder, in the chair. The majority of the brethren were present with written reports, which showed the work to be in good shape. Paid the elder $8.49. Rev. Mitchell having to leave early, filled the pulpit on Sunday with Rev. A. I. Weems, who preached twice and administered the Lord's Supper on Wednesday night. A large party visited us, led by Luezia Page and J. R. Fleming. They brought us many good things. Thanksgiving Day was a high one with us. We raised a collection for the Freedmen's Aid. The Woman's Home Missionary Society had an entertainment on Thanksgiving night, which was a success, under the leadership of Mrs. Gertrude Johnson, president. Total raised, $41.92. The Epworth League and Sunday School are doing good work. This is my third year here and the outlook is good.

(Miss) Hester Thomas, Centreville, Miss.—We had a grand Children's concert and everyone present enjoyed the occasion immensely. We are so far from our church that the pastor has organized a Sunday school at home and we are doing nicely. Rev. A. H. Banks, from Campti, La., preached for us here, where he was once pastor, and on the first night we collected $3.40. On Sunday at 11 o'clock he preached a wonderful sermon. A large crowd was present. Collection, $25.15. Sunday night, at Bay Ridge, more than 500 people were out to hear him. En route home he preached at Centreville, Miss., and left the fire burning in that place. Collection $7.50.

C. Spears, Pastor, Port Allen, La.—I take this method of thanking Sisters Banes, Johnson and Hopkins for a $3.50 hat, and also the church for a $3.75 pair of shoes.

Kenton, Tenn.—The Rev. P. Price, our new pastor, who is a great Christian leader and pastor, on his arrival at this place was given a reception. Sisters Francis Cason and Ada Brollins led in this movement. On Sunday morning, Oct. 30, he preached a powerful sermon, and at 3 o'clock reorganized the school and league. His appointment here gives life and inspiration to the church and to the people of our community.

W. H. Simpson, Pastor, Newport, Ark.—Rev. Dr. J. M. Cox, president of Philander Smith College, Little Rock, Ark., delivered his famous lecture "My Trip to General Conference, Los Angeles, Cal.," at the M. E. Church Dec. 12. It was quite a treat to all who heard him. The congregataion responded liberally to the cause of education. Sunday was rally day and they gave the pastor $23 on his new suit for conference.

N. R. Clay, Pastor, Holly Springs, Miss.—The members of Asbury Church had what they called Disciple Day Dec. 4, for the purpose of paying off the preacher. Each disciple was requested to raise not less than $10. They reported: Prof. J. A. Q. Williams, $10.75; H. W. Wright, $11.25; H. W. Doxey, $4.75; H. B. Brothers, $8.35; J. T. Hall, $3.75; J. C. Oglesby, $18.40; J. J. Elliott, $13.35; John Jeffries, $16.75; J. C. Herron, $10; J. M. Hill, $19.50; A. A. White, $15.75; Prof. E. H. McKissack, $32.60; total, $166.50. We have been paid in full and with quite enough money in the hands of the stewards to pay the first month's salary in another year. All of this is done more than a month before the Annual Conference. We are up on all lines with a more than full report. This is a church that proves its right to the first place by its works. We have 40 cash subscribers taking the paper. Benevolence more than full.

W. S. Riggan, Pastor, Olivier, La.—Our fourth quarterly conference was held Nov. 22. The presiding elder was on time and the business was dispatched in good order. The elder was paid in full. Raised this quarter $41.75. Paid presiding elder, $55.25. We are glad to note Rev. F. A. Brown, of New Iberia, preached to the delight of all who heard him. We are getting ready for the conference. The Big Four will take charge of our church at Olivier the second Sunday in this month. They say they are going to finish raising the benevolent money.

J. A. Slate, Pastor, Sardis Circuit.—Everything is alive in this charge. Fourth quarter, Nov. 19-20; good reports showed the work advancing. Paid elder in full, $17.95; pastor this quarter, $66. Raised during quarter, $42; for all purposes, $109.95. Thanksgiving was observed and $3.15 given the church. God bless the people of this charge for there are some as faithful and loyal as can be found anywhere.

L. J. Hollins, Reporter, Walnut Hills Cincinnati, O.—The last rally for this conference year came off at Mt. Zion, Walnut Hills, Sunday, Oct. 23, with great success. We were asked to raise $300. The affair was arranged by appointing five captains over as many clubs, as follows: Mrs. Emma Dickerson, $50.77; Ellen Chenault, $79.85; Jane Riley, $38.07; Miss Lizzie Cummins, $103.97; Mrs. Mamie Boffman, $40.25. Total, $312.91. Rev. Mrs. Taylor preached in the morning. Rev. Gee, of Brown's Chapel A. M. E. Church, in the afternoon and Mrs. Taylor again in the evening. This has been the greatest financial year in the history of the church under Rev. Tate. The revival commenced on Sunday, Oct. 23.

Curtis C. Dorsey, Reporter, Pineville, La.—Sunday, Nov. 6, was a high day at Wesley Chapel. Sisters J. Smith, J. Robinson and L. Harrell were baptized and received as full members in the church. The church was filled to its utmost capacity. The Rev. J. W. Pierce, pastor, preached a most excellent and very touching sermon. Collected for pastor during the week, $34.60. The Rev. Pierce is an excellent pastor and is loved by the entire community.

C. L. Angrum, Pastor, Bastrop, La.—My fourth quarterly conference was held Nov. 1-2 with Rev. C. D. Shallowhorne, presiding elder, in the chair. He was at his best. The majority of the brethren were present. Reports showed a marked improvements along all lines. Bastrop is coming to the front once more.

W. S. Leake, Pastor, Mills, Miss.—The class rally at Midway M. E. Church Nov. 6 was a success. Representatives: No. 1, Mrs. B. Wilkins, $8; 2, Mrs. F. Allen, $3.50; 3, C. C. Boozie, $3; 4, Mrs. L. Johnson, $4 80; 5, Miss S. M. McBride, $2.10; 6, G. W. Boozie, $2.75; 7, Mrs. Hattie Phillips, $2.10; 8, F. J. Cauthon, $2.35; 9, A. Bragg, 55 cents. Public collection, $2.05. Total, $31.15. The tenth class, composed of little girls, led by the pastor, for the erection of a schoolhouse at Midway, raised in all $20. Grand total, $51.15. We have 22 annual subscribers for the good SOUTHWESTERN, and expect to have 30 by the District Conference.

B. Carr, Pastor, Stoney Point, La.—I want to return thanks to the family of Brother S. Bell for the sum of money given me, and also Mrs. D. Harrison for $8.25. We have received on probation nine persons, four reclaimed, and ten accessions.

Sallie Coleman, Reporter, Rev. William H. Gatewood, Pastor, Gipsey, Miss.—Our new pastor has accomplished good work. Rev. Thomas W. Davis, our presiding elder, held his first quarterly conference here shortly after our pastor's arrival. The elder preached three of his best sermons at Little Rock on Nov. 12, Sulphur Springs the 13th, and at Piney Grove on the 14th. Paid presiding elder, $21.30; pastor, $39.50; for lamp, $5.75; assistant preacher, $5.50; sick, $2.75; Sunday school literature, $2.50; pastor, $8.50; total, $97.30. All of this work was done in one month by our pastor. He is considered a great church builder. We are well pleased with him, and expect under his administration to have great success in our work.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



MRS. E. AUSTIN.

An interesting letter to our readers from Mrs. E. Austin of New York City:

BROOKLYN, N. Y., Nov. 9th, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours,

Mrs. E. Austin.

19 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the New Orleans Southwestern Christian Advocate.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Conference Notices

NOTICE.

LITTLE ROCK CONFERENCE.

All members of the Board of Examiners and those to be examined are expected to be at Fordyce, Ark., on the morning of January 18th, 1905, at 9 o'clock a. m., to begin their conference work. Now, brethren, let all concerned be prompt.

W. S. SHERRILL, Registrar.

NOTICE TO THE PASTORS OF THE LITTLE ROCK DISTRICT.

Each pastor is requested to meet in Wesley Chapel, Little Rock, January 17th, 1905, at 9 a. m., for a Statistical Session.. We will leave Little Rock at 3 p. m. the same day by way of Pine Bluff, Ark., to Fordyce, Ark., the seat of our conference. Brethren, the Bishop urges that you come to the conference with a full report. You can't afford to go back one step. Our reports tell on us.

W. S. SHERRILL, P. E.

NOTICE.

The members of the Shubuta District, Miss., Conference are requested to meet the conference at Natchez, January 18, 1905, prepared to give all they can on the watch that is to be presented to our worthy presiding elder, in appreciation of his six years of faithful service. We want every member of the District to share in this gift.

NOTICE.

To the Upper Mississippi Conference: The Board of Examiners and all candidates for examination will meet at St. James M. E. Church, Columbus, Miss., Tuesday morning, January 10, 1905, at nine o'clock. All examinations must be concluded on that day.

W. H. WHITLOCK, Registrar.

LA GRANGE DISTRICT.

FIRST ROUND.

La Grange Circuit, December 31 and January 7; Chipley, January 7 and 8; Odessadale, January 14 and 15; La Grange Station, January 21 and 22; Greenville, January 30 and 31; Zebulon, February 4 and 5; Culloden, February 11 and 12; Barnesville, February 18 and 19; Woodsbury and La Grange, Miss., February 25 and 27; Liberty Hill, March 4 and 5; Lovelace, March 11 and 12; Whitesville, March 18 and 19; West Point, March 25 and 26; Columbus and Concord, April 1 and 2. Dear Brethren:—This is the beginning of a new year's work. Let's begin with renewed zeal. We did well last year, but this is a progressive day. Therefore we must be aggressive men. Lincoln's Day, February 12. Send for the program in time that we may make it a high day for education. The District Stewards and Preachers' Meeting will convene at Woodbury, Ga., February 2nd, at 10 o'clock a. m. Each pastor and district steward are expected to be present. Let's see to it that the SOUTHWESTERN is put into the homes of all our people.

Yours in Christ,

R. R. O'NEALE, P. E.

WAYNESBORO DISTRICT.

FIRST ROUND.

Statesboro, January 7 and 8; Belleville and Hagan, January 14 and 15; Excelsior, January 21 and 22; Rocky Ford, January 28 and 29; Millen, February 4 and 5; Charlestown, February 11 and 12; Asbury, February 18 and 19; Waynesboro Station, February 25 and 26; Waynesboro Circuit, February 25 and 26; Bascom, March 4 and 5; Augusta Station, March 10 and 12; Augusta Mission, March 11 and 12; Sylvania, March 18 and 19; Girard, March 18 and 19; Summit, March 25 and 26; Wadley and Louisville, April 1 and 2. Dear Brethren:—This is the beginning of another year's work in the Master's vineyard. Brethren, allow me to congratulate you upon your last year's work. You did nobly indeed. Let's start out with renewed zeal for greater conquests and achievements. April 23rd is Easter Sunday. Get programs and plan to raise your entire mission claims on that day. District stewards and pastors will please meet at Trinity M. E. Church, Millen, Ga., March 1st, 1905, at 10 o'clock a. m. Our motto— Five hundred converts, a new church built or an old one repaired where needed, SOUTHWESTERN in every Methodist home.

Yours for success,

W. H. BROWN, P. E.

GAINESVILLE DISTRICT.

FIRST ROUND.

Union Grove, December 17-18; Oxford, December 16-18; Suwanee and Norcross, December 31, January 1; Covington, January 8-9; Duluth, January 14-15; St. Luke, January 13-15; Commerce, January 20-22; Nicholson and Athens, January 21-22; Gillsville, January 28-29; Elberton, February 3-5; Elberton Ct., February 4-5; University, February 8-12; Lavonia, February 18-19; Lawrenceville, February 25-26; Fort St., February 22-26; Gainesville and Toccoa, March 3-5; Hoschton, March 11-12; Centerside, March 18-19; Roswell, March 18-19. Dear Brethren:—This is the beginning of a new year. Organize all your committees, and let them do the work required of them in raising the benevolences. The district stewards will meet at Fort St. Church in Atlanta, Tuesday, February 7th, at 10 o'clock a. m. Let the pastors and stewards be present.

Yours for success,

G. W. ARNOLD, P. E.

SAVANNAH DISTRICT.

FIRST ROUND.

St. Mary's, December 31, January 1; Tarboro, January 7-8; Satilla Bluff, January 14-15; Brunswick, January 22-23; Brunswick Circuit, January 28-29; Waynesville Circuit, February 4-5; Jesup Circuit, February 11-12; Savannah, Asberry, February 18-19; Savannah, Palen, February 20; Savannah Circuit, February 25-26; Reidsville and Roberts Chapel, March 4-5; English Eddy, March 11-12; Vidalia and Lions, March 18-19; Mt. Vernon, March 25-26; Mt. Vernon Mission, March 27; Baxley and Brentwood, April 1-2; McKinnon, April 4. My Dear Brethren:—Since the Conference is over and we are all to our new fields let us prayerfully set down and plan our work for the year, for be well assured that no man can hope to do much without matured plans. Why not take up the watchword for the year—"One thousand souls for God and His church, every cent of our ben-

Your Life Current.

The power that gives you life and motion is the nerve force, or nerve fluid, located in the nerve cells of the brain, and sent out through the nerves to the various organs.

If you are tired, nervous, irritable, cannot sleep; have headache, feel stuffy, dull and melancholy, or have neuralgia, rheumatism, backache, periodical pains, indigestion, dyspepsia, stomach trouble, or the kidneys and liver are inactive, your life-current is weak.

Power-producing fuel is needed; something to increase nerve energy—strengthen the nerves.

Dr. Miles' Restorative Nervine is the fuel you need. It feeds the nerves, produces nerve force, and restores vitality.

"When I began taking Dr. Miles' Restorative Nervine and Anti-Pain Pills I was confined to my bed. I had severe nervous spells, the result of two years illness with malaria. I gradually grew so weak that I was unable to sit up. The spells would commence with cold chills, and I would become weak and almost helpless. My circulation was poor. I had doctored right along but grew weaker and weaker. The Nervine seemed to strengthen me right away and my circulation was better. I have taken in all seven bottles of the Nervine, and I am entirely well."
ROSA E. WEAVER, Stuarts, Ia.

Dr. Miles' Nervine is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails, he will refund your money.

Miles Medical Co., Elkhart, Ind

"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and **will make curly or kinky hair lie straight and smooth** for a long time.



MISS NANCY RICE.

Nothing Takes Its Place.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owing very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT

Has Done Wonders.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly."



MR. LOUIS NEMORE.

If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada one bottle for $1.00; 6 bottles for $5.00.

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THE

"NEW PEERLESS"

Latest Improvements Ball-Bearing Stand

Sewing Machine

FULLY WARRANTED FOR 10 YEARS.

Any machine not entirely satisfactory after a month's trial can be returned, and money paid for same refunded.



STYLE 21—Five-drawer, drop-head cabinet, golden oak. Swell front table with tape measure inserted Latest pattern ball-bearing stand with ball-bearing steel pitman.

OUR PRICE, $17.75 CASH.

Delivered, Freight Paid, to any R. R. Station east of the Rocky Mountains, including one year's subscription to the SOUTHWESTERN CHRISTIAN ADVOCATE.

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PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

every home." Remember we are no evolence, and the SOUTHWESTERN in more to be called laggards. Brethren, remember Lincoln's birthday is February 12 (use the Sabbath nearest the date). Send for programs and make this day tell great things for the Freedmen's Aid Society. Easter Sunday is April 23rd, and if you fail to rally your forces for missions on this day you may find yourselves a total failure, and, dear brethren, we can't afford to fail. Rally, rally, rally. Our District Stewards and Pastors' Meeting will convene at Jesup on February 10th, at 11 a. m. All of the stewards and pastors are called to be there.

I am, fraternally yours,

J. W. FISHER, P. E.

WACO DISTRICT.

FIRST ROUND.

Groesbeck, Dec. 31-Jan. 1; Groesbeck Circuit, 7-8; Valley Mills, 14-15; Bremond, 21-22; Calvert, 28-29; Marlin, Feb. 4-5; Mayfield, 11-12; Chilton, 18-19; Cameron, 21-22; Majors, 25-26; Waco Circuit, March 4-5; Lampasas, 11-12; Brownwood, 13-14; St. James, 18-19; Spring Hill, 25-26.

J. H. SWANN, Presiding Elder.

NASHVILLE DISTRICT.

SECOND ROUND.

Sparta Sta., Jan. 21-22, 1905; Sparta Cir., 23-24; McMinville Sta., 28-29; McMinville Cir., Feb. 4-5; Hillsboro Cir., 11-12; Manchester Cir., 12-13; Tullahoma Sta., 14-15; Shelbyville Sta., 18-19; Christiana Cir., 25-26; Cainville Cir., March 4-5; Murfreesboro Sta., 11-12; Murfreesboro Miss., 12 (afternoon); Murfreesboro Cir., 18-19; Smyrna Cir., 25-26; Nolensville Cir., April 1-2; Nashville, Clarke Memorial, 9-10; Nashville, Flat Rock, 15-16; Nashville, Hubbard Chapel, 16-17; Nashville, Gordon Chapel, 21-23; Nashville, Thompson Chapel, 23-24. Dear Brethren: Let every pastor observe Easter, April 23, raise a collection for missions and send the same to the Missionary Treasurer. Please take subscriptions for our church papers and disseminate our periodicals throughout the length and breadth of your bounds. I am yours for the cause of Christ and the upbuilding of the district.

W. R. SMITH, Presiding Elder.

RALEIGH DISTRICT.

SECOND ROUND.

Pleasant Ridge, Jan. 28-29; Newport News, Feb. 5-6; Clarksville, 12-13; Goldsboro, 19-20; Madison Circuit, 26-27; Madison, March 4-5; Rocky Mount, 11-12; Durham, 18-19; Raleigh, 26-27; Bullocks and Townsville, April 1-2; Oxford and Creedmore, 8-9; Newbern and Kinston, 23-24. H. L. ASHE, P. E.

GREENWOOD DISTRICT.

The second session of the Greenwood District, Upper Mississippi Conference, met in the John Wesley M. E. Church, Durant, Miss., Nov. 30, Rev. S. H. Nevils, presiding elder, presiding. Most of the pastors were present; also quite a number of local preachers, exhorters and other officers. F. G. Wilborn was elected secretary, G. W. Hunt and J. C. Cooke, assistants. H. G. Salter and Dr. W. H. H. Gallion, statistical secretaries and J. C. Cooke, reporter. The presiding elder read a very encouraging report, showing improvements along all lines. The pastor, Dr. M. C. McEwen, had things well in hand, and too much praise cannot be given to him and the people for their hospitable entertainment. Rev. Dr. T. W. Davis, presiding elder of the Starksville District, honored us with his presence during the larger portion of the session. Dr. Bowen, pastor of the Baptist church, was introduced and spoke to the delight of all. Rev. G. G. Logan, D. D., field secretary of the Missionary Society, made a strong appeal for the cause he represents and the Missionary delegates responded with a collection of $51.65; $50 was turned over to Prof. E. H. McKissack, for Rust University. Thursday night Memorial service was held in honor of Rev. P. O. Jamison and Mary G. York, wife of Rev. H. N. York, pastor of Vaiden Charge. Dr. W. H. H. Gallion, J. W. Parks, S. D. Troupe and Dr. B. H. S. Ferguson paid touching tributes to their memory. Friday evening's session was devoted to the cause of missions. Many able and interesting papers were read by the lady delegates. Friday night Dr. G. G. Logan again made a strong and able appeal for missions. Prof. E. H. McKissack, of Rust University, also spoke in the interest of the cause he represented. Revs. R. J. Stokes, H. Y. Salter, W. S. Leake, W. H. H. Gallion and G. W. Hunt preached evcellent sermons to large and appreciative audiences. J. C. Cooke was recommended for admission on trial.

J. C. COOKE, Reporter.

BROOKHAVEN DISTRICT.

The Brookhaven District Conference has closed its second session for this year. The work of the year on all charges in the district had been remarkably successful. More than 720 souls had been converted and added to the church. The benevolent collections had been decidedly increased over any previous year. New churches had been built. Some of them would rank first-class among the best churches in the conference. From 20 to over 200 converts and accessions were reported from nearly every circuit and charge on the district. Each charge and circuit had liberally contributed to present the presiding elder a conference suit of clothes. Warm and appreciative resolutions, thanking Presiding Elder Davis for his kind and faithful presidency over the district during his entire term of six years. The pastor, A. Howze, and good people of Little Rock, gave most generous and hospitable entertainment to the conference. Miss Gulridge, of Brookhaven, rendered excellent services as organist and choristers. Prof. J. T. Arnold, representing the Rev. J. P. Wraggs, of the American Bible Society, was introduced to the conference and was most efficient in distributing Bibles among our people. Rev. D. J. Lee, of the Baptist Church, and other distinguished visitors were introduced and spoke encouraging words to the conference. Thus ended one of the best conferences in the history of the district.

A. M. TROTTER, Secretary.

Mrs. Mary Lewis, of Moss Point, Miss., thanks her friends for the pound party tendered her father, Rev. Santee, who was glad to receive the gifts. He is better now, and asks the prayers of all.



The Medicine That Cures.

RENO, OKLA., May 11, 1903.

Wine of Cardui absolutely does cure sick women. I consider it the most valuable medicine, and it is the cheapest cure any sick woman can use, as it takes as a rule, only a few bottles to effect a complete and lasting cure. I especially recommend it for uterine or ovarian troubles, inflammation and ulceration, painful, profuse or scanty menstruation and it is a most valuable adjunct to use during the gestative period, insuring easy childbirth and speedy recovery.

It should have a place in every home as it is a true friend to wife, mother and maiden and I most heartily recommend it.

Dr. E. Buchanan

WRITER AND LECTURER.

Dr. Mrs. Buchanan is an authority on the science of medicine and certainly appreciates the great work physicians are doing for the relief of sufferers. But this does not deter her from expressing her views in praise of Wine of Cardui.

Mrs. Buchanan's high intelligence and long and successful experience render her advice of great value. Wine of Cardui regulates menstruation, cures bearing-down pains and relieves suffering women of the pain and misery to which their sex is heir. You have the word of Dr. Buchanan and thousands of other eminent women that Wine of Cardui will completely cure you.

All druggists sell $1.00 bottles Wine of Cardui.

WINE of CARDUI

Wanted

Industrious man or woman to take charge of branch supply office in this territory. Also several wide-awake salesmen for our work. Inexperience need not disqualify any applicant, as we desire to drill our employes in our own methods and plans. Will pay substantial weekly salary and extra commission. Expenses advanced. Apply at once, naming amount you would be willing to work for, and self-addressed envelope in your own handwriting. MANAGER SUPPLIES, Thompson Building. St. Louis, Mo.

Ten Dollars Weekly

Earned working for us at home during your spare time. No investment. No canvassing. Address,

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HOW TO SLEEP.

A Book For Tired, Sleepless People.

Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

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TO ECZEMA SUFFERERS.

Send your name and address on a postal and we will send you a big sample of TEX-OL absolutely free. TEX-OL will cure Eczema quickly and thoroughly. We are so sure of this that we want you to give it a trial at our expense. TEX-OL is cooling, healing, antiseptic, stimulating, non-poisonous, stops itching and burning; is a complete tissue builder and positively cures. It costs you nothing to try it. Don't suffer. A trial of TEX-OL will convince you of its wonderful merits.

TEXAS SUPPLY CO., Mineral Wells, Texas.

The most careful farmers and gardeners everywhere place confidence in Ferry's Seeds—the kind that never fail.

FERRY'S SEEDS

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They Live in Our Memory.

Grenada, Miss.—Mr. Foster Carr, one of Grenada's popular young men, after a short illness died Dec. 19th, and was buried Dec. 23rd. The deceased was a member of both the Masons and Knights of Pythias, and was buried by these orders. He leaves a father, two sisters and one brother. Peace to his ashes. MRS. MARION B. GOLDEN.

Bastrop, La.—Letha Hyde, aged two years, died Dec. 22nd. Death was caused by a bullet wound inflicted by her small brother during the absence of their parents. The funeral was conducted by the pastor, C. L. Angrum.

Winona, Miss.—Sister Clarina Fox died Nov. 4th, at the home of her daughter, Mrs. M. J. Huge. Sister Fox was loved by all who knew her. She was a noble Christian woman. Her funeral was largely attended. She leaves three daughters and two sons and a host of friends. MRS. F. G. WILSON.

Cookeville, Tenn.—Sister Sarah Settell, one of the oldest and strongest members of Shady Grove M. E. Church, fell dead at her home a few days ago. She was about 68 years of age and had been a member of the M. E. Church for many years. She leaves two daughters and one son to mourn their loss. The funeral service was conducted by her pastor. E. F. CARTER.

Handsboro, Miss.—Sister Amanda Blox, aged 80 years, died in peace Dec. 17th. Sister Blox was a member of Riley Chapel M. E. Church for a good many years. She leaves a husband to mourn her loss. J. I. GARRETT.

Crystal Springs, Miss.—Sister Norah Adams died Oct. 17th, at the age of 18 years. She was a devout Christian girl and much loved by this community. On Nov. 6th was preached the funeral service of Sister Celia Young. She was known as Mother Young, and though very feeble, she always made an annual visit to her home church. A touching tribute to her memory was read by Sister Bettie Smith. She leaves many relatives. A. M. TROTTER, Pastor.

Florence Charge, Miss.—John Wallace, the eldest son of Mrs. M. E. Wells, died Dec. 4th, in full triumph of faith. One week previous to his death he embraced religion and his request was to be baptized and received into the church of God. Mary Garner, a faithful member of Springhill M. E. Church, died in November. She said that she was going to rest. Brother William Spence fell asleep in Jesus, after an illness of three weeks. Bro. Spence was one of the oldest and most faithful members of Springhill. He was loved by all who knew him. The funeral service, which was largely attended, was conducted by M. Cooper.

Shreveport, La.—The following resolutions were adopted by the officers of St. Paul M. E. Church, of which the deceased was a faithful member; Rev. Dr. B. M. Hubbard, pastor: Whereas, Almighty God in his wise providence has removed from us so suddenly by death Brother William Harper, a Christian gentleman and good citizen, just at the time when he was actively engaged in the spiritual and temporal work of the church. Resolved, That we bow our heads in humble submission to the will of Almighty God who doeth all things well. Resolved, That we have lost a faithful Christian, an exemplary class leader, a good steward, and a wise counselor. Resolved, That we tender our heartfelt sympathy to his bereaved wife, Sister Julia Harper; his daughter and other relatives, and commend them to the great sympathizer, Jesus Christ.

MR. W. H. HOLMES, Sec'y.

Alexander City, Ala.—Rev. G. W. Elder, a member of the Mobile Annual Conference, and pastor of the Alexander City Circuit, died Nov. 30th. His funeral was preached in the M. E. Church at Alexander City by Rev. J. T. Willis of Kellyton, Rev. D. R. Mathis and Rev. R. E. L. Beasley. His remains were laid to rest in the cemetery of Alexander City. The deceased leaves a wife, son, and other relatives in Georgia. R. E. L. BEASLEY.

Field Notes.

A. Norman, Reporter, Marksville, La.—We are moving along nicely at this place, through the efforts of our pastor, Rev. J. D. McCain, who has been very sick for four weeks, but is now improving. Mrs. McCain and her daughter, Miss Lillian A. McCain, have charge of the church and Sunday school, which are in good working order. We have bought a fine bell and paid for same, all but $7. Also two fine lamps worth $10. The last note was paid on November 20, so the church is clear of debt. Mrs. I. V. Amber from Alexandria, is here teaching school. In our rally a good sum was raised.

Roanoke, Va.—On the evening of the 6th inst., St. Paul's Church showed its appreciation of the pastor, Rev. Ernest S. Williams, by the gift of a handsome gold watch. Mr. A. J. Oliver, LL. D., an active lay member, made the presentation speech which was admirable in style and delivery. The large audience was thrilled. The brief response of the pastor was in a happy vein and elicited hearty applause. It was a delightful occasion.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 176, Notre Dame, Ind.

Fayette, Miss.—Rev. S. H. Cannon has served us faithfully three years; also his devoted wife and loving little daughter, Zenobia, are faithful Christians and loyal workers in the blessed old M. E. Church. They love their people and in return are beloved by all. We pray God and the Bishop and elders for their return to Fayette.

J. J. Woolridge, Pastor, Moore's Chapel M. E. Church, Deerford, Ga.—We had a grand time on Sunday, Nov. 20; raised $13.35. We will soon enter the new church. The members are wide-awake to their duties. We mean to send in to conference a grand report this year.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

UNITED FOR LIFE.

Stoney Point, La.—Mr. Ernest Bell and Miss Hattie Harrison, a popular young lady of this place, were united in holy wedlock, Dec. 15th, at the home of the bride. Mr. James Rudison and Miss Della Chanery were united in marriage on December 11th, at the bride's residence. B. Carr officiated.

Rylander Chapel, La.—Miss Henrietta Holiday was united in marriage on Dec. 22nd to Mr. William Clay, at the residence of the bride. A number of friends witnessed the ceremony. E. V. Taylor officiated.

Alexandria, La.—On Wednesday evening, Dec. 21st, at the home of the bride's father, Mr. Alton Mitchell of Alexandria, La., Mr. Malvin S. Dier and Miss Altonette B. Mitchell were united in marriage by the bride's uncle, Rev. H. J. Wright, pastor of Mallalieu Chapel, New Orleans. The groom is the son of Mr. Sudik Dier, the leading cake proprietor at Alexandria, bookkeeper and cashier. The bride is the only child of Mr. Mitchell, one of the leading colored men of Alexandria, is a Normal graduate, class '04, of New Orleans University; also of the Music Department. The home was beautifully decorated. Music for the occasion was furnished by Miss Lizzie Trevene. After the ceremony dainty refreshments were served. The presents were numerous. Several of the white customers of Mr. Dier presented the young couple with a beautiful bedroom set, two beautiful 8-day clocks, and many other useful things. The bride received a present of $100 from the groom and a house and lot from her father.

Bolton, Miss.—Mr. Ed. Harris and Mrs. Ann Chisokin were united in marriage on Dec. 20. The bride and groom are each 75 years of age. Mr. Harris has a nice farm. I. L. PRATT.

Campti, La.—At St. Paul M. E. Church occurred the marriages of Mr. Henry Frazier to Miss Rachel Lucas, and Mr. Henry Phillips to Miss Mary Bell. A. H. Banks officiated.

At the residence of Mrs. Mary Dafney, on the evening of December 15th, Miss Mary Mitchell was united in marriage to Mr. Wm. Vickers; Mrs. Mary Dafney to Mr. Handy Wade, and Miss Katy Dafney to Mr. Jordan Walker. The weddings were the most magnifi cent ever witnessed in this vicinity. J. H. Rylander officiated.

Mobile, Ala.—Mr. Joshua B. Pope and Miss Carrie Smith were recently united in holy wedlock. A. C. Carter officiated.

Phila, Miss.—On the 18th of December, at the home of Mr. Julius Anderson, one of our leading men, the rites of matrimony were solemnized between Mr. J. J. Clemons and Miss Dora Anderson. H. E. Morgan officiated.

Magdalene, Miss.—At the residence of Mr. and Mrs. Jefferson White, Mr. Albert Fraze, of Cincinnati, O., was joined in marriage to Miss Helen White. J. I. GARRETT.

Crystal Springs, Miss.—Mr. Joseph Henington and Mrs. Cora Henington were united in marriage the evening of December 22. The church was crowded with interested spectators. They are both members of the church.

A. M. TROTTER.



A CONFIDENTIAL CHAT.

"It's perfect nonsense, Bessie, for you to talk of being laid on the shelf. Why, it all depends on yourself. Forget your worries, your aches and ailments; do as I did, take plenty of out-of-door air, cultivate happiness by not allowing your mind to dwell on the trifles and the worries of life. I sent thirty-one cents in stamps to Dr. R. V. Pierce, of Buffalo, N. Y., for his 'Common Sense Medical Adviser,' and found it contained much useful information about the care of my health, about physiology, anatomy, and everything a woman should know. I then decided to write Dr. Pierce and tell him all about my ailments. I received such a nice, carefully considered and confidential letter, in reply, giving me advice about my diet, exercise and all. This advice is free to everyone and I wonder you don't write him at once. It didn't take me many months to regain my good looks. Ever since I was fifteen I have suffered untold agonies periodically but now I am free from pain, worry and bad temper. Occasionally I took Dr. Pierce's Pleasant Pellets—this for the complexion, and to stimulate the liver. Then I took Dr. Pierce's Favorite Prescription three times a day for those womanly weaknesses I told you about. That's my secret of beauty. It's the easiest thing in the world to be happy and keep one's good looks. Look at the thousands of women who have been made well by Dr. Pierce's Favorite Prescription; look how they keep their good looks. Dr. Pierce offers $500 reward for any case of Leucorrhea, Female Weakness, Prolapsus, or Falling of Womb which he cannot cure. All he asks is a fair and reasonable trial of his means of cure."

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Mrs. Minnie Ball, Washington, D. C.—Simpson M. E. Church, of the Washington Conference, Washington District, was dedicated Dec. 4, 1904, by Resident Bishop Earl Cranston, D. D., assisted by Revs. Alfred Young, presiding elder of the district; M. W. Clair, pastor of Asbury, and James F. Chestnut, pastor of Central M. E. Church of this city. The Bishop's presence and service were highly appreciated. He delivered a forceful, thoughtful, spiritual and practical sermon. The old property (Asbury Mission) was donated to this people in 1875 by Asbury Church. City improvement in 1902 took the old property, less two building lots, for which they received $4,200. During November of 1903 the lot on which the new church stands was bought for $1,550, which added to $3,500, the cost of the new church, and to $1,000, the value of the remaining lots of the old site, gives Simpson the new church at a value of $6,050, making an increase in value during 30 years of $3,550, or 104 per cent. During the last 30 years the Washington Conference has dedicated two churches in this city. In front of the church pass Florida and Sherman avenues, each 100 feet wide, and in the rear runs the proposed Vermont avenue, a direct drive from the White House to the National Soldiers' Home. To the north stands the Garfield Memorial Hospital, northeast, the National Soldiers' Home and Howard University, east, the Freedman's Hospital and the City Reservoir. The site is already considered the prettiest in the city, which will be much increased by these proposed improvements. The church building is brick with a beautiful press brick front. The latest lock joint metallic ceiling, heated by an Empire steam heater furnished by Wm. McCuen & Co., lighted by electricity and in summer cooled by electric fans. There is a mortgage debt of $600. The church is supported by free will offerings. Wm. Clements, Mrs. Susan Williams, John and Sarah King are among the oldest members; none remain who were there in 1875 at the corner stone laying of the old church. This charge was about gone when our present pastor, S. H. Norwood, came and untied legal complications and settled other internal troubles. Simpson has a great future.

W. T. Marley, Pastor, Knoxville, Tenn.—The East Vine Avenue M. E. Church, Knoxville, Tenn., paid $52 on the church extension debt and hopes to pay it in full this conference year. The outlook is fair. We are expecting another effort soon. We are planning, working and praying for great things this year, the Lord leading us. The next session of the East Tennessee Conference is to be held in our church and we hope to have it free of debt by that date. The presiding elder delighted us Nov. 23 with an excellent sermon. He is making a good impression as presiding elder.

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TWO DAILY FAST TRAINS

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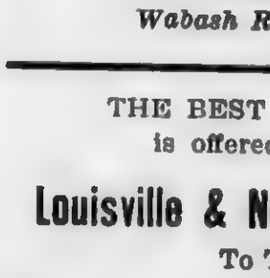
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Limit Dec. 15, '04, - $28.80
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Arrive		Depart
7:15 a.m.	Fast Mail, Daily	8:15 p.m
6:00 p.m.	Express, Daily	7:00 a.m
8:15 p.m.	Limited, Daily	9:25 a.m
11:15 a.m.	N Y. Fast Mail, Daily	
	Mob. and Coast Lim., Daily	7.20 p.m
8:55 a.m.	Coast Accommodation	4:05 p.m
9:45 p.m.	Sunday Excursion	7 40 a.m
	Coast Ac., Daily, ex. Sunday	4:50 p.m
8:50 a.m.	Coast Lim. Daily ex. Sunday	8:25 p.m
9:45 p.m.	Sunday Excursion	7:40 a.m
9:45 p.m.	Wednesday Excursion	7:40 a.m

Queen & Crescent.

No.		No.	
1, St. Louis Ex.	8:10 p m	2, St. Louis Lim	9:10 a m
3, St. Louis Lim.	8:45 a m	4, St. Louis Ex	7:30 p m
5, Local	4.45 p m	6, Local	8 00 a m

Mobile and Ohio.

8:10 p. m.	St. Louis Limited	7 30 a m
8.45 a. m.	St Louis Express	9 10 a m

East Louisiana.

Daily, Except Sunday.

No. 7	8:45 a m	No. 8	4:30 p m

Sunday and Wednesday Excursion.

No. 5	8:45 p m	No. 6	7:45 a m

Illinois Central.

8:15 p m	Chicago Limited	9:15 a m
8:15 p m	Louisville and Cin Lim	9:15 a m
11:30 a m	Fast Mail	7:10 p m
11:30 a m	St Louis and Chicago	7:10 p m
8:10 a m	Northern Express	7:30 p m
9:30 a m	McComb Accom	4:30 p m

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3 15 p m
Vicksburg exp.	6 00 p m	Vicksburg exp	7 00 a m
9:40 a m	Baton Rouge accd		4:00 p m

Southern Pacific.

11:30 a m	Local	4:55 p m
8:00 p m	New Orleans and Houston	7:05 a m
8:50 a m	Pacific Coast Express	9:00 p m
6:45 p m	Sunset Limited	11.55 a m

Texas & Pacific.

7:45 p m	Texas and Ft Worth Ex	8:30 a m
12:05 a m	Port Allen Local	8:25 p m
7:30 a m	Hot Springs, El Paso and California Express	6:30 p m

N. O., Fort Jackson & Grand Isle.

7:35 p m	Sunday Only	8:05 a m
9:45 a m	Daily Ex Sat and Sun	4:00 p m
9:45 a m	Saturday and Sunday	5:30 p m
7:35 p m	Daily Except Sunday	8:05 a m

Louisiana Southern.

10:30 a m	Sunday Only	8:45 a m
6:00 p m	Sunday Only	7:00 p m
8:35 a m	Saturday Only	9:45 a m
5:00 p m	Saturday Only	6:00 p m
9:15 a m	Daily Ex Sat and Sun	4:15 p m

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Cash Remittances.

WEEK ENDING DEC. 31.

Atlanta and Savannah—F. Williams; W. C. Bryant, *1.

Atlanta Conference—*154.

Savannah Conference—*75.

Central Alabama and Mobile—E. M. Jones; W. O. Pearson, *1; C. A. Johnson.

Mobile Conference—*56.

Central Missouri—J. M. Harris, *1; W. H. Smith, *1.

Delaware—Wm. Watt.

Florida—Miss Maggie Cushbert; Y. K. Meeks.

Lexington—A. A. Woolfolk, *8.

Lincoln—D. G. Franklin, *1; J. C. Williams, *1; Mrs. C. W. Eastman.

Louisiana—Wm. Davis; H. Taylor, *3; Joe Lee; C. L. Angrum; S. E. Hough; Mrs. C. D. Palmer; C. W. Reeves; Mrs. W. M. West; John Parr; L. G. Adkinson; Mrs. S. J. Parsons; J. O. Brown; C. C. Dorsey; Geo. Thomas; A. B. Harris; H. D. Coleman; Mrs. Emma Cage; M. R. Hite; Geo. W. Brown; D. I. Ingraham; T. F. Robinson, *1; J. O. Richards.

Mississippi and Upper—T. S. Gatlin; J. B. Starkey, *5; T. Jemison; Isidore Morgan; P. H. Rembert; T. J. Allen; J. B. Brooks; James Dantzler; T. W. Davis, *5; W. H. Brownfield; H. Roundtree; G. H. Hubbard; L. V. Hawk.

South Carolina—C. C. Jackson, *1.

South Carolina Conference—*189.

Tennessee and East—G. H. Pettis, *1.

Texas and West—Grace Nashville; B. J. Goff; Lon Allen.

Washington—R. A. Rose.

Miscellaneous—J. F. Cassells; N. L. Sayers; M. Seither; W. R. Chase.

We have just received a lot of S. S. Notes and Handbooks for 1905. They are better than ever. Send orders to this office.

Orders for Sunday School literature and supplies for the First Quarter of the coming year should now be sent in. Send here.

FOR SALE—Drug store doing good, profitable business; prominently situated; for $500. We have other business which requires our entire attention. Billington Pharmacy, Jackson and Franklin.

Crescent City Notes

Mrs. McKey, wife of Rev. John McKey, is visiting her children in North Louisiana.

Miss Maggie Bowers, of Baldwin, and Miss Susie Tyler, of this city, were among our callers this week.

Mrs. Clara Simpson, of Stoney Point, spent Christmas with her brother, Mr. Solomon Kinchin, at Wesson, La.

Mrs. Frances Carr, of Stoney Point, accompanied by her son and daughter, spent the holidays with relatives in Maringouin, La.

Mrs. Frances Carr, son and daughter, of Stoney Point, La., have gone to Maringouin, La., to visit her mother and sisters and many friends.

The watch meeting at Haven Chapel Saturday evening was a spiritual benediction. Collected for missions, $10.15; total collection for the day, $23.75. The pastor, Rev. John McKey, brought to the SOUTHWESTERN three yearly subscriptions.

Saturday night a watch meeting was conducted at Wesley Chapel. Sermon by the Rev. William Davis. Collection, $36.73. Sunday morning Rev. H. G. Sorrell preached a very instructive sermon. The sacrament was administered Sunday evening to 214 communicants. Collected during the day, $35.01.

The Christmas eve entertainment at Mallalieu was an up-to-date and unique affair. A Christmas ladder about 12 feet in height, beautifully dressed in different colors and pretty well loaded with presents, was the main feature. It was a beautiful sight. Santa Claus presented each child a bag of candy. An enjoyable feast was had.

At Williams Chapel Sunday morning at 12 m. watch meeting closed with a benediction from above. At 11 a. m., general speaking meeting, led by Brother L. Brazley. Sacrament was administered Sunday evening. Three persons were received into full membership. Mesdames B. Williams, L. Murray, A. Fisher and Mr. W. Fisher and others presented the pastor, Rev. C. W. Reeves, a large turkey, fruits, etc. He received, also, a New Year's gift from Brother P. Johnson, and desires to thank these friends for their kindness. One annual subscriber for the SOUTHWESTERN. Collection, $20.18.

The following program was rendered at the St. Charles Avenue Sunday School Christmbas Tree Festival, Dec. 26: Instrumental music, Essie Davis; prayer by the pastor, Rev. W. E. Harrison; recitation, 23d Psalm, by little David Mann; also recitations from the Bible by Philip Sherwood and Ben Davis; Scripture reading by the school, led by the pastor; recitations by Alice and Robbie Dillon. Recitations: "Star of Bethlehem," Della Hoy; "Song of the Shepherds," John Wesley; "Christmas Morning," Alfred Collette; the 130th Psalm, Ben Mann; "A Prayer," Mary Brash; "Christmas," Maud Lawrence; "Christmas Story," Marguerite Collier; "The Angels' Story," Ella Betterley; "Merry Christmas," by five girls and boys; the 91st Psalm, by Sidney Mann. Song, "The Wonderful Story, by Ethel Overing. Recitations: by Mabel Collette; "Santa Claus," by Salvatore Palmisano; "Christmas," by Essie Davis. The program was interspersed with sweet music by the school. The prizes distributed for attendance during the year were one Bible, two Testaments and five medals. The children did well. Owing to the illness of the superintendent, Mr. Scharfenstein, the pastor took charge of the exercises.

MRS. ANITA OTTO, Sec'y.

Lessons in Book Form

THE FIRST LESSON BOOK, Beginners.

On the International Sunday School Lessons for 1905. For scholars of the grade just above the Primary Department. Fine pictorial illustrations. Everyday helps for the younger people.

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For the grade of scholars just below the Seniors; it can be used by more than one grade and will be useful for teachers and others as well as scholars.

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Sample copies of SOUTHERN AGRICULTURIST *FREE* at our Office.

Mrs. Chaney Ingraham and her daughter, Miss Rosetta, of Happy Jack, La., spent last week in the city, visiting Mrs. Ingraham's brother and sister, Mr. Wesley Griffin, and Mrs. Anna Williams.

The Editor acknowledges the kindness of Rev. C. W. Reeves and a committee of ladies of Williams Chapel in sending his family a Christmas turkey. The Editor also acknowledges the kindness of Rev. W. H. Golden, of Brooksville, and Prof. P. R. Quinn for sending a turkey each. Two other turkeys came to the Editor during the Christmas, and thus far he has not been able to learn who sent them. These unknown friends, as well as those whose names are mentioned, have our sincere thanks.

Now is the Time to Renew

Southwestern Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JANUARY 12, 1905

Vol. 39. No. 2

Editorial

Brother pastors, secure the renewals in your charge. Read our proposition to you on page 16. Push the canvass with vigor!

The school board of the city of Norfolk has made an appropriation of $2,500 for the purpose of giving industrial training to our colored people of that city. A good thing to do: an example that might be followed by all the cities and an example that would be productive only of good for all concerned.

Look at the label on your paper. "Jan. 05," means that your subscription expired the first day of January of the present year. Our earnest request is that those whose subscriptions have expired renew promptly. Our list only can grow as we hold our old friends and secure new ones, but if we must lose our old friends while we are securing new ones, as a frog in the well, we shall be a long time getting out. Renew at once.

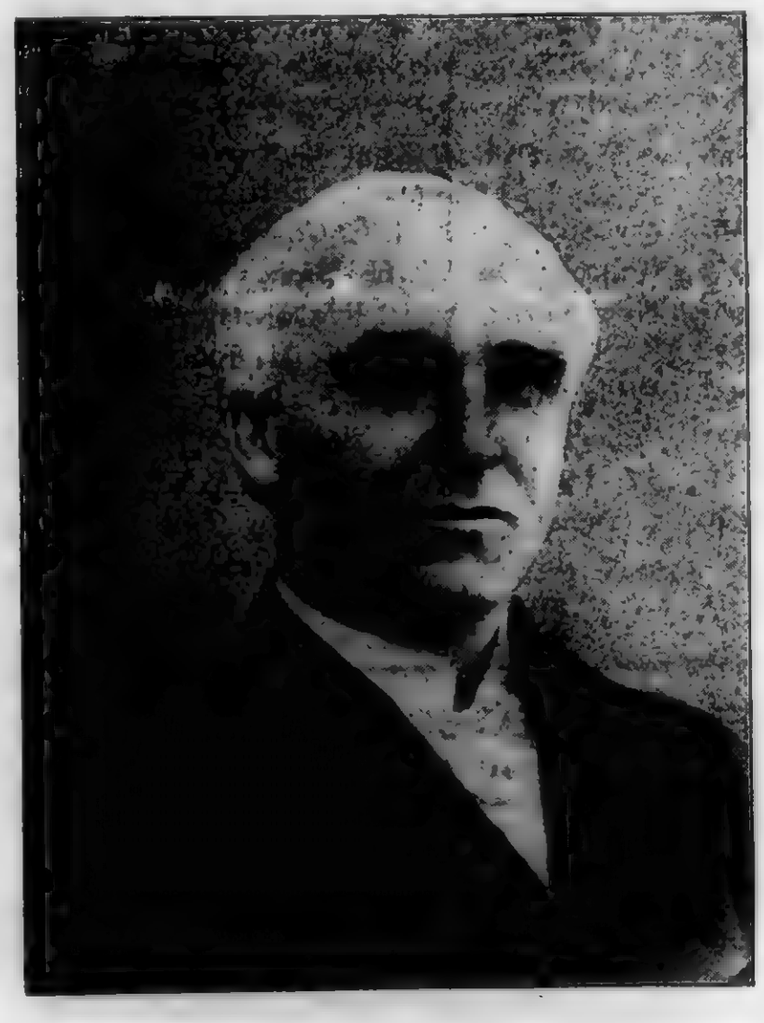
King Christian, of Denmark, purposes to crown his career as a ruler with an attempt at universal peace. He has called a conference of the monarchs of Europe, a number of whom have accepted. The participants are to gather at Copenhagen and there discuss and maybe sign a treaty that will put an end to war. This may or may not be done, but the indications are that the day cometh when disputes will be settled, not by an appeal to arms but by arbitration.

Nothing is more pathetic in the account of Port Arthur than the appeal of General Stoessel to the Czar, pleading to his royal master for forgiveness. He says: "Great sovereign, pardon us." The world puts brave old Stoessel down as a hero, glorious in defeat. The Czar has ordered a court martial of the defender of Port Arthur, and if General Stoessel is degraded because of his surrender the empire of Russia will have the contempt of the entire civilized world, and it would deserve it.

The magnanimity with which the Japanese are treating the Russians, who are their prisoners as a result of the taking of Port Arthur, is another revelation of Japanese character. They are proving themselves to be men big enough to live up to the standard of civilization set by the world's greatest races. After all there may be no "yellow peril," for the yellow men, through the Japanese, are fast vindicating the purpose of the Almighty in peopling this world with a variety of races. The Japanese have skill and courage in battle and heart to treat their captives with the most humane consideration.

"PUT ON THE WHOLE ARMOUR"

The apostle Paul throughout his writings teaches the sufficiency of the gospel of Jesus Christ to save a man, body and soul, in this life. His characterization of the Christian as a soldier and his description of the Christian's "armour", is fully known to all. The Christian's equipment is not all external, his most vital equipment is internal. Here lies the strength for the conflict and the power to overcome flesh and blood and the "wiles of the devil" against which we contend. There must be something stronger than association, environment and the communion of saints to guarantee the disciples of Jesus Christ holiness in this life. We wrestle not "against flesh and blood" only, but "against principalities, against powers, against rulers of darkness of the world, against spiritual wickedness in high places." It is the purpose of Christianity to save man in his environment and in spite of heredity and to save him without the thought of dying—a complete salvation now, while we walk in the flesh. Christ's kingdom is spiritual and the best equipment of his soldiers is spiritual and the inner life, the deep-hidden life constitutes the greatest power of resistance. This inner equipment the Christian must possess. Fully equipped within, with supreme faith, with an unshaken adherence to the principles of righteousness as it is in Christ Jesus, a Christian may stand alone, and in spite of the opposition and the rage of hell without present an unquestioned example of righteous living. With thorough external equipment, when the circumstances without conspire against us, we may fall, but fully armed within, with "the sword of the spirit," with a consciousness of acceptance with God, firmly rooted in mind as well as in heart, in our purpose to adhere to the cause of righteousness, we will not be moved, we will not fall.



BISHOP HENRY SPELLMEYER,
Who Presides Over the Upper Mississippi Conference, Which is in Session This Week at Columbus, Miss.

CHURCH STATISTICS

Dr. H. K. Carroll contributes an article to last week's *Christian Advocate* giving some interesting statistics of the churches of the United States for the year 1904, showing the gain of the various churches. The tables of statistics give the number of ministers, churches and communicants and the order of the denomination and denominational families. The net gain of all the denominations during 1904 in the United States alone were 1,674 ministers, 2,310 churches and 582,878 communicants. Of this number the Roman Catholic Church gained 241,955 and the Methodist Episcopal Church 25,167. This makes a total membership of the Methodist Episcopal Church in the United States of 2,847,932, and throughout the world, 3,004,735. Notwithstanding the Roman Catholic Church claims 10,104,219 communicants, it has only 13,000 priests as against our 17,000 itinerant ministers, and the Catholic Church has only 11,411 churches as against our 27,121 churches. The total number of Methodist communicants (this includes 17 different branches or denominations), is 6,256,738. This places the Methodist denomination second, the Catholic being first; the Baptists come third, with 13 branches, having 5,150,815 members. The grand total of ministers in the United States of all denominations is 151,113; total number of churches 199,658, total number of communicants 30,313,311.

In the colored membership the Baptists lead having 1,929,139 members, standing third in order of all denominations the Roman Catholic first, the Methodist Episcopal second, the regular Baptists in the South, white, holding the fourth place and the Methodist Episcopal Church, South, the fifth place. The African Methodist Episcopal Church is put down as having 786,125 members, 6,510 ministers, and 5,816 churches, 694 churches less than the number of ministers. The African Methodist Episcopal Zion Church has 560,790 members, and the Colored Methodist Episcopal Church 209,654. The African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal denominations show more ministers than churches. The Methodist Episcopal Church has 17,158 ministers and 27,121 churches. The Methodist Episcopal Church, South, has 6,438 churches and 15,884 ministers. In the latter two it shows that circuit work is still largely in vogue, in the cases of the former churches circuit work is not very general and there is a great need of church building. In view of the fact that the African Methodist Episcopal Church has 694 church buildings less than the number of ministers and the African Methodist Episcopal Zion Church has 351 less churches than ministers, it would be more practical to build small churches in needy places to house their membership than extravagant churches, in cities, which burden the people.

A Voice From the Crest of the Waves.

By Bishop I. B. Scott, D. D.

As I write this the good ship "Oron," of the Elder, Dempster Line, plying between Liverpool and the West Coast of Africa, is being tossed by the waters of the Bay of Biscay. She left Liverpool Wednesday, November 30, and this is Friday of the same week. Thus far the voyage has been much pleasanter than we had reason to hope for considering the season of the year and the reputation of the Bay. She is scheduled to make only two stops before reaching Monrovia, viz: Grand Canary Islands and Sierra Leone, hence we hope to reach Monrovia by December 16th, and surely not later than the 17th.

We dare say the readers of the SOUTHWESTERN have already been informed that we left New York for Liverpool on the Lucania of the Cunard Line November 19th. Our immediate party consists of Dr. Ernest Lyon, the American Minister to Liberia; the Rev. Thos. H. Molesworth, his wife and daughter and Rev. C. E. Simpson, Missionaries to India; Rev. O. M. Moody and Mr. F. A. Price, Missionaries to Africa. The Lucania is one of the largest of her line, 12,950 tons, 620 feet long, and at the same time one of the swiftest. Time from Sandy Hook Lightship off New York to Dount's Rock Lightship, 2,807 miles, was made in five days seventeen hours and fifty-three minutes. Here we struck the fog and we had to make the remaining 232 miles to Liverpool Bar at little better than a snail's pace. Our poorest twenty-four hour run was 401 miles, while our best was 480. I say twenty-four hours but that is not exact as the school children know, for that should be reduced by something more than a half hour each day. In other words in sailing east the day is a little more than twenty-three hours long. The result is that when we reached Liverpool we found ourselves several hours ahead of our friends of the States. In fact the boys and girls of England retire at night and get up in the morning from 5 to 6 hours earlier than in New Orleans, the official home of the SOUTHWESTERN, and it goes a little hard at first to have to be called up just about the time one is accustomed to be taking his most restful nap. But as to the trans-Atlantic voyage, it was very pleasant indeed. A number were sick, of course, but there were only about twelve hours that were at all rough. One gets tired of the confinement on ship board largely because he is not accustomed to it. For when well enough to appreciate what is transpiring there are a number of things to break the monotony. Each day there was a little paper issued which gave account of the leading news items of the nearest port—of New York till our ship had reached a point in mid-ocean, where it was nearer England than America. Then the Marconigrams came from England. So much for wireless telegraphy. The Grenadier Guards Band, an English organization which had been visiting the St. Louis Exposition and other points in America, was aboard the Lucania and gave during the passage two enjoyable concerts. These were for the benefit of the Seamen's Orphan Homes in Liverpool and New York, and more than $250 were realized.

One among the pleasantest features connected with the voyage was the interest taken by friends of New York, and others who were there for the purpose, in our departure. They were at the ship in large numbers and expressed most hearty good wishes for a pleasant and successful voyage. Among those present were Bishop Walden, Dr. G. G. Logan, Field Secretary of the Missionary Society; Dr. J. C. Cooke, Book Editor of the Church; Dr. W. H. Brooks, pastor St. Mark's, New York; Dr. R. R. Doherty, Assistant Editor S. S. Supplies; Mr. C. H. Fahs, Editor World Wide Missions; Dr. A. P. Camphor, President College of West Africa; Revs. C. W. Pullet, F. A. Hand and Mr. John F. Robinson, who had arranged our passage.

In addition there were quite a number of prominent Methodist laymen. Among these were Mr. and Mrs. Terrell, Mrs. McDonald and [illegible] sister, Miss Lowery, Miss Mamie Brooks, Mi[illegible] Morehouse, formerly a teacher at Boylan Hom[illegible] Jacksonville, Fla., Miss Lottie Wilson, Mi[illegible] Edith Leonard, Mrs. Cowington, Mrs. Burges[illegible] Mr. Geo. Young and others.

Mrs. McDonald presented me a beautif[illegible] bunch of American Beauty roses; Mrs. Terr[illegible] an American flag and some friend sent Dr. Ly[illegible] a large bunch of choice chrysanthemums. A[illegible] these did service on our table in the dining salo[illegible] as long as flower pots could stand alone.

On the "Oron" we have the pleasure of th[illegible] company of Bishop and Mrs. C. D. Ferguso[illegible] in charge of the Missions of the Episcopal chur[illegible] in Liberia. They are extremely pleasant com[illegible] panions. The Bishop is a polished and unassum[illegible] ing Christian gentleman. He was set apart f[illegible] this work in 1885 and his church is much grati[illegible] fied with the success which has attended his la[illegible] bors, especially among the natives. Bishop Fer[illegible] guson is just returning from the Triennial Gen[illegible] eral Convention of the Episcopal Church whic[illegible] recently convened in Boston.

In conclusion let me bid my many friends o[illegible] the States good-bye for a season. The manner i[illegible] which they received my election to the Episcopacy is gratifying indeed. I was so far overwhelmed with invitations to receptions that of thirty or more I found it possible to accept only about twelve or fourteen. I regret to have disappointed others but could not see my way clear to do otherwise. Nevertheless I assure them that their courtesy is duly appreciated. To have their confidence and respect is a positive inspiration to me for the arduous duties I go forth to assume; to so discharge the obligations resting upon me as not to disappoint them in the least shall be my highest aim. After reaching the sunny land of Africa I shall try to write again.

In conclusion let me thank all who sent me a word of greeting just previous to my departure from New York. With best wishes to all.

The Superannuates of Mississippi Conference

By Rev Simon H. Cannon

Is the Methodist Episcopal Church doing her duty to the worn out preachers? No, unhesitatingly no. Nothing is more plain than this. Go to any of our colored conferences and see those old veterans who have given their heart's best blood for the Master's cause. Some have wrought twenty, some thirty years of hardships and great sacrifice but glad to work at that, poor salary, without a murmur of complaint.

The preacher did not enter the ministry to make money, for he knew that only a few places gave a comfortable support. He went into the ministry that he might have the seal of God's favor and the approval of his own conscience. Souls have been for his hire. Why should we not stand by them? They have washed the altars of the old church with their tears and went through fire and storm to plant her banner in this and into foreign lands. When they think of the day when they will be a burden to presiding elders and Bishops it is a sad picture to see those old soldiers walking with tottering steps under the heavy burdens of the church, thinking of the time when he must be superannuated. The superannuate is no longer needed, a younger man must take his place on the firing line. What an anguish to his soul; no money, no home, strength nearly all gone, turned out to die!

Will any other army do that?

What was it Cardinal Woolsey said in his fall from power? "Had I but served my God with half the zeal I served my king, he would not in mine age have left me naked to mine enemies."

Have the old superannuates been faithful? Yes, I hear the answer coming from both land and sea. "Through faith they have subdued kingdoms, wrought righteousness, stopped the mouths of lions, waxed valiant in fight, turned to flight the armies of the kingdom of darkness." Shall we continue to neglect to make some provision to meet this pressing demand to help our worn out preachers?

Men are now debarred by age and infirmity both from participation in her service of the church and from the support she cheerfully provides for her active ministers.

As no nation that fails to care for its disabled soldiers can survive very long, so no church can long command men for its ministry that forgets its obligations to those faithful servants who, after giving to it the best of their years, are discharged from active service helpless and unfitted for self-support.

Now, brethren, something should be done. This subject has been discussed in several General Conferences and nothing has been done to help our condition. The feeling that seems to have prevailed in the last General Conference was that each Annual Conference should see after its own superannuated preachers. If you should read the speeches that were made in that upper chamber of the Methodist Episcopal Church you would think that the old fathers had become a problem. I don't know a more sacred duty we could perform than by doing something to help these old veterans, widows and orphans of deceased ministers.

We have talked and written about this question. At every session of the annual Conference we make the superannuates feel hopeful of a good day coming by offering a well prepared resolution loaded down with poetry. These old veterans will soon be stretching their hand to the Board of Stewards for help, not for charity but for service. Our worn out preachers need help and the presiding elders and pastors who are in the active ranks should help them and especially the pastors.

The most sacred cause a Methodist preacher can carry before his people is that of the worn out preacher.

The heathen can wait for the bread of life but the old preacher must have his breakfast to-morrow morning. Think of that widow whose hus-

hand stood in the thickest of the battle and helped to clear off the rubbish for this Conference such men as Campbell, Payne, Goodwin, Cannon. Crump, Bell and others too numerous to mention. These saintly women have tread life's pathway sadly and wearily and lonely and the tears course down their cheeks as they think of the dark days gone by. They must have help and protection and support.

We should have some plan at once. I mean at the next session of our Annual Conference. At the same time I must give the Conference credit for attempting to formulate some plan to meet these emergencies.

At the last session of our Conference it was agreed to have an agent, one on each presiding elder's district, to co-operate with the pastors in working up enthusiasm along this line. I had the honor of being on the committee that formulated the plan and presented it to the Conference which was lost sight of by some means for the minutes don't show that such a thing was mentioned.

Two years ago we organized what is known as the Mississippi Annual Conference Brotherhood, which was put in operation and at the last session two-thirds of the preachers joined. The Brotherhood is doing a very good business, but this does not take the place of the Conference Claimant Fund but pays a neat sum at death. We have paid off one death claim and another member who died left his family in a deplorable condition but not paying his assessment.

Now, brethren, I hope you will heed this appeal. You know the rich Conferences of our great church are seeing after their own preachers and I am glad of it, because we are able though poor to take care of our own.

I would suggest one or two things to meet this demand:

First, let the Annual Conference assess each pastoral charge from $10 to $25, to be paid in quarterly payments to the Presiding Elder in his quarterly visits.

This would bring at least $1,500 per year and that would be less than 40 cents per member, which can be done. Now we are getting less than 1 per cent per member.

Second, let the Annual Conference ask the Presiding Bishop to appoint an agent (or whatever name you would like to call him) to travel through the Conference and distribute literature and information. Put a young man with push and energy and we will realize about $3,000 or $4,000. Let this agent's salary be estimated along with the Presiding Elders, and let the Presiding Elder collect it and pay it to this agent quarterly. This can be done and it will help to educate our people. Furthermore, it will increase their respect for these old servants of the church. Now, brethren, I offer this thought in a humble way and with consideration of limited experience.

I am deeply concerned about our worn out preachers, and I know you are also. You know we must do something. The Eastern and Western Conferences are leading the way and we should fall in line. I think every pastor should think over this matter prayerfully. The pastor is the burden bearer of the church and when worn out gets less consideration than any.

Now, let each pastor raise from $5 to $10 each and bring to Conference to supplement what you will get from the dividends of the book concern and the chartered fund.

I remember some years ago when one of our Conference Stewards was rejoicing over what the Conference had received from the Book Concern when the Presiding Bishops upbraided him by saying "We sent that down here to you but what have you done."

The whole Conference blushed with shame. Of course I don't agree with the Bishop about "We sent it." At the same time we raised that year less than $100.

Now, brethren, all together and let us carry down to Natchez $500 for the old veterans.

Fayette, Miss.

The Student and Manual Labor

Principal Wilde, Northwestern University Academy

It is commonly said that a college course unfits a man for manual labor. The curriculum is supposed to remove his mind so far from the sphere of ordinary toil that the man has no longer any satisfaction in it.

But this view is only another of the vagaries of the popular imagination. The youth who returns to the farm in vacation or at the end of his course and grudges his parents the labor reasonably to be expected of him is not the student who has worked hard at his studies but the one who has played with his opportunities—has shirked at college just as he does at home, and would have done if he had never gone to college.

One of the plainest indications of the compatibility of study and manual labor is the amount of the latter done by students in the colleges of our country to pay a part or all of their expenses. Probably no college is without its quota of earnest self-supporting students. In the College of Liberal Arts and the Academy of Northwestern University at Evanston, Ill., some interesting data have been gathered showing how the students have earned their money. They performed the following tasks: Washing dishes, waiting on tables, as stewards in clubs, the care of horses and cows, the care of furnaces, spading gardens, mowing lawns, shoveling snow, shoveling coal, sawing wood, beating rugs, sweeping and doing janitor work for halls and churches, scattering advertising circulars, posting handbills, soliciting for laundries, barbering, tailoring, watch repairing, typesetting, paper hanging, carpenter work, house painting, collecting bills, clerking in stores, taking gas statements, blowing organs, playing organs, singing in choirs, working in law offices and in libraries, typewriting, stenography, dealing in butter, eggs, etc., canvassing for books, papers, maps, etc., leasing houses and subrenting rooms, working in life-saving crews, reporting for Evanston and Chicago papers, doing mission work in Chicago, caring for and instructing children, etc., etc.

That the students are faithful in their work is attested by the reliance of townspeople on this form of service. * * * A very common form of self-support is the care of lawns and furnaces. Each furnace pays one dollar a week. Wtih five or six furnaces the student feels himself comfortably provided for. This is especially the case if his room rent balances the care of the heater in the house in which he lives.

In the academic year 1902-1903 the Academy students alone in Evanston earned over $12,000. Every third man in the college was assisting in his own support. That this is no new development is shown by the fact that in 1886 college students at Northwestern earned annually as follows: Senior class, $2,600; Junior class, $3,850; Sophomore class, $3,025; Freshman class, $3,150; $4,050 were earned by preaching; $2,000 by canvassing; $2,000 in the United States Life Saving Service, etc., etc.

So favorable a showing as this could not be made were it not that Evanston is a "bed room town"—a beautiful, populous and wealthy suburb of Chicago. The men of the town go daily to their business in the city, leaving the "chores" to be done by students.

To a student who must economize and pay a part or the whole of his way, that college may not be the best that offers him the lowest tuition fee. Let such a student select a few institutions where the curriculum and environment are most to his taste, and then let him choose from these the one whose surroundings offer him the best returns for the manual labor that he has the time and energy to give.

What are the effects of the student's self-support on himself and his college?

(1) The man becomes self-reliant. When he graduates nothing can prevent him finding himself and turning his attainments to immediate account. One Northwestern alumnus became the minister of the largest church in Evanston, behind which in his college days he sawed wood for a living.

(2) The man is economical. He trims his expenses to his income, setting himself against the influence of those who would make a college course the occasion of a shameless waste of money.

(3) He pays his bills. A careful inquiry made in Evanston in the summer of 1903 revealed the fact that the credit of the students was of the highest grade. A surprisingly small number of accounts remained open at the end of the year.

(4) The self-supporting student does much to set the tone for the college. The American student, especially west of the Alleghanies, is an earnest, self-respecting man or woman. His college work is thorough and wins him recognition in student interests and enterprises.

(5) The self-supporting student loves his college, is sensitive to its good fame, makes the faculty believe that its labors are worth while, by and by contributes to its resources, and sends his own children to its halls.

And so the young man or woman who is ambitious for an education and who is competent and reliable in manual labor is seldom compelled to leave our colleges for lack of financial resources.

Love produces devotion, and devotion brings happiness, even though we may not understand it. In prayer we feel we are beloved; and the love of God, oh, if only you knew how it compensates for the indifference of our fellow-creatures!—*Selected.*

If thy disturbance of mind proceeds from a person who is so disagreeable to thee that every little action of his annoys or irritates thee, the remedy is to force thyself to love him ,and to hold him dear; not only because he is a creature formed by the same sovereign hand as thou art, but also because he offers thee an opportunity (if thou wilt accept it) of becoming like unto thy Lord, who is kind and loving unto all men.—*Lorenzo Scupoli.*

Division of the Louisiana Conference

REV. A. E. P. ALBERT, D. D.

The proposition to divide the Louisiana Conference, at its next session, will doubtless be the most important subject presented for its consideration.

For one, I am decidedly opposed to it. Daring speculators may plunge headlong into unknown projects, risk all to make or lose all, but prudent, calculating investors must be given reasonable and substantial grounds, upon which to base their action, before they decide to withdraw their hard earned treasures, held under gilt-edged securities, to reinvest them into hazardous, "get rich quick" concerns.

Those who would have us divide have, thus far, to my mind, failed to present a single substantial reason why we should do so. Unless they are prepared to do so, to the satisfaction of the faintest doubt, my idea is that we had better let well enough alone.

The strongest argument in favor of division, so far as I have learned, is about as follows, viz: Our conference, of less than two hundred members, is too large to be entertained in small towns; we would more fully occupy the state and grow faster; and that more presiding elderships and conference offices would be opened to the members of the conference.

On the other hand, there are many reasons why we should not divide. A large body, under proper leadership and management, attracts attention and exerts corresponding influence; such as no two small bodies could command. It affords a wider range for the selection of pastors for the churches, and of churches for the preachers; for although it is within the power of the Bishop to transfer the preacher needed from any part of the church, he hardly ever exercises it without the consent of the one proposed to be transferred.

Two small conferences, with only a few strong and important charges, would be dominated by the few preachers, that would be deemed of sufficient breadth and strength to pastor those churches. They, in turn, would tread upon each other's heels, rotating and repeating their pastorates in those charges from year to year. Whether one ever gets to be a Bishop or not, it is an incentive to know that it is within the range of the young preacher's possibilities. The same is true as it applies to the more important charges of the conference. Let us not deprive him of a single incentive to a laudable ambition.

Since Baldwin, a mere village, entertained the conference in 1898 so satisfactorily as to elicit the highest praise, it would seem that the question of entertainment can be properly eliminated from consideration. It is an uncontroverted fact that our conference has often been better entertained in smaller towns than it has in New Orleans, the metropolis of the South. Besides Baldwin, we have a number of places in which we can comfortably meet, viz: Shreveport, Monroe, Alexandria, New Iberia, Franklin, Baton Rouge, New Orleans, and other places. We need not return to the same place in ten years, unless we desire to do so.

It is a groundless gratuity to assume that by dividing, the work would more speedily develop. The only gain that could be derived from division, would be the saving of a long trip to conference once a year; but even this would not be realized, if the conference were divided into an eastern and western conference, as has already been suggested.

We have too many interests in common to divide at this time, unless for the most urgent reasons; none of which have, as yet, been made apparent: our Orphans' Home, Old Folks' Home, and Preachers' Aid Society property, not mentioning our educational system, the SOUTHWESTERN CHRISTIAN ADVOCATE, and other interests, the common heritage of us all.

What we need is not division, but as a good brother expresses it, provision. Without rearing altar against altar, where other branches of Methodism have already pre-empted the ground, we need to provide for the occupation of our whole territory. This we can do just as well united as we could divided. We need to be constantly engaged in the prosecution of our work, preaching, teaching and visiting from house to house. In other words, we need and must have a perpetual revival.

Again, the statement cannot go unchallenged that we are not advancing in the development of our work, simply because our statistics show no very large increase. The fact is that vast numbers are annually gathered in our churches, but an equal, if not greater number are constantly moving from place to place, many going North, East and West, besides the great numbers that crowd the cities of the South and North, to there become lost to the church, too often, and to further complicate the problem of our great cities.

Unless driven to it by absolute necessity we should not divide. In the multiplicity of counsel there is safety; in its scarcity there must be danger; therefore let us "hang together, lest we hang separately."

New Orleans.

Division of the Louisiana Conference

BY REV. G. A. PAYNE.

Those who desire to divide give the following reasons: 1. There are a number of men who ought to be brought to the front, but who cannot be except we divide; this will necessarily require another two sets of leaders, one for each conference. 2. The conference as it stands is too large to convene in small towns, and be properly cared for. 3. The travel to and from conference is too expensive. Let us consider the first reason: better charges and more prominent men. Admitting that there must be two sets of leaders to run the two conferences when divided, we must admit that on the other hand either side will have less men from which to select its leaders. Men who are best fitted for leadership are not the ones who begin at the top, but those who begin on the ground, working their way through to the top. These are the men of to-day, in state and church. Take the founders of Methodism. Did anyone give them places? They met hindrances of the bitterest kind on every hand. But their "stickability" and pluck, these achieved such glorious results that neither tongue nor pen will ever fully express it. They went from the college and began on the ground. If the young men of to-day who claim to be best fitted for the work, would go out and begin on the ground, and make new charges that would result in new districts, we could see the wisdom then for conference division, as we would have the leaders as well. Now the second cause: We are soldiers of the meek and lowly Jesus, who prayed all night, and slept many a night on the damp, cold ground. He sought no comfort for himself, but for his people. If the pastors coming from large charges, whose salaries have been good, would consent to divide a piece of their cake with their poor brethren while at conference, this sore would be healed and there would not be need of a division on this line. Third: Too expensive. All will agree with me when I say that we are too glad to have the privilege of traveling at least from one end of the state to the other, while others are gladly traveling the country over. But now, brethren, come let us face facts. Our conference cannot divide without doing it grave harm to all concerned. In the first place, if we divide so as to cut short the distance, there must be a North and East conference. One part will be on the poor red hills, facing many hardships and disadvantages in many ways, while on the other hand others will be in the rich bottoms, surrounded by the schools and colleges of the higher type. Before we divide we want more new charges, more districts and better school facilities. If this is done at all, it can best be done while we are together, the strong supporting the weak.

New Orleans.

CHRISTIAN LIFE

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—Be ye also ready. Matt. 24: 44.

Theme—The most important thing in life.

There are so many things men are prepared to do, so far as this world and present life are concerned. In the business world men are preparing to succeed as prince merchants, handy craftsmen, and skillful artisans. In the political world men are striving for the mastery and a place among "the survival of the fittest." This same spirit of readiness is seen in the military and the intellectual world where men are struggling for the first honors, and anxiously await the command to ascend to greater heights of truth and knowledge. But the business, the political, the military, the intellectual, the philosophical, and other worlds are not the only ones where man ought to strive to be ready to enter in full glory—to win in them laurels for himself, even laurels of immortality—because, there is a spiritual world in which death ends probation, or the world of preparation; in which death seals eternally the destiny of man, and brings him face to face with God, the great Architect of the Universe.

Being ready, means to be well grounded in religious faith; that each man has found some work to do, and is doing it, and that the individual has fully conquered selfishness in every form, and sins of all kind, and that we have in us the mind that was in the Lord Jesus—such a mind as always serves God willingly, under all circumstances, and forever obeys Him without question.

Thoughts of Gold. Man must die. What are your hopes beyond the grave, where you will and must live again? Faith has discovered for man a new, and a glorious country, and now holds his hand, saying: "Thine eyes shall see the King in His beauty," etc. Jesus worked; we can not hope to do less. How often has death come to man, arrested, taken him away, and he was not ready! The grave is ready to receive your body, and all nature ready to hasten you hither. All heaven is ready to receive your soul, and all the good and holy ones are ready to help you.

Greenville, S. C.

Living Up to Christianity

It is more, and not less, Christianity that the world needs as between peoples and between people, in diplomacy, in public and private business, in all affairs of the state, the family, and the individual. Unselfish kindness, helpfulness, courtesy, gentlemanliness, honorable dealing among men—these are all practical versions of the Golden Rule and genuine products of the Sermon on the Mount.

In the secret soul there are apprehensions and appreciations of the hidden truth, the deep humanity, of even the dogmas which are so often spoken of, nowadays, with scornful and superior criticism by those who have not studied their philosophical significance or felt their meaning in spiritual experience. The doctrine of atonement, by so many deemed outworn—how many souls it has helped to cast off an impairing and degrading past, some encumbering sin of the inherited flesh! How many, in dashing aside the shell of form and tradition, despoil themselves of some inner treasure, fit and needful for the spirit's food!

More, and not less, of genuine Christianity is the need of this world. Every intelligent religion may have something to impart to those born to Christianity; but those so born, and the nations thus cradled, will arrive at nobler destinies in the increasing endeavor to follow the spirit of the teachings of the world's one inimitable prophet.—*The Century.*

EDUCATIONAL

nual Meeting of the Board of Education.

he Board of Education of the Methodist scopal Church met in annual session in the ce of the board, 150 Fifth avenue, one Thurs-, Dec. 8. here were present Bishop Andrews, sident W. F. King, President A. W. Harris, s. J. W. Lindsay and E. S. Tipple, Messrs. H. M. Ingraham, J. Edgar Leaycraft, Robert F. ymond, and Durbin Horne, and the corre-nding secretary, William F. Anderson. Ex-es were received for the enforced absences of hop Fowler, President G. H. Bridgman, and . J. D. Slayback.

Dr. Harris conducted the devotional exercises. e corresponding secretary presented his an-al report, a summary of which is herewith sented:

PERSONAL.

It is a real pleasure for me, first of all, to ke mention of the splendid condition of the airs of the office, as left by my honored prede-ssor, Dr. (now Bishop) William F. McDowell. It is with profound sorrow that I mus' note death of two former servants of the Board Education—Joseph Suydam Stout, of New ork, and John G. Holmes, of Pittsburg. *The ristian Student* for August contained a brief bute to the memory of Mr. Stout, and the issue r November a tribute to the memory of Mr. olmes. The Board of Education is now asked make permanent record of its appreciation of e splendid services of these two honored mem-rs.

FINANCES.

The income from Children's Day collections ring the fiscal year is $71,541.44, which is the rgest collection in the history of the board. We e deeply grateful to pastors, Sunday school su-erintendents, and contributors throughout the hurch for this splendid offering. The income om returned loans is $28,811.25; the income om interest on invested funds is $14,971.20; he income from annuities is $642.50; making a otal income from the regular sources of $116,-31.87.

LOANS MADE.

The total number of persons aided during the ear is 1,723, being an increase of 36. This is or the school year ending last June. The num-er of persons aided from December to Decem-er is much larger than from December to De-ember of the previous year. The school year nd the fiscal year do not correspond. The mount of money disbursed directly for the chool year ending July 1, 1904, was $93,652.51. The retained collections in the foreign schools mounted to $257.15; making a total of $93,-909.66, this being once more for the school year nding July 1, and not exactly corresponding o the fiscal year ending Dec. 1. The average amount loaned to each student was $54.50, being an increase of $2.05 in average. Of the students aided during the last year 704 were aided for the first time, 1,019 having received aid pre-viously. The men students numbered 1,376; women students, 347. Distributed by nationality and race, they are classified as follows: Ameri-can (white), 1,266: American (colored), 203; Canadian, 28; Chinese, 1; Danish, 4; English, 96; Finn, 4; French, 1; German, 34; Irish, 5; Italian, 14; Japanese, 4; Norwegian, 16; Scotch, 9; Spanish, 2; Swedish, 29; Swiss, 3; Welsh, 4.

The geographical distribution of the beneficia-ries by schools in which they are studying was as follows: New England States, 201; Middle States, 411; Western States, 807; Southern States, 230; foreign, 44.

Classified according to departments of study, aid was granted as follows: Preparatory stu-dents, 532, to the amount of $20,093.84; colle-giate students, 841, to the amount of $49,644.57; theological students, 287 to the amount of $18,-886.25; professional students, 63, to the amount of $5,285.

The total number of students aided from the beginning in 1873 to July, 1904, is 13,117.

The intended calling of the beneficiaries: Min-istry, 799: missionary, 115; ministry and mis-sionary, 24; teaching, 436; other callings, 349.

A year ago the board appropriated $100,000 for the use of institutions. During the fiscal year we have actually disbursed in loans $99,-255.76, and had on hand at the close of the fiscal year Nov. 30 applications from schools for at least $5,000 more. It was determined by vote of the board that $110,000 should be appro-priated for the use of our institutions the coming year.

CHILDREN'S DAY AND PUBLICATIONS.

The Children's Day Program is now in course of preparation, and will be issued in due time.

The constant aim will be to make *The Chris-tian Student* increasingly valuable to ministers and others. The representatives of several Con-ferences have requested that a course of reading be outlined which shall be suitable for young ministers after they have finished the regular Conference course of study. Such an outline is in process of completion, and will be published in the February number of *The Christian Stu-dent*.

THE BOARD AND MISSIONS.

The work of the board in behalf of foreign stu-dents in our American schools and of our stu-dents in foreign schools is being very highly appreciated. The need of such work becomes increasingly apparent. Regarded from the phil-anthropic point of view, there can be no doubt as to the wisdom of the extension of the ministry of our society in this direction.

THE UNIVERSITY SENATE.

An important meeting of the Senate was held at Evanston, Ill., beginning Feb. 9, 1904. Sev-eral matters of importance came before the body. That probably of most general interest to the the Church was the report of the committee ap-pointed at the previous meeting of the Senate to make the quadrennial revision of the require-ments for admission to the baccalaureate de-gree. The whole subject was handled in a very thorough manner, with the result that model cur-ricula were prescribed for institutions of sub-collegiate grade and for colleges as well. This action of the Senate was published in pamphlet form, under the auspices of the Board of Edu-cation, and will be furnished free upon applica-tion to the representatives of all our institutions. It is expected that it will prove exceedingly val-uable throughout the Church in the elevation of the standards of the institutions which are yet in their formative period, and in securing a uniformity of scholastic requirements in all the schools of the Church.

CONFERENCE AND COLLEGE VISITATION.

The first tour of Conference and college vis-itation embraced a trip of six weeks, largely in the West, and included fourteen Conferences, at which the cause of education was presented. Eight of our educational institutions have been visited and their student bodies addressed. Al-most without exception there is an increased at-tendance in our institutions in the West. Ev-erywhere the most gracious words were heard concerning the society and its work. There can be no doubt but that the aid of the board is of vital importance not only to the struggling young men and women whom it assists, but to the welfare of these institutions themselves.

The board elected the following officers for the coming year: President, Bishop E. G. An-drews; Recording Secretary, E. S. Tipple; Treasurer, J. Edgar Leaycraft.

EPWORTH LEAGUE

Lesson Topic January 22.

How to Win Souls for Christ

Scripture Reference, John 1, 40-46.

The Word. Our lesson is from the record of the call of the early disciples by the Master. We have in it the very best of examples of how to win souls in the action of Jesus, the great Teacher.

Our Homily: Winning Souls.—We ought to be intensely interested in this work of winning souls. He that winneth souls is "wise." The value of a soul; the permanency of the work; the rewards offered for it, all make it supremely wise to win souls to Christ. What forces may we use to do this work? What suggestions come to us from the instances mentioned in our lesson? We mention a few:

Public Preaching. Looking on Jesus, John the Baptist said, "Behold the Lamb of God." It was enough. Two of his disciples, Andrew and John, immediately followed Jesus. They were all prepared. All they needed was to have the public call and they were at once ready to obey. So some in our congregations are prepared and ready. They simply need the evangelistic ser-mon, the earnest exhortation. The public invi-tation will reach them. Bring your friends to church; let them be put under the influence of the sermon. Many of them will be saved by this method.

Personal Appeal. "Andrew first findeth his own brother Simon. And he brought him to Jesus." This is the *best* way. While one may be saved by the public appeal, ten will be won by personal work. The testimonies of our leaders all unite in the evidence that they were won by personal work. Some brother, friend, or worker came to them personally. They were persuaded to start now. Andrew brought Peter. You may bring your friend. A large proportion of Chris-tians are thus won to Christ. There is no need greater in all our Leagues and churches than bands of consecrated, prepared, intelligent, per-sonal workers. If you have a revival in your church this winter it will very likely be because you devote yourselves to personal work. And as hand-picked fruit keeps the best, so souls won by personal appeal usually abide and remain the fruits of reival work.

Experimental Test. "Philip findeth Nathan-ael." Nathanael was like a good many people to-day. He was just a little skeptical about Jesus. Philip had a noble remedy: "Come and see." He disarmed his prejudice by showing his willingness to put the matter to the test; and he conciliated Nathanael by indicating his belief that he was able to judge in the matter. We do re-ligion a service when we can induce men to test the matter for themselves. Many who are skep-tical would cry out like Nathanael, "Thou are the Son of God," if we could only get them to try the matter, to really *seek* the Lord and pray for their own selves. If you find one inclined to discuss doctrines rather than submit to God, it is usually better to just induce them to test religion—to just put the matter on a basis of investigation, and let them "come and see" if all we claim for Jesus is true.—*From Notes on the Epworth League Devotional Meeting Topics.*

A great many people purpose to do right, but the trouble with them is that they purpose in their heads, and that doesn't amount to much. If you are going to be a Christian, you must purpose to serve God away down in your heart. "With the heart man believeth unto righteousness."—*D. L. Moody.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson IV—January 22, 1905. Title—The First Miracle in Cana (John 2; 1-11.) Golden Text—Whatsoever He saith to you, do it (John 2; 5.)

I. *Jesus and His disciples* (1-2). 1. *Time* "The third day." That is, the third day after the call of Philip. The distance from Bethabara, the scene of our last lesson, to Cana was about sixty miles. Jesus and His five disciples could easily make the journey in three days. There is no time for idleness in God's vineyard. Jesus began work immediately after His temptation and continued till the day He was offered up. 2. *Place:* "Cana of Galilee." There were Canas in Galilee. One about nine miles north of Nazareth, and the other about four miles east of the home city of Jesus. It is not certainly known at which place this miracle was wrought. But it was probably in the Cana east of Nazareth, on the road leading to Tiberias. It was not a noted place. Jesus did not work to be seen of men. 3. *Company:* Jesus, His disciples, His mother, and many others. Our Lord, by attending this wedding, santified home, marriage, and family life. He taught that He was not a hermit, and had not come to lead a secluded life. "John came neither eating nor drinking"—not living after the manner of others—"and they said he hath a devil." "The Son of man came eating and drinking, and they said, Behold a glutton and a wine-bibber." We cannot please all. The world is not a great, frowning, scowling machine. We greatly need sanctified sociability.

II. *Jesus and His mother* (3-5). 1. *The wine gave out.* Jesus and His disciples made six more than were expected at this wedding. It is not known how long the marriage festivities continued. At twilight the bride was covered from head to foot in her loose flowing veil. Then dressed in her fairest robes and garlanded with flowers. She was then borne away, accompanied by her maids, surrounded with torchlights, and saluted with songs, drums, flutes, and dances, to the home of the bridegroom. The people along the way were expected to come out and see them pass. At the home of the bridegroom a feast was prepared, which was expected to continue seven days. It was very humiliating to run short of food or drink during the feast. 2. *The mother of Jesus said to Him:* "They have no wine." It is well to be concerned about others. She may have felt that He could work a miracle, and that He should do so. He had come to the feast late, and had brought five of His disciples with Him. It is likely her knowledge of the angelic announcement; the overshadowing of the Holy Spirit: the visit of the shepherds; the prophecy of Simeon; the prediction of Anna; and the gifts of the wise men, caused her to make this statement. 3. *The reply of Jesus:* "Woman, what have I to do with thee?" These words sound crisp to us, but the spirit that prompted them was sweet. From a child Jesus had been subject to His parents, but now He could obey them no more. The answer was intended no doubt as a mild reproof. Mary likely felt that others would be benefited and her son made popular by the miracle. It was probably this last desire that caused the reproof. Jesus did no miracles to be seen of men. "Mine hour is not yet come." Every act of eJsus seems to have been under divine guidance. Our lives are ordered by the Lord. The hour of Jesus came soon after this. Probably He felt as soon as He severed the last earthly tie—that of obeying God rather than His mother—that His hour was at hand: that He should do this miracle. 4. *Mary said to the servants:* "Whatsoever He saith unto thee, do it." He may deside to supply the wine. If so, you follow His directions. She seems to have been more than a guest at this marriage. We should obey God without asking questions.

III. *Jesus and the servants* (6-8). 1. *These water-pots were made of stone.* The number was six. They contained about twenty gallons each. The water was used for the cleansing of the guests: for washing their hands, and arms to their elbows, and their feet, every time they came from the market, or from a journey. Cleanliness is a part of godliness. 2. *Filling the water-pots.* They likely had some water in them. This was probably removed and the vessels cleansed. Jesus then told the servants to fill them with water. "They filled them up to the brim." Down to this day the spring from which they drew this water is pointed out to the traveler. Jesus is ever and anon speaking to His servants. It is their part to promptly obey: 3. *Drawing out of the water-pots.* Jesus said to them: "Draw out now." This was spoken in a calm way. There is no doubt or unbelief in it. He had perfect confidence in Himself. He knew what He could do. To feel our ability is very important, yet something more than self-confidence is necessary to success. "Bear to the governor of the feast." This ruler was likely the "master of ceremonies," and presided over the feast. If Jesus had been a mere man, He would have desired to have seen and tasted this wine befor it went to the table. It is not likly that all the water in these vessels was turned into wine. No more was probably changed than the quantity used at the feast. There were no doubt some properties added to this water it did not previously possess. Jesus here did in a moment what it takes months to do by the laws of nature. Our Lord has respect to rank. Honor to whom honor is due.

IV. *The Toast-master and the bridegroom* (9-10). 1. *The governor of the feast* tasted the wine. This he likely did to test its quality. He followed a custom of that country and age. In this act he was not an example for us. We should not have wine on our tables, and at our feasts. 2. *He called to the bridegroom.* He may have spoken across the room. He possibly felt the effect of the wine he had been drinking. Intoxicated people talk loudly. "When men have well drunken" may mean when they have drunk good wine till their sense of taste has been deadened; then bad wine may be given them unnoticed. It is not likely the wine made by Jesus had any alcohol in it. We read of no bad effect from drinking it. 3. *The custom of the people.* They gave the best first and the bad afterwards. This is the way of the world. It begins well, grows worse, and ends badly. This is always the result of a growth in sin. There is worse to follow. Hell is at the end of the way. 4. *The custom of Jesus.* He always gives the best last. His first blessings are good, those that follow are better, and the best comes last. "The path of the just shineth brighter and brighter unto the perfect day." Heaven is at the end of the way.

V. *Some results of this miracle* (11). 1. *It was the beginning* of the miracles of Jesus. This was not merely the first miracle in Cana, as some suppose, but the first worked by Him in any locality. This is conclusive evidence against the miracles of the childhood of eJsus, recorded in the Apocryphal Gospels. 2. *It manifested His glory.* It showed forth His divine power. It was proof positive that He was the Son of God. 3. *His disciples believed in Him.* They had faith in Him before, but this act increased it. Faith has degrees. We read of great faith, of little faith, and of no faith.

My friend, do you know why the work you accomplish fails either to give pleasure to yourself or others? It is because it is not cheerfully done, and, therefore, appears discolored. A joyous heart amid our work imparts to duty a brilliancy that charms the eyes of others, while it prevents those feeling wounded who cannot perform it equally well.—*Selected.*

The time will come when these shoes which we wear now, lest we be cut of the sharp places of this world, shall be taken off, and with unsandaled feet we will step into the bed of the river; with feet untrammeled, free from fatigue and pain, we will gain that last journey; then, with one foot in the bed of the river, and the other foot on the bank, we struggle upward; that will be heaven.—*Talmage.*

Plan of Episcopal Visitation, 1904

SPRING CONFERENCES, 1905.

Mississippi, Natches—Jan. 18.....Spellmeyer
Little Rock, Fordyce, Ark.—Jan. 19.....McDowell
Louisiana, Monroe—Jan. 25.....Spellmeyer
St. John's River, Seabreeze, Fla.—Jan. 26....McCabe
Florida, Ocala—Feb. 2.....McCabe
Gulf, Gloster, Miss.—Feb. 2.....Spellmeyer
Porto Rico Mission, Arecibo, P. R.—
Feb. 15 .....FitzGerald
Lincoln, Colorado Springs, Col.—March 2....Warren
Central Missouri, St. Louis—March 8.....Joyce
New Jersey, Atlantic City—March 8.....Cranston
Lexington, Louisville, Ky.—March 8.....Hamilton
Kansas, Junction City—March 15.....Joyce
Wilmington, Wilmington, Del.—March 15....Goodsell
Philadelphia, Allentown, Pa.—March 15.....McCabe
Missouri, Chilicothe—March 15.....McDowell
Virginia, Wise—March 16.....Cranston
South Kansas, Iola—March 22.....Joyce
New England Southern, ———, March 22..Hamilton
St. Louis, Farmington, Mo.—March 22.....McDowell
Central Pennsylvania, Berwick, Pa.—
March 23 .....FitzGerald
Southwest Kansas, Peabody, Kan.—March 29...Joyce
Baltimore, Washington, D. C.—March 29.....Moore
Delaware, Dover—March 29.....Berry
Eastern Swedish—Boston, Mass.—March 30...Fowler
New York East, Waterbury, Conn.—April 5...Warren
New England, ———, April 5.....Fowler
Northwest Kansas, Smith Center, Kan.—
April 5.....Joyce
Wyoming, West Pittston, Pa.—April 5.....Cranston
New York, ———, April 5.....Hamilton
North Indiana, Portland, Ind.—April 5....Spellmeyer
East German, Scranton, Pa.—April 6.....Moore
Troy, Saratoga, N. Y.—April 12.....Warren
Maine, Gardiner, April 12.....Fowler
New Hampshire, Claremont—April 12.....Goodsell
Washington, Winchester, Va.—April 12.....Moore
Northern New York, Watertown, N. Y.—
April 12.....Berry
East Maine, Bangor—April 19.....Goodsell
Vermont, Enosburg Falls—April 19.....Moore

FOREIGN CONFERENCES.

Northwest India, Muttra—Jan. 18.....Warne
North Andes Mission, Lima—Jan. 18.....Neely
Burma Mission, Rangoon—Jan. 24.....Robinson
Liberia, Sinoe—Jan. 25.....Scott
Mexico, Mexico City—Jan. 26.....Wilson
Central Provinces Mission—Jan. 27.....Warne
Andes Mission, Coquimbo—Feb. 8.....Neely
Central China Mission, Chin Kiang—
Feb. 22 .....Bashford
South America, Montevideo—March 8.....Neely
East Central Africa Mission Conference,
Umtali—March 16.....Hartzell
Japan, Tokyo—April 5.....Harris
South Japan, Nagasaki—April 19.....Harris
North China, Peking—April 26.....Bashford
Bulgaria Mission Conference, Pleva—April 26...Burt
Italy, Naples—May 10.....Burt
Korea Mission Conference, Seoul—May 17.....Harris
Switzerland, Berne—May 24.....Burt
South Germany, Frankfort—June 7.....Burt
North Germany, Planen—June 14.....Burt
West Central Africa Mission Conference,
Quessua, June 14.....Hartzell
Denmark Mission Conference, Odessa—June 21..Burt
Sweden, Upsala—June 28.....Burt
Finland and St. Petersburg Mission Conference, Wassa—July 5.....Burt
Norway, Arendal—July 19.....Burt
Liberia, Sinoe—July 25.....Scott

By the order of the Board of Bishops.
JOHN M. WALDEN, Secretary.

Annual Conferences

WEST TEXAS CONFERENCE.

e West Texas was this year in every way a nota- onference. Bishop L. B. Wilson presided. Mate- dvances were made throughout its territory. Pre- g elders and pastors reported faithful work done creditable results. The sacrifices and loyalty of inistry of this conference are remarkable. Dur- he year much genuine heroism was incident to labors, and as their defeats and triumphs were n their reports we thought truly on the battlefield these are heroes.

e entertainment of the conference by Rev. F. L. patrick was gratifying to all. Bro. Kirkpatrick is gracious wife have done great service for the e at Ft. Worth. The church has been put in nice , debts reduced, membership increased. The erence was blessed with the services of many dis- ished visitors. The following church officials sented various causes: Drs. E. M. Jones, Sunday ol Union; T. C. Iliff, Church Extension; Prof. R. ovinggood and J. W. Frazier, Sam Huston Col- E. R. Graham, Western Book Concern; Mrs. L. urphy and Mrs. E. S. Spriggs, Woman's Home Mis- : W. F. Waters, SOUTHWESTERN CHRISTIAN ADVO- , Drs. W. H. Logan, M. W. Dogan, J. M. Johnson, Bryant, W. H. Jackson, of the Texas Conference, W. McDonald, of the Lincoln Conference, were nt to delight us with speeches and other help. H. T. Kealing, editor *A. M. E. Review*, D. S. n, who delivered the welcome, also of the A. M. E. rch, W. L. Dixon, of the Baptist Church, C. A. witch, of the C. M. E. Church, were with us.

Foster was made secretary, T. H. Wyatt, J. C. n, assistants; C. P. Westbrooks, statistical sec- y; J. S. Wyatt, T. S. McMorris, A. M. Mason, s Smith, W. E. Blackson, assistants; D. C. Lacy, surer; H. Swann, assistant. D. F. Vance, J. W. ren, J. H. Holden, W. H. Purnell, E. C. Henderson ordained deacons. J. W. Wright, N. J. Moore, J. IcKenzie, L. R. Parker, J. H. Napier, P. A. Mor- J. S. Medlock, A. L. Carper, I. H. Timmons were ined elders. Rev. D. C. Lacy was appointed pre- g elder of the Columbus district. The old Trojan, Mack Henson, who served this office so many s with much credit and ability, goes to our first ch in Waco as pastor.

e thank heartily the presiding elders for such l service as they rendered the SOUTHWESTERN. The re conference showed unusual interest in this e, giving a larger list than at any previous ses- . The Texas Conference gave the SOUTHWESTERN year 185 subscribers, but the West Texas led, ng 193.

he session was crowded with evening anniversa- and informative and inspiring speeches were e.

r. Iliff's speech was a verbal whirlwind, sweeping minds of the people on till it ended in a collection uild a church. Dr. E. M. Jones hushed the house solemnity as he spoke of the tendency of the ng people and the responsibility of the Sunday ools and parents. Prof. Frazier, with useful in- nation, opened the way for Sam Huston College. J. M. Johnson, of Marshall, with eloquent appeal its support, followed. President Lovinggood's ech was laden with humor, touching incidents, and ctical points to which the conference responded a large collection. Mrs. Murphy and Mrs. Spriggs tly inspired the people as they spoke of the me at Sam Huston College for training our girls of the work of the Missionary Society.

he Sunday service was greatly helpful. Rev. es Smith preached a stirring sermon on "The ead of Godly Knowledge." Dr. T. S. McMorris, on e Open Gates of Heaven." At the morning service hop Wilson filled the hour with glory by a power- sermon on "Godliness." By his matchless mastery feeling and conscience of the audience were yed and swept like the branches of the weeping low are by the winds of the four corners.

W. F. W.

WEST TEXAS APPOINTMENTS, 1905.

ustin District—N. J. Johnson, P. E., Austin, Tex.

Sam'l Huston College, Burrow's Chapel, R. S. Lov- good.

Austin, Simpson, S. E. Jones; Wesley, Moses ith; Burnett, I. T. Sandford; Cedar Creek, J. W. Kinzie; Davilla Circuit, G. W. Townsend; George- n, N. H. Townsend; Littig Circuit, T. S. Moore; Lockhart, J. C. Eusan; Luling, T. H. Wyatt; Manor Circuit, J. H. Harriford; Moniopolis Cir- cuit, Jas. Hutcherson; Taylor and Granger, (supplied); Temple and Troy, P. A. Morrow; Winchester Circuit, A. M. Mason; Smithville Circuit, P. M. Carmichael; South Austin Mission, Wm. Allen; Belton, C. P. Westbrooks.

W. F. Waters, assistant manager SOUTHWESTERN CHRISTIAN ADVOCATE, member Sam Huston College, Austin quarterly conference.

Columbus District—D. C. Lacy, P. E., Austin.

Alleton and Eagle Lake, Wm. Mooney; Bonus Cir- cuit, Wm. Perkins; Columbus, A. Brown; Co- lumbus Circuit, P. B. Bennett; Edna and Morales, B. I. Adams; Fayetteville and Industry, R. H. Ponton; Hallettsville, Ashland and Adams Branch, J. S. Wy- att; La Grange and Ellenger, T. D. Huff; La Grange Circuit, to be supplied; Oakland and Brown's Chapel, G. W. Nevils; Sublime, A. G. Warren; Vic- toria, A. Foster; Weimer, Flatonia and Schulen- berg, J. W. Wormley; Wharton, Cannie and Bay City, S. W. Harvey; Yoakum and Sweet Home, to be sup- plied.

Dallas District—L. H. Richardson, P. E., Dal- las, Tex.

Corsicana and Ennis, S. N. Smith; Denison, W. E Blackson; Fort Worth, St. Andrews, F. L. Kirkpat- rick; Fort Worth Circuit, C. B. Melton; Hubbard and Dawson, G. A. Shanklin; Lancaster and South Dallas, J. A. Featherstone; Milford and Italy, Wm. Reed; N. Fort Worth and Oberlin, J. H. Holden, Jr.; Pelham Circuit, T. S. Moore; Pilot Point and Denton, Geo. Waters; Sherman Circuit, I. H. Timmons; Waxa- hachie Circuit, H. H. Qualls.

San Antonia District—J. W. Weakley, P. E., San Antonio, Tex.

Belmont Circuit, R. Sodia; Ben Allen Circuit, Jas. Brawley; Cologne Circuit, C. H. Franklin; Cue- ro Station, J. W. H. Pinkney; Del Rio Cir- cuit, J. H. Holden; Floresville and Riddleville Cir- cuit, A. Johnson; Goliad, J. T. Jacobs; Gonzales and Shiner Cir., A. L. Carper; Gonzales Cir., A. J. Lynch; Hondo, Divine and Sabinal, J. W. Wright; Kerryville, Bandaria and Fredericksburg, W. H. Mos- by; Pleasanton and Rossville, J. H. Napier; San An- tonio, East End, and Carr Hill, T. S. McMorris; San Antonio, St. Paul, H. Swann; Seguin, W. B. Lott; Yorktown and Karnes, G. E. Tyler; Lavernia Cir., J. T. Carper.

Waco District—J. H. Swann, P. E., Calvert, Tex.

Bremond and Long Branch, R. H. Duncan; Brown- wood and Coleman, E. C. Henderson; Calvert and Mt. Zion, J. W. Stone; Cameron and Rosebud, W. H. Pur- nell; East Waco and Mart, W. J. Mitchell; Gatesville and Valley Mills, E. Henderson; Groesbeck and Thorn- ton, S. T. Thompson; Groesbeck Circuit, L. R. Par- ker; Lampasas and San Saba, E. A. Johnson; Marlin and Big Creek, E. L. Jackson; Maysfield Circuit, John Bickham; Mooreville and Chilton, J. S. Medlock; Wa- co, Andrews and Majors, A. T. Jackson; Waco Cir- cuit, B. J. Goff.

THE SILVER ANNIVERSARY OF THE WOMAN'S HOME MISSIONARY SOCIETY.

DEAR SISTERS—Our society calls upon each auxiliary to celebrate Feb. 22, 1905, as the twenty-fifth anniver- sary of its organization.

The total sum desired from these services is $200,- 000, with which a very important debt is to be paid.

This amount may seem large, but if each auxiliary will do its duty, the burden will not be heavy for any one.

Each auxiliary should send in to the Conference Treasurer, Mrs. M. A. Sissle, $2.50 for each of its members. You may pay this money individually, or you might raise the money at your anniversary ex- ercises.

Some auxiliarries are using boxes for collecting money; some, punch cards, and others concerts, sup- pers or entertainments by which to raise their amount. If you cannot raise the full amount of $2.50 per mem- ber, do not wait to raise the balance, but send in what you have at once to the treasurer, that it may be applied on the debt, and thus reduce the interest.

Our society maintains forty-seven industrial homes for girls, twenty-four deaconess homes, three large training schools for missionaries, four city missions, four children's homes, and more than a dozen mission stations in the West. It has property valued at one million and ninteen thousand dollars, and during its twenty-five years of existence has gathered and ex- pended nearly three million dollars.

So we have great reason to celebrate this anniver- sary, giving thanks and praise to God for past bless- ings, and invoking His aid in the future.

Let February 22d be a great missionary day.

Yours in His name,

MRS. C. D. C. MEBANE,

Conference Cor. Sec., Lexington Conference.

Versailles, Ky.

The Missionary Society has received a letter from Dr. William B. Scranton, who has been re- appointed superintendent of the Korea Mission. Dr. Scranton was one of the earliest Protestant missionaries to reach that country, having arrived in Korea in May, 1885. He says concerning the present situation: "It would possibly seem from the home standpoint that a country so near the seat of war and materially involved in the out- come of the same, would be greatly disturbed. This is not so. All things move on as they have from the beginning, with only now and then a checkmate of the Japanese authorities or the send- ing of twenty to forty soldiers (Japanese) here and there when the Koreans seem unable to cope with some internal difficulty or allow a local dis- turbance to run on too long. What the Japanese do is wholesome and praiseworthy. So far we welcome their presence and find their influence advantageous. As for our missionary work in particular. It is growing by leaps and bounds and there is at the same time a healthy and sound work going on in the people's hearts. There is among the people an eager thirst for all sorts of useful knowledge. Calls are numerous for local schools and instruction in Western learning. There is a 'sound of a going' everywhere, and we are in the midst of it or pushed hard to keep up with the tide. Political and mental agitations do not overtop religious aspirations but the latter are equally alive in every sense. The country is as safe for missionaries as it has ever been."

The increasing tendency toward the employ- ment of women in positions of trust by financial institutions is thus explained by the president of one of the largest banks in the country: "The feeling is gaining ground that women are, on the whole, more honest than men. A considerable number of women are now rendering satisfactory service as cashiers and tellers, handling large sums daily without loss or error. One of the most conspicuous traits in the feminine nature is fidelity to trust. Speculation, the chief pitfall of defaulting employes, does not attract women as it does men. Cards and drink also drag down many a male employe, and these, again, are more par- ticularly masculine vices. Some of the largest banks in New York are employing women in po- sitions of heavy responsibility. Banking is an occupation in which men no longer have a mon- opoly."—*Housekeeper.*

"Everyone should consider his boy as a most priceless gift from one whom he loves above all, a marvelous work of art, of indescribable beauty and mastery beyond human conception, and so delicate that a word, a breath, a look, nay, a thought, may injure it."

Every lesson you shall utter,
If the charge indeed be yours,
First is gained by earnest learning,
Carved in letters deep and burning,
On a heart that long endures.

—Frances Ridley Havergal.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

DEAR BRETHREN—We have written each of you asking that you bring to your conference from two to twenty subscribers. Will you do it?

Let us make this the best year in the history of the paper. Begin now. Get all the old subscribers on your charge to renew and as many new ones as you can.

Send names of all you secure so they may get the paper at once. You may hand us their money at Conference.

NOW FOR THE INAUGURATION

It now appears that a large number will attend the inauguration of President Roosevelt, and the Editor of the SOUTHWESTERN will be glad to make arrangements for our people, so that there may be as much comfort as possible and freedom from the usual inconveniences of travel. Those who will attend the inauguration should drop a card to this office and join the party.

Wesley Methodist Episcopal Church at Napoleonville, La., was dedicated last Sunday by the Editor. This church was built several years ago by Dr. B. M. Hubbard. Its present pastor the Rev. Douglas M. Seals, is closing his first year as pastor at this place with remarkable success. Eleven months ago he was assigned to this appointment, finding a debt of $533.77, every cent of which has been paid as well as all outstanding claims, and well might the pastor and people rejoice. The services on Sunday were largely attended and an addition to a good list of subscribers to the SOUTHWESTERN; the membership contributed largely for the benevolent causes. All this has been accomplished with a membership not to exceed 59. Brother Seals goes to the Conference with his colors flying.

BISHOP MOORE ON THE SOUTHWESTERN

We are in the midst of a desperate struggle to add to our list 2,000 subscribers by the first of January. This will be done, if done at all, largely by the pastors. Bishop Moore sends the following word of encouragement and greeting to the membership of our territory: "Next to the adding a member to the church comes the adding a subscriber to the church paper. Our church papers inform our membership and gives them information and enthusiasm; makes them familiar with world movements, and gives them the vision of duty and of opportunity. Brother, subscribe for the SOUTHWESTERN and then influence others to do likewise." We hope upon the inspiration of this strong appeal of our Bishop the brethren will roll up large lists. Almost any method will succeed, provided the pastor puts his whole strength into it.

Rev. J. P. Brushingham, D. D., of Chicago, received a Christmas testimonial from the Stereotypers' Union No. 4 of that city, in the shape of a large, richly-bound Bible, costing $50, in recognition of his services on an arbitration board which adjusted a labor dispute between the workmen and their employers.

OUR SPRING CONFERENCE

With the Upper Mississippi Conference which convenes this week at Columbus, Miss., our spring Conference begin. The fall Conferences made remarkable showing for the SOUTHWESTERN and it now remains to be seen what the other half of our constituency will do to push the paper to the desired notch of self-support. If the pastors will bring a few subscriptions to the Conferences and come prepared to renew their own subscriptions and to institute a canvass in the town where the Conference is to be held, our subscription list, by the end of the spring Conferences, may be a couple of thousand in advance of what it is now.

THE SUNDAY SCHOOL JOURNAL AND BIBLE STUDENT'S MAGAZINE

The Sunday School Journal for January comes to us in a new garb, artistic and beautiful. The new cover is a prophecy of the changes made in the matter of the magazine which has been enlarged and improved. Many of us thought that the journal, under its previous editorship, had reached high water mark, but it remains for Dr. John T. McFarland, its present editor, to present to the Church and to Christendom the best Sunday School Teachers' Periodical to be found in all the world. The new department, "The School of Practice," is full of suggestions and is indeed practical. There has been a change in the view points from which the lessons are treated and some changing around of the writers. Dr. R. R. Doherty now writes "The Lesson Outlines" and the "Lesson Digest and Teacher's Guide," Dr. McFarland makes "The Lesson Exposition," which is followed by "The Lesson Prayer." Rev. Henry H. Meyer, B. D., will henceforth write on the "Lesson Word Studies," and Dr. F. C. Lockwood will treat "The Lesson in Literature and Art." Besides these there are other treatments of the lesson. No teacher should attempt the presentation of the lesson without a thorough study made with the aid of the *Journal*, and the *Journal* will be decidedly helpful to any pastor, and indeed is just the periodical any person ought to have who is interested in Bible study.

There is considerable contention as to who is the Negro's best friend; this question is debatable. The question of the Negro's worst enemy permits no debate; for it goes without saying that the Negro's worst enemy is the Negro himself. And this is just as true that an individual's worst enemy is himself. According to the tabulated statistics of the 297 homicides committed in Mississippi between January 1st and November 15th of last year, 227 were committed by Negroes on Negroes. A very sad showing, indeed. The attention of the race for the next half a century can be very well devoted to our internal weakness. This done and all will be well.

Dr. William D. Crum has been confirmed by the Senate as Collector of Customs for the port of Charleston, S. C. Dr. Crum had been appointed three times by President Roosevelt, during as many recesses of Congress, due to the fact that the Senate heretofore failed to confirm the appointment. And now the matter is settled, much to our liking, and the door of hope still swings open and the colored man of this country stands a chance of preferment, if he merits it.

The late Joseph Beach, of Orenoka, father of Rev. J. C. Beach, has left $50 each for the missionary society, the Freedmen's Aid Society and the Twentieth Century conference claimants' fund of Michigan conference.

THE LAUNCH FUND INCREASES

It is very gratifying to have the friends to take hold of the Launch Fund movement, the success of which looks bright. Not only are the brethren at the Conferences subscribing, but the friends at large. On New Year's Day the faculty and students of Rust University took a New Year's offering for the Launch Fund which amounted to $32.90, and a collection and individual subscriptions of the Centenary Methodist Episcopal Sunday School of Memphis, Tenn., on the same day amounted to $19.90. This makes the total subscription to the Launch Fund to the present, $1,297.90. This amount ought to be increased at once. The Launch is a necessity, not a luxury.

Previously acknowledged	$1,236.00
Rust University	32.90
Centenary Sunday School, Memphis	2.00
Rev. M. Williams, Memphis	2.50
Mrs. M. Williams, Memphis	2.50
Mr. A. D. Ivy, Memphis	5.00
Dr. D. W. Fields, Memphis	2.50
William Hill, Memphis	2.00
S. A. Martin, Memphis	2.00
Mrs. Boyd, Memphis	1.00
George Summerville, Memphis	.50
Mrs. Hester Williams, Baton Rouge, La	1.00
Mrs. Margaret Andrews, Baton, Rouge	1.00
Mrs. Ellen Smith, Baton Rouge	1.00
Mrs. V. L. Lunn, Baton Rouge	2.50
Mrs. Mary James, Baton Rouge	1.00
Mr. D. Y. Givens, Baton Rouge	1.00
Mrs. Jennie Howard, Baton Rouge	1.00
Mrs. Martha Morris, Baton Rouge	1.00
Total	$1,297.90

A letter from Bishop Scott shows that he reached Canary Island at noon December 8th. The voyage to that point had been pleasant and all the party were well. The steamer Oron, of the Elder-Dempster Line, on which the Bishop sailed from Liverpool, was scheduled to reach Monrovia, December 16th, and at the time of writing all indications were that the schedule time would be made. Our readers are favored with an interesting letter from Bishop Scott in this week's issue.

Rev. C. W. Reeves, pastor of Williams Chapel, this city, is closing up a remarkable year's work. Besides keeping up all the incidental expenses and an increase of benevolent collections, a good deal of improvements have gone on. One hundred and eighty feet of fence have been built, painted and whitewashed; the parsonage has been fitted with furniture, one hundred and twenty feet of brick walk laid, the cistern painted and improved. Electric chandeliers have been placed in the church which adds to the beauty of the building and the enjoyment of the services. Some painting has been done inside, additions made to the pulpit furnishings and general repairs of the building done; besides this $200 has been paid on the debt. The people of Williams Chapel think that Brother Reeves is a hard worker, and he is, and they hold him in high esteem.

Dr. and Mrs. M. C. B. Mason have passed their quarter century mile stone of married life. The event was appropriately celebrated in the home of Dr. and Mrs. Mason in Cincinnati. Among those who were present were Bishop and Mrs. Spellmeyer, Rev. Dr. and Mrs. Clark, Rev. Dr. W. P. Thirkield, Dr. and Mrs. Jesse Bowman Young, Dr. R. S. Rust, Dr. J. B. Pearson, Rev. and Mrs. Golder, Judge and Mrs. William Boyd, Rev. and Mrs. D. E. Skelton, Dr. and Mrs. A. D. Kelly, Rev. and Mrs. W. A. Vaughn and Rev. Dr. Albert Nast. The congratulations from friends were hearty and sincere and the tokens of regard were many. Among the gifts was a solid silver tea service with a salver and loving cup, the gift of the Board of Managers of the Freedmen's Aid Society. Literally thousands of our people rejoice and send congratulations to Dr. and Mrs. Mason.

Personal and General

The address of Rev. A. G. Glenn, of the Mo-e Conference, is Marion, Ala.

Gammon Theological Seminary prospers with students and more to follow.

All correspondents of Rev. M. P. Moore will dress him in future at Millner, Ga.

Of Bishop Spellmeyer it is said that he has ptured Cincinnati Methodism without effort.

Dr. Nat Dowe Merriam has a large practice d is doing splendid work at Cape Palmas, frica.

Rev. J. E. Gunby, B. D., pastor of Salome ethodist Episcopal Church, Chester, Pa., died ecember 1st.

Dr. B. F. Rawlins, formerly assistant editor of e *Western Christian Advocate*, sustained a roke of paralysis, December 14.

Mrs. Nellie Malone, the only daughter of Mr. d Mrs. George L. Knox, of Indianapolis, Ind., ed in that city Monday, December 26th.

Miss Nannie L. Good, of Reidville, N. C., was e guest of Rev. and Mrs. M. J. Bullock, of reensboro, during the Christmas holidays.

The Christmas number of *The Star*, of Shreve-rt, La., was a splendid edition, profusely illus-ated, worthy of its editor and the progressive wn in which it is published.

Mr. and Mrs. M. F. Adams, of Corsicana, exas, announced the marriage of their daughter, . De Pre, to Mr. Robert T. Brown, the cere-ony being performed December 29th.

Rev. C. B. Wilson, A. M., D. D., of the Ten-ssee Conference, died at his home in Nashville, enn., on Tuesday night, December 27th, after illness of several months.

Bishop McDowell will deliver a course of eight ctures during the Summer School of Garrett blical Institute, Evanston, Ill. The term be-ns July 5th and continues until August 18th.

Mr. G. W. Mitchell, an Attorney at Law of eaumont, Tex., who passed through the city st week was a pleasant caller at the SOUTH-ESTERN office.

Mr. Lot Bullock, of Big Sandy, Texas, is vis-ng his brother, Rev. M. J. Bullock, of Greens-ro, N. C., after an absence from the state of irty-six years.

Bishop Hamilton and wife have returned to eir home in San Francisco after three months' sence. Their home church, Simpson Memo-al, gave them a welcome-home reception.

Rev. Charles Wesley Lane, the oldest son of shop Isaac Lane, of the Colored Methodist piscopal Church, died at the residence of his ther on December 29th, in Jackson, Tenn.

A new departure from the old custom was the lly held in St. Mathew M. E. Church, Greens-ro, N. C., on Christmas Day, instead of the ual Christmas tree on New Year's Eve. wenty-four dollars were raised for the new urch.

The Ebenezer M. E. Church now in course of ection at Russellville, Ga., under the direction Rev. F. R. Bridges, the pastor, will be, when mpleted, one of the best churches on the La-range District and the second good church on e Culloden charge.

Prof. and Mrs. H. W. McDonald, of Gilbert ollege, Baldwin, La., think that Santa Claus as very kind to them during the holidays. A by boy was brought to their home on the 28th December, and both of the parents are shout-g happy.

Dr. John H. Reed is at the bedside of his other, who is critically ill at Baton Rouge, La. he is suffering from an attack of paralysis and, hile her case is very serious, with the best edical skill and attention it is hoped that she ay recover.

John W. E. Bowen, Jr., who is in the junior ass of the Philip Exeter Academy, of Exeter, ew Hampshire, has won a scholarship of $100 r high standing in class work and for excel-nce in character. He did this after three onths' work. Master Bowen has just reached s fifteenth year and is proving that he is a chip f the old block.

Bishop Hamilton has changed the date of the

1000 BOYS WANTED

WE WANT ENERGETIC BOYS EVERYWHERE IN TOWN AND COUNTRY TO ENLIST IN A

BOYS BRIGADE

TO SELL THE SOUTHWESTERN. YOU CAN MAKE MONEY WORKING FOR US AT SPARE TIMES IN YOUR NEIGHBORHOOD.

HURRY UP BOYS

HERE'S A GOOD CHANCE TO MAKE YOUR OWN MONEY. WRITE TO-DAY FOR A BIG BUNDLE OF PAPERS FREE TO BEGIN WITH, AND WE WILL TELL YOU ALL ABOUT THE BOYS' BRIGADE.

Address SOUTHWESTERN CHRISTIAN ADVOCATE, 429 Carondelet Street, New Orleans, La.

New England Southern Conference from March 22d to April 12th. This Conference will be held in Norwich, Conn.; the New England Conference in Melrose, Miss., and the Newark Conference in Halsey Street Church, Newark, N. J. Bishop Burt has changed the South Germany Conference from June 7th to May 31st. The Bulgaria Mission Conference is changed from Plevna to Hibbely.

Rev. Chauncey I. Withrow, D. D., is closing his fifth year as pastor of Augusta Street M. E. Church, Staunton, Va. During these five years two hundred persons have been received into the church. Dr. Withrow has recently added to the parsonage a two-story annex, which, as he says, makes one of the best parsonages in the state of Virginia. A revival has just closed which has been a source of great spiritual uplift to the membership and the conversions of many souls.

Dr. W. Houston Bromfield is enjoying a lucrative practice at Aberdeen, Miss. He is a graduate of Meharry Medical College of the year 1902 and it is said that during last year his practice amounted to $5,500, $4,500 of which he collected. He owns a beautiful residence in that city and enjoys the good will of all citizens, white as well as colored. White physicians have been especially kind to him. Dr. Bromfield is the practicing physician for three lodges in Aberdeen.

When the laymen of our territory become thoroughly interested in the self-support of the SOUTHWESTERN it will not be long before the fact will be accomplished. The Laymen's Association of the Little Rock Conference at a recent meeting took very decided action in regard to the official papers of the church.

The following resolutions concerning the circulation of our official church papers, offered by H. B. Williams, were adopted:

WHEREAS, It is of vital importance that our members should keep in touch with the religious thought and the various enterprises of the church as set forth in our periodicals; and

WHEREAS, The official members by precept and example should stimulate the circulation of our literature among the people; be it

***Resolved*, That the Laymen's Association of 1907 be requested at its session in 1907 to memorialize the General Conference of 1908 to enact such legislation as will tend to a more general circulation of our literature; and, further, to so change the Discipline that one of the questions asked at the second quarterly conference shall be: "Is each member of the quarterly conference a subscriber to one of our church papers?"**

We commend these resolutions to the laymen throughout our territory and bespeak their co-operation in this movement. It would be a source of help to have the paper circulated among our people.

Just as salvation for man was impossible without God's giving his Son to die for him, so truly is the salvation of each individual man impossible without his giving himself to Christ for salvation and for service. The gift of his Son was the throwing of a rope to sinking humanity. The giving of one's self to Christ for salvation and service is the individual's taking hold of the rope to be lifted out of the pit or to be drawn to the shore.—*Religious Telescope.*

NEWS NOTES

The address of Rev. William Bartley is Hempstead, Texas.

The first Methodist watch-night service was held 165 years ago, Saturday, Dec. 30th.

In the South there live 24 per cent. of the white population of the country, but 64 per cent. of the white illiteracy.

The first Christian newspaper in the Thibetan language is being published by the Moravian Missionary Society.

One of the largest Sunday-schools of Methodism is that of the First Church, Brazil, Ind. Its enrollment is above 2,000.

The proposed "Jim Crow" street car law of Nashville, Tenn., will be enacted this month, according to all reports, by the legislature.

The Missionary Society has appropriated $6000 for the opening of missions on the Isthmus of Panama. Bishop Neeley has charge of this work.

B. F. Haywood, a Negro resident of Red River, Ark., is the producer of the cotton which won the gold medal at the Louisiana Purchase Exposition.

The expenses of Russia in the war up to November 23rd have amounted to $238,000,000; the total of war expenditures for the year being $364,000,000.

William H. Pinkney, the Negro steward at the White House, who has been a valued employee in the Roosevelt family for many years, receives a salary of $1,800 per year.

Hal Pearson, a colored boy of Pasadena, Cal., took honors over his four white contestants in the silver medal oratorical contest held under the auspices of the Christian Prohibition Alliance.

There were 60,000 divorces in the United States last year, an average of nearly seven for every hour of the day and night, Sundays included. St. Louis and Memphis double the average number for the whole country.

The John C. Martin Fund, which approximates $2,000,000, is to be used, it is said for educating Negro clergymen of all denominations. It is the ultimate intention to bring the work to a focus in a Chautauqua for Southern Negroes.

John S. Leary, reputed to be the first Negro in North Carolina to obtain a license to practice law, is dead. He was dean of the Law School of Shaw University, at Raleigh, practiced law at Raleigh, Fayetteville and Charlotte, was a writer and a man of large means.

A list of American and foreign Negro composers and their works has been compiled by Mr. Walter H. Whittlesey, at the division of music, Library of Congress. This list is in manuscript, consisting of something over a hundred typewritten pages, and was the result of a research covering several months.

The *Michigan Christian Advocate* is authority for the following: The Methodist bookstore at Harrisburg has been sold, and Rev. S. C. Swallow will no longer have a salary as superintendent of it. This will make it necessary for him to receive a salary as editor of the *Pennsylvania Methodist*, which he has edited and published without salary for twelve years. But the paper cannot make a sufficient profit to pay a living salary unless its circulation is doubled. Unless it is thus increased its issue will be discontinued.

Buckwheat Cakes

made with Royal Baking Powder

Are delicious and wholesome—a perfect cold weather breakfast food.

Made in the morning; no yeast, no "setting" over night; never sour, never cause indigestion.

To make a perfect buckwheat cake, and a thousand other dainty dishes, see the "Royal Baker and Pastry Cook." Mailed free to any address.

ROYAL BAKING POWDER CO., NEW YORK.

Farm and Fireside

In ninety-nine cases out of every hundred it is a waste of time to doctor sick chickens. It may pay sometimes when the fowl is an especially fine one, but as a rule you can save worry by using the hatchet. Good care, good food and cleanliness make the best physic, and if these are systematically applied, there will be but few sick fowls.

Convenience should be one of the first thoughts when constructing a poultry house. Everything should be so arranged as to allow its work to be done in the shortest space of time.

Egg eating can be prevented by placing the nests in a dark corner, where the hens can scarcely see the light of day.

Good hens will lay not less than 150 eggs a year, and poultrymen are gradually discarding those that do not average that number.

It is difficult to make a proper comparison between corn fodder and hay, because the quality of either largely depends upon the curing. Bright, green corn fodder, shredded or cut fine, is superior to improperly cured hay; while good hay is far superior to corn fodder that was not cut down until the leaves turned yellow. If fodder is tender and juicy the animals will prefer the stalks to the leaves, as the stalks are rich in sugar, but much depends upon the stage of growth at which the stalks were harvested.

Leaves should be thrown on the poultry-house floor, not only because they afford scratching material, in which the fowls can exercise, but also because they prevent draughts of air on the floor and assist in keeping the house warm.

Liquid manure should never be used when the soil is dry, as it is best appropriated by plants when there is plenty of moisture in the soil. Weakly plants are often killed with liquid manure unless it is very much diluted, as the stronger and more vigorous a plant the more food it can assimilate. To use liquid manure properly not only should small quantities be applied, but it should be spread over a wide surface, hoeing the ground when it becomes dry. It is used mostly for flowers, and especially rose bushes. It gives excellent results if applied a little at a time, and often, but many who use it do not dilute it sufficiently, hence they claim that it is an injurious substance to use.

When young pigs have scours it is an indication that they are being allowed some kind of food that is injurious. The remedy is to change the food, allowing only warm milk, thickened with equal parts of bran and cornmeal.—*Notes from the Home and Farm Journal.*

Christmas December 15 in Marshall, Texas.—Christian people have had a common day on which to celebrate the birth of Christ for many years and until recently Marshall has kept pace with the Christian world. It was left for the Junior League of Ebenezer Church to change the date. On Thursday night, Dec. 15, a party of Juniors broke the stillness of the night by singing, "Good News, the Chariot's Coming;" then came "Peter, Go Ring those Bells." On concluding this song they marched into the parsonage library, summoned the superintendent, Mrs. J. M. Johnson, played games and served refreshments, after which the president of the Junior League, Miss Mary Beaver, arose and in well chosen words and in the spirit of Xmas, presented the superintendent a large hand-painted vase or water jar and a beautiful framed picture of Jesus in the Garden of Gethsemane. The superintendent thanked them as best she could, then Rev. J. P. Calvin offered a short but earnest prayer and Xmas, Dec. 15, 1904, ended more happily for us than it began.

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Enrollment last year was larger than any other institution of High Grade in Texas. Five teachers holding permanent State certificates, based on their graduation from Wiley. Won gold medal in Intercollegiate Oratorical Contest, held at Waco. Leads all Texas Institutions in the number of College graduates. Splendid faculty. High class work.

Next Session begins Monday, October 3d.

Rev. M. W. DOGAN, President, Marshall, Texas.

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High Grade Literary and Industrial School, Forty Teachers, Seven Hundred Students.

COURSES OF STUDY:

Literary: College, College Preparatory, Technical Preparatory, Normal, English, Kindergarten, Night School, Vocal and Instrumental Music.

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This Institution makes a specialty of preparing Teachers for Public and Manual Training Schools.

The campus contains twelve acres, free from malaria, well shaded and has an abundance of pure water. Some of the attractions are a specially fine class of students; athletic field; shower baths; electric lights; free library and reading room; ample fire protection; meals well cooked and neatly served and social and religious environments exceptionally good.

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Claflin University, Orangeburg, S. C., is located on the Southern R. R. between Columbia and Charleston and on the Atlantic Coast Line between Augusta and Sumter. All trains stop at the stations.

For further information address, REV. L. M. DUNTON, D. D., Pres., Orangeburg, S. C.

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Send your name and address on a postal and we will send you a big sample of TEX-OL absolutely free. TEX-OL will cure Eczema quickly and thoroughly. We are so sure of this that we want you to give it a trial at our expense. TEX-OL is cooling, healing, antiseptic, stimulating, non-poisonous, stops itching and burning; is a complete tissue builder and positively cures. It costs you nothing to try it. Don't suffer. A trial of TEX-OL will convince you of its wonderful merits.

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A Book For Tired, Sleepless People.

Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

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Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 853, Detroit, Mich.

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Conference Notices

GREENSBORO DISTRICT.

SECOND ROUND.

Ramsure, January 28-29; Em-e, February 5; Central, Ran-ph, 11-12; Summerfield, 18-19; kesville 25-26; Wentworth, 4-Reidville Cir., 11-12; Jackson, 18-19; dville and D., 25-26; West Greens-o, April 1-2; E. Greensboro, 1-2; S. ensboro, 8-9; High Street, 8-9; ensboro, 22-23. Dear Brethren—ase push every interest of our rch work this quarter, that you may able to report in full in your next rter. Put all of your committees work and let us have good reports n all the class leaders, Sunday ool superintendents, Epworth gue presidents, etc. Keep the THWESTERN before your people, send ive subscriptions by Jan. 30, 1905. ter Sunday is April 23. Have a l mission rally. Yours in his name.

M. J. BULLOCK, P. E.

SAN ANTONIO DISTRICT.

FIRST ROUND.

an Antonio, St. Paul, Jan. 7-8; Flor-lle and Riddleville, 14-15; Goliad Beeville, 21-22; Cologne, 23-24; town, 25-26; Cuero, 28-29; Gon-s, Feb. 4-5; Gonzales Cir., 11-12; mont Cir., 18-19; Ben Allen, 21-22; in and Olmas, 25-26; Lavernia March 4-5; Kerrville, 11-12; Hon-18-19; Del Rio, 20-21; Pleasanton, . Dear Workers: We have done in the past year. Let us begin at to do more for Christ in the pres-ear. J. W. WEAKLEY, P. E.

WINSTON DISTRICT.

SECOND ROUND.

lkesboro, Feb. 4-5; Mt. Airy, 11-12; Airy Cir., 14; Walnut Cove, 18-19; esville, 25-26; Winston, St. James, ; Mt. Pleasant, March 4-5; Ad-e, 5-6; Winston, St. Paul, 11-12; Point, 18-19; Trinity and High t, 18-19; Fairview and Mitchell, Asheboro and Randleman, 25-26; ty, 28; Lexington, April 1-2; Mid-2-3; Statesville, 8-9; Mayhew, 15-Dear Brothers: Easter day is 23. Get your programs in ample and let the whole district make nd effort for missions on that day. the Winston District break the l this year in the benevolent col-n. Let us make a strong effort e SOUTHWESTERN. Put it in every . Have the Sunday school mis-ry day on the Sabbath you preach e churches and so push the Chil-s missionary collection. Come out ll with good reports. Let this be motto: "A revival in every e." ROBT. SMITH, P. E.

COLUMBUS DISTRICT.

FIRST ROUND.

Grange and Ellenger, Jan. 7-8; teville and Industry, 14-15; La e Cir., 21-22; Columbus, 28-29; n and Eagle Lake, Feb. 4-5; Col-s Cir., 11-12; Sublime, 18-19; Hal-llie, 25-26; Oakland and Brown's l, March 4-5; Weimer, Flotonio Schulenburg, 11-12; Yokum and Home, 18-19; Wharton, Connie ay City, 21-22; Bonus Circuit, 23-ictoria, 25-26; Edna and Morales, 1-2. Make Easter Sunday a red day. D. C. LACY, P. E.

NOTICE.

the pastors and Supplies of the eport District: We have been in-to meet at St. James M. E. h, Jan. 23, at which time Rev. J. own will receive us in a grand n service, assisted by Dr. Hub-Please come prepared to con-e one dollar each for the benefit of our district and its work. The presiding elder will be there to greet us.

J. H. THOMPSON, Sec. Special Com.

NOTICE.

Dear Brethren of the West Tennessee District: The district conference will meet at Humboldt, Key Chapel, on Thursday, Jan. 26th at 3 p. m. You will oblige me by being present. The district stewards will please meet me Friday at 2 p. m.

J. A. W. MOORE, P. E.

NOTICE.

To the Woman's Home Missionary Society, Marshall District: Dear Sisters—We have been asked to raise as soon as possible $5 to help furnish a sitting room at Knight Home. Sisters, begin at once to prepare for the year's work and raise your part of this amount which is $1.00 for each auxiliary. When you have raised the same send it at once to our conference president, Mrs. W. H. Logan, 1408 Travis street, Houston, Texas. Yours in the work. M. A. JOHNSON, Dist. Pres.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of Southwestern hristian Advocate May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention, but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immedaite effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 COTTAGE ST., MELROSE, MASS.
DEAR SIRS: Jan. 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

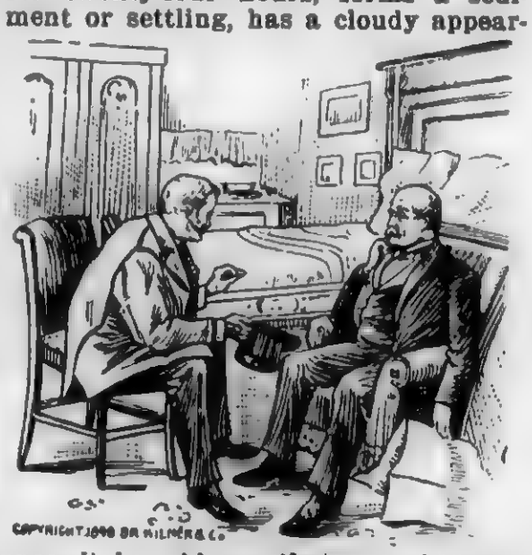
I continued its use and am thankful to say that I am entirely cured and strong. In oder to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am, Very truly yours,

I. C. RICHARDSON

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust, or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, has a cloudy appear-



ance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in botltes of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N Y., on every bottle.

EDITORIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE. The genuineness of this offer is guaranteed.

Literary Notes

BOOK REVIEWS.

"An Abundant Harvest," by Hope Daring. Jennings & Graham, publishers, Cincinnati, Ohio. Price, $1.00. The woman who figures most prominently in this story is Agnes Grant, a helpful young teacher. She is possessed of a splendid college education, and is a Christian who "lets her light shine" upon every occasion when darkness would exclude the light. In her work among the college girls and the young people with whom she comes in contact, that altho it is a splendid achievement for a woman to be successful as a lawyer or doctor, a minister or scientist, it is more splendid still for her to be simply a helpful Christian woman and an inspiration to those around her. Thro Agnes Grant a beautiful girl and her talented brother, both of whom can see nothing in the plan of salvation, come into full belief in the Savior of the world. This is a beautifully written book and ought to find its way to the book shelves of every parent.

"Chuggins," by Irving Hancock. Published by the Henry Altemus Co., Philadelphia, Pa. "Chuggins" is an intensely interesting story with the chief interest surrounding a boy who, tho young, is able to render important services to our cause in the war with Spain. Chugigns is the name of the boy. He is a young hero with the fighting blood of three generations in his veins. He leaves his home in Vermont and steals his way into Cuba and is there in the fighting at Santiago, becoming a hero and doing many manly and courageous deeds. His pride in his fighting ancestry is at once amusing and pathetic. He says once: "There were three Sperrys before me who fought in the service of their country and of course, I can't go back on a record like that," and he does not.

"Her Fiance," by Josephine Daskam. Published by the Henry Altemus Co., Philadelphia, Pa. The author presents a study of the behavior of three or four interesting college girls, each of whom, tho charming, has some slight fault. The fiance of one of the girls who is ill, falls in love with a charming girl who is sent to entertain him. The girl—a flirt—does not return his love, but appears to and in this disappointment he is taught a severe lesson. The book contains two other stories, charming, too. One shows how a woman assured of her husband's love, sometimes grew careless of the little details of her personal appearance and forgot to show him a sweet, smiling face, and wanted him to feel her love without demonstrating it. She grows indifferent, thinking he has ceased to care for her. From out of this unhappiness she is brought by her sister, a vigorous, wholesome young college woman, and the wife again sees "clear skies and hears the birds sing." The last is a fascinating little story of college life in which several interesting girl figures, together with an uncle of one of the girls. This is of course a love story, ending with the uncle falling in love with one of the girls, who returns the compliment.

BOOKS RECEIVED.

"Incense" (verses), by Levi Gilbert. Price, 75 cents net. Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York.

"The Methodist Year Book of 1905," Stephen D. R. Ford, editor. Not one in fifty of our ministers nor one in ten thousand of our laymen ever sees the General Minutes, which are the official records, statistical and otherwise, of the Methodist Episcopal denomination. In view of this fact the value of "The Methodist Year Book" to our ministers and membership may be readily inferred. The Year Book is the only vehicle for the conveyance of all the details of our denominational activity between the church and its communicants. It is a book of over 200 pages and covers everything in Methodism. When we consider the extremely low price at which the Year Book is issued (namely, 20 cents, net; by mail, postpaid, 25 cents) the marvel is that any minister or layman can think for a moment of doing without it. Jennings & Graham, Cincinnati; Eaton & Mains, New York, Publishers.

"Notes on the Epworth League Devotional Meeting Topics," by Rev. Charles Lyman Nye; First Series, 1905. Price, 15 cents. Jennings & Graham, Cincinnati; Eaton & Mains, New York, Publishers.

"The Home Missions of the Methodist Episcopal Church," by Wesley Johnson, D. D. Published by the Ridge Literature Department, 130 Fifth Ave., New York. Price 10 cents.

"Tales Told in Palestine," by Prof. J. E. Hanover, edited by Prof. H. G. Mitchell, of Boston University. Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price, $1.25 net.

Balance—The Fundamental Verity, by Orlando J. Smith. Publishers: Houghton Mifflin and Company, Boston, and F. F. Hansell & Bro., New Orleans. Price, $1.25 net. Postage, 9 cents.

James Williams, Monroe, La.—Rev. C. D. Shallowhorne was with us Sunday, Dec. 11, and gave a good talk to the Sunday School, which is in good shape. Collection, $2.15.

Doings of the Workmen.

Probably no girl in all the world has so many friends, known and unknown, as Helen Keller. Her growth from a pathetic living death into a healthy, joyous intellectual life is one of the miracles of the age. Now that she has come to a point where she can herself write understandingly of her life, and especially of her communication with others, spite of deafness, dumbness, and blindness, every word is not only of interest, but of value. Easily first, then, in interest and importance among the January *Century's* contents will be Helen Keller's "A Chat About the Hand," which will be illustrated with a number of portraits of Helen Keller, alone, and with Joseph Jefferson, Miss Sullivan, Edward Everett Hale, and Professor Alexander Graham Bell.

"Samuel Gompers, Representative of American Labor," is the subject of an interesting sketch in the January *Review of Reviews*, by Dr. Walter E. Weyl. The American steel industry, as developed and maintained in and around Pittsburg, is the subject of a valuable article by William L. Scaife, in the January *Review of Reviews*. The industry that has made Pittsburg one of the world's greatest workshops is described with technical accuracy and yet in popular language. The best editorial summary of the problems discussed in President Roosevelt's annual message and of the questions now before Congress will be found in the January number of the *Review of Reviews*. There is also in the same magazine a good discussion of the situation in world-politics and international relations at the opening of the new year.

D. M. Scruggs, Reporter, Oak Forrest, Ark.—Our fourth quarterly conference was held at Scruggs' Chapel, Nov. 26-27. The conference was called to order by Presiding Elder B. J. Griffins. Sunday was a glorious day in Methodism. Rev. Griffin preached a soul-stirring sermon. Collections for this quarter ending are as follows: For pastor, $99.50; elder, $27; benevolence, $41; building new church, $55; total for all purposes, $220.50. We have paid our elder in full for this year.

Mitchell Thompson, Leesville, La.—Rev. W. M. King, our pastor at Carson, and at Pickren, has served here about four or five months and God has given us 42 candidates in that time. The news should go into every home that the custom of the people is changing; instead of drinking, dancing, shooting off fire works at this season of the year, they go to church and read the word of God. On Sunday, being the first day of the year, I will spend the day in the services held at Leesville, La.

Lizzie L. Veil, Waco, Ga.—Rev. N. S. Sterling has been our pastor for three years. Our church at Waco has been built, worth $500. We paid Rev. Sterling in full when he paid us his last pastoral visit. We were sorry to see him leave, for he knows how to make things go. Our prayers go with him.

Ten Dollars Weekly

Earned working for us at home during your spare time. No investment. No canvassing. Address,

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How Is Your Heart?

Is your pulse weak, too slow, too fast, or does it skip a beat?

Do you have shortness of breath, weak or hungry spells, fainting, smothering or choking spells, palpitation, fluttering, pains around the heart, in side and shoulder; or hurt when lying on left side?

If you have any of these symptoms your heart is weak or diseased, and cannot get better without assistance.

Dr. Miles' Heart Cure strengthens weak hearts, and rarely ever fails to cure heart disease. Try it, and see how quickly you will find relief.

"About January 1st, 1902, I took down with weakness and dropsy, and gradually grew worse. I was told by my family physician that my case was hopeless. My neighbors and family had given me up to die. My limbs and body were swollen to one-third larger than normal size, and water had collected around my heart. For at least three months I had to sit propped up in bed to keep from smothering. I sent for five bottles of Dr. Miles' Heart Cure, and by the time I had taken them all I was entirely cured. I feel better than I have for twenty years, and I am able to do any kind of work on my farm. My attending physician told me that if it hadn't been for Dr. Miles' Heart Cure I would now be in my grave."
L. T. CURD, Wilmore, Ky.

Dr. Miles' Heart Cure is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails he will refund your money.

Miles Medical Co., Elkhart, Ind

R. J. Shipp, Pastor, Shelby, N. C.—The first quarterly conference of the Shelby and Fallston Circuit was held Dec. 9, with Presiding Elder Jones in the chair. A good number of the brethren were present with good reports. Paid the pastor since conference up to Dec. 9, $34; presiding elder, $13; raised for missions, $1.25. The elder, Rev. M. M. Jones, preached an able sermon on the "Friendship of Jesus." Quite a number took communion. Our work is spiritually alive and moving to the front.

M. M. Crawford, Sherrill's Ford, N. C.—We are having excellent success on the Sherrill's Ford Charge. Our first quarterly conference was held Nov. 26-27. The Rev. Dr. M. M. Jones was on time as usual, with new methods and inspiring plans for the work of the new conference year. The members of the quarterly conference were about all present. This is our fourth year on this charge. We returned from the seat of the annual conference to our charge with renewed zeal for the work. We began work by baptizing three children in the home of Sister Mollie Moore. She is a good, loyal Methodist. During the 45 days from our annual conference to our first quarterly conference we raised $155.60. Bought an organ for Brevard's Chapel, a new set of window sashes for Moot's Grove Church. The Sunday of the conference session we raised $63 on the new church at Mount Bula. This point is a newly organized place. When we came to this charge there was not a family taking the SOUTHWESTERN, but now we have about 18 subscribers and others are planning to take it. Six subscribers also for the *Epworth Herald*. Our Epworth Leaguers are beginning to speak and to plan for another sub-convention. The pastor's and presiding elder's salaries have been raised higher every year since we have been on the charge, and the good members and friends have paid it. This quarter the elder received his full quarterage, paid on Saturday in the quarter, $17.50. We have a good set of leaders.

"LA CREOLE" HAIR RESTORER

Much of the physical beauty of man or woman is dependent on the hair. Keep this "crowning glory" in best condition with "La Creole" Hair Restorer, the preparation used by famous Creole beauties. It **makes the hair lie straight and smooth** for a long time, cures dandruff, prevents falling hair and restores original color to gray hair.

Unexcelled for Purpose

Mrs. Melissa Dancy, of 281 Orleans street, Memphis, Tenn., is one of the most prominent women in the colored society of this city, in both a social and religious way; Mrs. Dancy has been using our "La Creole" Hair Restorer for many years and takes pleasure in saying:

"Your 'La Creole' Hair Restorer is unexcelled for the purposes for which you recommend it, viz., to keep the hair in a soft and glossy condition and to prevent it from falling out."



MRS. MELISSA DANCY.

MAKES HAIR LIE STRAIGHT



MR. JAMES BACON.

Splendid Hair Dressing

To the old patrons of the Peabody Hotel, Memphis, Tenn., this is a familiar face—that of Mr. James Bacon, who has had entire charge of the dining room in that celebrated hostlery for over twenty-five years, and who, by his courteous manner and polite attention has secured the friendship and respect of every one with whom he comes in contact. Mr. Bacon says:

"Your 'La Creole' Hair Restorer is a splendid dressing for the hair and I have received great benefit from its use."

His address is 98 St. Paul street, Memphis.

"La Creole" Hair Restorer retails at $1.00 per large bottle. If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada—

One bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

THE GREAT FRENCH SYSTEM.

FOR THE HAIR AND COMPLEXION



is used in our Beautifying Parlors on hundreds of ladies and gentlemen, and we can prove beyond a doubt that MME TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

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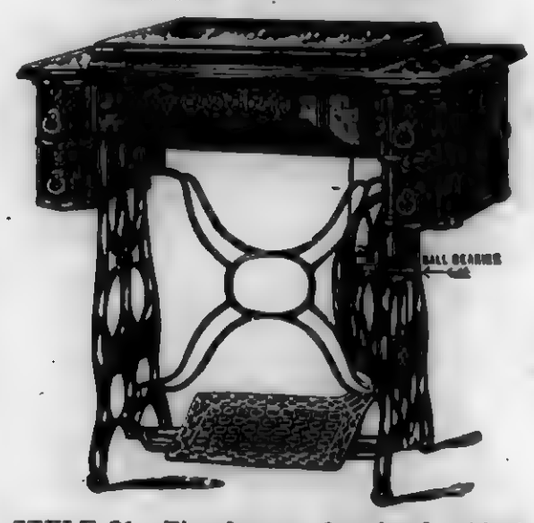
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They Live in Our Memory.

Monroe, La.—Brother Frank White died December 22 at his residence, age 23 years. He was a native of Victoria, Ala. Three months ago he was converted and joined the church. He died trusting in God. The funeral service was attended by Bro. A. Stoates, of the Baptist church and G. Taylor, pastor.

Sylacauga, Ala.—Mrs. Ella Russell was born November 14, 1881, and died Dec. 26, 1904. On Dec. 20 I went to her home and she communicated to me her desire to connect herself with the church. Her wish was carried out and she died saying that all was well. G. W. Reeves, pastor.

Escatawpa, Miss.—Brother H. Bryant, a class leader of the M. E. Church, died in Mobile, Friday, Dec. 16. His remains were brought home and buried from his church by his society the Knights of Honor, attended by the pastor, Rev. Wm. Herman. He leaves a wife, one child and a host of friends.

Mansfield, La.—Bro. Albert Coleman, a Sunday school teacher in Wesley M. E. Church, died Nov. 12, believing in Christ. Bro. Willie May, a loyal Christian of the same church, died Nov. 13.

CORNELIUS JOHNSON.

Robeline, La.—Bro. James Cook died Dec. 25 in peace. He was a member of the M. E. Church for many years, was a loving husband and father and a true Christian. THOS. F. ROBINSON.

Forest, Miss.—Sister Nancy Bicham, an old member of Forest church, and a faithful servant of the Lord, went home to her reward Dec. 28. She was 60 odd years of age. Also Sister Daisy Denham, after lingering for 10 months, fell asleep in Jesus, leaving a husband, one child and a host of friends.

N. TOOLE, Pastor.

Natchitoches, La.—Mrs. Josephine Johnson, a member of our church here, died on Dec. 24, and was buried on the 25th ult. The deceased leaves one brother and many friends.

W. J. M. PRICE, Pastor.

Corinth, Miss.—Mrs. Lula Maxwell Hayes died Dec. 12, after an illness of two days. Age 34 years. She was a woman of high Christian character and a loyal Christian for 22 years. The memorial service was held in the home. Sister Maxwell was a devoted wife and to her seven children a loving mother.

H. B. HART, Pastor.

New Bloomfield, Mo.—Mrs. Franklin Hill died December 16, aged forty-eight years. She was converted 31 years ago, joined the M. E. Church and was a faithful and consistent member of the same till death. She was a devoted wife and mother and is greatly missed by all, especially the members of the New Bloomfield M. E. Church. Servant of God well done. The funeral service was conducted by the pastor, Rev. J. W. Thomas.

MATTIE DAVIS.

Hemphill, Tex.—Sister Jane Hinson, a faithful member of Rendleton church for more than 20 years, died Nov. 20, leaving a husband, five children, a sister and a host of friends. Brother Y. G. Buckley's little son, J. B. Buckley, was born Dec. 22, 1902, and died Dec. 15, 1904. The funeral service was conducted by the pastor, A. Parham.

Lamar, S. C.—Henrietta Augusta, daughter of Rev. W. M. R. Eaddy, was born Dec. 9, 1892, in Getsinger, S. C. Her death occurred Dec. 16, 1904, in this city. Rev. Eaddy returns his sincere thanks to the brothers of the conference for their sympathy during that time. For the first time death has broken our family circle, of 21 summers, But we bow in submission to his divine will. All those who assisted us in that dark hour shall ever be remembered by us with gratitude. Our daughter's remains were laid in John Wesley's Cemetery of this city. Those whom He loves He chastiseth.

W. M. R. EADDY.

In the Preachers' Meeting, assembled in Wesley Chapel M. E. Church, Baton Rouge, La., Dec. 8, the following resolutions were read and adopted: Whereas, death has entered the home of Sister S. E. H. Morant, and taken the Rev. S. E. H. Morant from the family; Resolved, that we extend to her our deepest sypmathy in this, her hour of bereavement. Resolved, further, that we pray God's blessing and protecting care upon Sister Morant and family. Committee: J. O. Richards, S. Carroll, J. E. Rolax, S. Green, P. C. Colton.

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Hannah E. Richmond, Reporter, Sparta, Tenn.—Our new presiding elder, W. R. Smith, came and held the quarter on the 23rd and 24th of October. Sunday the elder preached a wonderful sermon. Money raised for all purposes $21.15. We are also pleased with our new preacher, Rev. I. S. Rucker, who is putting forth his greatest effort to bring our church to the front.

M. E. Jace, Secty., Alexandria, La.—January 1 was a grand day at Newman M. E. Church. The Sunday school was well attended. At three o'clock p. m. the pastor, M. E. Jace, Dr. I. W. Young, and Mrs. P. L. Patton spoke on the Emancipation to a well filled house. At 7:30 p. m. the church was packed and a large number partook of the Lord's Supper. Eighteen young people asked for the prayers of the church. Truly God has and is blessing this good people. Collection, $10.14.

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Ray Stannard Baker's article on "Lynching in the South," which readers will find in the January *McClure's*, is an achievement all too rare in the discussion of the Negro problem. Neither academic nor partisan, it is an authoritative study of the *causes* which led to the recent outbreaks in Statesboro, Ga., and Huntsville, Ala., by a trained journalist, in whom human sympathy takes the place of sectional prejudice. With no thesis to prove, Mr. Baker visited the actual scenes of these mob tragedies, and obtained information from the very actors themselves, high and low, black and white.

R. C. Worsham, Pastor, Franklin, La.—The fourth quarterly conference of Asbury Church was held Saturday night, Dec. 3, with Rev. W. B. Butler presiding. The officers were out with written reports, which showed improvement. We are always glad to have the elder with us. We enjoy his lectures and strong sermons. After the quarterly conference a surprise party was given at parsonage, which was a very enjoyable affair. I am planning to go up to the Annual Conference with a round report, the Lord willing.

Rev. Wm. Payne, Pastor, Roseneath, Miss.—We were so proud over the turn in events that we took advantage of the presiding elder's presence and the visit of Sister L. P. Incey, State Organizer of the Woman's Home Missionary Society, to celebrate Thanksgiving Day. The Sunday School and Epworth League Chapter rendered a very interesting programme. Prof. K. A. Scott delivered the welcome address, and Mrs. L. P. May, of West Jackson, responded in very appropriate and touching words. Dr. J. M. Shumpert, in a very patriotic manner, outlined many of the blessings that we should be thankful for. The congregation of Wesley Chapel presented the doctor with a gold headed cane as a token of esteem for his six years of honorable services. Upon the conclusion of the literary programme a reception was tendered the presiding elder and Mrs. Incey, in which something like two hundred persons participated.

Mattie Davis, Reporter, New Bloomfield, Mo.—Rev. J. W. Thomas has just closed a wonderful revival on this circuit, the greatest for many years. Fourteen precious souls were converted and ten added to the church. Our circuit is filled with new life under the leadership of this good man.

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As you know if you've tried them, every so-called rheumatic remedy on the market to-day except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

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UNITED FOR LIFE.

New Orleans, La.—Mr. Frank Keeley and Miss Amanda Bowman were united in holy matrimony on December 27 at the residence of the bride. R. A. Taylor officiated.

New Orleans, La.—At the home of his niece, Mr. Robert Wills was united in marriage to Mrs. Ella Boyce, on Wednesday evening, Dec. 28, Rev. H. J. Wright officiating. Mr. Wills is one of the leading men of Mallalieu M. E. Church, an officer and a local preacher; a man thoroughly interested in his church, and held in the highest esteem by his employers of the Barber Asphalt Company. The bride, who is from Houston, Texas, was formerly a resident of Pineville, La.

Franklin, La.—Mr. William Guy and Miss Elizabeth Martin were joined in holy wedlock December 24, at the parsonage. R. C. Worsham officiated.

Franklin, La.—Mr. Louis Gibson and Miss Dolly Rylander were married Dec. 28 at the parsonage. R. C. Worsham officiated.

Smyrna, Tenn.—The rites of matrimony were solemnized between Mr. Eddie Orr and Miss Isabella Haynes, ages 17 and 19 years respectively, at the home of the groom, who is a member of the M. E. Church. The young couple were presented many valuable presents. H. E. Erwin officiated.

Natchitoches, La.—On December 22, at the residence of the bride, I joined in holy wedlock Mr. Robert W. Martin, of Orange, Tex., and Miss Nona L. Parson, of this city. Mr. Martin is an intelligent and industrious young man, while the bride is sweet spirited and an accomplished young lady. She was a school teacher in this parish and also superintendent of our Sunday school. Mr. and Mrs. Martin left on the first train for their bridal tour.

W. J. M. PRICE.

Trenton, Miss.—On November 6, at the home of the bride, Miss Malisia Little and Mr. C. C. Bates were joined in holy matrimony. The bride, who is a faithful member of New Chapter M. E. Church, is the daughter of Rev. J. W. Little. She is also a prominent teacher in the public schools of Smith county. Mr. Bates is a student of the A. and M. College and a well-known teacher of Scott county. They were the recipients of many useful and valuable presents. H. Henderson officiated.

Campti, La.—Mr. Thomas Simms was married to Miss L. Harris at the bride's home Dec. 27; Mr. Harry Evans to Miss Henrietta Rivers, Dec. 27, also at the home of the bride and Mr. J. S. Thomas to Miss Adner Doty. A. H. Banks, pastor, officiated.

Comite, La.—Rev. Abraham Hilton, on his 71st birthday, was united in marriage to Mrs. Zilpha Johnson, aged 66 years The wedding occurred at the home of the bride's oldest daughter, Mrs. M. Taylor. We pray God's choicest blessings upon them. A. Luster officiated.

Bellville, Texas.—Prof. W. W. Kerr and Miss Nellie Aery were united in marriage Dec. 23, Rev. Grimes officiating. On the 25th ult., Miss Willie Bell Canty and Mr. Tully Edwards were married at the bride's home, Richard Grove, Tex., by Rev. W. E. Hutcherson.

G. H. E. FIELDS.

Hemphill, Tex.—Mr. A. Y. Buckley and Miss Viola Wheeler were united in marriage at the home of Brother Miles Hampton, on Sunday, Dec. 27. A. Parham officiated.

J. A. Landry, Pastor, Pleasant Hill, La.—Our fourth quarterly conference was held at St. Mathew M. E. Church Dec. 7-8, with Rev. H. Daniels presiding. The Rev. T. F. Robinson was with us. He and the elder preached able sermons and every one went home rejoicing. Raised for all purposes this quarter, $692.40; for the year, $1,111.77. Paid the pastor for fourth quarter, $75.05; presiding elder, $19.40; for the year, $50; which was eight dollars more than last year, with one church less on the circuit. We have built a new church at the cost of six hundred dollars and the same has been paid for. I am expecting to go up to the conference in good shape.



The best disinfectant of all is sunlight. It destroys by its very brightness all sorts of germs and at the same time helps the growth of plants and animal life. Doubtless all have noticed that mould grows during the night and in dark, damp cellars. Bright sunlight quickly destroys germs, mould or other organisms. That is why it is best to let the sunlight into your houses for its purifying influence.

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Field Notes.

(Mrs.) Dania Adkins, Union City, Tenn.—Sharon and Union City churches have taken on new life since conference. Bishop Cranston appointed Rev. S. M. Strayhorn to this charge and he is known almost everywhere in middle Tennessee as a good pastor, a great church worker and an earnest preacher. He found our church at a standstill and now, after six weeks we are moving on all right. Raised for everything up to the first quarter $120. Elder J. A. W. Moore was here and held the first quarterly conference Nov. 24. Reports were good and showed that every wheel had been set in motion by our new pastor. Paid the elder in full. We are praying and looking forward for a great revival. The Ladies' Aid Society of Beautiful Zion Union City tendered our pastor a great reception on Nov. 16. Everything bids fair for a bright future.

J. D. Lovejoy, Pastor, Gainesville, Ga.—I desire to thank the church at this place for the hospitality shown me on my seventh year's return: When I arrived here that night of Dec. 13 about 100 persons came to the parsonage to congratulate me and brought everything that was needed in the store and dining room. I was gladly received by the majority of the church. May the Father ever bless and keep safe watch over these good people.

F. J. Jacobs, Pastor, Marvell, Ark.—Our fourth quarterly conference convened at Davis' Chapel M. E. Church Dec. 10-11, with Rev. W. H. Higgins presiding. The majority of the officers were present with reports and the work showed increase on all lines. We raised during the quarter for the elder $13.50; conference claimants, $1.55; missions, Freedman's Aid and Church Extension, $4. Our presiding elder, by a magnificent talk, secured 4 yearly subscribers for the SOUTHWESTERN. We cannot get along without the paper. Too much credit cannot be given the present editor.

R. B. Anderson, Pastor, Fort Stephen Circuit, Miss.—Our fourth quarterly conference convened Dec. 10-11, at Snowden M. E. Church, Rev. J. C. Hibbler, presiding elder, in the chair, sixteen officers present. O. E. Floury was elected secretary. Reports of officers showed the work to be in good condition on all lines. Paid the elder in full, $50; also $4.25 on a suit of clothes. For missions this quarter, $8. Total for all purposes $127.94. Saturday night a grand reception was given at the home of S. McCall, for the elder, as this is his sixth and best year with us. The elder preached at 11 o'clock and administered the Lord's Supper to 50 communicants. He preached again at 7:30 and lectured to a large congregation. We raised more benevolent money this year than ever before since he has been presiding elder. Have raised $33.



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7:15 a.m.	ast Mail, Daily	9:15 p.m
6:00 p.m.	Xpress, Daily	7:00 a.m
8:15 p.m.	Limited, Daily	9:25 a.m
11:15 a.m.	N Y. Fast Mail, Daily	— — —
———	Mob. and Coast Lim., Daily	7:20 p.m
8:55 a.m.	Coast Accommodation	4:05 p.m
9:45 p.m.	Sunday Excursion	7.40 a.m
———	Coast Ac., Daily, ex. Sunday	4:50 p.m
8:50 a.m.	Coast Lim. Daily ex. Sunday	3:25 p.m
9:45 p.m.	Sunday Excursion	7:40 a.m
9:45 p.m.	Wednesday Excursion	7:40 a.m

Queen & Crescent.

No.		No.	
1, St. Louis Ex.	8:10 p m	2, St. Louis Lim	9:10 am
3, St. Louis Lim.	8:45 a m	4, St. Louis Ex	7:30 pm
5, Local	4.45 p m	6, Local	6.00 am

Mobile and Ohio.

8:10 p. m.	St. Louis Limited	7 30 a m
8.45 a. m.	St. Louis Express	9.10 a m

East Louisiana.

Daily, Except Sunday.

No. 7	8:45 a m	No. 8	4:20 p m

Sunday and Wednesday Excursion.

No. 5	8:45 p m	No. 6	7:45 a m

Illinois Central.

8:15 p m	Chicago Limited	9:15 a m
8:15 p m	Louisville and Cin Lim	9:15 a m
11:30 a m	Fast Mail	7:10 p m
11:38 a m	St Louis and Chicago	7:10 p m
8:10 a m	Northern Express	7:30 p m
9:30 a m	McComb Accom	4:30 p m

Yazoo & Mississippi Valley.

Memphis exp	8:15 a m	Memphis exp	3 15 p m
Vicksburg exp	6 00 p m	Vicksburg exp	7 00 a m
9:40 a m	Baton Rouge accd		4:00 p m

Southern Pacific.

11:30 a m	Local	4:55 p m
8:00 p m	New Orleans and Houston	7:05 a m
8:50 a m	Pacific Coast Express	9:00 p m
6:45 p m	Sunset Limited	11.55 a m

Texas & Pacific.

7:45 p m	Texas and Ft Worth Ex	8:30 a m
12:05 a m	Port Allen Local	3:15 p m
7:30 a m	Hot Springs, El Paso and California Express	6:20 p m

N. O., Fort Jackson & Grand Isle.

7:35 p m	Sunday Only	8:05 a m
9:45 a m	Daily Ex Sat and Sun	4:00 p m
9:45 a m	Saturday and Sunday	5:30 p m
7:35 p m	Daily Except Sunday	8:05 a m

Louisiana Southern.

10:30 a m	Sunday Only	8:45 a m
6:00 p m	Sunday Only	7:00 p m
3:35 a m	Saturday Only	9:45 a m
5:00 p m	Saturday Only	6:00 p m
9:15 a m	Daily Ex Sat and Sun	4:15 p m

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Bayou Sara Acc'd.	4:00 p. m.	9:40 a. m.

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Or Ideal Pastor's Pocket Record for *five renewals* or five new names.

2nd. Bagster Teacher's Bible,

Or a Nickel Case Watch, good timekeeper, for *ten renewals* or ten new names.

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Or Fine Hymnal, leather binding and gilt title, with your name stamped on back, for *fifteen renewals* or fifteen new names.

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Either lady's or man's size, for *twenty-five renewals* or twenty-five new names.

REMEMBER THIS.—Names must be sent us not later than March 1st. You may on all names sent keep your usual commissions.

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Southwestern Christian Advocate

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances.

Atlanta and Savannah—T. S. Stallings; Solomon Lundy; H. Pearson; J. N. Vaughn; R. Jones; C. B. Smith; J. A. Rush; Betty Tate; J. G. Griffith, *1.

Central Alabama and Mobile—J. T. M. Willis, *1; A. W. McKinney, *1; P. C. Price, 2; B. S. Kirk, *1; B. W. Smith.

Central Missouri—G. B. Abbott, *1; H. A. Henly, *2; R. E. Gillum, *1; W. O. Allen; H. McCraven.

Delaware—J. E. Norwood; Elizabeth Smith Miller.

Florida—Lewis Whaley; Phoebe Horn.

Lexington—S. S. Thompson; S. T. Jones; F. P. Fielding, *1; Jos. Courtney; Noble Sissle, *1; H. W. Tate, *1.

Little Rock—W. B. Smith.

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Mississippi and Upper—Mrs. Ellen Gardiner; G. W. Moorehead; Emanuel Watson; B. W. Walker; J. C. McGee, *1; J. W. Terrill; O. Gillespie, *1; J. Jones; J. I. Garrett; W. M. Flowers; Sarah Dunn; F. French, *1, 1; Lott Flowers; P. W. Ivy; A. M. Trotter, *1; A. W. Wright; D. L. Riley; B. F. Elam; Rust University; N. Collier, *1; J. W. Taylor; J. Liston.

North Carolina—A. B. McQueen, *1; C. C. Ball, *1; C. H. Moore; M. J. Bullock, *1; J. R. Dillard, *3; J. McNeil.

South Carolina—J. R. Townsend; J. H. Murphy.

Tennessee and East—Frank Douglass.

Texas and West—J. L. Blue; G. W. Townsend, *1; Jerry Taylor; D. C. Clemons; N. C. Eason; Mrs. E. M. Wyatt; J. A. Bryant, *1; Neil Walters; C. L. Threadgill; Mrs. S. D. Hollins.

Washington—Ida R. Cumings, *2; Jos. Wheeler, *1.

Miscellaneous—Con. Chem. Co.; G. R. Bryant, *2.

We have just received a lot of S. S. Notes and Handbooks for 1905. They are better than ever. Send orders to this office.

Orders for Sunday School literature and supplies for the First Quarter of the coming year should now be sent in. Send here.

Crescent City Notes

COTTON.

Cotton recovered somewhat during last week, standing at 7c in this market.

Mr. C. Hodges has been reappointed janitor of the *Daily States* building.

Miss Jennie A. Hawkins, of Alexandria, La., is the public school teacher at Ivory Chapel Church, of Marksville.

Mrs. Mariah Young, of Marksville, who has been ill for some time, does not improve as rapidly as could be desired.

Mrs. James, wife of Rev. Hampton James, pastor of Mt. Zion M. E. Church, who has been seriously ill, is now improving.

At Williams Chapel, Sunday morning, Jan. 8, Rev. H. A. Sorrell, of Jackson, preached a good sermon. Leaders' speaking meeting, at 3 p. m., was conducted by Brother H. Parker. Rev. R. A. Taylor, of Winnsboro, preached at night to the delight of all. Three annual subscribers for the SOUTHWESTERN. Rosa Brown was baptized by the pastor, Rev. C. W. Reeves. Collection, $29.24.

At Wesley Chapel M. E. Church, the pastor, Rev. T. J. Johnson, will preach the anniversary sermon of the Ladies' Progress Association on Sunday, Jan. 22; also the anniversary sermon of the Daughters of Zion Benevolent Association on Sunday, the 31st inst.

Mr. Jos. H. Augustus, who for the past five years has been connected with the public schools of St. Landry parish, has, through the recent State examination, been promoted to the principalship of the Washington School.

NOTICE.

To the Pastors of the Louisiana Conference: Rates have been granted over all roads in Louisiana on account of the Annual Conference, to be held at Monroe, the 25th inst. There will be a special car at the depot of this city to convey the delegates to Monroe, without change. Another notice will follow next week. C. W. REEVES,
Railroad Secretary.

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NOW IS THE TIME TO RENEW

Southwestern Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JANUARY 19, 1905

Vol. 39. No. 3

Editorial

The Emperor of Germany desires to confer the order "Pour le Merits" upon Generals Nogi and Stoessel in recognition of their bravery as soldiers and their heroism in and around Port Arthur.

Some men waste their strength on fads that otherwise might be turned to good account. A legislator in the General Assembly of Tennessee has introduced a bill to tax bachelors. Certainly the representative has a perfect right to introduce such a bill, but he represents a class of people in church and state whose energy is wasted, and, if turned in the right channel, would mean much for the good of the people. There is no telling how much strength is wasted on fads and peculiar notions born of idiosyncrasies.

President Roosevelt is dissatisfied with the present commission in charge of the digging of the Panama Canal. He has therefore transmitted to Congress a message asking the reduction of the Isthmian Canal Commission to three and that the salaries and duties of this commission shall be placed under the direct control of the President. This meets with approval throughout the Republic. With President Roosevelt in direct charge, honesty in the administration of funds is assured and vigor in pushing the enterprise toward completion.

Three hundred thousand men are out of work in London and thousands of starving men and women throng the streets. A pathetic sight, no doubt, these people starving under the shadows of palaces where there is bread enough and to spare. The great enemy of the poor, and especially of the poor who strike, is the inflammatory orator who fires his auditors to violence and to riot. Nothing is to be achieved by an appeal to force. The labor question, as well as other perplexing questions, is to be solved largely through an appeal to reason and not an appeal to violence.

After all, the argument of those who claim that we ought to devote our strength to Home Missions is deserving of careful consideration. The United States Immigration Bureau shows that, in 1904, 812,870 aliens reached our shores; 109,150 were under 14 years of age and therefore most likely will assimilate the spirit of our citizenship, but 657,155 were between the ages of 14 and 45 and 46,565 were over 45. These will likely live and die in this country and never imbibe the true spirit of Americanism and, what is more, may not receive the blessings of the Christian faith. Of this horde 168,903 could neither read nor write. If we were to devote our strength to the conversion of the almost a million aliens that reach our shores each year we would help very largely the coming of the kingdom of Jesus Christ.

THE CHURCH'S BEST GIFT

We are devoting considerable space this week to the presentation of the work of the Freedmen's Aid and Southern Education Society. As far as our territory is concerned, our people, of course, are in the fullest sympathy with the work, and they are learning more and more the lesson of self-support, realizing as the years increase that they must more largely share the responsibility of the education of their children. The South Carolina Conference contributes each year more than $3,000 for this cause. Large and commodious buildings are to be found at Marshall, Texas, Greensboro, N. C., and Meridian, Miss., built, for the most part, with funds given by our people. These are evidences that our people are learning the lesson of self-support.

The Church has given largely for the education of the Negro and no phase of the Church work means more for our great country than does the effort for the upliftment of the millions of Negro people in the South. Yes, the Church has given millions, but its best gift for the upliftment of the Negro has not been so many ounces of silver nor so many pounds of gold. The Church's best gift has been the noble white men and white women of the North who have come South and by the inspiration of their culture, the piety of their lives and their fidelity to service for the Master's poor, helped to lift a race.

Paul wrote to Timothy: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life." These men and women who have come South have been angels of mercy and messengers of light, who verily were "willing to communicate" themselves, that is, to build their own life into the life of a degraded people. The best gift is not always of money: it is of life and of heart and the inspiration of heart and of life. There are names among others that will forever live in our southern Methodism: George Standing, John M. Braden, L. M. Dunton, Wilbur P. Thirkield, and Flora Mitchell. These are a few of that conquering host that the Church sent South and who have wrought mightily in reduction of ignorance and in the increase of industry and piety.

The South has not always had a warm welcome for the work of our Church. It has sometimes been intimated that our Church is an enemy to the South, but no Church can be an enemy to the South that seeks to dispell ignorance, to make crime less frequent and to bring people under the dominion of the Lord Jesus Christ. Those who seek to do this are not enemies but friends. The work of the Freedmen's Aid Society is one of the brightest chapters of American Methodism.

THE UNFINISHED WORK OF LINCOLN

At the entrance of the Negro building of the Atlanta (Georgia) Exposition, held in 1895, stood a statue by a Negro artist representing a Negro form of strong muscles with a rather questioning look upon his face, with the shackles upon his wrists broken, but not off. The shackles are broken but much of the effect of slavery still remains. Ignorance and poverty prevail and poverty largely because of ignorance. But wherever Christian education has touched the race there is a bright spot and a sign of hope. Lincoln gave to our people physical freedom, but the larger freedom—the moral and the spiritual—is to come through Christian education.

On the Sunday nearest Lincoln's birthday, February 12, most convenient to our pastors, the Freedmen's Aid Society requests that an address or sermon be delivered on the work of that society, and that a collection be taken for Christian education. Not a pastor should fail to do this. There will be many in other sections of the Church who will contribute liberally as God has prospered them for this cause, and our people must be as zealous to give according to their ability as any part of the Church. Nay, they must be more willing to give than any other part of the Church, for this collection is for the education of our boys and girls, and for the bringing of a bright and better day to our people. Fail not in this. Take the collection and send it to the office.

REMARKABLE GIVING

Our people do not realize fully just from what source the money comes for the education of their children. There are many interesting and thrilling accounts of how poor people at the North make sacrifices for the education of colored boys and girls in the South. It is a fact that one good woman in the East took off her jewelry and sold it and gave the proceeds for Southern education. And this type of giving could be duplicated again and again. We desire in this connection to produce a letter received by Dr. L. M. Dunton, President of Claflin University, from a lady seventy years of age, and who works to make her own living and yet she is a faithful contributor to Southern education. The reading of this letter ought to move our young people to a greater spirit of sacrifice and ought to cause more of them to give of their earnings as liberally as possible for the cause of their brethren:

DEAR DR. DUNTON—Last summer when you were here and spoke in our church, I became so interested in your work that I asked the dear Heavenly Father to open the way for me so that I could help some poor girl in your school. I am an old lady, almost 70 years of age. I have to work to earn my own living, but have a little home of my own. The matter of helping one of your poor girls to get an education has been on my heart ever since you were here, and so at last directed by the dear Master, I have resolved to rent out my front room, feeling that I would rather do without a parlor than have one poor girl neglected when I might help her, so I will send you the rent from this room as often as it comes in, if you will write the name of the poor girl and let her write me once. May God bless you, Dr. Dunton, in your great work.

Our Industrial Work---Five Important Centers

By Secretary M. C. B. Mason, D. D.

While industrial education is taught in all the schools, the main strength of our industrial work is centered at five strategic points, namely, Claflin University, at Orangeburg, S. C., Clark University, at Atlanta, Ga., Morristown Normal and Industrial College, at Morristown, Tenn., Gilbert Normal and Industrial College, at Baldwin, La., Wiley University, at Marshall, Texas. These points, it will be seen, are in the great Black Belt of the South, and are in easy access of the people that need us most.

At these five strategic points, industrial education is being most thoroughly prosecuted, and large results have already followed. The largest equipment is at Claflin University, Orangeburg, S. C., where there are more than 800 students in all departments, and many more could be enrolled if we had accommodations for them. By actual count, 242 have been turned away during the present school year. The industries taught here embrace such trades as printing, painting shoemaking carpentry, blacksmithing, masonry, woodworking by hand and machinery, iron working, mechanical and electrical engineering, wheelwrighting, harness making, plastering, tailoring and farming. The Kendrick Manual Trade Building has just been completed here, giving Claflin the largest manual trade building in the entire South, with possibly one exception. The superintendent is Mr. W. W. Cooke, a young colored man, who is himself a graduate of the Institution. He took a post graduate course in the Boston School of Technology, and is most thoroughly prepared for his work. A large number of graduates from this department are in demand all over the South, as principals and teachers of industrial schools, and quite a number have set up business on their own account and are meeting with splendid success.

A special feature of the work at Morristown and Gilbert, is the emphasis placed on dressmaking, millinery, cooking and all lines of domestic economy. Dr. J. S. Hill, the President of Morristown, has furnished a large number of competent cooks and other girls from his industrial department in many sections of the North. Most of these girls are employed before they graduate. Cooking is also a special feature of the work at Claflin.

Electrical engineering on a small scale is taught at Wiley University, Marshall, Tex. Prof. J. R. Reynolds, a young colored man educated in one of the Society's schools at Greensboro, N. C., put in the electrical plant himself after one summer's study at Syracuse, through the kindness of Dr. Day, and another at the Armour Institute, Chicago. Out of a small salary, he paid all of his expenses. By the aid of the Euclid Club composed of colored students at Wiley, and a subscription of Secretary Mason, he put in the electric plant without the cost of a dollar to the Society, and a large number of boys have been sufficiently instructed to become experts in electric bell fitting, wiring offices and adjusting other electrical appliances. One of the young men has built an engine by which needy and deserving students saw wood throughout the town, and eighteen of them sawed enough stove wood for families last year to pay their way through school.

The Society is greatly in need at the present time of funds for a boys' dormitory at Claflin, with which to house more than 200 young men who desire to enter the industrial department there, and a 15 horse power engine for the work at Wiley University, Marshall, Texas. What a blessing it would be to these students who are preparing themselves for usefulness and service, if some one could enable us to meet these special and urgent demands.

1866—1905

Epoch-Making Work of Our Schools in Forty Years.

By W. P. Thirkield, D. D. Corresponding Secretary.

When this Society started its work in 1866, it began with a gross, earthy lump of black humanity. Emancipation did not change the Negro's condition. He was the same ignorant, improvident being. He had never been taught to think or to plan or to be. He simply existed as the slave of conditions and the chattel of man. But freedom gave him a right to himself. He was free to learn, to think, to develop, to rise, to unfold the best that was in him. In other words, he, for the first time, was not property, but personality; he counted as one. He was a brother of men. Thus his market value had risen above all price. He could no longer be rated in the stock market. No longer an "animated tool"—he was a moral being, a soul for whom Christ died. His value was henceforth to be defined in terms of another world. He felt moving within him the power of an endless life. He began to be moralized. And it always holds good, "concerning any given man, at any given place or time," as Nash has said in his "Genesis of the Social Conscience," " that he is moralized only when recognized as kith and kin by the highest ideal above working the horizon.

The Church started with a race that had been branded as chattel and sold in the open market. A race that knew no mental life. A race "moralized" by no spiritual ideals—quickened by no life or impulse above the physical horizon.

Think what it meant to give a race of millions even a start out of such conditions. Suddenly set free, think of what liberty meant to a child race, all unused to freedom. The marvel is that the race did not run riot, translating liberty into license.

That the Negro has made such a record of work and achievement is a marvel.

The writer well recalls a testimony of one of his students, now a presiding elder. "When I heard I was free," said he, "I was in the garden hoeing. I threw that hoe as far as I could send it I thought emancipation meant freedom from labor." Our schools reached and gave right ideals of life to tens of thousands of such youth. Bishop Haygood, years ago, said: "Suppose these Northern teachers had not come; that nobody had taught these Negroes set free and citizens; the South would have been uninhabitable by this time. Some may resent this, but they resent the truth." He then added, "No people ever made a better use of the help that was given them. Their progress in twenty years is marvelous; there is no chapter in the history of education like that which tells this story."

Think of the task before our schools. The hereditary taints of a race which had come out of Africa, and through American slavery with the ignorance, voodooism, superstition of generations had to be overcome. Again, the inherited inertia of a race held in slavery for 250 years, without a chance for development in the intellectual or moral life, had to be conquered. It meant something to even start a race out of such conditions.

Ten Thousand Teachers. But think of the positive gains in mental, moral and spiritual life as the outcome of the work of one agency such as the Freedmen's Aid and Southern Education Society From our schools over 10,000 teachers have gone forth. In a generation they have done their part in cutting down the percentage of illiteracy below fifty per cent.

Fortunate for the race and the nation that every one of these schools was distinctly religious; that every teacher sent forth was trained in the elements of the Christian religion, taught the Bible, converted through the life and work of consecrated teachers.

They, in their turn, have taught the Bible in tens of thousands of rude schoolhouses, cabins and churches. In reality the foundation for effective Church and Sunday school work was laid in our Normal schools and academies, from which we have sent forth the tens of thousands of students among a destitute people.

Two Thousand Preachers. Besides this, two thousand preachers have gone from our schools into the twenty-one colored Conferences of our Church alone. The highest testimony to the effectiveness of our work comes from the Bishops, who have marked the signal advance in morality and intelligence in these Conferences. In reality the work of our schools has been fundamental to the entire program of Missionary and Church Extension work. Without the preachers, Sunday school teachers, church officers trained in our schools, the million appropriated to missionary work would largely have been wasted. In Gammon Theological Seminary alone over 600 miisters have gone forth, 200 being regular graduates.

At the fifteenth anniversary in 1898, reports



GRADUATES, NOW TEACHERS IN CLAFLIN

Our Industrial Work

from eighty-seven alumni showed that they had gathered in to the Church 19,314, had organized 185 Sunday schools, with 6,684 scholars; 216 Epworth Leagues, with a membership of 8,512; built 109 churches and 39 parsonages, and had raised for benevolent purposes $480,989. The students trained in this school alone are now reaching through their pulpit ministry nearly 150,000 people.

SEVEN HUNDRED PHYSICIANS. We can only mention the influence for good in the home and family life of a race wrought by the more than 700 students graduated from our Meharry Medical College. They have stopped the ravages of disease they have stayed the pestilence that was walking in darkness and decimating a race. Thousands of families have been taught the way of the better life by these Christian physicians.

When you consider that the work giving such vast results has been maintained on an average offering from the Church of about $100,000 per year, we confidentially ask: Did ever an investment in a missionary enterprise bring larger or speedier returns. When the relation of this work to the Kingdom of God and the life of this nation is fully realized by the Church, we feel sure that the membership will arise to its opportunity and give for the maintenance of our forty-three schools with their 613 teachers and their 11,000 students, the amount that is asked for by the General Committee, namely, one dollar in five for that given to the great cause of Missions.

The Problem Concerns the Nation

BY BISHOP E. G. ANDREWS.

No problem before the patriot and the Christian is more important or more difficult than that which concerns the intellectual and spiritual enfranchisement of the millions and their descendants whom the Emancipation Proclamation of Abraham Lincoln lifted from slavery to citizenship. Their welfare and that of the whole nation are inseparably linked. We cannot prosper if they are blind, degraded and suffering. The work, therefore, of the Freedmen's Aid and Southern Education Society and of all associations of similar aim should command the sympathy, the prayers, and the financial aid of all who love their God, their country and the souls of men.

Not Theory, But Action Is Wanted

BY BISHOP HENRY W. WARREN, D. D. LL.D.

Some men theorise about the Southern problem and find incompatibilities and impossibilities. They write from their prejudices and ignorances. But the only way to settle this or any other question is to begin practical work. The mountain peak may be unscalable, but one can find a pass near by or make a tunnel. *Inveniam via aut faciam.* The question of the resumption of gold payment after the war puzzled all theorists. Horace Greeley said, "The way to resume is to resume." The ages to come will recognize that the Freedmen's Aid Society deserves eternal gratitude because it went to work and settled the question by experiment.

Answering to God

BY BISHOP W. F. MALLALIEU, D. D.

As a nation we have the fairest and best heritage that God has ever given to any people. What a glorious country is ours, reaching from ocean to ocean, and from the Gulf to the Lakes! Fields, forests and mines of measureless wealth are ours. The climate is good, rains abundant, rewards of honest toil are sure and generous.

We are a Christian people. We have the Sabbath, the sanctuary, the Bible and home. We have schools, colleges and universities among the best in the world. We ought to be a prosperous, happy and united people. What ought to be can be. God is ready to do his part. Are we ready to do ours, that the brightest dreams of the best may be realized?



EDUCATIONAL COOKING AT CLAFLIN

Of course we have our problems, we have difficulties, we have tasks, but we need not fear nor fret nor worry. There is a sure pathway to victory. Sin is a reproach to any people. Let us avoid sin. Injustice and oppression harm most those who use them. All villainies destroy their perpetrators.

What we need most of all is to fear God and work for righteousness, and all will be well with us.

All this means that we must recognize the brotherhood of all men. The dwellers in the far-away continents and the sunlit islands of tropical seas, are each and all akin to us. If they come to our shores as strangers, we must receive them if they come with good intent. If they are born in our midst, though the blood of Africa throbs in their hearts, they must not be crushed, humiliated and oppressed. Almighty God hates both oppression and oppressors. There must be no distinction on account of race, color or previous condition. No man is responsible for either of them. No one has any choice in regard to them. The white man may have a very black soul. The black man may have a very white soul. Character and conduct are the essentials. Why not solve one of our most difficult national problems on the basis of absolute righteousness? This is all that our colored people ask—they ought not to be compelled to accept any other arrangement. Those who undertake to compel them will have to confront the Judge of the Universe, for the scepter of righteousness is the scepter of His kingdom.

A Remarkable Testimony

BY BISHOP D. A. GOODSELL.

That the work of the Freedmen's Aid and Southern Education Society has been helpful, and still is so, is known to all who have studied the matter, and most of all, to those who have lived in the South and have seen the work close at hand, for ten years. God who alone knows the human heart, is the only one who can measure the good done among the Negroes. But we can see in the physicians, teachers and ministers trained in our schools, what can be done to produce men and women of intelligence and character when we compare them by the eye as well as the ear with those upon whom they wait in the different forms of Christian ministration. The face is bright, the manners self-respectful and respectful to others; the Negro dialect is gone, and clear speaking and good English substituted. Cleanliness of person and of home is established as a habit. The one room cabin grows into a three and four room house, where modesty is possible. The wild orgies of religious excitement and plantation song give place to reverent worship, to the Church hymn book and the music of the Master. On a recent Sunday, at Centenary Church, Charleston, S. C., I heard selections from oratorios rendered by a soprano of first quality, and a chorus which missed neither delicacy nor power.

Moral self-respect is awakened. The communities have come to understand that the licentious cannot stay with us. We may sorrow over a fallen colored minister. In my recent journey I found comfort in the report of the Elder to whom the citizens said: "We knew you would come and that such men can not stay in the M. E. Church." Governor Vardaman can know little of educated Negroes or he would never claim that education makes them more criminal.

The best things can be said of the work of the Society among the whites. If Southern education, with Southern sympathies and associations did not say it over their own names, I would hardly dare to say how poor the schools are in some of the regions where we do most of our work and how short the school year is. We are providing white teachers, physicians, ministers trained for their work, and are lifting hundreds of young men and women out of the narrowest provincialism and prejudice. This is especially true of our work in the mountain regions, where a type of white man lives, kind, hospitable, truthful, brave, but ignorant of everything except nature craft, and revengeful because law is poorly and with difficulty administered. I have seen marvelous

CHRISTIAN LIFE

HENRY VAN DYKE.

Never in a costly palace did I rest on golden bed,
Never in a hermit's cavern have I eaten idle bread.

Born within a lowly stable, where the cattle round me stood,
Trained a carpenter in Nazareth, I have toiled and found it good.

They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God.

Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone.

I, the peace that passeth knowledge, dwell amid the daily strife,
I, the bread of heaven, am broken in the sacrament of life. —*The Peninsular Methodist.*

Postal Card Sermon

By Rev. B. F. Witherspoon, D. D.

Text: Col. 1: 8. Theme: The Church.

The Church of God is a thoughtful subject for discussion in these days of restlessness, hurry, push and forgetfulness. Men will take time to discuss and seriously consider anything else but the church of which Christ Jesus is the head. The church is a divine institution, were men are to be instructed in the way of life. It is the high standard for moral and religious truth. It is the open, narrow, straight gate to heaven. It is the only, great and true unifier of all people. It is here that the rich and the poor, the great and the small, the wise and the foolish, meet upon common ground and are equal in the sight of God. "A true church is an echo of God." Civilization and art are dependent upon the church for life, progress, duration, and glory.

The church in every community stands for that which is most important to the individual, for the nation and for the whole world. The Church of God is progressive and aggressive, and is destined to destroy all enemies and evil influences in this world, and it alone shall stand forever. Have you taken time, dear reader, to consider the founder of the church, and upon what He laid its foundation? Did you know that the Church shall never be destroyed, and that you are called upon to help support it? And that a rich reward is to be given to each faithful supporter of the Church of God?

Greenville, S. C.

The Winning Power of Sunshine

Joy is sociable in its nature; grief is solitary. Two hearts are glad when the wedding bells ring out their joyful peal, but we pass out one by one into the great unknown. One writer has said:

Laugh, and the world laughs with you.
Weep, and you weep alone.

This is a foundation principle of human nature. It is the bright, pleasant faces that attract, the merry, cheery word and tone that win a hearing from humanity. True, there must needs be sorrow in the world, and sorrow is ever solitary. Christ himself went through his hour of supreme agony without human companionship. Martyrs are lonely souls, yet their sufferings have made possible added glory to human life. It is part of the self-abnegation that the narrow path must be trodden in loneliness.

The winning power of sunshine is potent in the Christian life. The long-faced, despairing disciple, always dwelling upon his doubts and fears, repels the world and gives it a false idea of Christianity. The happy child of God whose inner peace and joy illumine his face, and whose daily life is a song of praise, is the one who will have stars in his future crown of rejoicing.

Through his sufferings and victory Jesus could say, "I am the light of the world." It is this light, shining through his followers, that draws mankind to him. The old principle holds true:

Joy is a partnership;
Grief weeps alone;
Many guests had Cana,
Gethsemane had one.

The Need of the Hour

The fields everywhere are white unto harvest. It needs only that the sickle be thrust in. On every hand are those who should be numbered among the believers. If we could but have our ears attuned to the yearning of their hearts, we would hear them saying: "Men and brethren, what shall we do to be saved?" The salvation of Jesus Christ is for all, and men and women on every side are seeking the way, and asking for the word that shall open unto them the mysteries of the kingdom of God. It is the hour of opportunity, the hour of responsibility. Let the ministers and people have great faith, earnest purpose, consecrated hearts, and a consuming desire to know and to do the will of God; and then let them go forth into the vineyard of the Lord to labor wherever he commands, and, according as he gives opportunity, and the glorious work of the salvation of souls will fall upon the church like a gracious benediction.—James M. Buckley, D. D., in California Advocate.

Be of Good Cheer

Nothing is plainer than the sadness of sin. Even when it begins in mirth, "the end of that mirth is heaviness;" and a salvation from sin will save from the dreary sadness of sin, and it is just what we should expect when we find our Lord saying: "Be of good cheer; thy faith hath saved thee." Our Lord was called by the prophet a "Man of Sorrows;" but none of the Gospels so calls Him, nor is the reader of the Gospels most strongly impressed with his sadness. Rather is He there an unfailing master of good cheer; the leader of a great company of men who count it their work to make the world brighter.

God dwells in light that no man can approach; but though we cannot approach that glorious light, beams of it can approach us; and He who came down from heaven brought down something of the glory of that supreme home, and even in the darkest sadness of the world's sin flashes of that glory were continually breaking out about Him. His eye was never dim; His voice was never quavering; but always His word was a glad assurance of His own strength in the face of whatever discouragements, and His greeting to sick and sad men was an unfailing challenge to courage and hope and good will.

Nor was He content to be alone in His light-bringing. The thought of discipleship is that the disciple should speak the words of the Master. Jesus said, "Be of good cheer;" and in the name of Jesus Paul said, "Be of good cheer;" and every man who has got the spirit of Paul or Jesus can say to those around him, "Be of good cheer." He knows reasons of cheer in the goodness of God, in the possibilities of man, in the advancing triumph of right, and in the millenial reign of peace and love.—*Treasury Magazine.*

The mercies for which we are least grateful are often those which are of the greatest moment health and freedom from suffering, and strength to perform our daily duties, the pure air and sweet sunlight, the laughter of children and the pleasant recognition of friends. If these common things are not great blessings, where will we find them?—*Ex.*

YOUNG FRIENDS

What One Woman Did

BY REV. WILLIAM W. FOSTER, JR., D. D.

In one of the charitable institutions of the city of Boston is a remarkable woman. She was one of fifteen children, born in a New England parsonage. One can easily understand the struggles of that family, and why at twelve years of age this girl was obliged to leave home, to support herself.

In the course of her efforts to gain a living, and do something for the family at home, she came to Boston.

Years came and went, while she worked industriously and successfully at her acquired trade, that of dressmaking.

Before leaving her home she became a Christian, and she was true to the faith of her father in all the after years. Early in life she established certain habits, among which were those of regular attendance at all the services of her church, and systematic giving to the different objects of church benevolence. Setting apart a certain amount of her income, she always had some money to use, as the opportunity came.

It is a wonderful thing how much may be accomplished when one has a definite plan. Having been deprived of an education herself, she determined that others, through her, might have what she had missed. As she prospered in her work, and had more money, she put aside a sum to assist worthy young men and women in going to school. Through the death of a relative she finally inherited thirty thousand dollars. This was unexpected, but gladly welcomed, because it meant many more young people helped to go to school.

She never thought of working fewer hours and living on her income, but laid plans at once to aid some students who were almost discouraged in their struggle to remain in school. It was never her custom to pay all the expenses of a student, but to help those who helped themselves.

At one time this noble woman was compelled to go to California for her health. She wondered what there was to be done in the far-off state for her Master. With a determination to do something, she succeeded in establishing four Sunday schools, and building a church, in the months that she was there. Returning to the East she resumed her work.

The years have passed and her life is almost spent, but there is not a happier, or more joyous Christian in Boston. Infirmities have compelled her to confine herself to the floor on which her room is located. She has not been out of doors for four years. If one wants to know anything about a contented spirit and companionship with Jesus, go to the room of this saint and witness the power of divine love to give peace. Instead of murmuring there, one will hear doxologies; instead of the story of woe and complaint, the praises of a God who keeps the life young, hopeful and full of expectation.

Everything that this woman has accumulated and inherited has gone to pay this mortgage, and that bill for some deserving person, to help this desperate church crisis, or that school that had few friends; and a great mission. But the most wonderful thing is, that she has educated thirty-two young men and women. They are out in the world, teaching, preaching, and making

homes, living Christian lives, multiplying her life thirty fold. This will be an ever increasing force, as time goes on, and that woman will never die. Eternity alone will reveal the results of her life. She knows that it is more blessed to give than to receive.

Rather than look for gifts from others, when one has much, there should be cultivated the beautiful virtue that Jesus blessed, and this woman has exemplified, of making one's self poor that others might be rich. Even now her busy hands are making little dresses and garments for those who need her ministrations. While, without money, things that would be thought by some to be necessities, but they would be esteemed luxuries by her, she is contented and thankful for what she has, being really glad that she has given away all that came to her, for the good of others.

Boston, Mass.

The Shepherd's Psalm

BY DAISY RHODES CAMPBELL.

"Mother, I don't see why you have me learn a Psalm every month," said Eva Preston; "none of the other girls do, and you can always read them."

The next day was Sunday. A stranger talked to the Sunday school. He said: "I work among the poor children in a big city. I have many friends among the newsboys. One day one of them—Dave Herbert—was run over by a horse and wagon. He was carried to a drug store near by to wait for the ambulance to carry him to the hospital. The doctor and I were with him, and a crowd was in the store. The boy was a brave little fellow, but he suffered terribly. All at once he said, 'If I could but hear about the shepherd, I could bear it better.' I knew what he meant. I had told them about King David's beautiful Psalm at the mission school. I said it now over and over. I wish you could have seen the look in his face, children, as he listened. That little rough newsboy could understand that. He said after me, 'And I will dwell in the house of the Lord forever.' Before the wagon came, Dave had gone to the Lord's house above. I tell you this, dear children, because nowadays so few of us learn the Scriptures by heart. We don't think it necessary. But I know it is. I wonder, now, if any child here can repeat the Twenty-third Psalm for me?"

There was a long pause, but no one stirred. Then Eva Preston stood up and with folded hands, very clearly she repeated it.

As she finished, the children—and even her teacher—forgetting the place, softly clapped their hands.

The minister lifted his hand to check it. "Thank you, my dear," he said to Eva; "you have a gift no one can take from you."—*Christian Observer.*

UPPER MISSISSIPPI CONFERENCE APPOINTMENTS FOR 1905

ABERDEEN DISTRICT.

F. H. Henry, presiding elder, postoffice Aberdeen, Miss.

Aberdeen, B. H. S. Ferguson;; Aberdeen circuit, H. A. Robinson; Athens, A. E. Franklin; Brooksville, W. H. Golden; Caledonia, L. F. Jones; Center Ridge, to be supplied; Columbus, J. M. Thompson; Columbus circuit, Smith T. Walker; Columbus City Mission, Drew Vanderford; Crawford, J. J. Johnson; Hickory Grove, A. D. Sherman; Macon, J. H. Everett; Macon circuit, C. W. Butler; Mashulaville, D. L. Tubbs; Shuqualak, G. J. Dobson; Strongs, S. M. McLeod; West Point, Jesse Burton; West Point circuit, L. J. Terrill.

CLARKSDALE DISTRICT.

B. F. Woolfolk, presiding elder, postoffice Holly Springs, Miss.

Bedford, G. W. Weatherly; Bobo, to be supplied; Clarksdale, W. M. Bell; Coahoma, J. P. Watson; Drew, to be supplied; Dublin and Tutwiler, to be supplied; Lula and Tunica, David D. Shelly; Minter City, L. F. White; Money, G. H. Harvey; Philip and Shiloh, E. D. Reid; Ruleville, J. B. Starkey; Sabino, John C. White; Shellmound, T. L. Ingraham; Webb, A. B. Blewitt.

GREENVILLE DISTRICT.

J. W. Winbush, presiding elder, postoffice Winona, Miss.

Baird, E. M. Byrd; Belzoni, to be supplied; Dahomy and Winterville, John G. Hall; Doddsville and Blaine, G. W. Williams; Greenville, J. M. Marsh; Gunnison, Robert E. Lee; Heads and Holly Ridge, Felix T. Compton; Hollandale and Bourbon, T. B. Barnes; Indianola, E. H. Holmes; Ittabena, G. Orange; Ittabena Mission, Edward D. Billups; Moorhead and Sunflower, James Dantzler; Shelby and Mound Bayou, James S. Pleasant; Sheppardtown, Beverly L. Roberts; Stephenville, C. A. Jordan.

GREENWOOD DISTRICT.

S. H. Nevils, presiding elder, postoffice Greenwood, Miss.

Carrollton, H. Y. Salter; Cruger and Sidon, W. E. Mask; Durant, W. H. Whitlock; Ebenezer, G. W. Hunt; Goodman, F. G. Wilbon; Greenwood, C. W. Walton; Greenwood circuit, to be supplied; Hesterville, Robert J. Stokes; Lexington, C. E. Moody; North Carrollton, W. H. H. Gallion; Owens, H. N. York; Pickens, O. W. Crump; Sallis, J. W. Parks; Tchula, Andrew J. Pippins; Vaiden, G. Spencer; Vaiden circuit, W. S. Leake; Winona, D. A. Bragg.

HOLLY SPRINGS DISTRICT.

N. H. Williams, presiding elder, postoffice Holly Springs, Miss.

Abbeville, E. D. Cameron; Abbeville Mission, to be supplied; Alesville, D. P. Shaw; Batesville, William A. Rodgers; Bvhalia, B. T. McEwen; Crenshaw and Sledgeville, to be supplied; Duck Hill, P. A. Lemon; Elliott, J. W. Terrell; Grenada, E. C. F. Troupe; Grenada circuit, Frank J. Talbert; Hernando and Coldwater, R. Sewell; Hickory Flat, W. F. Isaiah; Holcomb and Oxberry, John A. Alston; Holly Springs, N .R. Clay; Holly Springs circuit, N. H. Isom; Lewisburg, to be supplied; Millers and Haynes, Joseph H. Wesley; Oxford, E. F. Scarborough; Oxford circuit, L. W. Moseley; Sardis and Spring Hill, J. A. Slate; Senatobia and Como, Paul H. Jackson; Taylor, to be supplied; Victorio, John H. Talbert; Water Valley and Coffeeville, S. B. Troupe.

STARKVILLE DISTRICT.

T. W. Davis, presiding elder, postoffice Durant, Miss.

Ackerman, J. W. Byrd; Bellfontaine (postoffice West Point), D. W. Calvert; Belle, Daniel M. P. Hazley; Bradley, N. B. Bell; Cedar Bluff, E. A. Boyd; Eupora, C. L. Walls; French Camp, J. Mayo; Greensburg, F. H. Bunton; Hopewell, W. T. Wright; Kilmichael, G. W. Baker; Kosciusko, W. M. Campbell; Kosciusko circuit, Edward D. Montgomery; Libertyville, W. S. Gillespie; Little Rock, Wm. M. Chappell; Louisville, O. Gillespie; Mathiston, J. M. Nevils; Rock Hill, A. J. Trice; Starkville, W. H. Gilliam; Starkville circuit, J. E. Everett; Weir, D. Green; Whites, M. C. McEwen.

TUPELO DISTRICT.

W. C. Clay, presiding elder, postoffice Holly Springs, Miss.

Amory, Joseph R. Nevils; Amory circuit, N. B. Blackman; Belle, B. J. Roberson; Booneville Mission, to be supplied; Corinth, H. B. Hart; Corinth circuit, H. A. Johnson; Cotton Plant, J. W. Johnson; Houston, W. C. Conwell; Houston circuit, to be supplied; New Albany, J. H. Bynum; Nettleton, W. C. Hilliard; Okolona, J. M. Walton; Okolona circuit, W. C. Weatherall; Pontotoc, P. S. Bowie; Pontotoc circuit, Douglass D. Reid; Ripley, William Lester; Ripley circuit, S. D. Hudson; Sherman Mission, to be supplied; Tupelo, J. C. McGee; Tupelo circuit, Robert B. Buchanan; Union Grove, J. T. Cannon.

G. G. Logan, Field Secretary of the Missionary Society, member of Asbury, Holly Springs, Quarterly Conference.

N. L. Lackey, Conference Evangelist, member of Greenwood Quarterly Conference.

B. F. Penny, Conference Evangelist, member of West Point Quarterly Conference.

EPWORTH LEAGUE

By REV J. H. SCOTT, D. D.

Lesson Topic January 29,

City Evangelization

Scripture References—Isa. 62: 16; Jonah 4: 10,11.

The city has gigantic power for good and for evil. All classes congregate here. Mighty influences, like a river fertilizing the plains, go out from the city. Save the cities and you will save the nation. *The Problem.* With not more than one person in four of the population attendant upon the Christian Church, with the poor huddled in unsanitary dwellings, with weak and corrupt municipal governments that wink at vice and with the materialistic spirit dominating the cities we have a real problem. The greed and corruption of Ninevah are reproduced in our cities. Are the forces of Christianity equal to the emergency? Can the cities be spiritualized? Can they be brought to seek God and to establish and maintain a reign of righteousness? Can the lost be recovered, the perishing rescued and the outcast be gathered into the kingdom of God? *The Divine Attitude.* God had pity on the great city of Ninevah when her men turned from their evil ways and sought Him. Jesus, riding down the leafy slope of Olivet, wept over Jerusalem. The compassions of the Lord fail not. He waits to be gracious. He wants to pour out His Spirit in pentecostal showers. Abundant provision has He made for the city's redemption. If the people of any city will turn from their evil ways and seek the Lord He will make them a new city wherein will dwell righteousness. They will prove the Gospel true that it is the power of God unto salvation unto every one that believeth. They will realize that the kingdom of God means the new manship of the world—the passing away of old things, "all bitterness and wrath, and anger, and clamor, and evil speaking," and the making all things new—true, honest, just, pure, lovely and of good report. *The Watchmen.* In the city, as upon the walls of Jerusalem, God has set watchmen. His ministers are continually to warn the people to flee the wrath to come and be saved from their sins. Jesus Christ and Him crucified is to be preached in season and out of season. Every portion of the city must have the Gospel. Every Christian ought to help publish Christ and pray for God's watchmen. Rev. Dr. A. C. Dixon illustrates how all can help in the work of evangelization when he remarked: "When I was in Chicago I got the secret of Mr. Torrey's success in Australia. The church in Chicago of which he is pastor, that had not seen him for months and was struggling along without a pastor, on Saturday night, after a three or four hours' meeting of Bible study and other things, met in the chapel at 9 o'clock and there were some two or three hundred that were on their knees from then until 10 o'clock, praying God to bless the pastor in Australia. When the 10 o'clock hour struck, a man came up to me and said: "Another little company of us are in the habit of continuing this meeting, and we do not look at the clock; we sometimes stay until day. If you will come with us, we will be glad to have you." And a little company went off to pray God to bless Torrey in Australia. Let us have seasons of prayer for God's blessing on the workers.

Chester, Pa.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson V—Jan. 29, 1905. Title—Jesus and Nicodemus (John 3: 1-16). Golden Text—"For God so loved the world that He gave His only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John 3: 16).

Our last lesson closed with Jesus in Cana of Galilee. He, with His mother and His brothers went down to Capernaum. It is generally believed that His supposed father Joseph was at this time dead. They remained in Capernaum but a short while, and then went up to Jerusalem. There Jesus cleansed the temple, attended the Passover, and wrought many miracles. Many believed in Him. Nicodemus does not seem to have been an open, bold believer, yet he had faith in Jesus. All we positively know of him is found in this gospel. John has spoken of him in this lesson; again in the council we find him defending Jesus (John 7: 50); and finally at the crucifixion we see him assisting in His burial (John 19: 39). In every instance he shows himself to be a true friend to our Lord. The theme of this lesson is The New Birth.

I. *Subject for new birth*—Nicodemus (1-2). 1. *His sect:* "man of the Pharisees." The Pharisees were a denomination of the Jews. The word means separated. They stood aloof from the world and other Jewish sects. They were strict observers of the Mosaic laws, especially those which refer to food; to clean and unclean animals; to the diseased, and the dead; to the priesthood, the sacrifices, and the commandments. They also had many traditional laws which they held to be as binding as the precepts of Moses. They taught that the world was governed by faith; that the soul was immortal; that the dead would be raised; that there are angels good and bad; that there are future rewards and punishments; that God was under obligation to the Jews; and that they were justified on the faith of Abraham. There was much to be admired in them. Let us not throw away the good with the bad.

2. *His office:* "A ruler of the Jews." A member of the Sanhedrin. This was the superior court of the Jewish nation. Tradition says it was instituted in the time of Moses, and consisted of seventy-one members, the seventy elders appointed by the Lord and the lawgiver himself as president. In the time of Jesus the Sanhedrin was composed of three classes—the twenty-four chief priests, about the same number of elders, and also a like number of scribes or lawyers—in all about seventy-two. They sat in a crescent, with the president, on a higher seat, in the center. On his right sat the vice-president, and on his left a learned referee. Herod was summoned before the Shanhedrin for putting people to death, and Jesus was condemned by it for claiming to be the Messiah. But just before this it had lost the power of life and death, which is generally understood to mean that the sceptre had departed from Judah. The Sanhedrin ended about A. D. 425. Nicodemus was aged, wise, devout and influential.

3. *His visit.* (1) *Time:* "He came by night." It is not certainly known why he came at this hour. Possibly he feared the displeasure of the Jews; probably he was employed during the day; likely our Savior was so pressed during the day he could not see Him. Jesus did not condemn him for coming by night. Let us keep silent. Do not more people go to church now by night than by day? (2) *Approach:* "Thou art a teacher." With a teacher we associate knowledge, utterance, methods and pupils. Jesus had all of these. "Thou art a teacher come from God." This he knew by the miracles Jesus had wrought. We should let our works praise us. (3) *Object.* This is not stated, but from the words of Jesus we know it was the salvation of his soul. Never did man go on nobler mission.

II. *Necessity of new birth* (2-7). 1. *Fact stated:* "Except a man be born again, he cannot see the kingdom of God." The kingdom of God is the reign of Christ in heaven, in church, on earth, and in the heart of man. Seeing the kingdom of God is comprehending, understanding, and grasping it by faith. We enter the kingdom of God by being "born again." It is to be pardoned, cleansed, and given the spirit of adoption.

2. *The fact not understood:* "How can a man be born when he is old?" The body cannot, the soul can. It is of the spirit Jesus is speaking. Nicodemus understood Him to be talking of literal birth. A man can be converted when old, in middle life, or young.

3. *The fact illustrated.* (1) To be "born of water" likely refers to the birth of the body. Nicodemus asked: "How can a man be born when he is old?" This refers to literal birth. Jesus answered: "Except a man be born of dater and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Flesh here means the body, the literal man; and Spirit refers to the Holy Spirit, and to His work in salvation. Born of water and born of the flesh are the same in meaning. Jesus then dismissed the question of literal birth and reaffirmed His first statement: "Ye must be born again." To be "born of water" may refer to baptism. But the Bible does not teach that water baptism is essential to salvation. Those thus brought forth must afterwards be born of the Spirit. Neither does it teach a *mode* of baptism, any more than to be born of the Spirit expresses mode. (2) To be "born of the Spirit" means conversion. Faith, repentance, and prayer, go before conversion; pardon, cleansing, and assurance, go with it; union with the church, baptism, and a consecrated life should follow it.

III. *Mystery of new birth* (8-13). 1. *The blowing of the wind* illustrates the work of the Holy Spirit. (1) *Freedom:* "The wind bloweth where it listeth," or willeth. God's Spirit acts when and where He pleaseth. He is free in His movements. (2) *Force:* "Thou hearest the sound thereof." The Holy Spirit has great power. We cannot see Him, but we may behold His work in conviction, conversion and sanctification. (3) "Thou canst not tell whence he cometh, or whither he goeth." The work of the Holy Spirit is profound, and hard to understand. Nicodemus did not fully grasp the idea, hence he asked: "How can these things be?" This idea of the new birth was more than he could grasp. Possibly he did not believe it, and this question was a polite way to dismiss the whole matter.

2. *Jesus asked:* "Art thou a master of Israel and knowest not these things?" Nicodemus was a member of the Jewish council, which studied the Old Testament closely. In it the new birth is taught (Psa. 40: 1-3, Jer. 31: 31-34, Ezek. 36: 25-27), yet they seem not to have seen it, or taught it to the people.

3. *The knowledge of salvation:* "We speak that we do know." Jesus, and all true believers, know that a sinner can be born again. They bear witness to the fact that God does forgive sin. The world, and many in the church, do not, I fear, believe in experimental religion.

IV. *The manner of the new birth* (14-16). The serpent and the Son of man. 1. *The lifting up of the serpent.. Place*—In the wilderness of Edom. *Cause*—Many Israelites had been bitten by fiery serpents, and were dying. *Remedy*—A serpent made of brass, and erected on a banner pale in the camp. The people were to look and live. 2. *The lifting up of the Son of man. Place*—Mount Calvary. *Cause*—Sin: inbred, omission of duty, and transgression of law. *Remedy*—The lifting up of Jesus. The plan of salvation was completed by His death. Cause—*Faith* secures the pardon of sin.

The gift of God. 1. Man is depressed, and is in danger of perishing. 2. The love of God for man may be seen in nature and in Revelation. 3. Jesus was God's dear, valuable, only, and yet unthankful gift. 4. We must believe in Jesus in order to be saved. 5. The result of faith is eternal life. 6. Unbelief is the cause of condemnation.

Plan of Episcopal Visitation, 1904

SPRING CONFERENCES, 1905.

Mississippi, Natchez—Jan. 18.....Spellmeyer
Little Rock, Fordyce, Ark.—Jan. 19.....McDowell
Louisiana, Monroe—Jan. 25.....Spellmeyer
St. John's River, Seabreeze, Fla.—Jan. 26....McCabe
Florida, Ocala—Feb. 2.....McCabe
Gulf, Gloster, Miss.—Feb. 2.....Spellmeyer
Porto Rico Mission, Arecibo, P. R.—
Feb. 15 .....FitzGerald
Lincoln, Colorado Springs, Col.—March 2....Warren
Central Missouri, St. Louis—March 8.....Joyce
New Jersey, Atlantic City—March 8.....Cranston
Lexington, Louisville, Ky.—March 8.....Hamilton
Kansas, Junction City—March 15.....Joyce
Wilmington, Wilmington, Del.—March 15....Goodsell
Philadelphia, Allentown, Pa.—March 15.....McCabe
Missouri, Chillicothe—March 15.....McDowell
Virginia, Wise—March 16.....Cranston
South Kansas, Iola—March 22.....Joyce
New England Southern, ———, March 22..Hamilton
St. Louis, Farmington, Mo.—March 22.....McDowell
Central Pennsylvania, Berwick, Pa.—
March 23 .....FitzGerald
Southwest Kansas, Peabody, Kan.—March 29...Joyce
Baltimore, Washington, D. C.—March 29.....Moore
Delaware, Dover—March 29.....Berry
Eastern Swedish—Boston, Mass.—March 30...Fowler
New York East, Waterbury, Conn.—April 5...Warren
New England—Melrose, Mass.—April 5 .....Warren
Northwest Kansas, Smith Center, Kan.—
April 5.....Joyce
Wyoming, West Pittston, Pa.—April 5.....Cranston
New York, ———, April 5.....Hamilton
Newark—Newark, N. J.—April 5.....Berry
North Indiana, Portland, Ind.—April 5....Spellmeyer
East German, Scranton, Pa.—April 6.....Moore
Troy, Saratoga, N. Y.—April 12.....Warren
Maine, Gardiner, April 12.....Fowler
New Hampshire, Claremont—April 12.....Goodsell
Washington, Winchester, Va.—April 12.....Moore
New England Southern—Norwich, Conn.—
April 12.....Hamilton
Northern New York, Watertown, N. Y.—
April 12.....Berry
East Maine, Bangor—April 19.....Goodsell
Vermont, Enosburg Falls—April 19.....Moore

FOREIGN CONFERENCES.

Northwest India, Muttra—Jan. 18.....Warne
North Andes Mission, Lima—Jan. 18.....Neely
Burma Mission, Rangoon—Jan. 24.....Robinson
Liberia, Sinoe—Jan. 25.....Scott
Mexico, Mexico City—Jan. 26.....Wilson
Central Provinces Mission—Jan. 27.....Warne
Andes Mission, Coquimbo—Feb. 8.....Neely
Central China Mission, Chin Kiang—
Feb. 22 .....Bashford
South America, Montevideo—March 8.....Neely
East Central Africa Mission Conference,
Umtali—March 16.....Hartzell
Japan, Tokyo—April 5.....Harris
South Japan, Nagasaki—April 19.....Harris
North China, Peking—April 26.....Bashford
Bulgaria Mission Conference, Hibbely—
April 26.....Burt
Italy, Naples—May 10.....Burt
Korea Mission Conference, Seoul—May 17.....Harris
Switzerland, Berne—May 24.....Burt
South Germany, Frankfort—May 31.....
North Germany, Planen—June 14.....Burt
West Central Africa Mission Conference,
Quessua, June 14.....Hartzell
Denmark Mission Conference, Odessa—June 21..Burt
Sweden, Upsala—June 28.....Burt
Finland and St. Petersburg Mission Conference, Wassa—July 5.....Burt
Norway, Arendal—July 19.....Burt
Liberia, Sinoe—July 25.....Scott

By the order of the Board of Bishops.
JOHN M. WALDEN, Secretary.

Annual Conferences

LEXINGTON CONFERENCE.

WOMAN'S HOME MISSIONARY SOCIETY.

Dear Treasurers:—At the meeting of the General Society in Denver, the 22nd of February is the time set apart to celebrate the 25th anniversary of the organization of the Woman's Home Missionary Society. Let us as a Conference be fully and creditably identified with the movement.

If you will notice the baking powder advertisement on the back cover of your January number of the **Woman's Home Missions**, you will see that the auxiliaries can sell the baking powder and report the money on Silver Anniversary Day.

If each auxiliary treasurer will pledge herself to raise at least five dollars in this way or some other way, we will realize no small amount.

The immigrant work in our coast cities and elsewhere is taking much time and money that was formerly given to the Industrial Homes and schools for our boys and girls in the South. Are we not willing to help others help us?

All notices of our work must be given through the **Southwestern**, so please read it regularly.

The auxiliary here has increased the circulation of this paper by fifteen subscriptions secured in two weeks by one member of the auxiliary seeing that copies of the paper are sold each week.

Let us rally! rally! "For the love of Christ and in His Name," and make the Silver Anniversary a spiritual and financial success.

Yours,

Martha A. Sissle,
Conf. Treasurer.

Indianapolis, Ind.

To the Corresponding Secretaries of the Auxiliaries of the Woman's Home Missionary Society, Ohio District:—Please take notice—On account of the failing health of Miss Dencie Butler, our faithful District Corresponding Secretary, she has had to resign her post of duty, for which we are very sorry, and we pray that she will soon be restored to health. The vacancy has been filled by Mrs. J. P. Monroe, of 1011 Baymiller Street, Cincinnati, Ohio.

Mrs. F. W. Corban,
Ohio District President,
709 Central Ave., Cleveland, O.

On account of the rapid growth of the Lexington Conference, Woman's Home Missionary Society, that body will not meet with the Conference this Spring at Louisville, Ky., but our work will be represented there by our Conference Corresponding Secretary, Mrs. Dr. C. D. Mebane, of Versailles, Ky., and Mrs. Dr. M. C. B. Mason will preside. Please remember the date and place of our annual meeting, May 10th to 15th, 1905, in Mount Zion M. E. Church, Walnut Hills, Cincinnati, O.—Mrs. J. T. Leggett, Pres. Lex. Conf., W. H. M. S.

CENTRAL MISSOURI CONFERENCE, WOMAN'S HOME MISSIONARY SOCIETY.

Dear Minister of the Central Missouri Conference: The Branch Officers of the Woman's Foreign Missionary Society join with me in thanking you for the money that you raised last year. It seems utterly impossible to get our sisters to keep the missionary societies alive after they are organized in our churches and the money that we get is through our brother ministers. So the $20.00 received made us glad, but the needs are so great that we wish for more this year. The treasuries of the Foreign Missionary Society in our churches are exhausted according to the amount given, but the least we do for Jesus will be precious in His sight. The receipts from October 1, 1903, to October 1, 1904, amount to $534,488.97, an increase of $43,397.22. One of the strongest forces in this spiritual conflict is the world-wide organization of women for the uplifting of the womanhood of all nations, and ranking among the foremost is the Woman's Foreign Missionary Society of the Methodist Church, which was organized thirty-five years ago. It numbers now 6,202 auxiliaries and 158,167 members. Two hundred and seventy-two missionaries represent this society in India, China, Burma, Japan, Korea, Malaysia, the Philippine Islands, Africa, Italy, Bulgaria, Mexico, and South America. Twenty-three new missionaries have sailed and eleven have returned from their furlough, making thirty-four reinforcements for the foreign work during the year. Twenty are at home resting, three have entered the heavenly rest, eleven have married. There are 116 assistant missionaries, 1400 Bible readers and teachers, 539 day schools with 9,537 pupils, 20 orphanages with 3,000 orphans, two colleges for women, one in India and one in Japan, and there is a movement to establish one in Foo Chow, China. Many thousands of women and girls are under Christian instruction in the schools and homes. These are some of the facts and figures, as nearly correct as they can be given, but they do not tell the story. There is still a greater responsibility resting upon us. Our beloved Bishop, I. B. Scott, who sailed lately for Africa, and of whom we are all so proud, should be given our hearty co-operation and support as Foreign Missionary workers. This means two cents a week from each member and a prayer each day for the success of this worthy cause.

Mrs. M. J. Gibson.
Secretary of Central Missouri Conference, W.H.M.S.

HOME MISSION NOTES.

The opening of the New Year marks a change in form of Children's Home Missions. From a small sixteen-page paper it is changed to an eight-page paper, containing about the same amount of matter. The new dress is beautiful, and the price, ten cents in clubs of ten or over to one address, or twenty cents for single subscriptions, brings it within the reach of all. Miss Mary Belle Evans, publisher, 150 Fifth Ave., N. Y.

The school year at Boylan Home, Jacksonville, Fla., has opened favorably. More have applied for admission than can be received. Miss Chalfee has been secured to act as superintendent in the place of Miss H. E. Emerson, and enters upon the work with anticipations of a successful year. Miss Chalfee, a former missionary to Mexico, is a sister of the Rev. Dr. Chalfee, of Kansas City, Mo.

The year 1905 will celebrate the twenty-fifth anniversary of the Woman's Home Missionary Society. It has been decided that the members of the Society make a noteworthy thankoffering during this year. In accumulating property, valued at above a million dollars, during the past twenty-five years, a debt of nearly two hundred thousand dollars has been incurred. This is largely in the form of interest-bearing notes. The thank-offering will be devoted to clearing away the debt. An average of two and a half dollars from each member of the Society will accomplish this much-to-be-desired result.

House supplies are needed in the Settlement work established at West Jacksonville, Fla., by Miss Ada R. Ingraham. Money for scholarships is needed, also supplies for sewing band, clothing of all kinds, table spoons, garden seeds, bedding, towels, etc. A hanging lamp for a night class, which can be bought in Jacksonville for about $3.50, is greatly needed, also screens for doors and windows, and ditching for sanitary drainage. Any individual or auxiliary that can help, even a little, in any one of these directions, is asked to write to Miss Ada R. Ingraham, R. F. D. No. 1., Jacksonville, Fla.

WEST TEXAS CONFERENCE, WOMAN'S HOME MISSIONARY SOCIETY.

To the Sisters of the Woman's Home Missionary Society, San Antonio District:—Greetings to you all, and a happy, happy new year. Now, dear sisters, the last annual session of the Woman's Home Missionary Society, at Fort Worth, Tex., elected me from their Executive Conference Board as manager of the San Antonio District, and as it pleased the Board to do so, I shall now enter upon my work with a determined zeal to do what I can for the Master. According to the Woman's Home Missionary Journal, I am to travel over the district, supervise and stir up the general interest of each Auxiliary, and to organize as many new ones as I possibly can. And, further, organize Mothers' Jewels everywhere I can find ten or more children. Another duty is to stimulate our pastors to take an active part in our work. Now comes the great cry, not "On to Richmond," but "On to Eliza Dee's Home, Austin, Texas." We are in some need there already for accommodations for our girls. We need more women who are willing to sacrifice time, talent and money for this cause. We cannot hope for better things from our friends North or South, East or West, until we hear the sound of victory among the colored sisters of our Conference. We need an annex which will cost $5,000, to accommodate our girls at this Home. Who will give the first thousand, and who the next, and so on, until all is raised.

"If you cannot give your thousands,
You may give the widow's mite.
And the least you do for Jesus
Will be precious in his sight."

Mrs. E. S. Spriggs well deserves the credit of the Hall in Eliza Dee's Home which bears her name. And, further, a place therein for her great beneficent spirit, which will, I trust, in some providential way, meet her desires.

We of the San Antonio District, with Mrs. M. J. Swann, president of the Woman's Home Missionary Society, Mrs. E. S. Spriggs, Conference Secretary, led in this work last year and must lead this year.

Now for our $700 plan. I want to know how many sisters I can get to promise me that they will undertake that plan, so I can arrange the work at once. A word to our dear pastors on the San Antonio District: You will greatly assist me as District Manager if you will furnish me with the names of the presidents of the Woman's Home Missionary Society in your charge or circuit, and arrange with them a convenient time for my trip to your work. Let each pastor drop me a postal card at once containing the desired information.

(Mrs.) T. S. McMorris,
No. 418 Polaris Street, San Antonio, Texas.

ANNUAL MEETING OF WOMAN'S HOME MISSIONARY SOCIETY.

The annual meeting of the Woman's Home Missionary Society was held at Navasota, Texas, Dec. 1. I am sure much good will come from such a meeting, for there was an interest shown which was indeed encouraging, and many expressed themselves as being so favorably impressed with the work and instructions given that more real Christian work and well organized auxiliaries can be expected in the future. Most of the district presidents were present and made splendid reports. We were favored with the presence of Mrs. L. G. Murphy, superintendent of the Texas Bureau, and Miss Rosa Robertson, superintendent of King Home. The addresses delivered by them were full of inspiration and information. Miss Robertson's whole heart and soul is in her work at King Home. Many of the auxiliaries would do more if they only knew how much the little they give is needed and appreciated. You cannot see, dear sisters, and possibly some of you will never know, how many homes you have helped to build and how many girls you have helped to receive a Christian education by giving your one dollar each year for the Woman's Home Missionary Society, but your reward is sure. We have a comfortable and commodious Home, well located at Marshall, and we should be proud of it, and do what we can to support it by sending such things as sheets, pillow-slips, quilts, towels, preserves, etc., all of which will be thankfully received. After learning of some of the needs of King Home, the delegates in annual session decided to raise $30, with which to furnish the sitting room. Each district is asked to raise $5 just as soon as possible, and forward the same to me, for which I will give receipt. The committees to assist in raising the amount asked from each district are as follows: Marshall district, Mesdames M. A. Johnson and H. Kendall; Navasota district, Mesdames D. A. Bryant and Mary Brown; Paris district, Mesdames E. N. Peoples and Sallie Reeves; Huntsville district, Mesdames L. Morris and Virginia Smith; Palestine district, Mesdames L. A. Brown and G. A. Johnson; Houston district, Mesdames T. C. Jackson and W. H. Logan. The minutes of the last annual meeting, including the treasurer's report, will be printed with the minutes of the Texas Annual Conference. Our receipts do not show quite so well as last year, but more general interest has been shown than for some years past. Our expectations have not as yet been met, but with energetic district officers and faithful members and friends of the society, results will be greatly increased during the ensuing year. Let us thank God for the measure of success we have had, and resolve to do more in the future to strengthen and broaden the work of the Woman's Home Missionary Society. Yours in the work,

(Mrs.) W. H. Logan, President.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

DEAR BRETHREN—We have written each of you asking that you bring to your conference from two to twenty subscribers. Will you do it?

Let us make this the best year in the history of the paper. Begin now. Get all the old subscribers on your charge to renew and as many new ones as you can.

Send names of all you secure so they may get the paper at once. You may hand us their money at Conference.

THE LAUNCH FUND INCREASES

Previously acknowledged.....$1,298.40

The following subscriptions were taken at the Upper Mississippi Conference:

Rev. J. W. Byrd	$1.00
Rev. C. E. Moody	2.00
Rev. E. C. Troupe	2.00
Rev. W. S. Leake	2.00
Rev. J. W. Barker	2.00
Rev. W. C. Clay	2.00
Rev. J. M. Walton	2.00
Rev. R. Sewell	2.00
Rev. B. H. S. Ferguson	2.00
Rev. C. L. Walls	2.00
Rev. W. T. Wright	2.00
Rev. W. M. Luster	1.00
Rev. J. H. Harvey	1.00
Rev. J. H. Lockett	1.00
Rev. Jas. Dantzle	1.00
Rev. J. A. Slate	1.00
Rev. O. Gillispie	2.00
Rev. D. L. Roberts	1.00
Rev. E. D. Montgomery	2.00
Rev. A. J. Pippin	1.00
Rev. A. D. Sherman	1.00
Rev. W. C. Hilliard	1.00
Rev. D. L. Tubbs	1.00
Rev. W. H. Whitlock	2.00
Rev. F. H. Bunton	2.00
Rev. H. B. Hart	2.00
Rev. S. M. McCloud	2.00
Rev. T. W. Davis	2.00
Rev. T. L. Ingram	2.00
Rev. A. J. Trice	2.00
Rev. R. B. Buchanan	2.00
Rev. J. T. Cannon	1.00
Rev. G. W. Baker	2.00
Rev. Ed. Newton	1.00
Rev. N. B. Bell	1.00
Rev. Wm. Campbell	2.00
Rev. G. Orange	1.00
Rev. J. Nevels	2.00
Rev. L. F. Jones	1.00
Rev. R. L. Lee	2.00
Rev. Wm. Chappell	2.00
Rev. C. E. Lemon	1.00
Rev. D. D. Shelly	1.00
Rev. J. B. Starkey	1.00
Rev. W. A. Rodgers	2.00
Rev. J. McGhee	2.00
Rev. J. H. Burton	2.00
Rev. W. H. Golden	2.00
Rev. F. T. Compton	1.00
Rev. C. W. Wright, Heads, Miss	1.00
Rev. J. M. Nevels	1.00
Rev. N. R. Clay	1.00
Rev. D. A. Bragg	2.00
Rev. W. C. Weatherall	2.00

A CHURCH THAT BEGAN IN A CORN-CRIB

On the adjournment of the Louisiana Annual Conference in February, 1900, Rev. C. D. Shallowhorne, presiding elder of the Monroe district, appointed Rev. R. F. Long as a supply to West Monroe and "all the southern part of the city." On Sunday, Feb. 11, Brother Long organized a Sunday school in the home of Mr. John Louis. In a few weeks the school numbered 44 pupils. Getting permission from Mr. Louis to start



REV. ROBERT F. LONG,
Pastor St. Paul Methodist Episcopal Church, Monroe, La.

preaching service, a revival was soon on, Mr. and Mrs. Louis being among the first converts. In this revival 43 persons were converted.

When Rev. Shallowhorne came to hold his first quarterly conference in March he organized a church. The congregation by this time had increased so that it was necessary to "move." Mr. Alex. Ford, having an emptv corn-crib, willingly offered it to the new church as a place for worship. In this same corn-crib Mr. Alex. Ford, his wife, his son and three of his daughters and



ST. PAUL METHODIST EPISCOPAL CHURCH,
Monroe, La.

his father were converted. To-day Mr. Ford and his father are two of the leading trustees of the church. Seeing a chance for expansion, the pastor advised that the congregation move across the river. This being agreed to, the church this time moved into a hay-house on the bank of the river. In 1901 the pastor was informed that he could not have Sunday school any longer in the hay-house, it being full of hay. This fired the pastor to succeed. Arrangements were then made to purchase a lot. The lot was bought and by Aug. 6, 1901, was paid for, costing $250. Nov. 4, 1901, Rev. R. E. Jones, D. D., then Sunday School Agent, preached the opening sermon. Up to date the Sunday school roll has reached 291, and the church membership 89.

The church is now completed, at a cost of $2,875.65, the lot $257.25, making a total of $3,132.90. There is an indebtedness of a little more than $500. This debt would not stand against the church but for the fact that on June 19, 1902, the church was struck by a storm and blown four feet from the pillars. This did damage to the extent of $315.

Rev. Robert F. Long has been the pastor of St. Paul Church from its organization until now. He was born in Monroe, La., and attended the private schools there until January, 1891, when he entered the New Orleans University, where he remained until 1895. The late Dr. Robert Layton had much to do with the early education of Rev. Long. He passed the public school teachers' examination at Farmerville, La., when he was in his thirteenth year; attended the Theological Department of New Orleans University for two years; in 1895 he was appointed assistant principal of the Monroe City Public Schools. On the death of the principal he was called to the principalship. Since leaving school he has continued to study under some of the best educators of the South, and also by correspondence, and is now in the senior year of the Philosophical Course. When Presiding Elder Shallowhorne called to see Brother Long relative to his going into the ministry he said that he wanted no church, but wanted a raw field; and if God called he would prove it by bringing something to pass.

In 1902 he married Miss Mattie E. Robinson, A. B., sister of Mrs. James M. Cox, the wife of President Cox of Philander Smith College.

Brother Long enjoys the confidence of both races. He is agent for Mrs. R. Layton, who is now in Paris, France. He handles each year for this lady thousands of dollars as rentals and other collections. Brother Long and his loyal congregation will help to entertain the forthcoming session of the Louisiana Conference.

THE UPPER MISSISSIPPI CONFERENCE

The presence of Bishop Henry Spellmeyer at the session of the Upper Mississippi Conference was inspiring. He was warmly greeted by the brethren and he proved himself to be a brotherly Bishop. His addresses tho brief were strong and helpful and his sermon evangelical and convincing. On the first day of the Conference he made this statement: "Any man who wants to see me, I want to see him," and thus he opened every man's heart, into which he entered and took possession.

Rev. Mr. Ogden, of the Presbyterian Church, delivered the welcome address on the part of the citizens of Columbus, treating the subject "Character and Calling." The address was bright, eloquent, practical.

The following officers were elected:

Secretary, N. R. Clay; assistants, J. M. Walton, G. W. Baker, H. B. Hart, J. M. Marsh, J. W. Byrd, F. H. Henry and J. M. Thompson.

Statistical secretary, G. J. Dobson; assistants, F. G. Wilborn, J. W. Terrell, E. C. F. Troupe, W. C. Weatherall, C. E. Moody and A. E. Franklin.

Treasurer, D. Green; assistants, C. W. Butler, D. A. Bragg, A. J. Trice, N. L. Lackey and J. T. Cannon.

The following changes in membership:

Admitted on trial, C. R. Cannon, E. D. Mont-

gomery, R. L. Lee, James Dantzler, J. H. Wesley and Wm. Chappelle.

Admitted to full membership, W. F. Isaiah, J. H. Talbert, Smith T. Walker and F. J. Talbert.

Received by credentials, J. P. Watson, from the African Methodist Episcopal Church, and D. M. P. Hazeley, from the African Methodist Episcopal Zion Church.

Received by transfer from the Tennessee Conference, Mr. Rogers.

Ordained deacons, E. D. Montgomery, R. L. Lee, Wm. Chappelle, Paul Jackson, J. H. Clay, Solomon Vance, J. H. Wesley and David D. Shelby.

Ordained elders, N. B. Bell and Drew Vandiford.

The treasurer's report shows the following amounts raised:

Missions, $1,648; Freedmen's Aid Society, $971; Church Extension, $259; Sunday School Union, $131; Tract Society, $30; Board of Education, $88; Children's Fund, $83; American Bible Society, $71; Woman's Foreign Missionary Society, $79; Woman's Home Missionary Society, $7; Rust University, $910; other Episcopal fund, $62; General Conference expenses, $50.

Total Conference collection, $5,220.

Every phase of Church work was splendidly presented and, Bishop Spellmeyer for it, it had never been better done. Rev. Dr. I. L. Thomas made his "maiden effort" as Field Agent of the Board of Church Extension. His address on Thursday night was inspiring and full of Church Extension facts. His address before the Conference would lead one to think that, instead of it being his first speech, he was an old Secretary. Dr. Thomas was enthusiastically received and made a splendid impression, both in addresses and sermon, and the brethren promised him their hearty co-operation and success is assured. Dr. E. M. Jones spoke for the Sunday School Union, Dr. W. P. Thirkield for the Freedmen's Aid, Dr. D. Lee Aultman for the Book Concern, Dr. J. P. Wragg for the American Bible Society, and Dr. I. Garland Penn for the Epworth League. Among others who visited the Conference were Drs. J. M. Shumpert and S. A. Cowan, of the Mississippi Conference, who were introduced and invited to seats on the platform.

Dr. M. C. McEwen delivered a helpful missionary sermon.

The brethren of the Upper Mississippi Conference are thoroughly aroused as to their duty to the SOUTHWESTERN and this is proven in no uncertain way. The brethren came prepared to put the Upper Mississippi Conference at the head of the list, and it yet remains to be seen if any Conference can go a notch higher. They came prepared, and well did they manifest their interest. Rev. J. T. Cannon brought 18 subscriptions, Rev. H. B. Hart 14, Rev. J. W. Parks 9, Rev. R. B. Buchanan 7, Rev. S. H. Nevils 5, Rev. E. C. Scarborough 10. These are simply a few of the many. There are others who brought only two perhaps from some poor mission point; these deserve as much credit as those who brought large lists. To add to the enthusiasm for the SOUTHWESTERN, Rev. Dr. W. W. Foster, President of Rust University, gave outright $100 to pay for 100 subscriptions for people who are unable to subscribe for the paper, the names to be supplied by the presiding elders. The entire SOUTHWESTERN force appreciates this act of kindness on the part of Dr. Foster, and it will be an inspiration and help to our brethren throughout the South. Well done, brethren of the Upper Mississippi Conference. Many thanks.

Dr. I. Garland Penn, in his usual forceful way, represented the interests of the Epworth League, and his visits are regularly looked for by the brethren. 'Twas only recently that he sent the Book Concern $1,000 for books sold during the month of December, and the way the brethren of the Upper Mississippi Conference have started him off, it looks as tho he will send in a similar amount for the month of January.

So heavy has the book business gotten, that Dr. Penn has found it necessary to take with him to the Conferences Mr. W. H. Hallion, who assists him in the book business.

Rev. L. F. White presided as the statistical secretary and Dr. M. C. McEwen presided at the Conference session on Saturday afternoon. The Conference pledges to raise this year $1,400 for Rust University.

GLEANINGS FROM THE PRESIDING ELDERS' REPORTS.

Rev. N. H. Williams, D. D., closes his fourth year on the Holly Springs district. During the year four churches and three parsonages have been remodeled; raised for benevolences, $830, and for Rust University, $50. This district is in safe hands under its inspiring leadership.

Rev. C. W. Walton closes a full term in the Aberdeen district, which is the largest district of the Conference. Each of the six years has been crowned with success, the last being the best. In many respects he made an ideal presiding elder, and returns to the pastorate with the confidence and love of all his brethren. During the year two new churches have been built and three remodeled. Four hundred conversions are reported. Six years ago the benevolent collections on this district amounted to $500. This year more than $1,100 is reported. During his administration 3,000 members have been added to the district, which would show a decrease on the account of immigration but for this magnificent increase. Indeed, his labors have been crowned with success.

Rev. J. W. Winbush heads the force of conquering Methodism in the Greenville district. Last year there were 24 appointments on this district, now there are 14. In spite of this division, the membership has been increased from 825 to 981, and the benevolences from $118 to $135. Brother Winbush is determined that we shall have success in the delta.

Dr. B. F. Woolfolk is presiding elder of the Clarksdale district, on which two churches have been built, one, at Shellmound, a splendid structure 60 by 40 feet, with a tower 60 feet high; three churches have been ceiled; four new points organized; conversions, 159; raised for Rust University, $131; raised for the benevolent causes, $400. Although this district is only one year old, Dr. Woolfolk has proven that the creation of it was wise and bids fair to become a strong addition to the Conference.

Rev. W. C. Clay leads the forces for evangelization on the Tupelo district. His men are loyal to him and believe firmly in his leadership, and for this reason presented a most excellent record for the year. Two churches have been built, one costing $1,500, the other $1,200. Two other churches are in course of erection, while money is being raised on several charges for building purposes; conversions, 400; benevolences, $975; Rust University, $197.

Dr. T. W. Davis has closed his third year as presiding elder of the Starksville district, much to the credit of himself and the satisfaction of the Conference. A survey of the work for the year shows that 1,282 souls were converted; $900 raised for the benevolent causes; $2,000 on building and indebtedness; $163 for Rust University; 28 students sent to Rust University; 208 subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE. The reports show for three years, 2,756 conversions, and $2,259 raised for benevolences.

Rev. S. H. Nevils is presiding elder of the Greenwood district. Eight houses of worship on the district have been so changed that they look as if they were newly built. Four parsonages have been remodeled. One new church has been built, which will compare favorably with any in the Conference. Conversions and accessions, 300; $120 for Rust University.

(For Appointments see Page 5.)

Renewals are coming in, but we haven't yours. Renew at once.

Mrs. Hannah Augusta Dexter Godman, wife of Rev. Dr. W. D. Godman, passed away to her heavenly home on the 8th of January. With her last consciousness she smiled and murmured, "The Lord Jesus Christ." Dr. Godman and his daughter, Miss Inez Godman, have the full sympathy of their many friends in this section of the country. The present address of Dr. and Miss Godman is 129 Hillsboro street, Raleigh, N. C., where they will be for some time.

Personal and General

Dr. H. Roger Williams, a most successful practicing physician of Mobile, Ala., and a loyal member of our church, called at our office last week.

Mr. A. Rosenberg, who has been connected with our New York house passed through the city last week enroute to Shanghai, China, where he goes to take charge of our publishing interests.

Dr. H. N. Brown, presiding elder of the Marion district, Mobile Conference, did us the honor to call at the SOUTHWESTERN office this week. He had been to Amite, La., looking after business interests.

Rev. J. N. C. Coggins performed the ceremony at the marriage of Miss Mamie Underwood to Mr. George Prince, Wednesday night, January 18th, at the residence of Mr. and Mrs. George W. Hurd, of Birmingham, Ala.

The Book Committee holds its annual session for 1905 at 150 Fifth avenue, New York, Wednesday, February 8; opening session at 10 a. m. The Eastern and Western sessions hold separate meetings the day preceding, at 2 p. m., in same place.

The Bishops' Spring Conference, which is announced to meet on Wednesday, April 26, 1905, has been changed from Foundry Church, Washington, D. C., to Trinity Church, Louisville, Ky. Subsequent to the Bishops' Conference, in New Haven, where the place of the spring session was fixed, it was arranged for the General Committees to meet next fall in New York and other Eastern cities, hence the Bishops being members of these General Committees, it will be more convenient for them to hold their Conference in the East next fall instead of the coming spring. In view of the facts the churches immediately concerned consent to the change from Washington to Louisville.

Dr. and Mrs. Edward G. Saunderson, of St. Paul, Minn., and the Rev. and Mrs. Owen I. Truitt, of Tremont, Ill., new missionaries for Southern Asia, sailed from New York on the steamer Zeeland, Saturday, January 14. Dr. Saunderson is a member of the Minnesota Conference. He has been officially connected with the Anti-Saloon League since 1899, and since 1901 has been associate editor of its official organ, *The American Issue.* He will be editor of *The Indian Witness,* with headquarters in Calcutta. Mr. Truitt is a graduate of Illinois Wesleyan University, class of 1902, and a member of the Central Illinois Conference. He goes out to become pastor of the English-speaking church at Rangoon, Burma.

Bishop Joseph C. Hartzell left New York on the steamer Lucania, Saturday, January 14, returning to the field over which he has episcopal supervision. He will first visit Liberia and, at the request of Bishop Scott, will be present at the session of the Liberia Conference, at which Bishop Scott will preside, meeting February 17, at Sinoe. From Liberia Bishop Hartzell will proceed to the East Coast by way of Cape Town, and will give several weeks to examining the Methodist Missions in Portuguese East Africa and Rhodesia. After holding the East Central African Mission Conference at Umtali, he will return to the Maderia Islands to look into the work there. Thence he will proceed to Angola to hold the session of the West Central Africa Mission Conference and to give some time to studying the needs of that portion of his field. His trip thus far will have occupied about a year, so that he will reach Liberia in time for the session of the Liberia Conference early in 1906. Bishop Hartzell will be absent from the United States about a year and a half, unless there is some urgent reason for his return before that time. Previous to his departure the Bishop had an interview with President Roosevelt and Secretary Hay, and received letters addressed to the diplomatic and consular officers of the United States located in Portuguese territory, and a letter instructing the United States Ambassador at Lisbon to secure for him an audience with the Colonial Secretary and, if possible, with the King of Portugal, all in the interest of Methodist Missions and to further the success of our work under the Portuguese flag.

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INCUBATORS.

The time for hatching chicks for the early market is now at hand, and we should lose no time in getting the incubator in order. The first broods should be hatched out by February 1, so that they will be ready for market by the middle of March, the time when they will be in demand at from $6 to $8 a dozen. If you have never tried an incubator you will need to study closely its workings, but they are in no way complicated and require only common sense care in order to make them do the work. The most trouble will follow after the chicks are hatched, for it is then that we must not for an hour neglect them. A slight chill, even, may cause the chicks to get sick or at least to check their growth, and at a time when we are hustling them for an early market this is very serious.

Use only good brooders and good, reliable lamps that will maintain a uniform heat; feed regularly, not much at a time, but often, so that the chicks will always appear hungry at feeding time. Keep the brooder thoroughly clean; do not crowd too many together, and the percentage of loss should be small.

Grit should be given chicks with their first food, because nature has not provided any means of mastication for them, and it should always be kept scattered on the floor so that they can supply themselves at will. Rolled oats or oatmeal make the most economical, but after a few days a variety should be given. Another very important thing to remember is that the chicks must be made to take exercise by scratching. This they must do, and will not remain healthy unless they do.—*Home and Farm Journal.*

The keeping of 200 hens on a ten-acre farm would not interfere with growing full crops of corn, potatoes or grass, and by adopting a system of soiling a small dairy, say four cows, might be kept on ten acres in connection with poultry growing. The cows would furnish manure to keep a part of the land in a very high state of cultivation, and the skim milk given to drink, used to mix the dough or made into curds for young fowls, would furnish excellent food for them, If one or two acres of land could be devoted to potatoes, all unsalable ones would make good chicken feed. Just to what extent any one should go into poultry, or kinds they should keep, each one must determine for himself. In some cases it will pay best to keep only one kind of thoroughbred fowls, and sell the eggs and fowls for breeding purposes, but this will require some skill in advertising and care in breeding. The most successful poultry growers of my acquaintance keep pure Plymouth Rocks, and also breed turkeys, ducks and geese.—Michigan Advocate.

Literary Notes

The Living Age in its initial number for 1905 is up to the standard of culture, breadth and timeliness maintained by that admirable eclectic for more than sixty years. Sidney Low's article on "President Roosevelt's Opportunities" is reprinted from *The Nineteenth Century and After*, and "The Voyage of the Baltic Fleet," by a distinguished writer on naval affairs. *The Spectator's* comment on "The Increase of lawlessness in the United States," apropos of a recent article in *McClure's Magazine*, will be found in *The Living Age* for January 7.

To the average person who regards the spectacle of the race-track with considerable equanimity will come as surprises some facts which David Graham Phillips marshals in an article in the January *Cosmopolitan*.

"There is not a horse that is the better for any purpose but short-speed spurts because of the race-tracks; there is not a penitentiary anywhere that is not the fuller by from thirty to seventy per cent. because of race-tracks and pool rooms. There is not a man anywhere who owes or attributes any part of that in him which is honorable or reputable to racing."

Lippincott's Magazine sends New Year's greetings to its readers through pages filled with liveliness and cheer. Rex E. Beach writes the breeziest sort of Western tales. "The Way of Love," by Paul Laurence Dunbar, is a sweet episode of love in an Ohio village. With education in the Philippines so much in the foreground, the tale by Marvin Dana, entitled "Cargo on the Venus," carries a special point. "The Culture and the Care of Palms," by such an authority as Eben E. Rexford, answers just the questions people ask.

The American Boy for January ought to make the boys' mouths water. Besides a lot of stories of adventure, etc., there is a page of the editor's talk, under the title of "Just Between Ourselves;" a page on "Boys as Money Makers;" a page on "The Indian Boys of Carlisle School," and another on "Yarns by Old Sea Dogs." Three columns are given to "The Drawing Room Magician." This number contains number five of the messages of the Governors to American boys, being that of Governor Cummins, of Iowa. 69 illustrations in all. $1.00 a year. The Sprague Publishing Co., Detroit, Mich.

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Conference Notices

WEST NASHVILLE DISTRICT.
Second Round.

Franklin, Jan. 28-29; Petersburg, Feb. 4-5; Lewisburg, 11-12; Farmington, 18-19; Lawrenceburg, 25-26; Springfield and Duplex, March 3-5; Brentwood, 11-12; Seay Chapel, 18-19; Waynesboro, 22-23; Clifton and Lockett, 25-26; Savannah, 28-29; Dover, April 1-2; Cumberland and Charlotte, 8-9; Dickson, 15-16; White Bluff City, Miss., 25-26; Hornwall, 29-30. Dear Brethren: See that all your benevolent claims are raised. Speak of them in each meeting. Talk up your quarterly conference. Raise presiding elder's assessment before conference so I may give my time to assist in raising the pastor' salary and the benevolence. May God be with you in this new year. Yours for the church, A. Phillips, P. E.

CUMBERLAND RIVER DISTRICT.
Second Round.

Springfield, Jan. 22; New Bethel, 22; Hartsville, 28-29; Hall's Chapel, Feb. 4-5; Braden Chapel, 5-6, at night; Briersville, 12; Algood, 18-19; Cookville, 20-21; Gordonville, 26-27; Gravel Hill, March 5-6; Cherry Valley, 11-12; Lebanon, 19-20; Alexandria, 25-26; Liberty, April 1-2; Tucker and Roods, 8-9; Gallatin, 15-16; North, 22-23; Odum, May 4. Dear Brethren: Please push every interest of the church, especially the benevolence. Our motto, "Round reports, with no blanks." Yours for the Master, H. W. Key.

DALLAS DISTRICT.
First Round.

Mexia circuit, Jan. 1-2; Hubbard and Dawson, 7-8; Pelham circuit, 14-15; Corsicana and Ennis, 21-22; Milford and Italy, 28-29; Fort Worth, St. Andrews, Feb. 4-5; North Fort Worth and Aberlene 6-7; Fort Worth circuit, 11-12; Pilot Point and Denton, 18-19; Sherman circuit, March 4-5; Denison, 11-12; Waxahachie circuit, 18-19; Lancaster, S. Dallas, 25-26.

S. H. Richardson, P. E.

BRISTOL DISTRICT.
Second Round.

Tip Top, Va., Jan. 21-22; Tazewell C. H., Va., 28-29; Thompson Valley, Va., Feb. 4-5; Castle Wood, Va., 11-12; Gate City, 18-19; Mountain City, Tenn., 25-26; Johnson City, Tenn., March 4-5; Bristol, Tenn., 11-12; Abingdon, Va., 18-19; Glade Spring, Va., 25-26; Marion, Va., April 1-2; Rural Retreat, Va., 8-9; Wytheville, Va., 15-16; Shell Creek, Tenn., 22-23. Let me say to each pastor on the district, don't fail to look after every department of the work of your charge; plan for the raising of your benevolences in the first part of the conference year. Don't fail to solicit subscribers for the Southwestern. Brethren, be faithful to your calling and success is yours. As ever, your brother, R. A. Swan, P. E.

NOTICE.

To the Preachers of the South New Orleans District, Louisiana Conference: Please come to the Annual Conference, which convenes at Monroe Jan. 25, prepared to pay for the Minutes of 1904, and also bring two yearly subscriptions each for the Southwestern Christian Advocate.

W. R. Butler, P. E.

NOTICE.
ALEXANDRIA DISTRICT.

The train that leaves New Orleans at 7 a. m. makes connections with the Iron Mountain here for Monroe at 5:40 p. m. The preachers of the Alexandria district will meet at the Newman Memorial Church on Monday, Jan. 23, at 8 p. m. Others interested are invited to be present. We leave for Monroe Tuesday morning, Jan. 24, at 5 o'clock. W. J. M. Price, N. R. Randolph, M. P. Franklin, E. C. Gains, E. Hutcherson.

NOTICE.

The Florida Annual Conference will convene in the city of Ocala, Fla., Feb. 2. Reduced rates have been secured by me from the Southeastern Passenger Association agent for all attending this meeting, on the following conditions: If there be more than fifty persons traveling by the certificate plan, reduced rates will be given; if less, they will not be granted. Therefore, I ask all the preachers, though you have your permits (and since it is no cheaper with them) to get a certificate, because unless every preacher in the Florida Conference does so, there will not be fifty persons otherwise holding certificates, and hence we cannot secure reduced rates. Each minister reading this notice will please announce the same to their friends and all persons interested.

Jos. M. Deas, Sec. of Conference.

Field Notes.

Rev. D. F. Dudley, Pastor of St. Paul M. E. Church, Hattiesburg, Miss.—My revival was a success. Twenty young men and women joined the church and the membership greatly revived. On the first Sunday in our rally we raised $155.87; paid off our church debts. Sister E. Dean led. She raised $40.10; Sister Mary Hailes, $16.50; Rosa McIntosh, $12.75; other tribes collected $10; none less than $5. I thank each and every one for their liberal contributions. The Rev. C. W. Thomas, of the First Baptist Church, preached a noble sermon on our rally day. May God continue to pour blessings upon him and his congregation. I have been at this station five years. When I came here I found neither church nor parsonage and about 60 members. But we began work and now have a church worth $2,000, a parsonage valued at $1,500 and owe but $100. We will leave on record 200 members and a fine Sunday school, one of the best in the district. I have been able to secure a graveyard for our people and also a large public school. Now, my work here is about finished and I have lived in peace with all the people. I thank them for all they have done for me. May they grow in grace and in the love of God. I also hope every subscriber will renew and as many new ones subscribe as possible by the 16th of January.

G. W. Logan, Abbeville, Miss.—We have an earnest, Christian presiding elder and pastor at this place and we hope that the Bishop will return our worthy presiding elder and pastor to the same field of labor. Our pastor has been with us for some time but we do not want to give him up because he is yet doing good and is loved by all here as a pastor and a Christian gentleman.

C. E. Alexander, Pastor, Murfreesboro, Tenn.—We are highly pleased with our return to this work and the people also seem glad. Our reception was the grandest of its kind we have ever seen. Mrs. Simmons, with more than a dozen others, set before all the pastors and their families a grand repast of ten or twelve courses. It was indeed a most enjoyable occasion. Thanksgiving was a great day with us. Service at 11 a. m. An entertainment, conducted by Mrs. Dr. J. B. McClellan, was a successful affair, realizing nearly $20. The new presiding elder, Rev. W. R. Smith, was given a great ovation. The people seem delighted to welcome into this high position a boy who was born and reared in this town. Our collection for the day was $31.17; for the quarter, $134.03. We paid the elder in full. The official meeting on Monday night was attended by all of the officials, who presented written reports. Since the election of J. M. Windrow as Sunday school superintendent of Key Chapel, the school and choir has taken on new life. We have had five additions to our church, all good, useful Christians, and are on the upward move on all lines. The Senior and Junior Epworth Leagues, too, have been set on foot and are moving on nicely with the indefatigable Mrs. Dr. J. B. McClellan at the head. Our prospect for success is bright. Our church is the banner church in the district for benevolences and otherwise.

B. W. Robinson, Pastor, Handle Circuit, Miss.—The quarterly conference convened promptly at 3 o'clock on Dec. 15, with Presiding Elder J. C. Hibbler in the chair. All conference members were present with written reports, which showed the work to be spiritually alive. Paid the elder in full for the year and gave him $7 on a suit of clothes. Paid the pastor this quarter $80. Raised for all purposes, $133. Sacrament was left over for the pastor to administer. There were 70 communicants. This work is but two years old, but it is alive and moving onward nicely. With the divine help we intend to make a round report at this coming annual Conference.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

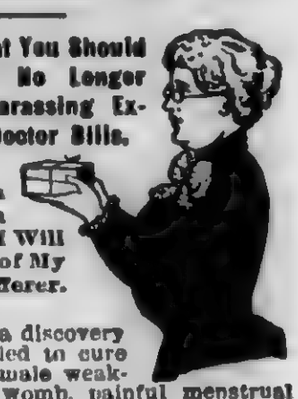
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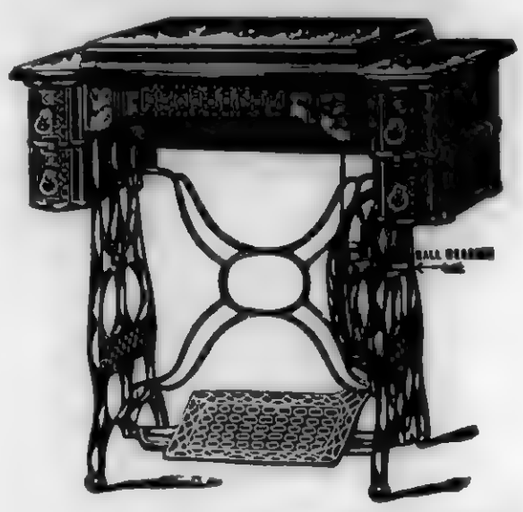
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FOR THE HAIR AND COMPLEXION



Is used in our Beautifying Parlors on hundreds of ladies and gentlemen, and we can prove beyond a doubt that MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

We can also prove to your satisfaction that MME. TURNER'S MAGIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion, at least three shades fairer. Price, $1.00. Soap free. Send all orders to our Beautifying Parlors.

MRS. M. C. TURNER,
1317 Canal. New Orleans, La.

THOMAS' MAGIC HAIR GROWER



is not a Straightener and has made more friends than any preparation on the market. For thin, scant hair and dandruff it has no equal. Price, $1.00. Send 4 cents in stamps for "Hair and Skin Talks," to MRS. A. H. THOMAS, 110 35th Street, Chicago, Ill.

H. H. Holburt, Spring Creek, La.—St. Mark church members and congregation are enjoying a successful season under the administration of Rev. J. C. Brown, pastor, at Lecompte, La. We find him to be a Christian man, going about in the community doing his work as a true minister of the Gospel. We venture to say that good results will follow his work, and the wish of the people is that he be returned to his work for the ensuing Conference year.

A. C. Tate, Helena, Ark.—The Rachel Thompson Memorial M. E. Church. For twelve or fifteen years efforts have been made to get a church building here, but until now they have been of no avail. Through the efforts of the present pastor, Rev. T. J. Thompson, there has been erected a comfortable and substantial building. The presiding elder held the quarterly conference in it for the first time this month.

Monroe, La.—At St. James M. E. Church, on Sunday night, Dec. 18, the Rev. C. D. Shallowhorne, presiding elder, preached a very interesting sermon, after which Mr. John Frost led the way and Prof. P. A. Cook, in well-chosen words, presented the elder a purse of $10 in behalf of the young ladies and young men and the members of the church. Collection, $19.65. Total, $29.65. One convert was received into the church. On Dec. 25 three converts were baptized at St. James.

D. G. Taylor, Pastor, Monroe, La.—Our fourth quarterly conference was held at St. James M. E. Church, with Rev. C. D. Shallowhorne, presiding elder, in the chair. Every officer was present with reports showing a good work accomplished these few months by the pastor, and it is interesting to know he has succeeded, considering the condition this church was in. We are closing up and getting ready for the Conference. Conversions, forty. The finance is good.

1



LADIES' VICTORIA WATCH 6 size, gold filled hunting, 10 year case, engraved in an assorment of handsome scenic and floral designs, fitted with the reliable New York Standard movement, 7 jewel, nickel finish, stem wind, lever set. Your jeweler would charge you from $10 to $20.00 for a watch like this, yet it is FREE to you for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

Which had you rather do?—Do business with a firm that does exactly as claimed, or with a firm that claims to do one thing and does another? We do exactly as claimed. Every offer and statement in this advertisement are facts. There is no "pulling the wool over your eyes." We do not describe a watch in beautiful language worded in such a way as to make you believe one thing and mean another. We state plainly the facts. There can be no misunderstanding. 10,000 agents are now selling Chief Elkhorn's Indian Wrang Tang Liniment. In another year 15,000 will be doing it. Over a million bottles have been sold through agents in the Southern States, and millions more will be sold. Agents who commenced years ago to sell it are still selling it today. We do not make a practice of giving premiuns. During the year 1905 we will only give the watches mentioned here. We do not make money when you work for a watch. We prefer that you work for the cash. If you need a watch—work for one. If you don't—work under the cash plan. Read what we have to say below, and if you then desire to join the company, send in your application for the agency--if you are not already an agent.

3



Here you are! A dandy, good enough and fine enough to please any lady. Ladies' 0 size, (exactly size of cut above) gold filled 20-year case, artistically engraved, and fitted with the reliable New York Standard 7 jewel movement. A watch like this is generally sold by jeweler at from $18 to $25 yet you can get it FREE for selling only 32 bottles of Wrang Tang Liniment at 50 cents each.

AFFIDAVIT

I, the undersigned, manager of The Wrang Tang Liniment Company, St. Louis, Mo., solemnly swear that every statement made in this advertisement, to the best of my knowledge and belief, is the truth; and further, if you accept our offer to act as agent under either the cash plan or watch plan, you will be dealt with honestly, and our promises will be kept faithfully. Yours sincerely,

W. R. PONDER, Mgr.
WRANG TANG LINIMENT CO.,
St. Louis, Mo.

WATCH OFFER NUMBER 1 and 2.

In order to obtain a watch free under offer 1 and 2 it is necessary for you to sell 16 bottles of Liniment at 50 cents each, which amounts to $8.00. When you have sold the Liniment and sent us the $8.00, the watch will be sent you immediately. ☞ 2 extra bottles of Liniment are added to the box Free to cover express charges. Read cash offer below.



$100.00 REWARD

Will be paid if either watch as described on this sheet is not exactly as represented. When we say that a watch case is warranted to wear 10 or 20 years, we mean that it will wear 10 or 20 years before it turns brassy. If we say that the famous New York Standard 7 jewel movement will be put in the watch, we mean that it will be put in it. If you do business with us you know exactly what you will get.

WRANG TANG LINIMENT CO.,
St. Louis, Mo.

Watch Offer 3 and 4

In order to obtain a watch free under offers 3 and 4 you must sell 32 bottles of Liniment at 50 cents each, which amounts to $16.00. When you have sold this quantity of Liniment and remitted us $16, your choice of watches will be sent you immediately, and 4 extra bottles are added free to cover express charges.

WRANG TANG LINIMENT. Strong, Powerful, Penetrating.

It's medicine—it's not water—it's not weak. It is so strong and powerful that it goes through the skin, through the flesh and into the very bones—every drop—not a sign left on the skin—no oil—nothing. **That is why it's Action is Magical.** Its like Gold to Silver. A 20 dollar gold piece is 20 times as valuable as a silver dollar, yet a silver dollar is larger. It's not the size of a thing that makes it valuable. **It's the Quality. One Bottle of Wrang Tang Liniment is worth 20 bottles of Water Stuff.** Every drop is medicine—medicine that's powerful—medicine that's strong—medicine that's magical.

4



Do you know what Elgin means in watches? It means the best. Well, here is a 20 year gold filled handsome engraved Elgin case, fitted with the reliable New York Standard movement. Gents size.

NOTE—The movement in each 4 watches are idenically the same, except in size. The only difference is the case. A 20 year case will wear 10 years longer than the 10 year case. ☞ You have to sell 32 bottles of Liniment to get the 20 year case.

$4.00 CASH PLAN.

For the benefit of those who prefer the cash to a watch you can accept the agency under our cash plan.

A box of Liniment contains 18 bottles, but two of the 18 bottles are added free to cover express charges. The remaining 16 bottles when sold at 50 cents each, will amount to $8.00. Out of the $8.00 you send us $4.00 and keep $4.00. Of course, when the box arrives at the express office you must advance the money to pay the express charges on it which will vary from 40c. to $1.00. According to the distance from t. Louis, but the 21 extra bottles in the box when sold will pay you back, making the express cost you nothing.

Cut out this Order Blank and return to us.

ORDER BLANK.

Date.....190....

WRANG TANG LINIMENT CO., St. Louis, Mo.

GENTLEMEN: Please send me by express at once a box of Wrang Tang Liniment and add two extra bottles to cover express charges. I agree to use my best efforts to sell as quickly as possible and build up a good trade in my locality. I also promise to make prompt returns as fast as Liniment is sold.

SHIPPING DIRECTIONS.

Name .....

Post Office Address.....State.....

Express Office.....County.....

Age.....Occupation.....

☞ Be sure and write plain so as to avoid mistakes.

Do you want to work for the gold watch?.....

Do you want to work for $4.00 cash?.....

2



Mens' 10 year standard watch, gold filled, 18 size, full engraved case, warranted to wear for 10 years, fitted with the reliable New York Standard 7 jewel movement, stem wind and lever set. Yet we give it FREE for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

Neuralgia
And Other
Pain.

All pain in any disease is nerve pain, the result of a turbulent condition of the nerves.

The stabbing, lacerating, darting, burning, agonizing pain that comes from the prominent nerve branches, or sensory nerves, is neuralgia, and is the "big brother" of all the other pains.

Dr. Miles' Anti-Pain Pills rarely ever fail to relieve these pains by soothing these larger nerves, and restoring their tranquility.

Dr. Miles' Anti-Pain Pills leave no bad after-effects, and are a reliable remedy for every kind of pain, such as headache, backache, stomachache, sciatica, rheumatism and neuralgia.

They also relieve Dizziness, Sleeplessness, Nervousness, Car-Sickness, and Distress after eating.

"For many years I have been a constant sufferer from neuralgia and headache, and have never been able to obtain any relief from various headache powders and capsules, until I tried Dr. Miles' Anti-Pain Pills. They always cure my headache in five minutes time." FRED R. SWINGLEY, Cashier 1st Nat. Bank, Atkinson, Neb.

Dr. Miles' Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails he will return your money. 25 doses, 25 cents. Never sold in bulk.

Miles Medical Co., Elkhart, Ind

Rev. Kirtley, Pastor, Versailles, Ky.—We have just closed one of the most successful revivals ever held in this place, which resulted in 14 conversions and 15 accessions to the church and the membership greatly revived. The town was stirred as it has not been for many years. We were assisted by the gifted evangelist, Mrs. Dolley Lewis.

E. J. Harrison, Pastor Union M. E. Church, Torras, La.—Rev. H. Taylor held the fourth quarterly conference Nov. 26. Paid him in full. Officers presented reports that showed good work had been done. Rev. Taylor preached a good sermon. We, the members of Union, are heartily sorry that his time as presiding elder draws to a close. He has done so much good for us that we are unwilling to give him up. At night, to his surprise, about forty members, led by E. J. Harrison, visited him at the parsonage. A purse of $3.65 was presented him by T. J. Jackson. Other things presented him were hose, handkerchiefs and chickens.

Ten Dollars Weekly

Earned working for us at home during your spare time. No investment. No canvassing. Address,

THE BECK DUPLICATOR CO.,
Room 156, 72-74 Beaver St., New York.



Doings of the Workmen.

Pocahontas, Va.—A glorious and a sweeping revival of religion in the Methodist Episcopal Church at Pocahontas, Va., L. Diggs, pastor in charge, has taken place. Not since the fall of 1889 has there been such a wonderful revival in the town. In 1889 Rev. Wilson Carter, pastor then of the First Baptist Church, and myself held a meeting here in the M. E. Church, I being pastor at that time, and 118 souls were happily converted and over 60 of them joined the Baptist Church. The remainder joined the M. E. Church. I was reappointed to this charge in 1901. But the church had gone down because many of its members had moved away and the work was discouraging along all lines. For three years I have labored, together with God's help and the few faithful members, and now success has come. Have repaired our church at a cost of $568.89, and on Oct. 13, 1904, the East Tennessee Annual Conference convened in this church, and it was never better cared for at any place. In every home where our ministers and visitors stayed during the Conference session there has been from two to three conversions. The meeting began on the first Sunday in November and continued until Dec. 12, with 120 conversions. The Baptist congregation has stood faithfully by us all through this meeting. Ministers who have visited us and helped us are Revs. C. H. Hurd, J. W. Johnson and V. S. Smith of the Baptist Church; J. H. Gardner, Tiptop (Va.) M. E. Church, and Wm. Minter of the Christian Church. Additions to the M. E. Church, converts, 76; to the Baptist Church, 25. Rev. William Gleen of the A. M. E. Zion Church, a local deacon, has united with our church here. At the close of the meeting on Sunday night, Dec. 11, the sacrament of the Lord's supper was administered to 101, and 46 were baptized.

Pocahontas, Va.—Whereas, on the 11th of December, 1900, we regret to say after this great religious harvest that we have failed to be enlisted on the roll of those saved, yet feel it our duty to do something to help foster the religious cause. Therefore, be it resolved, that we (18 in number) donate 50 cents each and with this sum make the pastor, Rev. L. Diggs, of Anderson Chapel, a present of one pair of shoes and a hat.

Wm. Herman, Pastor, Escatawpa, Miss.—On Sunday, Dec. 18, the Knights of Pythias had their annual sermon preached at the M. E. Church at 3 o'clock, by the pastor. Collection for the day, $16.30, $10.40 of which was given the pastor. At 10 o'clock the Knights of Honor were with us. It was a grand day.

R. S. Stacy, Pastor, Americus, Ga.—Rev. Wm. D. Johnson, pastor of the A. M. E. Church, and his loyal followers are always ready to lend a helping hand for the advancement of the Master's kingdom. On one occasion the writer was surprised with many good things in the way of groceries; also, three public collections were raised by the pastor and stewards this year, which amounted to $20.15; grand total, $22.65. These charitable acts of Rev. Johnson and his good people will ever be remembered. May God's blessing crown their every effort with success.

Save Your Daughter



No. 126 West 28th Street,
New York City, N. Y., April 8, 1902.

Wine of Cardui has been a blessing to my home. I have often found that it was a great relief when I was weary or in pain, but I am especially grateful for what it did for our daughter and only child. I noticed that her menses were tardy and she suffered with headaches and giddiness, heaviness in the abdomen and about the loins. This seriously interfered with her studies and she had to discontinue several of them.

A visitor calling on me and discussing the matter suggested that I give her a course of your Wine of Cardui as it had relieved her daughter of a similar trouble. After my daughter had used it for five weeks I found a great improvement in her looks, health and behavior, in fact she was a different girl. The flow became regular and we have not had any difficulty since.

Lizzie N. Thompson

TREASURER, RATHBONE MEMORIAL ASSOCIATION.

WINE of CARDUI

Here the menstrual function had not been properly started and the unnatural condition was making the young girl an invalid. The headaches and giddiness, indicated something more than a mere temporary ailment. They were symptoms of a functional weakness which would become more and more aggravated as years went by. But Mrs. Thompson was ready to take advice for her daughter's welfare and she gave the little sufferer Wine of Cardui and now she is a well young woman.

If your daughter is sickly and frequently ailing the letter of this good mother contains the best advice you can follow.

Wine of Cardui is the menstrual regulator that cures nine cases out of every ten. Young girls, mothers and aged women find this tonic indispensable.

All druggists sell $1.00 bottles Wine of Cardui.

Wm. Payne, Pluto, Miss.—On the 26th and 27th of November, Dr. J. M. Shumpert, D. D., held our quarterly conference. He preached with great power from the text, "Death is swallowed up into victory." Raised for him $28; for pastor, $100. Paid the elder in full for the year, gave him a grand reception, and presented him an umbrella worth $6. His lecture was grand. Total amount raised this quarter was $154.

At the preachers' meeting assembled in Wesley Chapel M. E. Church, Baton Rouge, La., Dec. 8, the following resolutions were read and adopted: Whereas,, we have learned with much regret of the continued illness of the Rev. S. Duncan, and, whereas, he is regarded as one of the leaders of the Louisiana Annual Conference and has served the church faithfully as a presiding elder longer than any other pastor, and, whereas, we have learned to love him for his faithfulness to duty, resolved, that we pray God's richest blessings upon him in his affliction; resolved, further, that we assure his family they have our heartfelt sympathy in this the hour of trial; resolved, further, that a copy of these resolutions be sent to the family and to the SOUTHWESTERN CHRISTIAN ADVOCATE for publication. J. C. Richards, S. Carroll, J. E. Rolax, S. Green, P. C. Colton, committee.

W. R. Marbury, Pastor, Rockwood, Tenn.—The celebration of the Emancipation Proclamation at Trinity Chapel M. E. Church, Jan. 1, 1905, will long be remembered. Quite a large number witnessed the exercises. Many interesting papers were read and addresses made that left a lasting impression on the minds of the hearers. The splendid music rendered by the church choir was also a striking feature. Miss Bulah Skinner, who was organist for this occasion, spared no pains in making the best selections appropriate for the occasion. The "Old Plantation Melodies" brought joy and gladness to the hearts of those of the sixties in our midst. A collection was taken which amounted to $15.15. Following is the program: Reading of Proclamation, F. D. Edmonson; "Roses and Thorns; or, Life as Lived," Mrs. J. C. Skinner; "The New Negro Woman," Mrs. L. V. Marbury; "What Will Be the Development in the Twentieth Century?" Prof. C. H. Powell; address, Rev. C. C. Morris; address, James W. Woodlee. Jas. W. Woodlee, of Atlanta, Ga., and Rev. C. C. Morris, of Texas, were among the distinguished guests.

Kosciusko, Miss.—Brother B. Preston says concerning "The Fragments of Time Saved:" "I believe that every man, in order to accomplish much good, should put to some use every fragment of his time. It keeps Satan out of his work and out of his life; it will enable him to be firm in the Lord. During the holidays I visited the home of Brother J. P. Presley and there found that as a result of the fragments of his time, which he had used instead of idling away, he was the possessor of three hogs, or 11.72 pounds of meat."

C. D. C. Bryan, Pastor, Franklin, La.—We held our fourth quarterly conference recently. Rev. J. F. Marshall, presiding elder, was here. Most of the officers made good reports. The elder gave a very good lecture on "Raising Missionary Money" and "How to Make a Church Progressive." Such lectures by the presiding elder on every district will be of excellent help to every pastor and to members. On Sunday Rev. Marshall preached a good sermon. We have paid him every cent. The pastor is coming to conference with a good report.

F. G. Hinton, Glen Kenny, Ky.—We had a glorious revival in our town. Up to the present date (November 13), we have had twelve conversions, and the prospect is good for as many more. The religious condition of my work is good. The presiding elder is paid up in full and all things look bright for a good report at the next annual conference. Pray for us.

They Live in Our Memory.

Spring, Texas.—Sister Mary Silos, one of the faithful members of St. Paul M. E. Church, died in great peace Friday night, December 16. She leaves a husband and four children, two sisters and a host of friends. The funeral service was largely attended.

R. V. Doakes, Pastor.

New Orleans, La.—Mrs. Martha Lewis, aged 20 years, was buried from Asbury Chapel, January 5. The following ministers assisted the pastor in the service: Revs. R. Boyd, S. Williams, N. Burton, S. Doizer and Bro. F. Charles. Sister Lewis was baptized by Rev. D. G. Taylor in 1900. She was the daughter of Brother J. Nevils, a local preacher of Asbury.

A. B. Harris, Pastor.

La Grange, Ga.—Sister Julia Whitefield departed this life on Monday, December 5, after a few days illness. The deceased was the only daughter of Mr. and Mrs. Henry Whitefield. She was a model young girl and dearly loved by all who knew her. She was a faithful member of Union Chapel M. E. Church, and died in full triumph of the faith. The funeral service was attended by G. H. Lennon, pastor.

Gray, La.—The daughter of Rev. T. A. Brown, of the Louisiana Conference, died January 2, in the city of New Orleans. Her remains were brought by her mother to this place for burial. She died in the Christian faith, leaving parents and sisters to mourn her loss. The funeral was conducted by Revs. Julius Benn and Wm. Rainy.

Fort Stephen, Miss.—Bro. Allen Tinsley, one of the oldest members of Hope Well M. E. Church, died December 12, aged 90 years. He leaves a wife, two daughters, five boys, many grandchildren and friends. Sister Jane Holiday, a faithful member of Ebenezer M. E. Church, died December 21, leaving a husband, two little children, father, mother, sisters and brothers, besides many friends. The funeral was conducted by the pastor, R. B. Anderson.

Hemphill, Texas.—Sister Carra Buckley, 56 years of age, departed this life, after two years' illness. She joined the M. E. Church early in life and lived a good and faithful member until her death. She leaves a husband, two daughters, five sons and a host of friends. The funeral was conducted by the pastor, Rev. A. Parham, assisted by Rev. A. W. Home. Interment was in the Macedonia cemetery.

Morrilton, Ark.—On November 15, at Center Ridge, death entered the home of Mr. Jesse Gaylard, and took from the circle the devoted wife and mother. Tho two sisters, a husband and ten children survive Sister Gaylard, her loss is keenly felt by her two blind boys. Also, Sister Amelia Blackman was called Home. She said all was well. L. G. Hodges.

Maysliek, Ky.—William Bell, a faithful and honored member of our church for thirty-five years, died at the age of sixty years. He was a good husband, a kind father and a devoted Christian. D. McFarland, Pastor.

Marksville, La.—On Dec. 28 Mrs. Emmanuel Carrolle died suddenly. Her remains were taken charge of here by Rev. J. D. McCain; afterwards they were taken to Boonesville and buried by Rev. C. H. Monroe. On the 28th of December, Mrs. Eliza Gelo died. Her remains were buried from the St. John Baptist Church. Rev. J. D. McCain and A. L. Holmes conducted the services. Lillian McCain.

THE ATTRACTIVE GIRL.



Much has been written about "the American girl" and her reasons for being preeminently the most attractive girl in the world. In bringing up girls mothers can't be too careful to let their daughters develop all their natural charms to the utmost

The crucial epoch of a woman's life is the change from maidenhood to womanhood It involves the whole body and manifests itself in the nervous disposition at this time

Nervous or sick women are afforded the opportunity of a lifetime, for the makers of Dr Pierce's Favorite Prescription now offer *$500 reward* for women who cannot be cured. Backed up by over a third of a century of remarkable and uniform cures, a record such as no other remedy for the diseases and weaknesses peculiar to women ever attained, the proprietors of Dr Pierce's Favorite Prescription now feel fully warranted in offering to pay $500 in legal money of the United States for any case of Leucorrhea, Female Weakness, Prolapsus, or Falling of the Womb, which they cannot cure. All they ask is a fair and reasonable trial of their means of cure.

Mrs. W T Mappin, of 134 Straton Street (So. Macon), Macon, Ga., writes: "I will try to let you know how thankful I am to you for your advice. I have taken eight bottles of your 'Favorite Prescription' and four of Golden Medical Discovery' When I began taking your medicine I had given up; had been in bad health for almost five years and had been treated by the best doctors in Macon. They all said I had womb and ovarian trouble. I suffered untold agony every month and often wished that I could die

"I am still taking your medicine. I know that your medicine has saved my life and I can never praise it enough Words cannot express my gratitude I will never forget your kind advice."

As a tonic for women who are nervous, sleepless, worn-out and run down, "Favorite Prescription" is unequaled

For constipation, the true, scientific cure is Dr Pierce's Pleasant Pellets Mild, harmless, yet sure. No other pill can compare with them.

Field Notes

E. F. Carter, Pastor, Cookville, Tenn.—Recently during a short illness of the pastor, the steward sisters, mindful of his comfort, gathered together a crowd that filled the parsonage. Led by Sisters M. E. Bartlett, Katy McClellan, Phœbe, Betty and Millie Buck and others, they filled our table with a large number of choice pounds, for which we return our sincere thanks.

Rev. J. C. Guyton, Pastor, New Hope, Mo.—Our third quarterly conference was held Nov. 19-20, with Rev. Wm. McCuthen, presiding elder, in the chair. The elder expressed himself as being well pleased with the work accomplished. Jennie Kemper was chosen secretary. All officials were present, with written reports. The business of the conference was smoothly conducted and all reports were good. Sunday at 11 a. m. the elder preached a delightful sermon, after which he sprinkled a large number. At 2 o'clock the Lord's supper was administered to 104 communicants.

G. H. E. Fields, Bellville, Tex.—Our new pastor, Rev. W. E. Hutcherson, has been with us twice since the annual Conference and his many friends here were glad to meet him. He has begun his work by adding one member to Jackson Chapel M. E. Church. Jackson Chapel had a Christmas tree on Christmas Eve. The committee spared no effort to make it a success. Mrs. S. C. Fields, Miss F. C. Mathis and Mrs. M. Carter composed the committee. The presents amounted to $45.25. Old and young were made happy. Our pastor, after two weeks' stay with us, returned to Bryant to make arrangements for moving to his work here.

BEAUTIFUL FACE LOSES ITS BEAUTY WHEN UNADORNED WITH A HANDSOME HEAD OF HAIR. GLOSSINE is a true hair food, and consequently a true hair tonic, which feeds, invigorates, vitalizes, permeates, fertilizes, resuscitates, enlivens, and stimulates the bulbs, glands, oil sacs, follicles, adjuncts, and roots of the human hair. When the plant is withered, sickly, drooping, and dying, we give it water ere it die. Just so should we apply GLOSSINE to the harsh, unsightly dropping, dying hair, for on this principle of common sense was GLOSSINE formulated by one of America's most noted pharmacists—not from lead, mercury, bismuth, and other mineral poisons, but from vegetable and botanical products only, which can work no injury to the human hair. Cupidity and the desire for quick wealth have tempted many people, ignorant both as to pharmacy and chemistry, to sell to the people so-called hair tonics, which (on account of their low price) contain mineral poisons, the immediate effect of which cause the hair to grow quickly, but whose certain end is falling hair and a bald head. There is only one safe course to pursue—use only on your hair an absolutely guaranteed vegetable remedy for the hair, such as GLOSSINE really is, which can only do good, and work no injury. Which is the cheapest to buy, GLOSSINE, a genuine, meritorious hair tonic at a moderate price, or a worthless, hair-killing nostrum at a penny? GLOSSINE cures all diseases of the hair and scalp, and gives to the hair length, lustre, life, vitality, and beauty. It makes the hair grow quickly, thick, long, and luxurious; covers all bald spots; gives to it that beautiful, shiny gloss (from which it takes its name), and causes the hair to grow so long and so soft that it can be dressed with ease and as you please. GLOSSINE makes the hair soft, wavy, straight, glossy, and gives to it a texture as fine and pliable as the softest silk. Price for large box, 50c.; price for the complete treatment (3 large boxes), only $1.00. We pay all charges.



NOTE.—Many druggists may try to sell you something else, on which they make more profit, or because they may not have GLOSSINE in stock. If your druggist cannot supply you, send the price, with your name and address and name of dealer, and we will send same promptly, prepaid.

CONTINENTAL CHEMICAL CO., Sole Owners, 9 Governor St., Richmond, Va.

"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and will make curly or kinky hair lie straight and smooth for a long time.



MISS NANCY RICE.

Nothing Takes Its Place.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owing very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT

Has Done Wonders.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly."



MR. LOUIS NEMORE.

If your dealer cannot supply you, we will send by prepaid express, to any station in the United States or Canada one bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

UNITED FOR LIFE.

Okolona, Miss.—Rev. W. C. Conwell, astor of Houston, Miss., was married Miss Ray Miller, a teacher of the ity School, on the 22nd day of December. The marriage, which occurred at the home of the bride, was attended by some of the best people of e city. J. M. Walton, pastor, officied.

Algiers, La.—Mr. Dave Jackson and rs. Mary Allen were recently united holy wedlock at the home of the ride. J. W. Turner.

New Orleans, La.—Mr. Thos. Spurck and Miss Eliza Dixson were join in holy matrimony December 25, by e pastor, Rev. T. J. Johnson, who ined also in marriage Mr. Louis eaugard and Miss Margaret Sheperd, on December 22nd, and Mr. Hen Johnson and Miss Olivia Griffen...
(Mrs.) Eliza Golden, Reporter.

Baton Rouge, La.—On the 23rd of ovember occurred the marriage of r. Gilbert Berry and Miss Mary arskey, at the home of Mrs. Sally Anerson.—On the 14th day of Decemer, 1904, Mr. Alex. Matthews and iss Wilhelmina Mack were united in arriage. They are among the best oung people of our city.

orest, Miss. — At the Methodist hurch, Ebenezer, on November 20th, r. Albert Moore and Miss Viola mith were united in holy wedlock. hey were members of the M. E. hurch. On December 22, Mr. Pierce herman and Miss Ida Harris, of the aptist Church, were married. Deember 25, at the residence of the ride's parents, Forest, Miss., Mr. aymond to Miss Ellen Stirling. Deember 28, Mr. John W. William and iss Bettie E. Lilis. Mr. Williams is ur old Sunday school superintendent. iss Lilis is a member of the Baptist hurch. Forest, Miss., Mars Hill hurch. At the residence of the bride's mother, Mrs. J. D. Walden, widow of the late Rev. J. D. Walden, of the Mississippi Conference, Mr. Ollie Robinson and Miss Ada Walden. December 29, at the home of Bro. Allen Strong, Mr. Louis Holbert to Miss Corinne Moore. May the paths of these young people be filled with sunshine. N. Toole officiated.

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Each Train Carries a Through Pullman Drawing Room Sleeping Car Without Change.

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Limit Dec. 15, '04, - $28.80
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RAILROAD SCHEDULES

Louisville & Nashville.

Arrive		Depart
7:15 a.m.	Fast Mail, Daily	8:15 p.m
6:00 p.m.	Express, Daily	7:00 a.m
8:15 p.m.	Limited, Daily	9:25 a.m
11:15 a m.	N Y. Fast Mail, Daily	———
———	Mob. and Coast Lim., Daily	7:20 p.m
8:55 a.m.	Coast Accommodation	4:05 p.m
9:15 p.m.	Sunday Excursion	7 40 a.m
———	Coast Ac., Daily, ex. Sunday	4:50 p.m
8:50 a.m.	Coast Lim. Daily ex Sunday	3:25 p.m
9:45 p.m.	Sunday Excursion	7:40 a.m
9:45 p.m.	Wednesday Excursion	7:40 a.m

Queen & Crescent.

NO.		NO.	
1, St. Louis Ex.	8·10 p m	2, St. Louis Lim	9:10 am
3, St. Louis Lim.	8:45 a m	4, St. Louis Ex	7:30 pm
5, Local	4.45 p m	6, Local	6 00 am

Mobile and Ohio.

8:10 p. m.	St. Louis Limit d	7 30	p m
8.45 a. m.	St. Louis Express	9.10	a m

East Louisiana.

Daily, Except Sunday
No. 7 ..... 8:45 a m | No. 8 ..... 4:30 p m
Sunday and Wednesday Excursion.
No. 5 ..... 8:45 a m | No. ? ..... 7:45 a m

Illinois Central.

8:15 p m.	Chicago Limited	9:15	a m
8:15 p m.	Louisville and Cin Lim	9:15	a m
11:30 a m.	Fast Mail	7:10	p m
11:30 a m.	St Louis and Chicago	7:10	p m
8:10 a m.	Northern Express	5:15	p m
9:30 a m.	McComb Accom	3:30	p m

Yazoo & Mississippi Valley.

Memphis exp...	8:15 a m	Memphis exp..	3 15 p m
Vicksburg exp..	6 00 p m	Vicksburg exp	7 00 a m
9:40 a m.	Baton Rouge accd	4:00	p m

Southern Pacific.

11:30 a m.	Local	4:55	p m
8:00 p m.	New Orleans and Houston	7:05	a m
8:50 a m.	Pacific Coast Express	9:00	p m
6:45 p m.	Sunset Limited	11.55	a m

Texas & Pacific.

7:45 p m.	Texas and Ft Worth Ex	8:30	a m
12:05 a m.	Port Allen Local	3:15	p m
7:30 a m.	Hot Springs, El Paso and California Express	6:20	p m

N. O., Fort Jackson & Grand Isle.

7:35 p m.	Sunday Only	8:05	a m
9:45 a m.	Daily Ex Sat and Sun	4:00	p m
9:45 a m.	Saturday and Sunday	5:30	p m
7:25 p m.	Daily Except Sunday	8:05	a m

Louisiana Southern.

10:30 a m.	Sunday Only	3:45	a m
6:00 p m.	Sunday Only	7:00	p m
8:35 a m.	Saturday Only	9:45	a m
5:00 p m.	Saturday Only	6:00	p m
9:15 a m.	Daily Ex Sat and Sun	4:15	p m

Southern Pacific.

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Memphis	LEAVE.	ARRIVE.
Express	3:15 p. m.	8:15 a. m.
Vicksburg Express	7:00 a. m.	6:00 p. m.
Bayou Sara Acc'd.	4:00 p. m.	9:40 a. m.

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Brother Pastors, Listen!

There are from five to one hundred names on your charge whose subscriptions to the SOUTHWESTERN expired January 1st. Many have already renewed, but to secure the rest of them we make the following great offers:

1st. Celebrated Traveller Fountain Pen

Or Ideal Pastor's Pocket Record for *five renewals* or five new names.

2nd. Bagster Teacher's Bible,

Or a Nickel Case Watch, good timekeeper, for *ten renewals* or ten new names.

3rd. Smith's Large Bible Dictionary,

Or Fine Hymnal, leather binding and gilt title, with your name stamped on back, for *fifteen renewals* or fifteen new names.

4th. New England Cold Watch,

Either lady's or man's size, for *twenty-five renewals* or twenty-five new names.

REMEMBER THIS—Names must be sent us not later than March 1st. You may on all names sent keep your usual commissions.

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There are four ways by which money may be sent by mail at our risk—Post Office Money Order, by Bank Check or Draft, or an Express Money Order, and, when none of these can be procured, in a Registered Letter.

You can buy a money order at your post office payable at the New Orleans post office.

If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances.

WEEK ENDING JANUARY 14.

Atlanta and Savannah—D. Z. Duncan; S. A. Strippling, *1; B. C. Robert, *1; R. T. Jackson, *3; J. H. Cole, *1; W. J. Hamilton, *2; Lula McCormick; J. O. Smith; E. J. Knight, *1.

Central Alabama and Mobile—E. E. Clark; F. P. Robinson; F. L. Damons, *1; J. W. Williams, *1; J. N. Wallace.

Central Missouri—J. J. Cabbell, *1.

Delaware—Hattie Emerson; A. L. Davis.

Florida—S. Lewis; S. A. Huger, *1; J. E. Taylor.

Lincoln—B. Donnell.

Little Rock—P. W. Bobo; F. M. Holt.

Louisiana—Dr. I. T. Mullon; Alex Jones; H. J. Wright; C. W. Reeves, *3; D. M. Seals, *15; H. J. Robinson, *2; Joe Richards; Wm. Robinson, 2; Irvin Henderson, *1; J. A. Tircuit, *1; Eliza Page; F. B. Smith; B. H. Forrest; R. C. Metoyer; S. L. Farris; C. D. Palmer; Jules Benn; James Clark; F. T. Chinn; F. N. Higgins; Clem Dixson.

Mississippi and Upper—Susie Alexander; Henry James; James Ellis, *2; D. D. Dukes, *2; Sam Garrett.

North Carolina—J. J. Jones; M. Tabor; J. H. Lovell; Miss Jennie Sherrill; C. H. Moore; D. J. Mitchell.

South Carolina—N. S. Gibbs; Chas. E. Baker, *1; W. R. A. Palmer, *1; H. H. Matthew; J. R. Townsend, *2; I. E. Lowery, *1.

Tennessee and East—H. W. Key, *1; Joe McCord; M. Williams, *3; A. J. Proctor, *1.

Texas and West—Thos. Cole, *1; C. C. Minnegan, *2; Julia Henderson; Mack Henson, *1; J. M. Swann; F. Floyd; S. C. Gill.

Washington—D. B. Webster; W. H. Gaines, *1.

Miscellaneous—Wang Tang Lin Co.; E. L. Parks; S. S. David; E. P. Ladd & Co.

P. A. Lemon, Pastor, Duck Hill, Miss.—I take this method to thank the good people of Duck Hill for their kindly effort in presenting me a purse with which to purchase a suit of clothes for the conference. Sisten Clem Moore led the list with $5.35; Mary Areena Dunn, $1.75; Henrietta Fullilove, $1.50, and several contributed from 25 to 90 cents.

E. H. Forrest, Clinton, Tenn.—We have just closed one of the most successful revivals in the history of this place. During the two weeks thirty-two souls were converted, the greater number of whom were 50 and 60 years of age. The pastor is under many obligations to Presiding Elder Webber, who was with us for one week, and rendered most excellent service. This is Brother Webber's first year on the district, but he is holding the reins with the skill and ease of a veteran. He is an honor to the church, and an inspiration to the people.

We have just received a lot of S. S. Notes and Handbooks for 1905. They are better than ever. Send orders to this office.

Orders for Sunday School literature and supplies for the First Quarter of the coming year should now be sent in. Send here.

AGENTS WANTED.

$75 PER WEEK and expenses easily made selling combination policies for a big sick and accident company. Write to-day. Address U. S. PROTECTIVE SOCIETY, Salisbury, Mo.

Crescent City Notes

NOTICE TO THE PREACHERS OF THE LOUISIANA CONFERENCE.

Brethren—I have made all arrangements for accommodation and reduced rates over the S. P., T. & P., V., S. & P., M. V. and the St. Louis Iron Mountain on account of the Louisiana Annual Conference to be held at Monroe, La., Jan. 25-Feb. 1. Rates have been granted on the certificate plan. Therefore, please pay full fare and get a certificate; don't use your permits. If you want to help our friends and members who may wish to attend, do so by using the certificate. *Buy tickets Monday at St. Charles Hotel.* The T. & P. Company will have a chair car at the depot of this city at 5 o'clock p. m., on the 23d inst., for all who desire to leave on that date. Train will leave here at 6:35 p. m., reaching Monroe the next morning about 9 or 10 o'clock. The fare going will be $8.70; returning, $2.90.

C. W. REEVES, R. R. Secretary.

TO THE PREACHERS OF THE ALEXANDRIA DISTRICT.

Dear Brethren—As I shall not be able to attend the conference this year, I hope every brother will do his best to bring in excellent reports. Let this be your best year. May your conference session be crowned with glory. I wish to thank Revs. T. B. Cooper, H. James, H. Wright, L. J. Johnson and congregations, and Rev. C. W. Reeves for their contribution of a few weeks ago.

S. DUNCAN.

At Wesley Chapel, Sunday evening, the pastor, Rev. T. J. Johnson, preached for the Ladies' Progress Benevolent Society a very instructive sermon which was enjoyed by all. The Society collected $12.05; total collection, $34.71.

Rev. W. F. Waters preached an able sermon Sunday morning at Williams Chapel. At 3 p. m. the King's Daughters rendered their monthly program. Sermon by W. Fisher. At 7:30 the pastor, Rev. C. W. Reeves, preached. One subscriber for the SOUTHWESTERN.

The fourth quarterly conference of First St. M. E. Church was held on the 11th inst. The session was well attended. Presiding Elder W. R. Butler was in his usual good mood and said many helpful things. The reports from the pastor and officers showed that matters were in good shape. At the close of the business session, Mr. T. M. J. Clark read a splendid paper congratulating the administration. Mr. Nevile Smith, one of the oldest officers in the church, introduced a resolution which was read by the secretary, asking for the return of the pastor, Rev. J. A. Tircuit. The same was adopted. First Street will go to the Annual Conference with her full apportionment. The Sunday School alone has given more than $40 for Missions and Education.

At Pleasant Plains, Saturday night, December 31st, watch meeting was well attended. Special sermon by the pastor, Rev. G. A. Payne. Extra good attendance New Year's Day and an excellent sermon that evening by the pastor. Collection for day, $9.00. Rev. Payne extends many thanks to the committee and friends, of which Sister E. Voltz was chairman, for a pair of $3.50 shoes. Also to the Helping Hand Aid Circle for a $2.50 hat, which was presented by Brother H. S. Williams.

Rev. L. C. Thomas, our pastor at New Roads and Morganza, desires to inform the brethren of the Louisiana Annual Conference that he is now fully recovered mentally and physically. He wishes the conference a successful session and requests that his name remain on roll. He regrets very much that he was unable to carry out his work this conference year.

Grenada, Miss.—Mr. Samuel M. Morgan, of Memphis, Tenn., and Miss Adelia D. Patterson were united in marriage, at Vincent M. E. Church, December 26. The bride is an active member of the M. E. Church, was one of our Sunday school teachers and also a teacher in the county. The groom is an industrious young man. E. C. F. Troupe, the pastor, officiated.

NOW IS THE TIME TO RENEW

Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JANUARY 26, 1905

Vol. 39. No. 4

Editorial

The Upper Mississippi Conference throws down the challenge to all the other Conferences. It intends to lead. What Conference says it shall not?

The Czar of Russia and the entire Imperial family narrowly escaped death last week. In the firing of a salute a load containing grape-shot was landed on the chapel where the Czar and the official family were engaged in a religious rite. Whether this was a plan to assassinate the Czar or not, it shows evident carelessness, and likely enough the intent of some one to show his disapproval of Russia's tyranny.

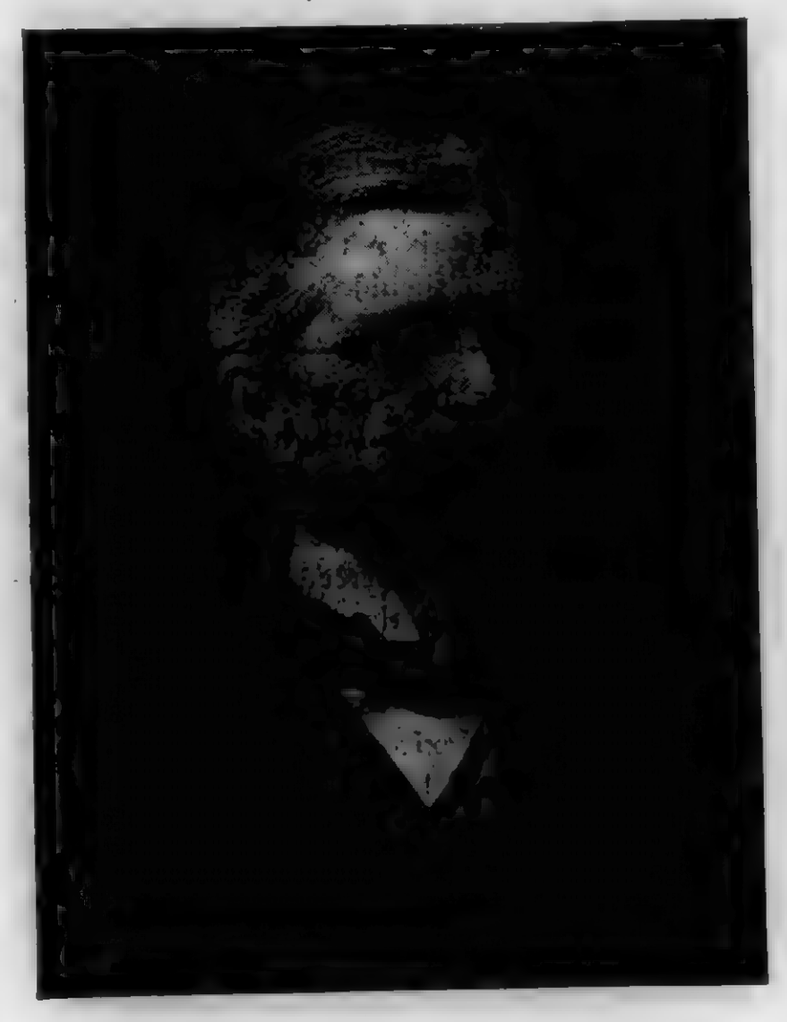
The impeachment proceedings against Judge Swayne of the United States District Court of Florida, has attracted attention throughout the Republic. He was appointed to the Judgeship in 1871 and charges preferred against him contain twelve specifications. Among the specifications, the following are to be found: Appointing improper persons, his creatures, as commissioners; showing partiality to friends; guilty of oppression and tyranny; maladministration of bankrupt cases; discharging persons guilty of crime; ignorant and incompetent; charging the government $10.00 a day for expenses while the real cost of living was only $3.00. The case excites interest because it means a cleaner judiciary and the conviction of a man who has abused the privileges of his high office. The House has adopted the articles of impeachment and the same has gone before the Senate for action.

The Fall River cotton mill strike has been settled as a result of the mediation of Gov. Douglas of Massachusetts. The 25,000 strikers go back to work under the 12 1-2 per cent. reduction of wages against which they struck last July, leaving the entire matter to arbitration. Both the employers and the employees are satisfied with the outcome. The strike was called on July 25th, 1904. Seventy mills were shut down, silencing 2,517,450 spindles and altogether 26,000 employees were thrown out. It is estiamted that the mill men lost $33,000 a week, making a total during the strike of $726,000; while the loss in wages for the same time reached a total of $5,900,000. The strike, however, was conducted without violence or bloodshed and the usual amount of lawlessness that characterizes strikes. In this respect the Fall River strike is unique. Governor Douglas, having the confidence of the laboring classes, at the same time being a capitalist of considerable wealth, was in a splendid position to handle the strike, which he did, not only to the satisfaction of the people of Fall River, but the people throughout the country.

REDUCTION OF SOUTHERN REPRESENTATION

This question challenges considerable attention, both because it concerns the representation of several Southern States in the national Congress and also, because it is generally regarded as an offset for the elimination of the Negro from politics.

The Chicago platform upon which the Republican party was overwhelmingly continued in power this last fall, contains this plank:



BISHOP WILLIAM F. McDOWELL,

President of Little Rock Conference Which Held Its Session Last Week at Fordyce, Ark.

"We favor such congressional action as shall determine whether by special discrimination the elective franchise in any state has been unconstitutionally limited, and, if such is the case, we demand that representation in Congress and in the electorial colleges shall be proportionately reduced as directed by the Constitution of the United States."

Congressman Crumpacker leads the agitation for the reduction of Southern representation and is the author of a bill that has that end in view. Agitation also comes from other sources. There are many who believe it is unfair and out of harmony with American principles for one representative to be seated in Congress by the choice of two or three thousand votes, while another representative, with no more congressional power, is seated by the choice of thirty or forty thousand votes. Again there are those who think that the Southern States that have deliberately eliminated the Negro from politics should be punished and hence favor the reduction of Southern representation as the punishment. Again, there are many Negroes who believe that this method of procedure is their political salvation, and thus this question has attracted considerable attention.

A recent press dispatch quotes President Roosevelt as having said to Judge Thomas G. Jones of Alabama: "I am opposed to any legislation to cut down the representation of the Southern States in Congress and the electorial college." Doubtless the President is correctly reported. Whether the statement is his or not it voices our opinion. We do not believe that it is best for the country nor do we believe that it is best for the Negro that representation in the South should be reduced. In the first place, it will revive the spirit of sectionalism, and should the measure be passed, it would be done only after a very bitter debate. The Negro does not want, nor is it to his interests to have the South penalized. What the Negro does want is the rights of his citizenship guaranteed and protection in the exercise of his citizenship.

If Southern representation is reduced, then the Negro would be shut out of politics entirely and perhaps permanently. What he would hope to realize in the punishment of the South would never mature. Let it be said here that all self-respecting men, and this includes a large per cent. of Negroes accept a qualified suffrage, but we most emphatically denounce the grandfather clause and charge that the suffrage laws are unfairly administered. Be it remembered that the motive that prompted the enactment of the suffrage laws in the South was elimination of the Negro from politics. Not only was it the plan to eliminate the ignorant and shiftless Negro, but by intimidattion and embarrassment prevent Negroes who are duly qualified, from exercising to right of suffrage. There are many Negro voters, in country districts, who have education or property, and in many cases both, who refrain from voting for the sake of peace, but the Negro can not accept his de-citizenship. He can not yield his part in this government of the people, for the people and by the people without being a traitor to the flag under which, notwithstanding all his sufferings, affords him the best opportunities for development of all the flags of the world. If there are those who would reduce the Negro to serfdom politically, the Negro can not submit without resenting every encroachment on his manhood and citizenship with all his soul in every honorable, legitimate and withall, every peaceable way. In the solution of all the problems that concerns the race, the Negro must be considered. We do not believe the Negro will gain anything by the reduction of the South's representation, on the other hand, he may lose much. We believe Congressman Crumpacker is a sincere man and hence every Negro should

(CONTINUED ON PAGE EIGHT.)

What the Freedmen's Aid Schools are Doing for our Sunday Schools.

By E. M. Jones, D. D., Field Worker of Sunday School Union.

Sometime ago, the French government selected and commissioned one of its best scholars and statesmen to visit America and to study our American-government and its institutions, that he might discover the secret of the greatness of our country. This Frenchman came to our shores and began his investigation. He had the honor of meeting the president of the United States and several members of his cabinet; he held conference with several of the State governors; he visited several of our leading colleges and universities and was the honored guest of many commercial and social clubs. He had ample opportunity for his study of American life.

After his visit and thorough investigation he returned to his government and made a remarkable report and said some remarkable things and the most remarkable thing he said was, "That America was safe because of the splendid and magnificent work that was being done in training the youth in morals and religion by the American Sunday Schools."

About sixteen millions of Americans open their bibles at the same place and study the same lesson every Sabbath morning.

This, in the judgment of the French diplomat, gave safety and stability to our American life and furnished the key to America's greatness.

While this is true, it is also true that to a very large extent the Sunday Schools are dependent upon the common schools, academies, colleges and universities for trained and competent teachers and officers to do this noble and important Christian work.

Our Schools Furnish Sunday School Officers.

Especially is this true in our southland. Our Freedmen's Aid schools, which decorate the South, are furnishing, not only ministers for the pulpits, but superintendents, teachers and officers for our Sunday schools.

And some of the most proficient and successful superintendents and teachers in our Sunday Schools are graduates and students from some of our schools. This is as it should be: These schools are light houses of the South and from them must go young men and women as ministers, missionaries, teachers and leaders of the masses. They have had superior training by competent professors and it is expected that wherever these students go in the cities or towns or far away in the country places, they will be found as officers in the church and leading our young people in the Sunday Schools and Epworth Leagues. It is not always thus, I am sorry to say, but it should be so.

Their thorough training and opportunities in our colleges naturally put them in the lead and thus qualify them to manage our Sunday Schools and Leagues more successfully than those who have not enjoyed such privileges.

Our Greatest Hinprance.

Our greatest hindrance is the lack of better qualified men and women to do religious service. In many of our Sunday Schools and Leagues we are not getting the best results because of the want of educated officials.

Too many of our Sunday Schools and Leagues have incompetent superintendents and presidents. This is the best we can do in some places therefore, there is nothing to do, but to keep them until we can do better. But be it said to their credit, they have done what they could and God has blessed the work of their hands and will eventually reward them for their faithful service.

Here is a large and important demand that must be met by our Freedmen's Aid Schools. And this is a splendid piece eof Christian service our schools are rendering the Sunday Schools by giving them year by year more qualified officers to train the youth in the principles of the gospel of Jesus Christ.

Aggressive Evangelism at the Presiding Elders' Convention.

J. P. Brushingham

The Presiding Elders' Convention, at Wheaton, Illinois, was a great meeting in spiritual work. The Holy Spirit fell upon the assembly from the very first session. God must have visited the man's heart who made the suggestion to combine Evangelism and World-wide Missions. When the Commission planned the first meeting, in Boston, in connection with the Missionary Committee meeting, and voted to meet similarly one year hence, they had in mind the compatibility of these two great ideas. Evangelism is neither local nor provincial. Not America, for Americans, but America for Christ, and the world for Christ, through the help of God. This was Bishop McDowell's thought in that soul-stirring address. Every one present must have felt that God was near in that hour fraught with far-reaching spiritual results.

The feeling of the writer was no doubt shared by many, that Dr. Henderson's fine phrase, "Spiritual Statesmanship," was not without realization in our Methodism of the great Central West. Let it be remembereed that the most enthusiastic response to the trumpet-call of Aggressive Evangelism, since the last General Conference, came not from America, but from across the sea, and from Mexico. Evangelism did begin at home, and should begin at home, but it need not remain and should not remain at home. Evangelical religion is never at home, holding a reception, but is out, always out, to win souls for whom Christ died, and Christ died for all souls. Protestantism is the church typically American, Methodism, if true to its traditions, should be worthy and ready for spiritual leadership in a campaign of Protestantism for world-wide Evangelism. What next? We have had our Conventions, our essays, our schools of methods, a vast deal of valuable and necessary talk, and, best of all, we have been waiting upon God in general and in special days of prayer. What remains? "That we perform the doing of it." Let every man, woman and child in Methodism, proceed at once to win the spot where God has placed him or her. Wait for no man, Bishop, Presiding Elder, pastor or evangelist, but begin in Christ's name, with a tactfulness born of promised wisdom from on high, to lead some one, yea, to lead many, to the place where they may be "bound with chains of gold around the feet of God." We rejoice in consecrated leadership, but there will be no wide-spread triumph, until the people have a mind to definitely *work* for their own households, friends, neighbors and churches.

Bishop Mallalieu, through the blessing and help of God, during the last seven days of 1904, and the first day of 1905, preached six times, made as many other public addresses, conducted several altar services, and saw a goodly number commence a Christian life, assisted in receiving 50 into the church on probation, wrote more than a hundred letters, and raised $600 for our work in the South.

Thrifty Negroes

By Prof. C. H. Moore, A. M.

The following excerpt clipped from the New York *Sun*, under date of the 30th ult., will be very gratifying to the friends of the Afro-American, and doubtless interesting to those who are disposed by nature, and more so by practice, to expose to the limelight his "down-sittings" rather than his "uprisings."

"If you are laboring under the impression that the Negro race in this city is not a thrifty lot," said an officer of the Union Dime Savings Institution, "come around to our bank some day and watch our depositors. It will surprise you to see the number of colored folks who deposit their savings there. A large proportion of our depositors are Negroes. Our bank has the bulk of their trade, probably because it is so near the Negro colony."

The above information is not news to some of us who are identified with the race, and who are inclined "to saw wood and say nothing." That the *Sun*, however, has seen fit to notice this fact —well, it must be so. For "when you see it in the *Sun* you may know it is true," has become a stock expression.

Many of the enemies of the colored people, who do not take time to thoroughly investigate for themselves, seem to take great pleasure in parading before the public the laziness and the thriftlessness of an unfortunate people.

While we are ready to admit that there are entirely too many improvident and shiftless members of the race, yet it is a fact that the Negro of this country leaping forth into the sunlight of liberty forty-two years ago to date, scarcely owning the rags upon his back, with only the clear blue sky above him and the green grass beneath his feet, has since accumulated over $900,000,000 in real and personal property, not to mention his holdings in United States bonds and in other securities, and this by no means represents all of his earthly possessions, for he has aptly learned the lesson taught him by his "brother in white," that it is not always prudent "to give in" to the tax lister all he owns.

Greensboro, N. C.

"The Higher Critics' Bible or God's Bible."

Rev. George H. Trever, Ph, D., D. D.

The above is the title of a book from Dr. W. H. Burns, of Chicago, with an introduction by Bishop C. C. McCabe, and recently published by the Methodist Book Concern. Price $1.25. The title suggests the author's conviction that the Bible of the Higher Critics is not God's Bible. As Dr. Burns says, the book is not meant for technical scholars, but for busy pastors and inquiring laymen. The author has evidently read widely and with earnestness upon the subject; has not been convinced by the critics; does not hesitate to say no in vigorous style is willing to be dubbed a back number if need be, whilst contending for the faith; and writes in straightforward, virile, perspicuous English.

The main contention of Dr. Burns is that Higher Criticism should be treated like old German Rationalism, as an enemy. Is he right? That would depend, of course, upon his definition of "Higher Criticism." If by that term we mean the honest, earnest, reverent attempt to ascertain by literary and historical observation, the age, authorship and historical connections of the Biblical books, then Higher Criticism, as Dr. Burns himself allows, may be a friend to Christianity, not a foe. But the author gives his own definition of the thing he attacks and offers some historical justification of his use of the term. To him "Higher Criticism" means that negative, destructive work of such men as Kuenen, Wellhausen, Graff, and their English and American imitators, a criticism which had its birth in a dislike of the supernatural, which reaches, in the main, results which overthrow the belief of the centuries, and which proceeds upon assumptions and applies methods that are through and through infected with the virus of the old rationalism. Well, certainly the old world leaders of this movement can not by any stretch of charity be called friends of evangelical Christianity.

The author enunciates a principle which we believe merits more attention than it has usually received. It is that should a theory account for all the known facts of Israel's history and of the Bible itself, that would not prove the theory true. It must be shown that similar critical principles applied to other history and other books will yield true results. But as Professors Green and Mead have shown, and as can be plainly shown by analyzing Burns' poem "To a Daisy," the principles commonly applied by criticism to the Bible lead to false conclusions when applied to productions whose authors we know. Further, not only should a theory account plausibly for the known facts, but before we are asked to reject all others in its favor, it should be shown that it alone can account for the facts. For a long time both the theory of Newton and that of Huyghens seemed to account for the facts of light. But an *experimentum crucis* at last revealed the truth. Some crucial fact may be discovered yet which will show clearly whether the "traditional" or the "critical" view is correct. Meanwhile, let the critics be modest.

We are ready to say for ourself, with Dr. Burns, that the arguments of the radicals do not convince us. They have so often changed their hypotheses, they have adjusted and readjusted so much, they drag in so many conjectures, redactors, interpolations, etc., they seem to take such delight in finding mistakes and contradictions, that too often their work reminds us of the advertisement over a wood worker's shop.

In the chapter on "Reducing the supernatural to a minimum," the author forcibly and justly combats the naturalistic spirit of the leaders of the critical school; shows the drift of the whole negative conclusions, and points to some who have slipped so easily down the toboggan slide of negations that they see in the great Messianic hope of Israel little more than they see in the British belief in the return of Arthur, or the German expectations as to Charlemagne or Barbarossa. We think, however, that it is not well to drag our Lord's sacred person needlessly into these controversies. Especially should we refuse to let ourselves be lured into the fogs and bogs of Kenotism.. The whole question as to what was involved in the incarnation leads us into such deep mysteries that it is best to leave it entirely out of discussions like this. Whether Christ spoke in a popular way as to the Old Testament, as he did about astronomical facts, without attempting to forestall investigation, is a different matter. But the very least we can do is to listen reverently to his words upon every subject; carefully weigh his statements; insist that his statements, popularly spoken or not, throw the burden of proof heavily upon those who dney their *prima facie* meaning, and be careful not to adopt any theory that tends to undermine his authority. That gone, everything is gone.

Dr. Burns strongly argues that on such ooze and sand as the methods and results of negative criticism leave us, a permanent system of religion can not stand.

The chapter on the "Residuum" merits prayerful reading, and after weighing well its statements, many will no doubt feel with the author that a Bible which the critics leave us, a thing "of shreds and patches," seems to have "lost for the most part, its historicity, its intellectual security, its moral perfectness, its spiritual vividness, its doctrinal worth, its supernatural quality, and its divine, authoritative character."

One of the best chapters in the book is that which deals with the defective methods and unassured results of criticism. We believe that the first decisive battle will be fought out over the canons and methods of Higher Criticism. Today these are being vigorously assailed even by some who have been in sympathy with the new school. We believe that the lesson of the Cairene Ecclesiasticus manuscript and the story of Meinhold, and that the attacks of men like Sayce, Hommel, Margoliouth, Hilprecht, Pinches, not to speak of the goodly number of Old Testament scholars who have not accepted the negative results so loudly bepraised as "assured," and that the fate of the Tübingen school should at least teach the critics modesty and silence the half-sneering epithet "traditionalist." Let us not forget that it often takes as much intellectual power and independence to resist a popular current as to be swept down by it.

We do think, with the author of this volume, that there is grave peril in making the Bible a sphere for the exercise of the mere critical faculty and scholarly dispute; that this generation is in danger of studying about the Bible to the neglect of Bible study, and that such of the criticism of the day is well adapted to undermine the people's faith and chill the heart of the church. Therefore, we welcome this book, and though, of course not agreeing with all its positions do not hesitate to commend its spirit, its purpose, its general drift, its understanding of the issues involved, its robust faith, and its spiritual love. We hope it will have a wide reading.

Gammon Theological Seminary, Atlanta, Ga.

Missionary Methodists.

By R. L. Lee.

At this season of the year when, as a rule, there is a general moving of our people from place to place, "for better, for worse," I think that the attention of our ministers and people should be called to the fact, on the necessity of our people proving their loyalty to the church, by remaining in it, even though they should move from, or out of the bounds of their own home church.

No person is a true lover of his church who, when he moves form the bounds of his own church goes and swears allegiance to a new denomination without giving the doctrines and polity of the new church some forethought and study.

Again, who can tell but that it was God's plan in their moving, that they might be the cause of the planting the banner of Methodism in unknown parts of the country? This is, I believe, truly one of God's ways of extending His church into unknown parts of the world as well as the sending of missionary preachers and others to these parts.

Let us be "Missionary Methodists." Don't, when you move from your own "home" church, go into other sections and there withhold your membership from your own church, if it is there, because as you might say the people don't act like the Methodists where I come from. If it is a Methodist Episcopal Church it is ruled and governed by the same discipline in all parts of the world. And again, if the flag of the "old church" is not in these new sections to which you move, why carry it with you and then plant it, the glorious principles of "our Methodism."

Let us prove our loyalty to the church, brethren, by sticking to her, for what she is, what she has done, what she is doing and what she will, we believe, continue to do for us, not as a race but as a part of fallen humanity.

The ministers of our church will do well to read this to their congregations and thus possibly save to the church many of our members and thus increase the real extent of our own territory. Brethren, I know whereof I speak. Let us be true "Missionary Methodists."

Winterville, Miss.

[*The following are the closing lines of "A Remarkable Testimony," by Bishop D. A. Goodsell (which appeared on page 3 last week , inadvertently omitted by the printer.*—ED.]

transformations in three years' training. And the difference in the young women is the most marked, especially where they have been been taught in the Homes provided by the Woman's Home Missionary Society for the training of young women in domestic economy, several of which are in connection with our schools.

The work of the Freedmen's Aid and Southern Education Society is not yet done, and will not be until ample and equal educational opportunity has been provided by the Southern States.

Most Extraordinarily Successful.

BY DR. J. M. BUCKLEY.

The work of the Freedmen's Aid Society upon the whole has been extraordinarily successful. It has given to the Negroes the greatest facilities, which they have gladly improved. Its statistics, often tabulated, are exceedingly encouraging. But visits to the institutions produce an impression which mere figures cannot give. I should say, however, that the finest fruit of the schools of the Freedmen's Aid Society and of our whole work can be found in the Annual Conferences. Let any person visit the Conference of the purely Negro denominations, and then visit one of ours in the South, and he will at once be convinced of the superiority of our system to anything which the colored race unaided could attain.

I have visited many of these Conferences, and many of the schools and colleges which we have established: Clark University, of Atlanta our school at Greensboro, N. C., and in several other centres, and have been delighted with the evidence of the intelligence and broadening mental and moral character apparent.

The institutions of the whites have also vindicated themselves. No work done by the Methodist Episcopal Church has been upon, the whole, better done, more wisely done, than that done by the Freedmen's Aid Society. With the difficulties with which it has met—the remaining prejudices among our own people in the South, as well as the general spirit of the South—it has grappled, not with such an iron adherence to the fundamental principle as would have at once cut us off from all efficient work in the South, but without repudiating it or denying it.

It is to be acknowledged that some of the recent transactions have attracted adverse criticism, and those who drive our chariot in the South run along the edge of a precipice. Persuaded that they recognize the gravity and responsibility of their positions I give the Freedmen's Aid Society confidence and contributions according to my measure, exercising the right to sit in judgment upon their policy, to make suggestions to them as I have opportunity.

The Duty of Every Lover of Patriotism.

BY REV. W. W. VAN ORSDEL, D. D.

It was a great day when Abraham Lincoln issued his Proclamation of Emancipation, and thus set free the great mass of colored people.

The Methodist Episcopal Church entered this open door of usefulness, and the Freedmen's Aid and Southern Education Society was raised as a child of Providence to assist the needy colored and needy white people of the Southland to a Christian education, thus fitting them as leaders both spiritually and intellectually to the great mass of their people. Of a truth, this society had come into our national life for such an emergency as this.

It is befitting we should observe the anniversary of the great Friend of Humanity who had the faith and courage to sign his name to an instrument of writing that meant so much to the colored race not in America only, but also of all the world and thus made a great stride in freedom to all the human family.

Now it becomes a duty to every lover of patriotism and Christian education to do what they can to further this great cause by observing this day and taking liberal offerings, giving inspiration and good cheer to this great good work.

CHRISTIAN LIFE

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: John 12:35. Theme: An Ancient Exhortation.

The place of an exhortation in the ministry to-day has almost been relegated to the rear of human thought and religious use. Jesus as often exhorted the people as he preached unto them. Now we bring you to one of his most fervent and striking exhortations. Jesus says: The light is with you as yet; the light will be with you only for a while, a short time, and that the light will be withdrawn, without further information. Observe the strange, plaintive exclamation in the following strong exhortation: "Walk and not cavil; make use of the opportunities given by the light, and delay not; remember how short the day is in which you have to enjoy the privileges of divine goodness; to get an interest in God's love; to enter into the joy of the Lord; to secure the overtures of sovereign mercy; to know the truth which sets free; to share the hope of heaven; to enjoy the companionship of Christ, the fellowship of the Holy Spirit, and the pity of the Father. Regard the awful warning in this vehement exhortation, lest the darkness arrest you, the source of light be taken from you, and ye be left to wander in the darkness of despair and wretchedness for ever. Note the truth in this unique exhortation. Here we are taught that those who walk not while they have the light, will, and must be forced, to walk in eternal darkness that, if men believe not in the light, they shall be left to perish in their sins, and never be forgiven. How miserable must be the condition of that man, whom the Lord of light and life deserts and leaves to himself, to wander all alone in the darkness, folly and misery of his own wicked heart! He that is destitute of the light of the gospel, who knows nothing of its discoveries, its blessings, its promises, its invitations and its directions and instructions, goes aimlessly through life into endless death.

Greenville, S. C.

Unheard Prayers

Some prayers are lead. They fall directly to the earth. There is not even a hearing for them. These are the prayers made without thought or meaning. If our prayers are not worth our own attention, we can be sure they are not worth God's attention. Our national government sets a watch at its gates that no helpless, insane, or incompetent persons come in at them. We need to set a watch over our lips that no senseless or inane or incompetent prayers go out through them. If we transferred some of our anxiety that the Lord should hear us into watchfulness that we hear and heed ourselves what we pray, we might often face our greatest difficulty.—*Sunday School Times.*

There is one thing we must not overlook which is almost essential to a life of blessedness. It is the being frequently alone with God. We can have him with us in life's activities in any full degree only when we give ourselves suitable pause in which to think of God, to commune with him, and to let him come in and fill our souls. The time need not be long, but it should be habitual; preferably in the early part of the day when our minds are fresh and our hearts unburdened. Every one of us needs this intercourse with God, and when we get it the effect is like when one looks at the sun. You gaze a moment at the sun, and then look about you on the earth, and everywhere you see the sun. Up the street, in yonder doorway, among the hurrying people; you seem to have brought the sun down by your look, and now you see it all about you. This same thing is what happens, too, disciple of Christ, when you recognize the religious value of a quiet hour and give yourself pause to look into the face of God. By so doing you bring him down into your immediate surroundings. In the midst of the thronging people who press upon your daily life, when you enter the doorway of your office, store or shop, or duties pursue you in the home, everywhere you see God, are conscious of his presence, and walk with his light irradiating the whole horizon of your activities. G. B. F. HALLOCK, D. D.

Rochester, N. Y.

Every Common Day

Every common day of our lives is clasped and jeweled with love,
The stars of night are beneath it, the morning stars above.
The peace of God broods on it, as a bird on the nest she built,
And over its weariest moments the music of hope is split.

So when my work is finished, and I go to God for my wage,
I wonder if He can give me a heavenlier heritage
Than to feel that each day that I live is clasped and jeweled with love,
With the stars of night beneath it and the morning stars above. —*Ethelwynd Wetherald.*

Acknowl dge the Goodness of God

And we need appreciation and the expression of it in our religious life. "Let the redeemed of the Lord say so!" sings one of the psalmists. Redemption and all implied in it is surely a gift that demands acknowledgment! God has done great things for us whereof we are glad. But how few there are of us who bear frank testimony to God's goodness and say with that other Psalmist: "I will declare what God hath done for my soul!" We have been silent and dumb when we ought to have spoken. We have hidden God's righteousness within our hearts. We have accepted the gift and said nothing about it. I want to plead with all Christian people to be honest and brave enough to make frank acknowledgment of God's goodness to them in Jesus Christ. "Let the redeemed of the Lord say so!" If you were struggling in the grip of some mysterious or deadly disease, and after many disappointments at last you found a doctor who understood your case, conquered the disease, and set you in perfect health again, what would you do? I will tell you what yould would do—you would blazon that doctor's name abroad, you would tell everybody of his skill, you would speak of yourself as a living illustration of his healing power. There is a story told of a poor soldier who was wounded in one of the numerous battles of the American civil war, and who was slowly bleeding to death, when, in the nick of time, a doctor came up and bound the bleeding limb. As he rose to go, the poor fellow said: "What's your name, doctor?" "Oh, never mind my name," was the doctor's reply. "But I want to know," pleaded the wounded man; "I want to be able to tell my friends at home the name of the man who saved me." Does Jesus deserve less at our hands?—*Rev. C. H. Kelly in Northwestern Advocate.*

In Memoriam.

Mrs. Hannah Agusta Dexter Godman was born in Dexter, Michigan, on the 25th of October, 1834. Her father was a man of fine family and considerable means, and his children—eight in all—were brought up amid surroundings of comfort and beauty.

Mrs. Godman was the fourth child, and was always of a religious turn of mind. She was converted in the old-fashioned way at an old-time camp-meeting while still a child, and all through life held an abiding faith in her Heavenly Father that was paramount to all difficulties.

She was married when quite young to a physician, who died after six years, leaving her with one child—a boy.

After four years of widowhood spent in caring for her dying father, she became the wife of Dr. William Davis Godman, at that time Professor of Mathematics in the Ohio Wesleyan University, at Delaware, Ohio; Dr. Godman was a widower with a young daughter.

In 1870 Dr. Godman was elected President of Baldwin University, at Berea, Ohio, and after getting settled there, Mrs. Godman found her long desired opportunity to study medicine. Dr. Godman's daughter was now of an age to be housekeeper, and Mrs. Godman took her son and baby girl with her to Philadelphia, and entered the Woman's Medical College. In two years she had accomplished what usually required three, and was home again with her diploma. In 1874 her son was accidentally killed while practicing gymnastics, and her grief threatened to unseat her reason. A change of scene was thought desirable, and Dr. Godman took his wife, mother-in-law and little girl to what was then known as the Orphans' Home, St. Mary's Parish, Louisiana.

Here he left them for the winter; but Mrs. Godman became so ill that her life was despaired of, and as soon as she was able to sit up the physician shipped her north again in the care of the little girl, now nine years old, and a colored nurse.

This was in February, and although the northern air revived Mrs. Godman's strength, she was much of an invalid.

Now came what seems almost a miracle. The little woman laid her pale hands on her husband's, and said:

"Let us go to Louisiana and teach those poor people."

"Why, wife!" said the astonished man, "we are to go to Europe this summer, and I will leave you and Inie there when I return next fall. That will give Inie an early start in the languages and make a good change for you."

But one morning as they were on the train going to Cleveland, there came a telegram from the Freedmen's Aid Society asking Dr. Godman to take the presidency of the New Orleans University.

"It looks like God's hand," said Dr. Godman.

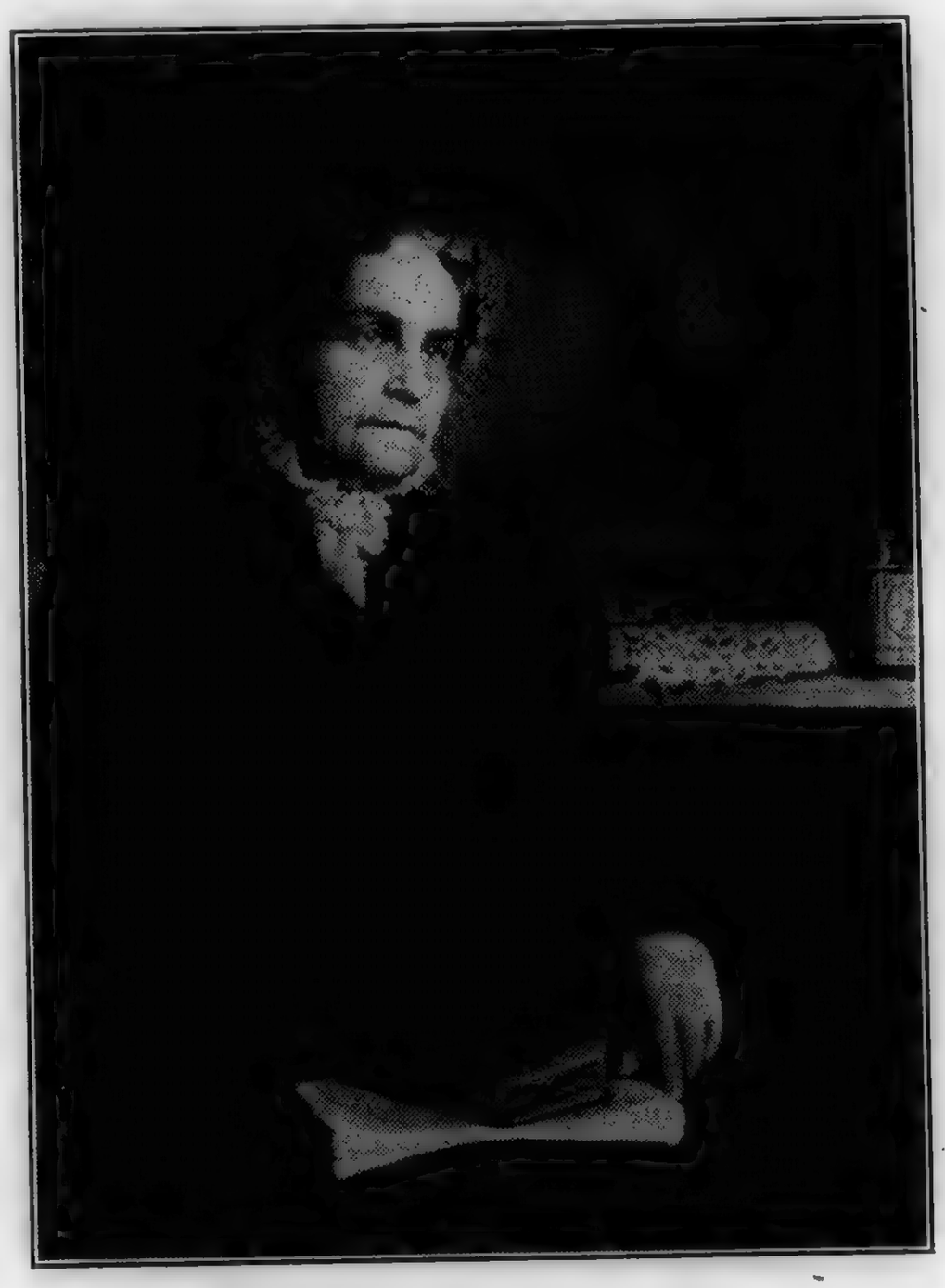
"Amen," replied his wife; "I'm with you."

He walked away to the end of the car and presently came back.

"Perhaps we had better do the unselfish thing," he said.

"My heart is with yours," was the reply; "God is in it." So felt Dr. Godman, and he was not the man to resist God's leading.

Within six weeks he had resigned the Presidency of Baldwin University, sold his home and started South. It was a wild thing to do—go back into that Southern climate just as the spring was opening, but they did it, and opened a school in the Orphanage. At once the creditors of the Institution, finding that some one was interested, began to press their claims. There was no money to pay, and Mrs. Godman threw a few things into a satchel and hurried North again. Amazement was great in Ohio when the wife of the former President of Baldwin University was seen attired in a bedraggled linen duster, hurrying from place to place soliciting aid for a country school in Louisiana. But her friends pocketed their pride, unpocketed their money and sent her back with means to stave off the threatened suits.



Mrs. Hannah Agusta Dexter Godman.

Meanwhile Dr. Godman struggled with the Southern summer and many trials and the little girl grew so pale and thin that her mother hardly knew her on her return.

That fall Dr. Godman took the presidency of the New Orleans University and remained two years, but Mrs. Godman was not content. Her heart was in the country. At last some one suggested that she could raise money to put the former Orphanage on its feet by taking singers North, and she hastened to try it. Gathering several good voices and an organist, she took her little girl by the hand and went forth. Pen and ink can never express the trials of those years. Dr. Godman resigned his position and came to help, and up and down the country they went. In snow and sleet and winter's cold; in dust and storm and summer's heat; worried about finance, annoyed by troubles among the singers, sickened by poor food and hurt by insult and slander; yet God was with them, and the debts were all paid.

Then one morning when Mrs. Godman and the daughter were in New York, and the Doctor was on business in Louisiana, the singers struck and went off by themselves.

Mrs. Godman was baffled for a bit; then she said to the daughter: "I guess we'll go down to Pa." So they did, but there was urgent need of more funds and the indefatigable little woman gathered together half a dozen children who could sing, and started off again. This time she stayed but little over a year. Mrs. Gilbert's first donation had been given and she felt that she might rest.

So they went to Louisiana to the little home that Dr. Godman had been preparing. It was delightful to have a home after such wanderings; and though money was scarce, they were very happy. The first new building was going up on the school campus, and Mrs. Godman looked askance at it. "Now, Pa," she said, "you must not ask me to go into that boarding hall."

"I never will," he replied, "You must rest." So she rested by keeping house and teaching until the boarding hall was finished, and then, because the funds were all needed for other things than a Matron's salary, she went — without asking — down the road behind their household goods into the big, bare building, and Gilbert Academy was begun.

For five years the little madam ran that boarding hall with her daughter's help; teaching in the school, overseeing the kitchen, laundry, sewing room and printing office; and as long as her little hands held the reins there was no disaster. She was the living epitome of alert watchfulness, executive ability and authority.

All these years Dr. Godman's health was failing under the stress of his arduous labors, and they were planning another home near the school. When it was built they moved gladly into it, and hoped for a peaceful old age near the scene of their labors,but it was not to be. The physician ordered Dr. Godman out of the climate and away from care, and those who knew her best realized that the little wife needed the change as much as he.

They bought a home in Philadelphia, and for a few years lived there in comfort, but Dr. Godman's health failed completely, and the daughter sold the home so that they might go to Florida for the winter. Here the dry air and warmth helped the Doctor greatly, but Mrs. Godman failed rapidly until in March, 1902, she suffered an apoplectic stroke and lost her mind.

Since then she has lived only in the past, forgetting all the toils and trials of her energetic life she has moved in memory among the scenes of her childhood and the friends of her youth. At times she suffered much, but through it all retained her merry, joking ways, and endeared herself to all who cared for her in her helplessness.

Late in the fall of 1894 she suffered another stroke, and on the 8th of January, 1905, passed to her heavenly home. With her last consciousness she smiled and murmured "The Lord Jesus Christ." The funeral service was in charge of her former pastors, Dr. Frank P. Parkin and Dr. John D. Fox. The music was furnished by a quartette led by Dr. I. W. Sutton, who was so long a member of Dr. Godman's family, and who received his first medical instruction from Mrs Godman..

Dr. Godman and the daughter went at once to friends at 129 Hillsboro street, Raleigh, N. C., where they may be addressed for a short time.

YOUNG FRIENDS

ALL THROUGH THE YEAR.

"Just to be tender; just to be true;
Just to be glad the whole day through;
Just to be merciful; just to be mild;
Just to be trustful as a child;
Just to be gentle, and kind, and sweet;
Just to be helpful, with willing feet;
Just to be cheery when things go wrong;
Just to drive sadness away with a song;
Whether the hour is dark or bright,
Just to be loyal to God and right;
Just to believe that God knows best;
Just in his promise ever to rest;
Just to let love be our daily key—
This is God's will for you and for me."

—*Epworth Herald.*

How To Succeed In Business

1. Be honest and straightforward.

2. Don't get a job through influence. No true success is built on the influence of others. Depend on yourself.

3. Do what you are employed to do better than any one else employed about you can do it. Promotion will surely follow.

4. Be interested in what you are doingg, and don't watch the clock for quitting time. Be too absorbed in your work to know the time.

5. Manual education excels for a life of business and for manufacturers.

6. Get an early start in life. Begin work as soon as you can. A boy who begins at fifteen or sixteen years has the advantage of a boy who has a college education, unless he is seeking a professional life.

7. A college education is not necessary for a successful business career.

8. Work.—*Charles M. Schwab, President of the United States Steel Corporation, in Northwestern Advocate.*

Live To-Day

Abraham Lincoln when asked what policy he pursued to attain success replied:

"I have never had a policy. I have simply tried to do what seemed best each day, as each day came."

"Why fear to-morrow, timid heart?
Why dread the future's way?
We only need to do our part
To-day, dear child, to-day.

"The past is written! Close the book
On pages sad and gay;
Within the future do not look,
But live to-day—to-day.

"'Tis this one hour that God has given;
His now we must obey;
And it will make our earth His heaven
To live to-day—to-day." —*Ex.*

Frankness of Manner

There is no more delightful trait in the young or the old than absolute frankness and openness of nature, that transparency of character which lets us see the best and worst in them, their strong and their weak points, without any effort at concealment. Everybody admires the open-hearted, the people who have nothing to conceal, and who do not try to cover up their faults and weaknesses. They are, as a rule, large-hearted and magnanimous. They inspire love and confidence and, by their very frankness and simplicity, invite the same qualities in others. Secretiveness repels as much as frankness attracts. There is something about the very inclination to conceal or cover up which arouses suspicion and distrust. We cannot have the same confidence in people who possess this trait, no matter how good they may seem to be, as in frank, sunny natures. Dealing with these secretive people is like traveling on a stage coach on a dark night. There is always a feeling of uncertainty. We may come out all right, but there is a lurking fear of some pitfall or unknown danger ahead of us. We are uncomfortable because of the uncertainties. They may be all right, and may deal squarely with us, but the trouble is that we are not sure and cannot trust them. No matter how polite or gracious a secretive person may be, we can never rid ourselves of the feeling that there is a motive behind his graciousness and that he has an ulterior purpose in view. He is always more or less of an enigma, because he goes through life wearing a mask. He endeavors to hide every trait that is not favorable to himself. Never, if he can help it, do we get a glimpse of the real man.

How different the man who comes out in the open, who has no secrets, who reveals his heart to us and who is frank, broad and liberal! How quickly he wins our confidence! How we all love and trust him! We forgive him for many a slip or weakness, because he is always ready to confess his faults and to make amends for them. If he has bad qualities, they are always in sight, and we are ready to make allowances for them. His heart is sound and true, his sympathies are broad and active. The very qualities he possesses—frankness and simplicity—are conducive to the growth of the highest manhood and womanhood.—*Success.*

God so loveth us that he wold make all things channels to us, and messengers of his love.. Still thyself, thy own cares, thy own thoughts for him, and he will speak to thy heart.—*E. B. Pusey.*

"Some persons are far too much afraid of the effect of even a little generous and well-timed praise. They would keep all their flowers in an ice house. Letting in a little sunshine upon them at times would not be amiss. How lavish was the wise and large-hearted Paul with his words of commendation, whenever they could be honestly spoken or written!"

"It is said that once when Spurgeon was seriously ill he grew extremely impatient to get back to the pulpit, saying, among other things: "If I ever preach again, I will leave out every bit of flourish and preach nothing but present and pressing truth, hurl it at the people with all my might, live at high pressure, and direct all my energies to the salvation of souls."

I doubt not that there are very many to whom, as they look through the year, it seems like some old cathedral that once was resonant with music, and radiant with altar fires, and filled with the glory of God, but that now stands with the roof broken in, with the windows out, with the altar desolate, with the priest gone, with the congregation dispersed. Look again. Turn back and see if there has been nothing in the year but the transient. Although individual histories and experiences and feelings have been fluctuating and changing, yet the great framework of God's purposes of mercy and love and justice and humanity has stood sure, and is unchanged and unchangeable.—*Beecher.*

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Topic February 5th, 1905

The Enlarging Kingdom

Scripture Reference—Ezek. 47: 1-12.

We may well study this vision of Ezekiel contained in our Scripture Lesson. Under the symbol of moving waters—a stream flowing from underneath the sacred threshold of the temple, changing the desert into a garden, and causing the Dead Sea to abound with life, we have the kingdom of God typified.

The Source. The spring of this life-giving water was out of sight. "The fountain head was invisible but it proceeded out of the sanctuary. Its waters flowed by the altar of sacrifice; they touched it; they crossed its shadow; they got permission, as it were, to go on their way from the altar. How this reminds one of the Holy Spirit, the river of eternal life proceeding out of the throne of God. It is the imparting of the divine nature to men through the cross of Jesus. A story comes from Alaska of the discovery, back in the mountains, of a lake, the waters of which are always warm. Fish in countless numbers can be caught in the coldest weather without trouble, for the waters of the lake are never so cold but that one could bathe in them. While this wonderful body of water is hundreds of miles from the ocean and there is no apparent connection between the two, the lake is affected by the tide, suggesting that some subterranean channel may connect it with the sea. Lake Selawick is the name given to this body of water by its discoverer, Father Tosi, a Jesuit missionary, who for years has been working among the Alaska Indians in the interior. Like this warm lake in the midst of almost arctic cold, Christianity is an upspringing fountain of warmth and good cheer and never freezing hope, which will maintain its life and comfort in the midst of the most frigid atmosphere of the world's sin and despair. Because it is of God.

Its Progress. The increase in depth of the waters which Ezekiel saw in his vision is a type of the growth of the kingdom of God on the earth. Gradual and constant was the progress of these waters. Likewise has the Gospel advanced. Beginning with the two disciples whom John the Baptist pointed to Jesus, the Lamb of God, Christianity's adherents have increased until they number more than 500,000,000. There are now 1,500,000 foreign mission converts. Every nation is opened to Christ except Tibet. What an opportunity! What a responsibility! We need a growing experience. We need to go farther out than ankle-deep. W eneed to keep advancing in Christian experience until we can "swim in the waters."

Efficacy. It is worth while to notice the places to which the waters in the vision flowed. They did not wend their course to spots slightly defective and easily healed. "They flowed" into the desert and into the sea—into the desert amidst whose endless sands no streams had flowed before; into the sea, the Dead Sea, in whose sad and sluggish waters nothing which had breath could live. Thus their mission was both to supply that which was lacking, and to cleanse that which was impure. This is true of the Gospel of Christ. "There is no desert of worldliness which the Gospel cannot turn into a garden; there is no Dead Sea of error which the Gospel cannot purge of its pollution, and change in respectable life."

The alkaline plains of the American desert do not burst out into fertility unless the water of irrigation reaches them. Water is the essential condition of fertility. From the snow capped mountains whence the streams are called by the warmth of the sun, the water is conducted by the inventive skill of man into the heart of the desert. There it makes its presence known in the verdure of the meadows and in the fragrance of the garden. The grace of God is the water of life.

Chester, Pa.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson VI—Feb. 5, 1905. Title—Jesus at Jacob's Well, (John 4: 5-14). Golden Text—"Whosoever will, let him take of the water of life freely." (Rev. 22: 17).

Our Savior after His conversation with Nicodemus in Jerusalem went into the "Land of Judeah." There He tarried and preached to the people. Many came to Him, and were baptized by His disciples. Jesus and John were teaching and baptizing at this time in the same locality, though they were not together. The region was likely in the northeastern part of Judeah. Jesus did not baptize with water, because He was the Lord. He left this work for the apostles. This caused them to feel that they had a part in this new kingdom. Soon there arose a discussion between some of John's disciples and the Jews about purifying. This argument was not over the mode, but over the design of baptism. Was the baptism of John as cleansing in its nature as the ablutions of Moses? They came to John with the question. He let them know the baptism from above was the important thing. The strife between the Pharisees and John's disciples caused Jesus to leave Judea and go again into Galilee. It is not certainly known why "He must needs go through Samaria." Probably love divine constrains Him. There was in that place a work for Him to do. If He set out from Jerusalem, which is somewhat doubtful, He likely passed through Rama, Bethel, and Shiloh. Syrhar was a suburb of Shechem. Jacob's well is about forty-five miles north of Jerusalem. It is at present about seventy-five feet deep, and about nine feet in diameter. It was now high twelve, the day was probably warm (the time was about November, A. D. 27), and Jesus was wearied with His journey. "He sat thus"—in a careless, easy way—on the curbstone of the well, while His disciples went into the city to buy bread. John likely remained with Jesus. A woman of Samaria came to draw water.

1. *The modest resquest:* "Give me to drink." Jesus probably had two objects in view when He asked this favor. (1) He desired to slake his thirst. He was a real man and had likely made a long journey. There was much of real life in His weariness, thirsting, and asking for water. (2) He no doubt wished to introduce a conversation that would lead to her conversion. He introduced Himself to her first as a man and a *Jew* (7-9); as a spiritual *life-giver* (10-15); as a holy *prophet* (1-19); and finally as the promised *Messiah*. Much skill is necessary to give a conversation a religious turn, so the hearers will be won to the Lord.

2. *The pert answer.* (1) *A question:* "How is it that thou, being a Jew, askest drink of me which am a woman of Samaria?" In the beginning only the tribe of Judah were called Jews, but in the course of time the name was applied to all the known descendents of Israel. The dress and speech of Jesus indicated His nationality. The Samaritans were a mongrel race, half Jew and half heathen. Their religion was like themselves, half true and half false. There is a tinge of feminine pertness in this question. It often shows wit, and sometimes wisdom, to answer one question by asking another. (2) *An Affirmation:* "The Jews have no dealings with Samaritans." The Samaritans were not allowed to help rebuild the temple. They had been excluded from all privileges of Jewish worship. They had done much to oppose and aggravate the Jews. Hence there was no kindly feeling between them. It hurts the Master's cause for religious denominations to bite and devour one another.

3. *The assertion of Jesus:* "If thou hadst known the gift of God." She did not know to whom she was talking. We should be kind and polite to strangers. We may be entertaining angels without knowing it. If she had known the person speaking to her, she would have asked of Him "Living water," that is, the Spirit of the living God. Our ignorance of the wisdom, goodness, love, justice, and power of God, often keeps us from receiving blessing from Him.

4. *Jesus misunderstood.* The woman supposed the living water was in the well before them. She was as slow as Nicodemus to comprehend spiritual truth. She told Him the well was deep, and He had nothing with which to draw, therefore He could not give her that "living water." Jacob was not her father, for she was as much heathen as Israelite. We do not know that he ever gave them that well. It is likely he, his children and his cattle drank of it. This woman was a Samaritan, and had all the traditions, prejudices and contrariness of that nation.

5. *Jesus now led her out into the full light* of His assertion. (1) "If ye drink of that water ye will thirst again." It satisfies for the present only. The world gives only momentary satisfaction. (2) "If you drink of the water that I shall give, you shall never thirst." If any one through faith in Jesus receives the Holy Spirit, he will be satisfied with it. This does not mean that religion will remove earthly demands, or that one cannot apostatize. It just affirms that the Holy Spirit will satisfy the desire of the soul. (3) Notice some properties of this "living water." (a) "It shall be in him." Not as water is in a vessel, but as electricity is in the air, pervading every part. The Holy Spirit abides in the mind and soul of man. It is back of his thoughts, emotions, affections, and directs them into right channels. (b) "A well of water:" an abundant supply. There is enough of the grace of God to supply the demands of every longing soul. There is room for every one. (c) "Springing up." The Spirit of God is active. Still water becomes foul through want of motion. An inactive Christian, if such a person can be, bears no fruit, and cumbers the ground. Religion moves out, on, and up. It constrains its possessor to take up his cross and follow Jesus. (d) "Into everlasting life:" into the higher life of the soul. The life death cannot destroy. The life that will live with God in heaven. The life that is secured by repentance, faith and consecration to God.

6. *The desire of the woman's heart.* (1) "Give me this water." Give me the Holy Spirit to abide in my soul, and lead me into every good word and work. (2) "That I thirst not." That every desire of my heart be satisfied. (3) "Neither come hither to draw." She had the right idea only in part. Religion will not remove all the burdens of life. The woman here realized that Jesus was a prophet, and taught the way of God in truth. She wished to know in what place God should be worshiped. Jesus decided in favor of Mt. Moriah, "because salvation was of the Jews." He also let her know the time was at hand when the temple would be destroyed, the priesthood abolished, and the sacrifices cease. The formal, cold, lifeless worship of the Jews would pass away. The faithful disciple would worship God in spirit and in truth, or earnestness.

Inferences: 1. Jesus, and the apostles, were itinerating ministers. They went from country to country, and from city to city, preaching the word. 2. They were as ready to preach the Gospel as their auditors were anxious to hear it. 3. Sometimes their congregations were large, at other times they were very small. 4. Social rank, wealth or poverty, age or youth, knowledge or ignorance, race or nationality, made no difference with Jesus. 5. Much tact is often needed to conduct a conversation into right channels. 6. Jacob's well is a striking symbol of the word of God: deep, refreshing, cleansing, life-sustaining, and abiding. 7. When we are saved, God may use us in the salvation of others. 8. The grace of God makes people charitable.

READ THIS—IMPORTANT!

The Sunday School Union is awake to the needs of the hour in this great department of Christian effort. "*Forward!*" is the watchword, and every good thing that will help the Sunday school worker to become more efficient is to brought into use. Nothing will be discarded simply because it is old, nor anything taken because it is new. The best is what our schools deserve. They are to be made more than ever a great educative force and at the same time the center of evangelistic fervor and power.

TEACHER TRAINING

is to be one of the special features of the coming year to help in this work. Matter will ere long be sent to the Presiding Elders, pastors, and superintendents that will aid them. Helps to plan for district Sunday school institutes, Round Table Conferences for the local church, and topics for the Sunday School Conventions will be furnished.

THE LESSON HELPS

were never better than they are now—indeed, it is not out of place to say that they were never so good. Every school in Methodism should use them. The mere matter of loyalty, if nothing more, should settle that. Reports at hand from at least 6,000 schools show that 90 per cent. do use our own. There is no reason why the other 10 per cent. should not. Let pastors and committee see to it. Good as they are, plans are being considered to make them still better.

THE SUNDAY SCHOOL JOURNAL

in its new dress, as well as its contents, ought to be put into the hands of 500,000 subscribers within a year. It is to become more than ever a medium of progressive Methodism. The price is fixed at 60 cents a year by single subscription, or 50 cents in clubs of six or more, making it a marvel of cheapness. Every adult person in the Sunday school, and every member of the Home department should be a personal subscriber. Make a canvass of the field and push up the list in great numbers.

Many of our schools need help. It is hard to deny them. They must have it for a time or suffer. To meet the calls made upon us we must have an *increase in the offerings* for the Sunday School Union. There is no reason why the church should think of paying less than $75,000 a year. It ought, indeed, to double that and then be a very small item for a church of 3,064,735 members, and Sunday schools to the number of 32,571.

Brethren, give this cause a right of way. Tell the people what it stands for. Send for the Annual Report that will soon be issued with its fund of facts to help you in preparation. Do not put off the cause with the traditional *dollar*. Your just apportionment is one-twentieth the amount you are asked to raise for missions. Let us have this amount all over the church and we can do a good work. Other denominations much smaller in numbers give a great deal more than we. This is not to our credit.

If you desire to help in presenting the work, send for one of the *Field Workers*, or a representative from the office, and let him explain the cause and take the offering. You can secure subscription cards and envelopes from the office *free* if you wish them to aid you in the work. This is your interest as well as ours. Then do not slight it.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

DEAR BRETHREN—We have written each of you asking that you bring to your conference from two to twenty subscribers. Will you do it?

Let us make this the best year in the history of the paper. Begin now. Get all the old subscribers on your charge to renew and as many new ones as you can.

Send names of all you secure so they may get the paper at once. You may hand us their money at Conference.

THE LAUNCH FUND INCREASES

The Launch Fund is still growing. Dr. A. P. Camphor sends the following hearty endorsement of the movement to secure the Launch for our work in Liberia:

"Why, most emphatically and positively I endorse the Launch scheme for Liberia, and heartily congratulate you on your enterprise in pushing the matter so persistently. You must remember that it was I who, in the Committee on Episcopacy, before Bishop Scott was thought of for Liberia and Africa, urged the election of an additional Bishop for Africa, and also that he ought to have a Launch to tour the rivers and coast, as well as be given other adequate and ample equipment for work in Africa. I rejoice to see the growing interest on the part of our own people in America, in the matter of giving Bishop Scott a Launch. He will need it to do good and effective work. Contributions, however, should pour in faster and in larger sums. Nothing less than $4,000 is needed to get the kind of Launch that will give the service required in that trying and severe climate."

Previously acknowledged	$1,383.40
Mr. R. A. Crolley, Chicago, Ill	5.00
Rev. J. B. Middleton, Darlington, S. C.	1.00

Subscription taken at Little Rock Conference:

Rev. J. M. Cox	5.00
Rev. W. S. Sherrell	2.50
Rev. B. J. Griffin	10.000
Rev. J. W. Jackson	5.00
Rev. M. H. Langston	5.00
Rev. G. H. Johnson	2.00
Rev. D. B. Harston	5.00
Rev. W. A. Smith	1.00
Rev. I. McDonald	2.00
Rev. W. H. Morris	1.00
Prof. A. D. Jacques	1.00
Rev. D. H. E. Harris	1.00
Rev. A. J. Prescott	1.00
Rev. G. T. Saxton	1.00
Rev. F. J. Jacobs	2.50
Rev. C. A. aylor	1.00

A joint session of the Michigan Legislature has unanimously re-elected United States Senator J. S. Burroughs. There is not a single Democrat in either branch of the Legislature. This looks as though some other parts of the country are "solid" as well as the South.

Bishop John Bryant Small of the African Methodist Episcopal Church, died at York, Pa., January 15th. Bishop Small was born in the Barbadoes in 1835, coming to the United States in 1871 and joining the African Methodist Episcopal Church. He was elected to the episcopacy in 1896 and was held in high esteem throughout his connection.

In the recent death of Mr. W. H. Baldwin, the race has lost a friend. A memorial fund is to be raised in honor of Mr. Baldwin. This fund is to be used as an addition to the endowment of Tuskegee, to which already five gifts of $121,500 each have been received, and one of them from Andrew Carnegie and an additional gift of $10,000 from Jacob H. Schiff. The General Committee on the Memorial Fund includes the names of President Roosevelt, and Ex-President Cleveland.



REV. C. D. C. CROCKETT,
Pastor the New La Harpe Street Methodist Episcocal Church, New Orleans.

Rev. C. D. Crockett was appointed to the La Harpe Street Methodist Episcopal Church in this city at the last session of the Louisiana Conference by Bishop Mallalieu. Instead of a church he found only the ashes of a building that had recently burned. With only $221 in bank as a building fund. He set to work heroically to rebuild the destroyed building and in May appointed a new set of trustees. Brother Crockett not only succeeded in rebuilding the church but he succeeded in rebuilding the parsonage, leaving a debt of only $924.92, and all this was accomplished in the face of the fact that he had a very small and scattered membership. Brother Crockett has literally accomplished wonders, not only in the construction of the building, but in getting new life in the congregation. He succeeds because he first knows that he is right—then goes ahead.



The New La Harpe Street Methodist Episcocal Church, New Orleans.

REDUCTION OF SOUTHERN REPRESENTATION

[CONTINUED FROM PAGE ONE.]

feel grateful for his effort for their political freedom. But the plan is not expedient.

If the Souths gets, as it is bidding for, a large foreign population, then the day may yet come when the Negro, who is a true and tried American, will be needed to offset the influx of un-American ideas.

Before the war the untutored slave was three-fifths a man, and augmented his master's vote by three-fifths and as many times as he had slaves. Shall we not in all fairness after the death of slavery with forty years nearer the millinium, give the ballot to white and black, and give it to them, the black as well as the white, without intimidation or embarrassment?

We favor such congressional action as shall determine whether by special discrimination the elective franchise in any state has been unconstitutionally limited, but we do not favor the reduction of representation. This would mean the commencement of greater bitterness towards the Negro and the rekindling of sectionalism, which will not be best for the country nor best for our people. Something ought to be done but not the reduction of congressional representation.

The union of the Northern Presbyterian Church with the Cumberland Presbyterian Church may not be effected. The plan for separate presbyteries has been almost unanimously disapproved at the North. Our Church is not the only church facing the color line.

Dr. I. Garland Penn entertained recently at his home Bishop Luther B. Wilson together with a large number of friends who were there by invitation. Upon this occasion the two youngest daughters of Dr. and Mrs. Penn were christened by Bishop Wilson; Marie Hardwick and Anna Percy, having as sponsors Miss Marie I. Hardwick and Dr. John P. Wragg, respectively.

Dr. Booker T. Washington recently spoke before the legislature of the state of Kansas in the Hall of Representatives, where the legislature had assembled to hear him. Dr. Washington entered the hall on the arm of the governor of the State. There were seated on the platform besides the governor, the lieutenant-governor, all the justices of the Supreme Court of the State, the State officers, their clerks and stenographers, as well as all the State senators and representatives being present. It is said that such a demonstrattion is seldom witnessed in the legislative presence.

Rev. J. W. Robinson, pastor of St. Marks Church, Chicago, by invitation spoke recently before the Chicago Methodist Preachers' Meeting on the "Negro in Chicago." He covered the subject fully and made a great impression on the meeting. He especially made a plea for missionary work among the colored people in the Windy City. St. Marks which was only a mission itself several years ago when Brother Robinson took charge of it, is now a healthy, strong and self-supporting church operating three missions in different parts of the city of Chicago. Brother Robinson brought these facts to the attention of the meeting, and a committee was appointed to confer with Brother Robinson, and the indications are that our work among our people in Chicago will be greatly strengthened. The Preachers' Meeting has pledged not only moral but financial support. Brother Robinson is one of our most successful pastors and is just the man to lead our work in Chicago. Thousands of our people from the South move to Chicago every year, and are lost to our Methodism. We will certainly be glad if a way opens so these people are saved to our church.

APPOINTMENTS LITTLE ROCK CONFERENCE, 1905

CLOW DISTRICT.

D. B. Harston, presiding Elder, post office, Clow, Ark.

Bingen Circuit, A. S. Miller; Camden and Gurdon supplied by G. W. Waier; Caddo Gap supplied by T. D. Wesson; Canfield and Stamps, Wm. B. Smith; Centre Point, W. E. Pruitt; Clow, L. J. Preston; Fordyce, C. W. Whitehead; Horattio and DeQueen, David Hall; Lockesburg, G. B. Donnelly; Saratoga, H. Bright; Texarkana, D. H. E. Harris; White Cliffs, G. A. Hall, Wilton, G. J. Izard.

FOREST CITY DISTRICT.

B. J. Griffin, presiding elder, post office, Brinkley, Ark.

Augusta supplied by James Green; Auvergne, Philip Owen; Bledso supplied by D. W. Johnson; Brinkley, A. T. Stephens; Brinkley Circuit supplied by J. W. Whiting; Brisco supplied by J. M. Clark; Colwell and Wynne, W. A. Smith; Cotton Plant, G. N. Johnson; Cotton Plant Circuit, S. B. Davis; Crawfordville, C. A. Taylor; Forest City, J. W. Jackson; Haynes, J. T. Hawkins; Jonesboro, H. C. Howell; Marianna, F. J. Jacobs; Oak Forest, S. M. Stokes; Palestine, S. J. Brown; Park Place, W. M. Green; Widner supplied by John Buttler.

FORT SMITH DISTRICT.

M. N. Langston, presiding elder, post office, 2006 N. 12 street, Fort Smith, Ark.

Bentonville Circuit, G. W. Jackson; Blackswelle Circuit, C. C. Wallace; Conway Circuit, J. L. Bryan; Danville, T. J. Thompson; Fayetteville, W. H. Morris; Fort Smith (Mallalieu), T. R. Wamble; Fort Smith (Ebenezer), N. S. Kitchen; Harrison Circuit, to be supplied; Little Maumelle, B. J. Lewis; Marche, A. R. Ray; Morrillton, L. G. Hodges; Rowland, S. M. Cain; Springfield, J. M. Stokes; Van Buren, W. McIntosh; Little Farm, to be supplied.

H. P. Coulter left without appointment to attend one of our schools.

LITTLE ROCK DISTRICT.

W. S. Sherrill, presiding elder, post office, 3800 W. 12 street, Little Rock, Ark.

Batesville, W. H. Simpson; Batesville Circuit, R. B. Fagans; Hensley, A. S. Johnson; Hot Springs, W. R. R. Duncan; Hazen supplied by George Wilson; Jackson Port, M. F. Strong; Little Rock, Rock Street, supplied by Wm. B. Smith; Little Rock Circuit, P. W. Webb; Lonoke and Richwood, G. W. Taylor; Newport, Wm. White; North Little Rock, D. W. Nelson; Sweet Home, J. H. Greer; Wesley Chapel, Little Rock, J. L. Wilson; Whites Chapel, Little Rock, J. J. Freeman; Woodlawn and scotts, M. H. Foster.

J. M. Cox, President of Philander College, Member Wesley Chapel, Little Rock Quarterly Conference; D. W. Boatner, Dean of English Bible School Philander Smith College, Member Little Rock Wesley Chapel Quarterly Conference.

PINE BLUFF DISTRICT.

S. McDonald, presiding elder, post office, 1818 W 7 Avenue, Pine Bluff, Ark.

Althimer, J. W. Burns; Clarendon, Z. R. Fields; Damon, W. H. Higgins; Dumas and McWee, J. C. Adams; Dermott and Montecello supplied by J. G. Brown; Helena, A. M. Brooks, Luna, supplied by R. M. Pigue; Ladd and Lenwood, Wm. Speed; Merrell Udora supplied by Wm. Hanna; Marvell, C. L. Kyles; New Edinburg, J. B. Brown; Pine Bluff Mission, B. H. Johnson; St. James, Pine Bluff, G. T. Saxton; Wabbaseka and Union Grove, H. C. Dunlap; Warren and Johnsville, R. B. Henry; Wilmot and Sunshine supplied by A. Hardman.

It is the pleasure of the SOUTHWESTERN to bear testimony to the high Christian character of Rev. C. D. C. Bryant, a member of the Louisian Conference. Brother Bryant is the son of Rev. J. N. Bryant, one of the founders of the Mississippi Mission, and up to his death, an honored member of the Louisian Conference. Brother Bryant attended Gilbert Academy, New Orleans University and has spent several years at Gammon Theological Seminary. He was ordained by Bishop Hurst in 1883 and has served several charges. He is an active worker and is held in high esteem by his brethren.

Personal and General

Rev. S. D. Troupe desires all correspondents to address him at Oxford, Miss.

Rev. Samuel Bell, our pastor at Mandeville, La., died Wednesday, January 18th.

Miss Estella Jones, a young colored woman has been appointed postmistress at Payton, Texas.

The home of Rev. L. H. Richardson, presiding elder of the Dallas District, West Texas Conference was recently destroyed by fire.

Mr. J. A. Y. Dickens, of Sardis, Miss., visited relatives at Memphis, Tenn., recently, and enroute home spent a while in Hernando, Miss.

Attorney J. L. Jones, of this city, delivered a very instructive address last week, at the semimonthly meeting of Flint Medical College.

Ex-Governor William Clafin died at Newtonville, Mass., on January 5th at the age of 86 years. His father was the founder of Claflin University.

Rev. P. R. Crump of the Mississippi Conference, who, owing to illness was unable to attend the recent session of that body, is now greatly improved.

By the courtesy of Dr. Thos. H. Wright, proprietor of the Central Pharmacy, Shreveport, La., the SOUTHWESTERN has received a handsome calendar for 1905.

Mrs. Hartzell, wife of Bishop Hartzell, is in poor health. She will spend the winter in California and hopes to meet the Bishop in the spring at the Madeira Islands.

Miss E. Marie Carter, the noted lecturer formerly of this city, who is a representative of the A. M. E. Church Review of Philadelphia, Pa., paid our office a pleasant visit last week.

Bishop Thomas B. Neely and Dr. H. K. Carroll made the first stage of their journey to South America in less than one week, landing at Colon, Panama, Wednesday morning, January 4.

Bishop W. F. McDoweii was the guest of honor at a banquet given in St. Louis, on Jan. 10th, by the Methodist Club of that city. The Bishop delivered an address on "Various Matters."

Rev. O. S. Basketel, D. D., of the Sunday School Union, has received another promotion, and is to be connected with the New York office as superintendent of special correspondence.

Dr. Wilbur P. Thirkield, Secretary of the Freedmen's Aid and Southern Educattion Society and Dr. D. Lee Aultman, field agent of the Western Methodist Book Concern were among our callers this week.

By the recent death of Mr. Wm. H. Baldwin, president of the Long Island Railroad, the Negro race has lost a valuable friend. He was for many years chairman of the Trustee Board, as well as the benefactor and friend of Tuskegee Institute.

The parsonage of Brownsbury, Va., and its contents were destroyed by fire on January 5th. The total loss sustained is $400. The property was not insured. Rev. Jas. Tyler, the pastor, received the same day a subscription of $100 from white friends.

The new Meharry Auditorium of Walden University which has a seating capacity of 1,000 people, was formally opened on January 13. The address on this occasion was delivered by Dr. W. P. Thirkield. The Medical School now has an attendance of 420 and the University 750 students.

Prof. J. W. Thomas, A. M. M. D., was the recipient recently of a beautiful gold watch which was presented to him by the Freshmen and Sophomore classes of Flint Medical College, in token of their appreciation of his services. Dr. Thomas is completing his third year as instructor in this school, and is highly esteemed by all.

The name of the new home for girls at Claflin University has been changed from Grooveland Cottage to "The Louise Soules Home for Girls," in honor of Mrs. Soules, of Michigan, who contributed more for the building than any other one person.

NEWS NOTES.

The School Board of Louisville, Ky.. purpose to establish a Trades School for the colored children of that city.

More than one hundred inventions by Negroes are recorded in the patent office at Washington and more than five hundred patents have been granted by the United States to Negro inventors.

For the proposed library for Negroes at Atlanta, Ga., toward which Mr. Carnegie contributed $10,000, a site has been secured and an appropriation of $1,000 a year to furnish and sustain the institution.

Twelve scholarships to be known as the Col. Robert Gould scholarship, the endowment of which it is said amounts to fully $12,000, have been established at Tuskegee Institute by Mrs. Frances C. Barlow in memory of her brother.

In three states this year—Nebraska, Illinois and Indiana—there were no official balls in connection with the inauguration of the governors. Two of these governors are active Methodist laymen, and the third attends regularly the Methodist Church.

The revivals in Great Britain are attracting considerable attention. The churches of Wales are reported as crowded on week days as well as on Sundays. Drunkenness is now almost unknown in the Rhondda Valley, in Glamorganshire, where prayer meetings are held in the mines.

Five notable battles were fought during the conflict in the Far East, which began February 8, 1904, and in all of these the Russians suffered severe defeats. Practically 25,000 square miles of Manchuria has fallen under the control of the Japanese, and the Mikado is now the virtual ruler of Korea.

A new movemeent in our missionary work is an Inter-Conference Missionary Convention, which Dr. Trimble, field secretary, announces will be held in Sioux City, Iowa, March 7-9, with between 700 and 800 delegates in attendance. Emphasis will be laid upon "organization," and the "possibilities of the Young People's Movement."

It is stated that Mr. Whitelaw Reid will succeed Mr. Choate as United States minister to England. Mr. Edwin W. Conger will succeeed General Powell Clayton as minister to Mexico, Mr. William W. Rockhill will succeed Mr. Conger as minister to China. General Horace Porter, minister to France, will retire from that position. His successor is not announced.

The trouble which commenced as a labor strike is now a revolutionary movement which is spreading throughout Russia. In the attack at St. Petersburg on January 22, of the troops on those who went to the winter palace to present a petition to the Czar, many workmen were killed also women and children. The number slain is estimated at 500 altho no definite statement has been made.

At the invitatiton of the Governor of San Domingo, the United States has consented to take over the charge of the custom-houses of that country and the general management of its finances. The United States agrees to guarantee autonomy of the Republic, but not protectorate is assumed nor will there be any interference with the domestic administration of law in the country.

The *Zion's Herald* says: "The six lectures by prominent Southern educators, to be given this winter in the "Old South Work" course to Boston teachers, might well have included perhaps the most prominent authority on the subject, Dr. M. C. B. Mason, of the Methodist Freedmen's Aid work, who, with Dr. Thirkield, has charge of a chain of most successful establishments, reaching the entire South. These schools are supported by Methodism and conducted on rates so economical that the figures would startle many philanthropists. Dr. Mason, perhaps the finest orator among the colored people, could tell the Boston teachers of industrial work among the earliest in origin and most complete in efficiency; of professional schools recognized all over the land, and nowhere more heartily than in the South; and of results which give joy to men and angels. Why not ask Dr. Mason to give a seventh lecture to the Boston teachers?"

ROYAL
Baking Powder
exceeds all
others in
leavening power,
purity and
wholesomeness;
makes food
lighter, sweeter,
of finer flavor.
No other
should be used.

Farm and Fireside

CULTIVATION OF THE QUINCE.

The uses to which the fruit of the quince are put can be regarded as too well known to need any stating. The quince tree is a small one that will do well in any good garden or farm soil, and it is a subject with a history going back to the old Greeks and Romans.

The plants which are trained in the form of a tree yield the best fruit, but on account of the doings of the borer insect it is mostly thought best to allow three or four stems to grow. Thus if one is destroyed the others are "left to take its place." Moderate pruning is called for in order to secure the best sort of fruit. "If there is an over-crop, the fruit requires to be thinned.

About three years after being set out from the nursery, the trees may be expected to begin to bear. Arrange to allow a space of from ten to twelve feet from tree to tree. There are several varieties. It is held that "no tree is more benefited by manuring, especially with vegetable manure. Salt is said to act beneficially if applied during winter. If used occasionally in small doses at a distance from the stem or stems, the fruit will not drop."
—*From Home and Farm Journal.*

HOME A CENTER OF JOY.

Home-keeping means a study into things strange and complex, an inquiry into the greatest questions of life. Here under one roof clusters a little circle of wonderful beings—human beings. They are quite different one from another. Each has his queer little ways. Some even are thought to be most "peculiar," though if the truth were known some good cause lies underneath it all. And some are fond of this, and some of that. Yet here they must live, and live in harmony, just as colors must blend and contrast to give joy—for the home must be a center of joy else it is not really "home."
—*American Agriculturist.*

We are asked what to do for a horse or mule bitten by a snake. The two fangs of a snake make a double incision in biting; what is to be dealt with may thus be known. The general symptoms of giddiness, weakness and prostration go with this sort of bite. The fight against the ill effects of this species of bite is best made by giving numerous doses of alcohol, whisky or brandy. Aqua ammonia very largely diluted by water is used in like manner. The object of using these agents is to sustain life until the poison has spent its force. If the wound is in a place where the spread of the bad influence can be prevented until a hot iron, nitrate of silver or other such caustic is used, all the better. A favorite remedy here is a poultice made of tobacco leaves, and it may be used to soothe the sore after it is cauterized.

Literary Notes

BOOK REVIEWS.

"Amy Dora's Amusing Day," by Frank M. Bicknell. Published by the Henry Altemus Company, Philadelphia, Pa. Just a tale full of nonsense for the entertainment of children on a rainy day, perhaps. There are many funny incidents which are calculated to amuse children and Amy Dora's newly acquired grown-up air will especially appeal to them.

"A Yankee On the Yangtze," by William Edgar Geil. Jennings & Graham, Cincinnati, O.; Eaton & Mains, New York, Publishers. Price, $1.50 net. The charm of this book is the insight the author gives us into the life and religion of the Chinese. It is very interesting and will be found exceedingly helpful to those who contemplate mission work in China and to those who look forward to traveling through China, not excepting those who give of their means to make our mission work possible. The author pays a beautiful tribute to our missionaries in China and emphasizes the fact that they are doing a splendid work for God and the world.

Henry Francis Lyte, author of that matchless composition, "Abide with Me," for twenty years was a sufferer from consumption. During this time he was the minister over a parish composed largely of fisherfolk in a coast town of England. He labored faithfully among his people, yet he always longed to do something that would have an influence for the good of humanity after his death—a longing which found expression in a beautiful poem. The story of how this desire came to be fulfilled through writing "Abide with Me" is related in the February *Delineator*, in an interesting paper by Allan Sutherland, giving the history and romance of the famous hymn.

The January number of the *Colored American Magazine*, New York, opens up with "The Way of the World," a review and chronicle of the events of the past month, together with editorial comment: "The Death of a Noted Negro," "Afro-Americans of Letters," "Foreign Labor in the South," "The President's Message," "Two Bills on Suffrage" and "Afro-Americans in the Soudan." The special articles are numerous. "The Beginning of the End" is an editorial expression of convincing argument on the white-cap question. $1.00 a year; 10 cents a copy; 181 Pearl street, New York.

A CHEAP HEART CURE

A Norwich Lady Tells You What to Use at Home If You Would Cure Yourself at Once.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will, without charge, direct them to the perfect cure she used.

We advise everyone interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

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DRYADES, EUTERPE and POYMNIA STS.
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Where you can save money on everything in Dry Goods, Shoes, Millinery and Fancy Goods.

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Fall Term will Open October 4th, 1904.
Terms the Lowest. Send for Information and Catalogue
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WILEY UNIVERSITY
MARSHALL, TEXAS.
Enrollment last year was larger than any other institution of High Grade in Texas. Five teachers holding permanent State certificates, based on their graduation from Wiley. Won gold medal in Intercollegiate Oratorical Contest, held at Waco. Leads all Texas Institutions in the number of College graduates. Splendid faculty. High class work.
Next Session begins Monday, October 3d.
Rev. M. W. DOCAN, President, Marshall, Texas.

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High Grade Literary and Industrial School, Forty Teachers, Seven Hundred Students.

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This Institution makes a specialty of preparing Teachers for Public and Manual Training Schools.
The campus contains twelve acres, free from malaria, well shaded and has an abundance of pure water. Some of the attractions are a specially fine class of students; athletic field; shower baths; electric lights; free library and reading room; ample fire protection; meals well cooked and neatly served and social and religious environments exceptionally good.
Rates from $8 to $9 per month.
Excellent accommodations for self-boarding girls from $2.50 to $3.50 per month. Students wishing special rooms and board will be accommodated.
Claflin University, Orangeburg, S. C., is located on the Southern R. R. between Columbia and Charleston and on the Atlantic Coast Line between Augusta and Sumter. All trains stop at the stations.
For further information address, REV. L. M. DUNTON, D. D., Pres.,
Orangeburg, S. C.

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Send your name and address on a postal and we will send you a big sample of TEX-OL absolutely free. TEX-OL will cure Eczema quickly and thoroughly. We are so sure of this that we want you to give it a trial at our expense. TEX-OL is cooling, healing, antiseptic, stimulating, non-poisonous, stops itching and burning; is a complete tissue builder and positively cures. It costs you nothing to try it. Don't suffer. A trial of TEX-OL will convince you of its wonderful merits.

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HOW TO SLEEP.

A Book For Tired, Sleepless People.
Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.
F. J. GEORGE, La Verne, Ills., Pub., Department G.

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Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Conference Notices

CLARKSDALE DISTRICT.

FIRST ROUND.

Money, Jan. 28-29; Shellmound, Feb. 11-12; Phillip and Shiloh, 4-5; Minter City, 18-19; Bedford, 25-26; Webb, March 4-5; Dublin, 11-12; Ruleville, 18-19; Drew, 25-26; Clarksdale, April 1-2; Bobo, 8-9; Coahoma, 15-16; Sabino, 22-23; Lula and Tunica, 29-30.

B. F. WOOLFOLK, P. E.

GREENVILLE DISTRICT.

FIRST ROUND.

Indianola, Jan. 28-29; Heads, Feb. 4-5; Baird, 11-12; Moorhead, 17-19; Doddsville, 18-19; Stephensville, 25-26; Hollandale, March 4-5; Sheppardtown, 11-12; Itta Bena, 18-19; Belzoni, 25-26; Greenville, 31-April 2; Dahony, Apr. 8-9; Gunnison, 15-16; Shelby, 22-23; Itta Bena Missfon, Mar. 18-19.

My Dear Brethren—We did well last conference year. Now for another hard year's work. Each try and excel in the salvation of precious souls; in raising benevolence, in raising funds for Rust Hall, in securing cash subscribers for the SOUTHWESTERN. Please join the great army on Lincoln's birthday, Feb. 12, in raising the Freedmen's Aid and Southern Education collection. Easter comes on Sunday, April 23. This is our great missionary rally day. Sunday school superintendent must do his full duty. Each local preacher and exhorter must raise $2.50, the same to be reported at the first district conference. Organize Epworth League and Woman's Home and Foreign Missionary Societies in your charge. Our watch word is "Forward." Always your brother, J. W. WINBUSH, P. E.

ROME DISTRICT.

FIRST ROUND.

Cartersville, Dec. 17-18; Marietta, 25-26; Austell, Dec. 30-Jan. 1; Douglasville, Dec. 31-Jan. 1; Rivertown, Jan. 7-8; Tallapoosa, 14-15; Cave Springs, 21-22; Floyd, 28-29; Rome, First Church, 29-30; Summerville, Feb. 4-5; Cohutta, 11-12; Villa Rica, 18-19; Temple, 19-20; Aragon, 25-26; Bowden, March 11-12; Carrollton, 12-13; Whitesburg, 14; Enon Grove, 4-5; Adairsville, 18-19; Rome, Second Church, 26-27; Cedartown, 25-26. Dear Brothers—After one of the greatest annual conferences in the history of our Methodism, we begin our year's work under favorable circumstances. Let us pray that the Great Spirit will be our guide. Let us organize every agency of the church and put them in full working order. The District Stewards and Pastors will meet in Broad St. M. E. Church, Rome, Ga., 10 a. m., Jan. 26, 1905. Let each pastor be present. Remembering that the eyes of the great church are upon us, and that great things are expected of us this year. Let us pray for a revival in every charge, and an advancement on all lines of church work. If we begin with the year devoted to our work, success is ours. Yours in Christ,

C. W. ADAMS, P. E.

GREENWOOD DISTRICT.

FIRST ROUND.

Carrollton, Jan. 28-29; N. Carrollton, 27-29; Winona, Feb. 10-12; Vaiden, 4-5; Vaiden Ct., 18-19; Hesterville, 25-26; Durant, March 3-5; Sallis, 4-5; Goodman, 11-12; Pickens, 18-19; Greenwood, 24-26; Greenwood Ct., 25-26; Tchula, April 1-2; Lexington, 7-9; Owens, 8-9; Ebenezer, 15-16. My dear brethren, please begin now to lay your plans. Send for the missionary programs for Easter, April 23. Go from house to house and do your best to get every family to subscribe for the SOUTHWESTERN. Also have the salvation of souls heavy upon your hearts. Brethren, you must do your whole duty this year and if you will to do it you can. I am your humble servant,

S. H. NEVILS, P. E.

WEST TENNESSEE DISTRICT.

SECOND ROUND.

Alimo Cir., Feb. 4-5; Dyersburg Cir., 4-5; Fowlkes Cir., 11-12; Rimbertown Cir., 11-12; Burdett, 18-19; Warren, 18-19; Molandtown, 18-19; Centenary, 25-26; Annesdale, 25-26; East Mission, 23-24; Galloway Cir., Mar. 4-5; Pleasant Grove, 11-12; Muson, 11-12; Brownsville, 18-19; Friendship Cir., 18-19; Humbodlt Cir., 25-26; Union City, 25-26; Martin, April 1-2; Springville, 1-2; Paris, 8-9; Wildersville, 8-9; Lexington Cir., 15-16; Selmer Cir., 16. Dear Brethren—As leaders we should begin with renewed energy to train the various congregations under us to move forward. I don't want you to forget Walden day, the fifth Sunday in April. Prepare a special programme for the occasion and let the West Tennessee District raise $300 and forward the same to Dr. Kumber. I want every brother to show to our president that we love the university that has done so much for us as a race. The eyes of the church are upon us; let us prove to our friends that we appreciate what they have done and still are doing for the race. Now, brethren, the entire day is to be given for the university and let nothing else interfere. I believe if every brother does his duty, instead of $300 the West Tennessee District alone could raise $500. Let me urge upon you again, brethren, do your best and success is assured.

Yours for the church,

J. A. W. MOORE, P. E.

HOLLY SPJRINGS DISTRICT.

FIRST ROUND.

Holly Springs, Jan. 27-29; Holly Springs Ct., 28-29; Byhalia and Lewisburg, Feb. 4-5; Victoria, 8; Hickory Flat, 11-12; Abbeville and Abbeville Mission, 18-19; Oxford and Oxford Ct., 24-26; Alesville and Taylor, Mar. 4-5; Water Valley and Coffeeville, 9; Duck Hill, 11-12; Elliott, 11-12; Grenada and Grenada Ct., 17-19; Hernando, 25-26; Senatobia and Como, 28-29; Sardis, 31-April 2; Batesville, April 1-2; Miller's, 8-9; Holcomb, 15-16.

Dear Brethren—We have made one more milestone in the advancement of our Christian work the past year, and God crowned our efforts with the most gratifying results. Let us go forth this year with equal hopefulness for as many conversions and as much benevolence. Nine charges made round reports. Can we not have every charge to report in full this year? Plan wisely for Easter, and push the plan. Get the dear old SOUTHWESTERN widely circulated among your people. It will help them. Strive to have full attendance in your quarterly meetings and the importance of using written reports. Hold regular board meetings at each church, for it is much to the charge that the pastor and his board understand each other.

N. H. WILLIAMS, P. E.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of Southwestern Christian Advocate May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble.

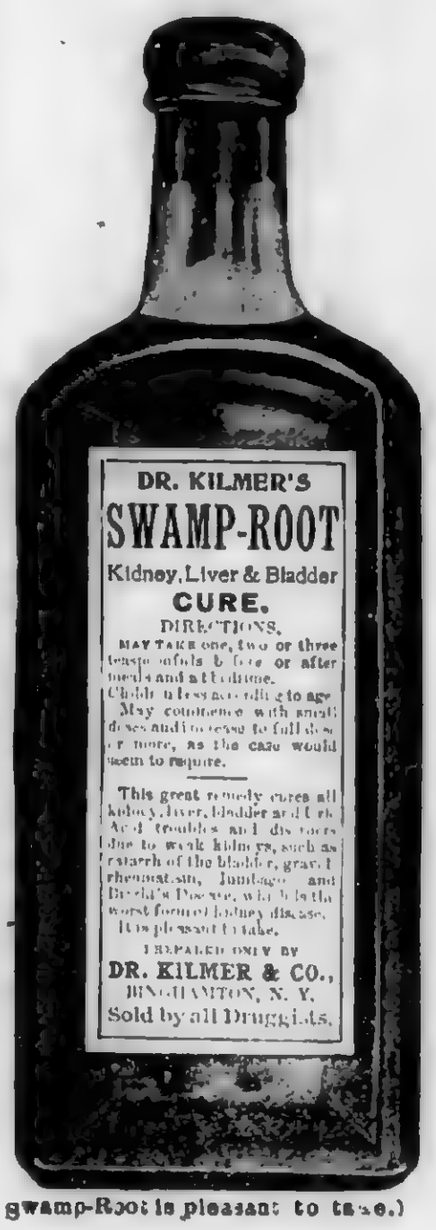
I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers. Gratefully yours,

MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.



(Swamp-Root is pleasant to take.)

How To Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in aglassorbottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

EDITORIAL NOTICE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., besure to say that you read this generous offer in the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

NOTICE.

All persons connected with the Woman's Home Missionary Society wishing to communicate with me concerning the society will please address me at 2924 Park avenue, Walnut Hills, Cincinnati, O. I am yours in Christ,

HATTIE HAHN.

NOTICE.

The members of the Board of Examiners of the Florida Annual Conference will please observe the requirements of the Discipline. You are requested to meet in the church at the seat of the conference at 8 o'clock sharp on the 31st inst. Those to be examined are to meet at the same place at 9 o'clock a. m. Feb. 1, the day before the session opens.

JEFFREY GRANT, Chairman.

CHURCH CERTIFICATE BUREAU

Many of our members from other points and especially from Mississippi are moving into Memphis, and not knowing where our churches are, drift into other denominations and are thus lost to the membership of our church In order to prevent this, a church certificate bureau has been established at 270 Calhoun street. Let all the pastors find the addresses of their members, as far as they can, who have moved here, and send the names and addresses to the Church Certificate Bureau and we'll look after them. It would be best for the pastors to give their members certifiates with the address of the bureau on them and they will have no trouble in finding our churches. Urge all of your members to get certificate before they move.

Yours truly,

M. WILLIAMS, Memphis, Tenn.

Jerre M. Lyle, Pastor, Nashville, Tenn.—Our first quarterly conference was held Dec. 24-25, with splendid results. The business of the conference was conducted with perfect satisfaction. Raised during the quarter for all purposes $65; for missions, $5. Average attendance in Sunday school, 72. Epworth League in very good running order, also Junior Epworth League. The Ladies' Aid Society has been organized. Mrs. Excie Cullam is president. Additions to church, three: Southwestern subscribers, five. On Sunday night the presiding elder, Rev. W. R. Smith, preached to the delight of all. Our Nashville district is standing alone with Rev. Smith, our worthy elder, at the head. Paid him $8.56.

Doings of the Workmen.

W. McDonald, Pastor, Ardmore, I. T.—I was transferred from the Upper Mississippi Conference to the Lincoln Conference 19 months ago and stationed at Ardmore. I found an indebtedness of $380 on the church property. We've succeeded in paying every dollar due. The church is now free of debt. We found 60 members and the greater number poor and discouraged. We had two revivals, with 54 added to the church, which greatly strengthened it. As a reward for our untiring efforts the members raised on Dec. 4 nearly $100 on pastor's salary. At present the church is in a prosperous condition. We expect to go to conference with full reports. On Dec. 4 C. K. Brown, D. D., of Guthrie, O. T., was with us and rendered valuable service. This is a great country for the Negro. We hope to see them flock to these territories by the thousands to take up this fine land now unsettled. We ask the prayers of the church for the success of Methodism in the territory.

E. Williams, Reporter, Marche, Ark.—Our church work is alive, and with our leader, Rev. A. R. Ray, we will raise all of our benevolence. He is a good worker and a splendid preacher. Rev. Ray is serving his first year here with us and we do earnestly hope that he will be returned to us, for he has accomplished a great work. We have had 24 conversions and 25 accessions to the church. Have put a new covering on our church and painted it.

E. I. Powell, Pastor, Mt. Sinai M. E. Church.—Our fourth quarterly conference was held Nov. 20-23, with C. D. Shallowhorne in the chair. Raised during the quarter, $65. The elder preached at night one of his soul reviving sermons. the work is spiritually and financially alive. We have paid Rev. Shallowhorne in full, $72.

Baxley, Ga.—Rev. J. W. Green came to us in 1902 and is to-day a welcome guest in every home he enters. Three years ago the M. E. Church around and about Baxley was in a dilapidated condition. The membership was at an ebb and only brave men cared to venture; yet as a bold soldier of the cross, a giant in the cause of Christ, and with such pillars upon which to commence the structure as S. H. Loftin, D. C. Cooper, Jeff Thomas and Alvis Tonney, the Rev. Green set to work with about 25 members, and the outcome to-day is astounding. Elder Green is in every respect a hustler. Profound in the pulpit, logical in reasoning, and a great financier, amid the various discouraging circumstances which have confronted him he has ever proven himself equal to the task. By his tireless singing and praying, preaching and teaching, our fold has been increased to 65 valiant-hearted souls—men and women of whom the church may rightly feel proud. It has been our misfortune for the third time to have our church here at Baxley blown down by storms prior to our present pastor's coming; but we are indeed encouraged to believe that the magnificent little edifice erected here by Rev. Green at an expense of $500, will stand the test of such storms as frequently visit our town and county. The good people of Baxley, white and black, Baptists and Methodists, know no limit to their aid when it comes to helping a good cause. Our pastor has been heard in every colored pulpit of our town to the delight of all his listeners, and, by the way, our pockets have been thrown open to him, and we have reason to believe that he feels we appreciate his presence among us. He has raised this year nearly $400 for all purposes. The spiritual strength of the church has been renewed and every indication predicts yet greater success if Rev. Green is returned, but, if not, we pray God's blessings upon him wherever he may go. Z. H. Fitzpatrick; trustees, S. H. Loftin, D. C. Cooper, Jeff Thomas, Alvis Tonney.

H. E. Erwin, Smyrna, Tenn.—Our first quarterly conference was held at Lillard Chapel Dec. 17-18, with Rev. W. R. Smith, presiding elder, in the chair. Reports showed the work to be in a good condition and spiritually alive. Rev. Smith on Sunday seemed to be at his best and preached two wonderful sermons with good results. Collected during the conference, $22.55; raised this quarter for all purposes, $81.66.

Chester Cannon, Recording Steward, St. Mark Church, Baton Rouge, La.—Our watch night service was a happy one that lasted throughout the following day, Sunday. Each one expressed himself freely as a renewal of the covenant as workers in the Master's vineyard. Elder Reddix preached a glorious sermon at night. Three persons joined the church; 100 communed at the Lord's table. Collection for the day, $40.05.

J. H. Nichols, Pastor, Freeman, Miss.—We had a grand rally at Mount Zion M. E. Church Dec. 11 and raised $40.50 for the purpose of building a new church at that place. We had with us Rev. Isaiah Lewis and Rev. Allen Nichols. The people were aroused to the need of building a new church and we had a grand time. We held our fourth quarter on Nov. 18, with Rev. J. C. Hibbler presiding. The brethren were all present with good reports. Paid presiding elder his salary, $8.50; benevolent funds, $6.45, and $4.50 on his new suit of clothes.

W. H. Higgins, Presiding Elder, Helena, Ark.—Rev. T. J. Thompson, our pastor, has built a new church 24x34, in North Helena, and named it in honor of his deceased wife, Rachel Thompson Memorial M. E. Church. We have been trying to build in this town for the past 20 years. The church was erected in less than three months. Rev. J. R. Fields has also built a fine frame church at Clarendon, Ark., during the past three months. These brethren have done well.

W. S. Leake, Pastor, Mills, Miss.—I wish to express my thanks to the brothers and sisters who donated to the erection of the Industrial Hall at Rust University. The following contributed $1.00 each: E. Calhoun, C. L. Johnson, J. C. Cook, S. L. Wilkins, S. Allen, C. Johnson, J. C. Benjamin, M. B. Williams, J. Williams, R. Branch, A. Gains, C. Hefna and S. Cross, of the Baptist Church; F. Melton, 50 cents; J. Hunter, 50 cents and one for the writer. Total, $15.

Addie B. Wells, Reporter, St. Paul M. E. Church, Tinnin, Miss.—On Sunday, Jan. 1, 1905, we observed at our church "Emancipation Day." Speakers: "The Treatment and Affairs of Slavery," Father George Bassett and Bro. L. House; Essay, "Slavery," Miss Addie B. Wells; address, "Privileges of To-day Compared with Forty Years Ago," Bro. David Bassett. The pastor, Rev. I. L. Pratt, made a few remarks, after the program had been nicely rendered. We are very well pleased with our pastor.

Harriston, Miss.—This work is advancing on all lines. We have raised this year for all purposes $587.25 and will pay the pastor up before conference. We held the fourth quarter at Harrison, and paid the elder all of his apportionment. The pastor and family were very sick for three months, during which time the good members and friends stood by us. I have built

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☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

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one new church and added two rooms and a hall to the parsonage.

Edythe R. Hammond, Reporter, Nauticoke, Md.—The third quarterly conference of Asbury M. E. Church was held Nov. 26, with our presiding elder, Rev. J. R. Waters, in the chair. All the leaders and officers were present with written reports, which showed that the work had made considerable progress since the second quarterly conference. We have paid our presiding elder in full up to the fourth quarter and he is proud of the work. Sunday morning Rev. Waters preached a soul-stirring sermon to a large and interested audience. It was a sermon that will live in the hearts of all who heard it. The whole church seemed to be inspired all day long. At night we had an old-fashioned Love Feast. We closed the services with grand success, having six conversions. This is only the beginning of the great revival which we are working for this winter.

M. A. Johnson, Hand, Miss.—We have just held our fourth quarterly conference at Snowdon church on the Fort Stephen's work. Elder J. C. Hibbler was with us, also our pastor, R. B. Anderson. Rev. Hibbler has been with us six years, Brother Anderson two years. He has built one church at Snowdon, bought one bell and accomplished much good otherwise. We hope that he may be returned.

A. H. Banks, Pastor, Campti, La.—Rev. H. Daniels, presiding elder, was on time to hold our fourth quarterly conference. He found the church in good condition; every department of the church was looked after. Elder Daniels preached an eloquent sermon that will not be forgotten soon by those who heard it. We are closing up in good shape. Our benevolent money is in hand. The elder and pastor are paid and we are ready for conference.

I. L. Pratt, Pastor, Bolton, Miss.—We are closing our year's work with much success. Our church is to-day out of debt. In December we burned notes and mortgage amounting to several hundred dollars. Also some improvements have been made. Added 59 souls to our church. Rev. R. P. Threlkeld, presiding elder, was with us and filled his place well. Our benevolent report was good. The SOUTHWESTERN comes to many homes in this section and it it a great help to me in my work.

L. F. White, Pastor, Itta Bena, Miss.—My fourth quarterly meeting was a success. The presiding elder, Rev. J. N. Winbush, was at his best on Sunday. Collections for the day, $46.50; paid the elder in full, $20; paid pastor during quarter, $260; old debts paid except $7.50; $67 benevolence in hand; grand total during quarter, $346. The pastor left Dec. 23rd with every dollar of his money in hand. Mrs. Nellie Whitehead, a noble-hearted Christian woman, gave the pastor $5.

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Mr. A. S. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer, for Mr. Hitchcock is positive it will result in their permanent cure.

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When you feel languid, tired, nervous and irritable, your vitality is low—your supply of nerve energy exhausted, and your system running down for lack of power,

The organs of the body are working poorly, or not at all, and you are not getting the nourishment needed. This soon impoverishes the blood and instead of throwing off the impurities, distributes it all through the body. This brings disease and misery.

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I. J. Arnold, District Steward, Hoschton, Ga.—We had a glorious watch-night meeting which opened with devotions led by Brother I. J. Arnold and the pastor, Rev. W. M. Wimo. Sermon by the pastor, subject "Crown the old year with thy goodness." Preached with great power. A large audience filled the church, all praising God for his goodness. The pastor says our charge shall be in rank and up on all lines of Christian duties. This is a new field of labor for him. He is laboring earnestly for its success and has the support of his members and also those of Old Western Chapel.

H. R. Pinckney, Pastor, Mound City, Kansas.—The fourth quarterly conference for Mound City Charge, Topeka District, Lincoln Conference, convened in pleasant session Dec. 27-28, Rev. H. South presiding. The reports showed that the charge is endeavoring to measure up to the requirements along all lines. The elder spoke of the year's work and urged the church to be faithful and loyal in doing its whole duty. A review of the work in the Topeka District discloses a splendid showing, as the largest district in the conference. Rev. Henry South, presiding elder, has been most active and energetic. Already large property interest has been added to the work. At Colorado Springs we have a splendid new church and parsonage, aggregating thousands of dollars. At Hastings, Nebraska, where we had not a member, nor a dollar, we now have church property, and a parsonage, amounting to over three thousand dollars with a splendid territory to draw upon. All this has been accomplished this conference year. A new church has just been dedicated at Pueblo, Colo., with a bright outlook. At Fort Scott, Kansas, a parsonage has recently been secured, and all along the line the watchword is "onward," and the district has never been in better condition spiritually and financially in its history. In our write-up of Rev. H. South, in *The Lincoln Conference Bulletin*, we erred in saying that Rev. South served as a delegate to General Conference, several times; we intended to say that he had attended all the General Committees last November a year ago, showing his deep interest in the work of the church as a presiding elder, endeavoring to inform himself, so that he might the better discharge the duties devolving upon him.

B. M. Pegues, Pastor, Yammessee Charge, S. C.—After the adjournment of the South Carolina Conference I went directly to the Yammessee Charge, where I was assigned, and met a very warm reception by members and friends. I spent three nights on the work, preaching each night, and collected $43 for moving expenses. The first Sunday morning in the new year I spent on my old charge at Noffncy, with the new pastor, Rev. J. M. Dore, and the afternoon at Spartanburg, where Rev. J. F. Page is pastor. This is one of the finest congregations in the state. Sunday afternoon the pastor preached a most excellent sermon to a packed church. This is the beginning of his fourth year. Two persons joined the church. The Sacrament was administered to one hundred communicants. I preached at night to a very large congregation. This is a strong church financially. After raising a large collection for their pastor, they donated the writer $4. Rev. Page is a strong man of high Christian standard and has here, as well as elsewhere, won the confidence of the entire people. This church has a noble set of officers. The Sabbath school presented their superintendent, Mr. C. C. Bowman, with a gold-headed cane, as a token of their appreciation for his thirty years' service.

E. C. Atlas, Secretary, Joyce Chapel, Lake Providence, La.—We are progressing nicely and our church is now alive. Though few in number, yet, under the administration of our beloved pastor, Rev. D. W. J. Lloyd, and this is his first year with us, we have completed our belfry and finished the parsonage nicely. Every interest has been looked after, and he is doing all he can to place the thoughts of our people higher along all lines. We are proud of such a pastor, who is a safe race leader as well as a worthy church leader. Our little chapel is second to none in the northeastern part of this state. We hope for his return.

D. W. Lloyd, Pastor, Lake Providence, La.—I take this method of thanking the committee for their kindness in presenting the pastor a purse containing a neat sum of money. The presentation was by an esteemed young lady of Winterfield, Miss., R. A. Atlas, the daughter of Mr. and Mrs. Jno. Atlas, a prominent farmer of this place.

S. B. Beauford, Pastor, Cave Springs, Ga.—On Sunday, Jan. 1st, we had a great day at this place. I administered the Lord's Supper to 68 persons. At night I had 17 to come forward for prayer. On the 7th of this month I moved my family here, and a great crowd of sisters and brothers met us at the depot with a hearty welcome to their little town. We were conducted to the home of Sisters Davis and Sanders, for the evening. The following morning I went across the country for 3½ miles to Chubb Town, where I have another strong church and a corps of able men and women. The men at this place own their own homes and from 40 to 300 acres of land. Prof. F. M. Gordon, teacher of the Deaf and Dumb School, is a Christian gentleman. He owns three or four farms here.

Joel Perkins, Pastor, Lagrange, Ky.—Our Christmas tree and program, which was conducted by Miss Nannie Van Cleves, was good in every particular and greatly pleased all. Miss M. E. Van Cleves presided at the organ and rendered sweet music. Our rally on Christmas day closed with success, both spiritually and financially. God is blessing the work that is being done here.

G. H. Lennon, Pastor, La Grange Circuit.—Our first quarterly conference convened at Louise M. E. Church, Dec. 31-Jan. 1, with the Rev. R. R. O'Neal, presiding elder, in the chair. The business session was greatly enjoyed by all present, and the officers responded to roll call with good reports. On Sunday, at 11 o'clock a. m., the presiding elder preached a soul-stirring sermon, and again at 7:30 p. m. These sermons were spiritual and intellectual treats. Collection for the day, $20.00. Mr. Steven Beasley is a very successful farmer. On a two-horse farm he raised quite a large crop of corn, 30 bales of cotton, and killed three hogs which weighed almost 1,000 pounds.

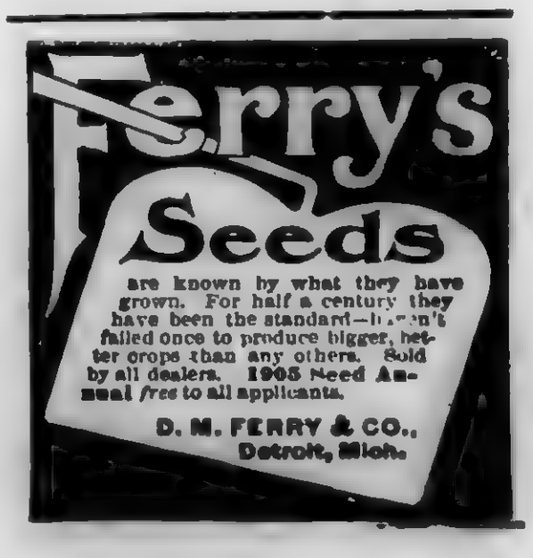
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A. Roach, White Point, Tenn.—Our first quarterly conference was held Nov. 5-6 at Dutch Bottom, Clark's Chapel. Our new presiding elder, Rev. W. A. Weber, preached a soul-reviving sermon on Sunday, and made a great impression upon the people. They think well of him. Paid him in full. Paid pastor $6. This is my second year on the Newport circuit. The people seemed to receive me with glad hearts. Revivals held last year resulted in two hundred and fifty-six conversions.

J. T. M. Willis, Wetumpka, Ala.—On reaching my new work here I met many good warm friends. Immediately we began to plan for a good year's work. We have a large debt on our churches at this place, but we have also some good members who are yet willing to pray, work and pay for the Master's cause. We want to raise all of our claims this year on all lines. Our members love to read the SOUTHWESTERN. My first quarter was held at New Style, Dec. 31-Jan. 1, with Elder Teague presiding. Saturday a number of the brethren were present with written reports. Sunday was a fine day; the elder preached a good sermon and the Lord's Supper was administered to 76 communicants. Collection for the elder, $16.81; pastor, $4.30.



They Live in Our Memory.

New Orleans, La.—Bro. Leon A. Vignes, a probationer of Union M. E. Church, died in great peace on Jan. 2, 1905, aged 53 years. He was a loving father and a devoted husband. He leaves a large family and a host of friends to mourn their loss. They are sustained—the God of Jacob is their stay. The burial services were conducted by the pastor, assisted by Drs. R. E. Jones, editor of the SOUTHWESTERN, and A. L. Demond, pastor of Central Congregational Church, and Rev. C. W. Reeves, pastor of Williams Chapel. VALCOUR CHAPMAN, Pastor.

Franklin, La.—Bro. James Raynol, a faithful member of Asbury M. E. Church, died Jan. 10, in full hope of heaven. R. C. WORSHAM, Pastor.

New Orleans, La.—Miss Polly Brewer, aged 35 years, died Dec. 18, after an illness of about five months. She was a faithful member and Sunday school teacher of Haven Chapel M. E. Church. She died trusting in God. The funeral was attended by the presiding elder, Rev. J. F. Marshall, and the pastor, Rev. John McKee.

Fort Stephen, Miss.—Bro. Daniel Alexander, a faithful member and a class-leader of Ebenezer M. E. Church, after five days' illness, died Wednesday morning, Jan. 4. He leaves a wife and other relatives and friends. The funeral service was conducted by the pastor, R. B. Anderson.

New Lewisville, Ark.—Sister Lizzie Jones departed this life Dec. 12. She was a member of the Shady Grove M. E. Church. A husband and a large number of children and friends survive her. The funeral service was conducted by Rev. Lee Nelson.

WM. B. SMITH.

Bunkie, La.—Brother William Clark, a member of Booneville church, died trusting in his Saviour. He was a young man of much promise. He was shot by Alex Crocket, another member of our church. Brother Walter Dotson, a local preacher and class leader, died in peace Saturday, Jan. 7. He leaves a wife and seven small children. Sister Jeannette Carroll died Dec. 28. She was a consistent Christian. She leaves seven young children, a husband and a host of relatives and friends.

CHAS. H. MONROE, Pastor.

Shreveport, La.—Sister Dorcas Sims departed this life Dec. 30. Also Mr. Charles Lindsay, son-in-law of Brother John Clark, died Jan. 4. The services were attended by B. M. Hubbard.

Magdalene, Miss.—Brother Thomas Sims, a faithful member of Mt. Pleasant M. E. Church, fell asleep in Jesus Jan. 3. Bro. Sims was true to his church. He leaves many children and grandchildren.

J. I. GARRETT, Pastor.

Byington, Tenn.—Bro. Luther Gadson, who has been ill for many months, sank gently to rest Saturday morning, Dec. 11. He was a devoted Christian and a member of Haven's Chapel M. E. Church. The funeral service was conducted by the pastor. Mr. Harras Golaher died Dec. 18. He was not a Christian. F. A. HATCHER, Pastor.



PERIL IN THE HAND-SHAKE.

Not long ago Dr. J. N Hirsch, of Chicago, said: "The most delicate perfume upon the hands is not a sign of freedom from germs, and the most refined are not free from disease of lungs or throat, and the germs are rapidly spread by touching the hand that has handled the handkerchief of one afflicted with a cold, catarrh or consumption. The breath one inhales from the lungs of another may contain germs of disease." You will not only be able to resist the germs of consumption, but many thousands of cases have been known where persons who were suffering from incipient phthisis, or the early stages of consumption were absolutely cured by Dr. Pierce's Golden Medical Discovery. It maintains a person's nutrition by enabling him to eat, retain, digest and assimilate food. It overcomes the gastric irritability and symptoms of indigestion, and thus the person is saved from those symptoms of fever, night-sweats, headache, etc., which are so common.

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Do not permit some designing druggist to insult your intelligence by offering you a remedy which he claims is "just as good"—because he made it up himself, or ten chances to one you will get a medicine made up largely of alcohol, which will only weaken the system.

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Dr. Pierce's Pellets cure biliousness.

White Pine, Tenn.—The following members of our church have died during the past year: Bro. William Harris died March 19, leaving a wife and two sons and grand-children to mourn their loss. He said he was ready to ruary. Two children survive her. go. Sister Laura Harris died in Feb-Sister Sisly Lynch was called home Nov. 24. A husband, children and many friends mourn. Sister B. C. Franklin, a true Christian, passed from time into eternity Dec. 8. A husband, children, sister and borthers mourn their loss. A. ROACH.

Field Notes

E. W. Maxson, Reporter.—A grand celebration of the Emancipation Proclamation was held at the colored M. E. Church Jan. 2, Rev. F. Smith, pastor. Mrs. H. L. Vaultz, organist for the occasion, conducted the singing with credit to herself and the church of which she is a member. The following program was a credit to the race and greatly delighted the large audience. Prof. G. W. Brown and E. W. Maxson were masters of ceremony. Rev. A. J. Ready, invocation; music, "America," by audience; Mr. J. W. Winston read the Emancipation Proclamation and a paper on the subject; solo, Miss L. C. Winston; "The Fidelity of the Slaves," Mr. S. D. Snell; duet, Mrs. A. J. Ready and Mrs. Frances Johnson; "The Negro as a Citizen," Judge Joseph Graves; solo, Mr. G. W. Wingate; "The Negro as a Christian," Mrs. Aline Winston; duet, Mrs. Ida Burton and Mrs. L. C. Williams; "Forty-two Years of Freedom," Mrs. H. L. Vaultz; "The Union Soldier," Mrs. Ida Burton; music, by choir; "The Negro's Progress," Mrs. Joanna Mundy; solo, Miss N. R. Royal; "Education the Negro's Salvation," Prof. G. W. Brown; "Why Should We Celebrate the Emancipation Proclamation, E. W. Maxson; closing song, "John Brown's Body," was sung by the audience.

S. P. Branch, Many, La.—We have ceiled our church at Fort Jessup and with a few more dollars on its improvement it will be about as neat a church as any on the district. The young people have raised money to pay for a $6 lamp that is ordered for the church.

A BEAUTIFUL FACE LOSES ITS BEAUTY WHEN UNADORNED WITH A HANDSOME HEAD OF HAIR. **GLOSSINE** is a true hair food, and consequently a true hair tonic, which feeds, invigorates, vitalizes, permeates, fertilizes, resuscitates, enlivens, and stimulates the bulbs, glands, oil sacs, follicles, adjuncts, and roots of the human hair. When the plant is withered, sickly, drooping, and dying, we give it water ere it die. Just so should we apply **GLOSSINE** to the harsh, unsightly dropping, dying hair, for on this principle of common sense was **GLOSSINE** formulated by one of America's most noted pharmacists—not from lead, mercury, bismuth, and other mineral poisons, but from vegetable and botanical products only, which can work no injury to the human hair. Cupidity and the desire for quick wealth have tempted many people, ignorant both as to pharmacy and chemistry, to sell to the people so-called hair tonics, which (on account of their low price) contain mineral poisons, the immediate effect of which cause the hair to grow quickly, but whose certain end is falling hair and a bald head. There is only one safe course to pursue—use only on your hair an absolutely guaranteed vegetable remedy for the hair, such as **GLOSSINE** really is, which can only do good, and work no injury. Which is the cheapest to buy, **GLOSSINE**, a genuine, meritorious hair tonic at a moderate price, or a worthless, hair-killing nostrum at a penny? **GLOSSINE** cures all diseases of the hair and scalp, and gives to the hair length, lustre, life, vitality, and beauty. It makes the hair grow quickly, thick, long, and luxurious; covers all bald spots; gives to it that beautiful, shiny gloss (from which it takes its name), and causes the hair to grow so long and so soft that it can be dressed with ease and as you please. **GLOSSINE** makes the hair soft, wavy, straight, glossy, and gives to it a texture as fine and pliable as the softest silk. Price for large box, **50c.**; price for the complete treatment (3 large boxes), only **$1.00.** We pay all charges.



NOTE.—Many druggists may try to sell you something else, on which they make more profit, or because they may not have **GLOSSINE** in stock. If your druggist cannot supply you, send the price, with your name and address and name of dealer, and we will send same promptly, prepaid.

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U NITED FOR LIFE.

Natchitoches, La.—On December ...th, at the residence of the bride, I ...ined in holy wedlock Mr. Emanuel ...hittie and Miss Virgin M. Page.
W. J. M. Price.

Meridian, Miss.—Mr. Wesley Henry ...d Miss Ophelia Twilly were joined ... wedlock December 21st at the ...ide's residence. At St. Paul's M. ... Church, December 22nd, Mr. W. ...ope and Miss Hattie Ward were ...arried. The presents given them ...ere valued at $100. Mr. D. Needham ...d Miss Mattie Lewis were joined ... wedlock December 25th, at the ...ide's residence. These young people ...e all members of St. Paul's M. E. ...urch. A. J. McNair officiated.

...Handle, Miss.—At the Pine Grove ... E. Church, the evening of Decem...r 15th, Mr. L. W. Jones and Miss Su... Johnson were united in marriage. ...e groom is a resident of this city ...d a member of the Pine Grove ...urch. The bride is a native of ...mit County. May they accomplish ...ch good for the church and the ...aster's cause generally. At the ...me of the bride's parents, on De...mber 15, Mr. Thomas and Miss T. ... Hollingworth were united in holy ...edlock. These young people have ...fore them a very promising future. ...ey are members of the Baptist ...urch. B. W. Robinson.

...Vanceville, La.—Mr. Roy Chambers ...d Sister Hannah Smith were joined ... marriage December 25th. Also the ...rriage of Mr. Henry Williams and ...ss Jennie Johnson occurred on De...mber 29th. Thos. Williams offici...ed.

...Summerville, Ga.—At the residence ... the bride's father, Mr. Luke Bass, ...wealthy farmer, Mr. Charles Thomp...n and Miss Annie Bass were united ... marriage. Miss Bass is a faithful ...mber of the M. E. Church. W. C. ...yant officiated.

...Richmond, Mo.—Mr. Howard Ha...n, of Millville, Mo., and Mrs. Jane ...arson, of Slater, members of the M. ... Church, were united in the holy ...nds of matrimony, December 19th, ... the home of Mr. and Mrs. Snow...n, of Hardin, Mo. Rev. E. Diggs offi...ted.

...Clinton, La.—On the 22nd of De...mber, Mr. Frank Ruggalin and Miss ...ephine Davis were united in matri...ny. Both are of this city. The ...de is a member of our church and ...nday school. Frank Walker offici...d.

...Clinton, La.—Mr. Thomas Gibson ... Miss Florence Banks were joined ...holy wedlock December 25, at the ...cedonia Church. J. Tutson offici...d.

...Jackson, Miss.—Rev. J. A. Patter... and Miss N. L. James were mar...d on December 14th. Brother Pat...son is our esteemed pastor at Ham...g and Miss James is one of Jack...'s best young ladies. We wish ...m a happy and prosperous life. R. ... Threlkeld officiated.

...Pineola, Texas.—Mr. Henry Wood and Miss Tynie Simon, of Palestine, Tex., were by me united in marriage on Dec. 13. Also Mr. Sam Burley and Miss Evelina Williams, at Quitman, Tex., Dec. 25.
A. C. Culbreath, Pastor.

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RAILROAD SCHEDULES

Louisville & Nashville.

Arrive		Depart
7:15 a.m.	Fast Mail, Daily	8:15 p.m
6:00 p.m.	Express, Daily	7:00 a.m
8:15 p.m.	Limited, Daily	9:25 a.m
11:15 a.m.	N Y. Fast Mail, Daily	———
———	Mob. and Coast Lim., Daily.	7:20 p.m
8:55 a.m.	Coast Accommodation	4:05 p.m
9:45 p.m.	Sunday Excursion	7 40 a.m
———	Coast Ac., Daily, ex. Sunday	4:50 p.m
8:50 a.m.	Coast Lim. Daily ex. Sunday	8:25 p.m
9:45 p.m.	Sunday Excursion	7:40 a.m
9:45 p.m.	Wednesday Excursion	7:40 a.m

Queen & Crescent.

NO.		NO.
1, St. Louis Ex.	8:10 p m	2, St. Louis Lim 9:10 am
3, St. Louis Lim.	8:45 a m	4, St. Louis Ex. 7:30 pm
5, Local	4.45 p m	6, Local 6.00 am

Mobile and Ohio.

8:10 p. m.	St. Louis Limited	7 30 a m
8 45 a. m.	St Louis Express	9.10 a m

East Louisiana.

Daily, Except Sunday.

No. 1	8:45 a m	No. 2	4:50 p m

Sunday and Wednesday Excursion.

No. 5	8:45 p m	No. 6	7:45 a m

Illinois Central.

8:15 p m.	Chicago Limited	9:15 a m
8:15 p m.	Louisville and Cin Lim.	9:15 a m
11:30 a m.	Fast Mail	7:10 p m
11:30 a m.	St Louis and Chicago	7:10 p m
8:10 a m.	Northern Express	5:15 p m
9:30 a m.	McComb Accom	3:30 p m

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8 15 p m
Vicksburg exp.	6 00 p m	Vicksburg exp	7 00 a m
9:40 a m.	Baton Rouge accd	4:00 p m	

Southern Pacific.

11:30 a m.	Local	4:55 p m
8:00 p m.	New Orleans and Houston	7:05 a m
8:50 a m.	Pacific Coast Express	9:00 p m
6:45 p m.	Sunset Limited	11.55 a m

Texas & Pacific.

7:45 p m.	Texas and Ft Worth Ex	8:30 a m
12:05 a m.	Port Allen Local	8:15 p m
7:30 a m.	Hot Springs, El Paso and California Express	6:20 p m

N. O., Fort Jackson & Grand Isle.

7:35 p m.	Sunday Only	8:05 a m
9:45 a m.	Daily Ex Sat and Sun	4:00 p m
9:45 a m.	Saturday and Sunday	5:30 p m
7:35 p m.	Daily Except Sunday	8:05 a m

Louisiana Southern.

10:30 a m.	Sunday Only	8:45 a m
6:00 p m.	Sunday Only	7:00 p m
8:35 a m.	Saturday Only	9:45 a m
5:00 p m.	Saturday Only	6:00 p m
9:15 a m.	Daily Ex Sat and Sun	4:15 p m

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Cash Remittances.

Atlanta and Savannah—W. A. Nalls; Hannah Hicks; S. A. Stripling, *1.

Central Alabama and Mobile—Riley R. Powers; W. T. Murphy; W. H. Jordan, *1; A. W. McKinney, *1; J. W. Geter; F. P. Robinson; R. J. Buckner, *1; Mrs. Emma Speight; W. H. Harrison; S. H. Donaldson, *3; D. Royal, *1; Sosa S. Patton.

Central Missouri—H. South, *1.

Delaware—J. E. A. Johns, *1; P. O'Connell, *6.

Lexington—Noble Sissle; J. T. Leggett, *1.

Little Rock—Abram Pointer.

Louisiana—J. F. Marshall, *5; J. C. Parker; J. W. Miller; R. J. Johnson; J. A. Tircuit, *2; Wesley Chapel Steward Sisters, *1; C. W. Reeves, *1; A. O. Smith; R. Jones; H. J. Wright; M. S. Alexander; V. Chapman; H. Taylor, *1; Dr. M. C. Brown; W. R. Butler.

Mississippi and Upper—Prof. P. W. Howard; J. J. Johnson, *1; Wm. P. Brown; J. C. Thompson; T. B. Wilson; T. L. Ingraham; Mrs. J. W. Randolph; S. D. Troupe; W. P. Bailey.

North Carolina—Robt. Smith, *3.

South Carolina—J. F. Greene.

Tennessee and East—H. C. Welch; R. D. Washington, 1; T. W. Pratt, *1.

Texas and West—Joe Epperson, *2; F. P. Duncan; C. L. White; F. L. Kirkpatrick, *1; S. A. Riley; P. Landry; A. Parham, *1.

Washington—P. K. Williams.

Miscellaneous — A. Riggis; John Parr; H. P. Magill; P. B. McDonald; E. T. Hardie.

ENQUIRY.

Mrs. Phœbe Horn, a matron in the government hospital at Egmont Key, Fla., desires to hear from her son, Charlie Simms. She was a slave in Shelbyville, Tenn. We hope some one can locate him, and address her as above.

We have just received a lot of S. S. Notes and Handbooks for 1905. They are better than ever. Send orders to this office.

Orders for Sunday School literature and supplies for the First Quarter of the coming year should now be sent in. Send here.

AGENTS WANTED.

$75 PER WEEK and expenses easily made selling combination policies for a big sick and accident company. Write to-day. Address U. S. PROTECTIVE SOCIETY, Salisbury, Mo.

Crescent City Notes

The services at Mallalieu Chapel on last Sunday were well attended, especially so at night. The collections were good, more than thirty dollars being raised. One person was received into the church. The Stewardesses were installed. The benevolences are a little in advance of last year. Peace and good will prevail and the wish of the officers and people is that their present pastor, Rev. H. J. Wright, be returned.

Services at Haven Chapel Sunday were well attended. The year's work closed with excellent results. The benevolent collection is good. Collection for the day, $30. Theodore Roosevelt Albert, the infant son of Dr. and Mrs. A. E. P. Albert, was baptized at the home by Rev. John McKey.

The Daughters of Zion had their annual sermon preached Sunday evening, at Wesley Chapel, by the pastor, Rev. T. J. Johnson. The Society collected $10.36; total collection for the day, $66.51.

The concert given recently at Williams Chapel by Mrs. A. E. Brazely was successful. The pastor, Rev. C. W. Reeves, takes this method to thank her and her assistants for the amount realized. Miss S. A. E. Brazely, who had charge of the programme, and all those who participated, did their work well. The fourth quarterly conference was held on the 20th inst., with Rev. W. R. Butler, presiding elder, present. All reports were received. Stewards' report showed the following amounts raised: Pastor, $700; presiding elder, $60; sexton, $55.30; incidentals, $44; benevolence, $114; paid on old debts, $144; on improvements, $124.40. Prayer meeting Sunday at 5 a. m., Sunday school at the usual hour. At 11 a. m. the presiding eledr and N. McNeal preached. Steward sisters' speaking meeting at 3 p. m., led by the pastor. At night Rev. Butler preached an inspiring sermon, which was well received. Thus closed in good shape one of the best years at Williams Chapel. All bills paid. Resolutions were read by Mrs. A. Howard and Master J. Obee, approving the present administration and earnestly requesting the pastor's return. Two subscribers for the SOUTHWESTERN. Two persons joined the church. Collection for the day, $57.62.

A great convention of cotton growers and factors is in session here this week to devise some plan for relief from the prevailing low price of the staple. There was some falling off last week, though there has been little change since the big drop last month. It was 6 9-16 here on Monday.

NOTICE.

The district stewards of the Jackson district and as many of the pastors as possible will please meet at Jackson, Central Church, Feb. 9th, 1905, at 9:30 o'clock. Dear brethren, let us begin at once to do our duty, that we may have a glorious year. The Lord be with us. Yours,

J. C. HINSLER.

D. Royal, Pastor, Sayreton, Ala.—The good members of Sayreton M. E. Church began to bring in pound after pound to the parsonage until we had altogether 444 pounds of groceries. For the same they have our sincere thanks.

Field Notes.

B. J. Donnell, Pastor, Colbert, I. T.—My fourth quarterly conference was held at Atoka, I. T., on the 7th and 8th inst., by Rev. A. J. McAllister, presiding elder. The various reports showed advance in all lines of church work. The elder preached an able sermon on Sunday. He is an excellent presiding elder. His preachers and people love him. His great interest in the advancement of his district religiously and financially commends him to all. Rev. Dr. J. A. Gallon, and his estimable wife, a relative of our Rev. W. H. Gallion of the Mississippi Conference, has united with our church. They formerly belonged to the Baptist church. Rev. Gallion is a strong and influential minister. We have good reports for the Annual Conference to be held in Colorado Springs.

Rose Mack, Reporter, Savannah, Tenn.—Our first quarterly conference was held by Rev. S. S. Rideout with great success, and the people were well pleased. The work bids fair for success. The reports were good.

J. B. Shepherd, Reporter, Greenville, Miss.—The young people of Revel's Memorial M. E. Church entertained Mr. and Mrs. Beall, of St. Paul, Minn., also their beloved pastor and wife, Rev. J. M. Marsh, who is about to take his departure for the Annual Conference. The affair was nicely carried out, the church was beautifully decorated and the table laden with rare delicacies. The choir furnished music for the occasion. Able speeches were made by the guests; response by the hostess. The church highly esteems Rev. Marsh and we trust that he may be returned to us for another year. We also extend to Mr. and Mrs. Beall a hearty welcome while in our city.

D. F. Turner, Reporter, Morristown, Tenn.—The forty-second anniversary of the Emancipation was duly observed in the chapel of Morristown Normal College, Jan. 2. The welcome address was delivered by Rev. D. T. Turner. Messrs. L. C. James and J. O. Walker delivered stirring addresses, which showed thought and ability. The proclamation was read by Mrs. H. R. Walker. Prof. H. J. Forrest delivered the annual oration, which was replete with the necessary information. The Professor was at his best, and had the closest attention of his hearers. The audience was large and appreciative. The music under the direction of Miss Moore was up-to-date. The Negro national hymn was sung to the great delight of the large audience. Prof. A. F. Fulton, master of ceremony.

S. Smith, Pastor, North Topeka, Kans.—The fourth quarterly conference for Asbury Chapel convened Saturday evening, Jan. 7th, Rev. H. South presiding. The attendance was good, and the business of the session was transacted promptly and in a nice manner. Elder South thoroughly understands the duties of his high office. The reports rendered showed that Asbury charge has measured up to its responsibilities for the conference year. Raised for all purposes over $1,200. The elder's claim was met in full and our benevolent claims of $50 are in sight. The Bishop Hamilton Sewing Circle of this charge is one of the best in the conference. They have raised so far $107, and have now in bank $37, which amount will be increased to $50 or more before conference. Since the Annual Conference we have made some improvement on the church; have now electric lights and the church has been papered. The Woman's Home Missionary Society has done a grand work. On the whole the charge is in a good spiritual and financial condition. We have had some accessions by letter and by conversion, and our people are endeavoring to do their full duty. Asbury charge expects to make a round report at the next conference.

C. H. Hurd, Pastor, Tug River, W. Va.—Our second quarterly conference was a grand one. The presiding elder, Rev. W. E. Mitchell, was on time and the work proved a success on all lines. We have organized a church at Welch properly, and it is in good shape. We are looking into every interest of the church. Have organized one Epworth League Chapter with a good membership, also the Woman's Home Missionary Society. We have a good people on this charge, good leaders and one good Sunday school. Raised this quarter for pastor, $51.84. For the elder, $10; on church, $6.

Catharine Boren, Reporter, Farming, Tenn.—Our first quarterly conference convened in Simpson Chapel M. E. Church Nov. 12-13, with Rev. A. Phillips, presiding elder, in the chair, and a majority of members present with written reports. Sunday the elder preached two excellent sermons. Quite a number partook of the Lord's supper. Paid Rev. Phillips in full. Rev. W. D. Pellus, our energetic pastor, is one of the great leaders of our race. The young and old love him and his amiable wife. We observed Thanksgiving. Raised for missions $10.

(Mrs.) Mary Bryan, Reporter, Franklington, La.—We held a grand "Woman's Day Rally" last Sunday, under the direction of Mrs. Mary Bryan, which was a success. The tribes were represented by captains, whose names and the amounts raised follow: Dan, Esther Masters, $3.45; Gad, Cassa Ann Magee, $1.25; Joseph, Corine Magee, $4.25; Benjamin, Mary Bryan, $10.20; Zebulum, Alice Ervins, $1.25; Asher, Martha Crain, $1. This meeting was the first of its kind given here. The women wore badges and had entire charge of the whole affair. The church is alive again. Rev. Taylor, of the A. M. E. Church, preached for the tribe of Dan, and C. D. C. Bryan for Benjamin. The house was filled with the Holy Ghost. The women can do a great deal if they will only try.

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Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, FEBRUARY 2, 1905

Vol. 39. No. 5

Editorial

Russa is threatened with a revolution. The overnment troops and the insurrectionists clash equently. Hundreds have been killed. The sorder, tho claimed to be under control, is by means quelled. Opposition to the Governent is gaining ground and perfecting its organation. It will tax the utmost strength of the ussian empire to settle its internal difficulties d at the same time face the Japanese at the ont. The Czar realizes, as well as his chief visers, that his life is in danger.

Every true American points with pride to the ung, vigorous and brave Governor of Misuri in his effort to free that State from political rruption. Governor Folk, beyond a doubt, presents the best in American life. In investiting conditions in a certain department, the ad of which had controlled $600,000 out of 00,000 expended for salaries, the Governor s asked, "Who are you for?" "For no one," replied. "Enforce the law as it stands and port to me if you have any interference from y one."

On account of the large crop of cotton, the gest in years, the South is embarrassed by a ll in price. A convention of cotton growers s held in this city last week, and a reduction acreage was determined upon. The trouble s in the fact that the man who puts his entire rm in cotton must depend upon other farms for food supply. It would be better for the price cotton and better for the farmer if the crops re diversified. This would reduce the acreage d put the farmer in better position if necessary hold his crop.

Maxim Gorky, the famous Russian author, o was arrested for attacking the policy of Russian Government and convicted of trea-, will not be hanged. Hundreds of telegrams m Europe and America pleading for mercy Gorky and intercessions from various rces have reached the Czar and he has nged his mind with reference to the sentence this Russian author. So much for the rela- that exists between the nations, and an evince that the nations are coming closer and ser together, so that opinion is to be respected, n tho it be that of a foreign nation.

President Roosevelt has transmitted to Conss a message urging that means be provided the collection of statistics on marriages and orces in the United States. A glance the laws of the several States and rritories confirms the contention that it hard to maintain a strict divorce law a State while an adjoining State grant divorces for so many reasons. For tance, the divorce laws in Oregon, Nevada Utah are more lax than the laws in other tes, and residence for divorce in these States only six months is required. We see the wis- of the President in urging uniform action in matter of divorce.

GOOD MORNING

The hand shake, the smile, the word of greeting, how much they mean to us all. How dreary life would be without them. Have you ever thought of this? To arise in the morning and to begin the toil of the new day with no word or look from anyone; to go from place to place to mingle in the busy throngs of men and women with none to take you by the hand or speak to you, this would be unbearable. In the home, at church, on the street, to be ignored, passed by, treated as though you had no existence, how barren and empty and joyless would life under such conditions be. We make this suggestion. The next time you shake hands with a fellow man, put something of heart into the hand shake. Look him in the eye with the frank and honest glance of a true frined and let your soul smile into his. When you wish him a good morning, or inquire as to his wellbeing, make him feel that there is at least one man who is genuinely interested in him. When Christ is in the heart his love and kindliness will be in the handshake, the smile and the word of greeting.

RESULTS COUNT

The world admires the individual who can accomplish something. He who flinches in the face of difficulties and hesitates when opposition is his will not command the patience and sympathy of the anxious throng that wait to see something accomplished. The man who does not bring something to pass certainly has a very small place in American life. If he is a man of plans he must be able to work his plans. The characteristic of Mr. Roosevelt that has won for him a warm place in the heart of the American people is that he has the ability to make plans and the strength to execute them. This is equally true of Booker T. Washington. Whatever else may be said of Mr. Washington, he has accomplished much that makes for permanency in the uplifting of our people. In addressing an audience of colored people Mr. Washington said: "There is still doubt in some quarters as to the ability of the Negro, unguided, unsupported, to hew his own path and put into visible, tangible, indisputable form the products and signs of civilization. This doubt cannot be much affected by mere abstract arguments, no matter how delicately and convincingly woven together. Patiently, quietly, persistently, through summer and winter, sunshine and shadow, by self-sacrifice, by foresight by honesty and industry, we must reinforce arguments by results. One farm bought, one house built, one home sweetly and intelligently kept, one man who is the largest taxpayer or has the largest bank account, one school or church maintained, one truck garden profitably cultivated, one patient cured by a Negro doctor, one sermon well preached, one life cleanly lived—these will tell more in our influence than all the abstract eloquence that can be summoned to plead our cause.

DEATH REAPS A HARVEST

The Louisiana Conference has just closed its session, which opened rather pathetically. When the Bishop requested the secretary to call the roll, he proceeded to call the names of those who had passed away during the year. These are the names of those who have been transferred from the active roll of the Louisiana Conference to the roll of the Church triumphant: C. M. Angrum, M. T. Fairfax, William Harrison, S. E. H. Morant, H. A. McClellan, J. H. Pierre, John Sparks, H. O. Williams, and, on the eve of the Conference, Samuel Bell and A. H. Banks. In all, ten have fallen during the year, eight of whom were in the active work. Rev. William Davis, a soldier during the Civil War, and who had served many years in the active work in the Louisiana Conference, was placed upon the superannuate list several years ago. Upon his request his relation was changed to that of effective at the Conference that closed Monday of this week, and was given an appointment, which he accepted with good cheer and in a hopeful spirit. He will never go to his appointment, for Monday night he was transferred to the Church triumphant. And thus eleven have fallen in less than twelve monhs, and death in its mighty reaping goes on without let or hindrance.

A GREAT EVENT IN NASHVILLE, TENN.

To Mr. Charles Wickham, of the Meharry Medical College of Walden University, Nashville, Tenn., is due very largely the success of a very unique but enjoyable entertainment given a few days ago. The affair was gotten up for the benefit of Dr. N. D. Merriam of the class of 1904, now in Cape Palmas, Liberia, Africa. It is proposed to build a hospital in Cape Palmas, to be called the Hubbard, in honor of Dean Hubbard of the Meharry Medical College, who has been a great benefactor to Dr. Merriam. The large new auditorium was filled with some of the best people of Nashville, who were delightfully entertained by Mr. Wickham and several ladies and gentlemen of the medical class. A neat sum was realized and forwarded to far-away Liberia.

There are now in the City of Mexico 5,000 Americans and Britishers, and five churches are maintained in the English language. The pastors of these churches and the missionaries have begun a campaign of aggressive evangelism and propose to commence a series of public services and a house-to-house visitation on the 12th of Febaruary. Our pastors are beseeched by these faithful workers in the City of Mexico to pray for divine blessing upon this campaign, and especially urge that on Sunday, February 12th, prayer be offered in all our churches for God's blessing upon the movement.

The Epworth League Movement in the South

By Irvine Garland Penn, Lit. D., Assistant General Secretary.

THE FIELD.—Our work is among the young people to be found in the twenty colored Conferences. These young people, who are eligible to membership in the Epworth League and Junior League, are all descendents of slaves, themselves representing the first and second generation this side of emancipation. It is therefore to be borne in mind that this field as yet is strictly a missionary field. Let it be borne in mind, also, that what two hundred and fifty years of slavery did for our people cannot be undone in forty years. Our young people, especially in the rural districts, are for the most part yet in the beginning of things when it comes to doing anything on the ideal fashion. In the city and country among the educated there is too much a disposition to take one's-self from the masses, or to look or speak over their heads, while among those who *would do,* if they could, there is lacking, first, the education, and, second, the tact, so indispensable to the use of that which we know. We would not have it understood that this is the condition to a man, but that these are the prevailing difficulties in this field, especially in the country. That such difficulties, and these are but few of them, should be in a large measure among our people, but forty years removed from slavery, is not to be wondered at, in the light of the fact that the very same difficulties are sometimes encountered among our white people. With these conditions facing us we also have a conspicuous lack of interest upon the part of too many of our lay and official members in local churches to appreciate the value of such work as a helper in the salvation and training of their sons and daughters, and likewise a lack of interest on one hand and ability on the other in some of our ministers to appreciate the young life used in and consecrated to the work of their churches. We have gone forward an optimist, and said to every preacher and church, "Go forward; there can be an Epworth League and a Junior League in each church." We have insisted that if Christ could use the old preacher, once a slave, to the building up of churches and school-houses in the South, He can use us, through the League, in the making of these churches stronger, better and more able to come with modern conditions in the world in the training and salvation of ourselves and those about us. The one thing necessary is to put ourselves in His hands by organizing the Leagues and working them in the spirit of beloved Bishop Simpson, "To make our church the greatest power in the land."

RESULTS IN ORGANIZATION.—At Philadelphia, in May, 1903, we reported 2,085 chapters of the Epworth League, and one hundred and fifty-three have been organized since. Since the General Conference we have sent to the General Office for thirty charters. We know that these figures do not represent the total strength of League work in the South, as many applications for charters go direct to the Central Office, where the charters are issued, and many of the Leagues organized have not secured their charters, due to lax business methods on the part of the officers or pastors. We have an approximation of five hundred Junior Chapters, many of which are not chartered. Very few letters have gone from our office on League work in five years but what we asked if the League is chartered and if the charter is framed and hanging up in the church. Our League membership will approximate 75,000. It is safe to say that in three-fourths of our churches there are organized chapters of the Epworth League. Their success as helpers of the church and actual forces for good in the community depends almost entirely upon the kind of pastor the church has. We have known pastors among us to go to churches and have flourishing and successful chapters of the League, when other pastors before and after them had Leagues in name only. So much depends upon who is pastor in this work, as in so many other interests of Methodism.

THE LEAGUES AS WORKING FORCES.—Our Leagues are doing more positive work now than ever. Many examples arise where they have been foremost in revival work, raising benevolences, helping in one way and another in the temporal affairs of the church. One pastor wrote us this summer that for three consecutive Sundays there were conversions in the League. In New York City our League at St. Marks has made a specialty of looking after the newcomers to that great city of our young colored people from the South, finding them positions and looking after their life; Leagues in Atlanta, Waco, Texas, and other points have put in organs and pianos in their churches; the Leagues in Arkansas have given Philander Smith College a farm known as Epworth Farm, while all over our territory our Leagues have taken a prominent part in helping our institutions of learning by raising funds, etc. We have been diligently collecting and noting facts upon what the League is doing with a view of beginning a series of articles in the SOUTHWESTERN and *Herald* giving these facts to the church.

BIBLE AND MISSION STUDY CLASSES.—We find that this work can be prosecuted among us only by interesting individuals and Leaguers so far as the use of the text-books are concerned. In very rare cases, and then only in cities and educational institutions, can you find a sufficient number of youg people who are willing to form classes and purchase the books. Some classes have been formed, but for Bible study work generally in the Leagues we have had to use the leaflets rather than the text-books. We have, however, had students of the text-book in both the Bible and Mission Study Classes, for we have placed 2,114 copies of "Studies in Life of Christ" and "Apostolic Church" and 325 copies of "The Price of Africa" and "Princely Men in the Heavenly Kingdom." We think, however, our organization now justifies and permits a more rapid and successful pushing of this forward work of the League than ever, especially in the city and village churches and the educational institutions. We have many Christian Stewards and Comrades of the Morning Watch.

SOME SPECIAL LITERATURE NEEDED.—While upon this question, we should say that experience teaches us that for more successful work some special literature is needed in the South apart from that we get out for the General Epworth League. It is no reflection upon us as a people to admit the vast ignorance yet among us, which calls for simple methods and plans. We are an infant people. Sensible colored men admit it. How could it be otherwise? Our Year Book, "How to Make the League Go," "Fifty Literary Evenings," "Fifty Social Evenings," and the Department of Methods in t*Herald,* etc., contain many things we can do a are doing, but for the masses in the country need something in addition to what we ha which will bring possibilities in League wo down from the standpoint of the log cabin a one room church. We have Leagues in o the one room church. We have Leagues in o $100,000 church in Baltimore and in church of equal or less intelligence and strength to using all our publications, but plead now for o people in the log cabin church of Georgia, Mi issippi and other portions of our South who wa to do, but see so many things suggested they a not equal to, the confuse it with that they can and decide they can do nothing, and that t League is above them.

CORRESPONDENCE AND OFFICE WORK.—Mu time has been spent in the office since the Gene Conference getting our work up to date and la ing the plans and methods and systematizing t office, that results might be far-reaching th Quadrennium. In other words, we have be planning for the campaign. Since our last r port at Philadelphia, one year and a half ag our office has received 3,652 letters, of whi 1,447 came since the General Conference. W have mailed from our office nothing less th 10,000 pieces of mail, including supplies and ci cular letters to pastors, of which 2,992 have be since the General Conference. We have been tr ing to get accurate records of Conference, Di trict, Local Chapter and Junior Chapter officer We are ambitious to locate the individual preac er and League officer in the League work and h position upon same, so that our system of fili correspondence is now so arranged that we c tell what is the condition and history of a giv charge, as to League work, for years. Likewi we shall know what interest a given preach takes in the League work for years. We ha already located some who take no interest in t work at all. For once we have wished that w were clotheed with episcopal powers and prero atives. In other words, the campaign for the f ture, is to be conducted so that if there is n an Epworth League or Junior League in church, we will be very apt to know the reas why. At Conferences, we are now making a re hot speech upon the necessity of answering c correspondence, with aview of pushing the bat home to the remotest church on a Georgia cott plantation or a Louisiana sugar farm.

We have endeavored to raise our Epwor League expenses and have reported to Mr. L. Price, Assistant Treasurer of the Special Fun $416.40. We expect to see the day when we w not have to draw on the Book Concern for an thing for expenses. We are steadily approac ing it by educating our Leagues to report $1 per year to take care of the office and travelli expenses. It should also be remembered that o of the amount raised on general Epworth Leag expenses we have bought Constitutions and B Laws of the Epworth League, as well as Cons tutions of the Junior League, in order to ha some League helps to give-away at Conferen and through the mail. We purchase from t Book Concern and charge the same in our e penses account as a part of the office expense.

THE INTERNATIONAL CONVENTION.—Much i terest is being taken in our territory in the for coming International Convention at Denver. W shall be disappointed if we fail in having t largest attendance we have yet had at any of t meetings. Some of the District Conventio meeting this last summer chose delegates, wh inquiries come now from individuals seeking i formation as to rates, etc. We hope to be at t Convention in large and representative numbe as usual. Our Jubilee singers are ready, and t were never in better shape to bring up our e

Personal Recollections of the William Taylor Friends of Africa Society

By D. E. Osgorne.

It was in the winter of 1890 and '91, when we were all at home, like a large family, at the New Orleans University, Dr. Adkinson being the President at that time. The new building had just been completed, and everything was in fine running order. Our beloved Bishop Mallalieu was our honored guest for several months, New Orleans being his official residence. His presence made a hallowed influence, and he took an active interest in every department of the school; notwithstanding his arduous duties as Bishop, he also had time to think of his colleagues and fellow-workers in every land, and especially of the modern Saint Paul, Bishop William Taylor, and could see away in to the future, and of what advantage to our African work the students of our Southern schools would be and the good they could accomplish in the land of their forefathers. During the last fifteen years the wisdom of his plans has been demonstrated.

It was to this end that the notice was given in the chapel above to organize "The William Taylor's Friends of Africa Society" for the cause above mentioned. Everything was done decently and in order, as is only possible in Christian lands. There were very few rules and by-laws. But one very important point was, "That all members should agree that at the call of God and of the church, I will go to Africa as a missionary." Among the charter members, aside from Bishop Mallalieu and Dr. Adkinson, was Prof. Camphor and the lady who later became his accomplished help-mate in that dark land, "Bishop" Clemens, who held "Conference" every month among the New Orleans University boys, to the amusement of the school in general, Frank B. Smith, Mr. McDonald, and the Augustine brothers, several other students and teachers, including the writer. Meetings were held weekly upon Friday evenings, with more or less interest, for it was very little any of us knew about Africa. But the society grew in interest and members; other societies were organized in other schools. We would have regular programmes, sing the usual missionary hymn,

From Greenland's icy mountains,
To India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand,

have papers, speeches, etc., which always proved "worth while," and when the founder (our Bishop Mallalieu) was present, we always enjoyed a feast. I do not remember ever taking part in a programme, however, until my return from Africa years afterward (1899 and 1900) when I received a royal reception and was invited to speak many times, neither did I have the honor of holding any office, though I was once nominated as treasurer, but was defeated by choice of Mrs. Adkinson, but did have the honor of being the *first* member of the society to go to Africa as a missionary. When but fourteen years of age, I felt a distinct call of God to go to Africa, and never for a day did the thought leave me, and I was led in many marvellous ways of preparation or the calling. When the church made the call I was ready, though it came rather suddenly and unexpectedly, as I had been engaged for another year as superintendent of the Industrial Department in New Orleans University. It was after a letter or so, to the New York office, with a reference regarding the work to Bishop Mallalieu. Dr. Hartzell (later Bishop) and Dr. Adkinson, were each consulted by Bishop Taylor, and I received a request to meet Bishop Taylor in New York in two weeks time, and to be ready to sail for Africa. I attended the World's Fair a few days with my Japanese friend, bade farewell to parents and friends, and met the Bishop upon the appointed date. This grand servant of God saw me embarked in a few days for the sunny African shores. My last view of the home land was off Sandy Hook. I had a pleasant voyage to London, overland to the Liverpool port and boarded the steamship "Calabar," for Liberia, having an uneventful voyage, except in Biscay Bay. We landed on the rock-bound cosat, at Monrovia, September 7, 1893, not knowing a soul in the whole continent, and if ever I felt homesick or lonesome it was while in the little Custom house on the river bank, at the foot of the hill upon which was the residential portion of Monrovia. But upon climbing the hill in the hot, sweltering morning sun, followed by an almost nude Krooman (carrier), with a part of my luggage on his head, I was soon confronted with a missionary from my own country, Miss Mary Sharp, who met me at the gate with a smiling face, gave me the right hand of fellowship, invited me in, and told me I had come a long ways to find my grave, pointing down the other side of the hill, where lie the mortal remains of the immortal Melville V. Cox, first missionary of the M. E. Church to any foreign land, who gave his life for Africa, succumbing in three months to the deadly African fever. I was also told that Bishop Taylor, his work and workers amounted to but very little, and that the whole mission was about to go under, and I was advised to return home by the very first steamer. I had embarked from the steamer before breakfast and by noon, notwithstanding my new surroundings, I was really hungry, Miss Dr. Patton, of Nashville, Tennessee, was present, and we three sat down to the same amount of food as did the 5,000 mentioned in Luke 9-13, except there were two small loaves and five much smaller fishes, and there was no miracle about it; for I was about as hungry when all had disappeared as when we began; and when we laid down our forks at least one half-dozen little native boys made a dash for our plates to gather up the fragments. Among them were some of earth's heroes' namesakes, T. DeWitt Talmage, Horace Greeley, Sam Jones, Fred Douglas, Robert Lee and General Grant. I am thankful to say that later, and in other parts of Africa, I fared much better. But the meal I most enjoyed was after a hard day's march through the jungles in the interior among savages and stopping at a native village for the night. A native woman prepared me a supper of rice, palm butter and meat, the latter was so good that I asked what it was, and found that I had feasted upon the hind quarter of a red-haired monkey.

I was sent out as Superintendent of Building and Mission Architect, a work very much needed as most of the mission dwellings were in a dilapidated condition. In the first three years I succeeded in building eight new houses, erecting one iron church and repairing the three seminary buildings, one each at White Plains, Monrovia and Cape Palmas. This work took me from one end of Liberia to the other, and some distance into the interior, sleeping for months at a time on my work bench as my only bed, not seeing a civilized person, nor hearing English spoken for over three months, but, on the whole, I fared very well and enjoyed the work very much indeed. We received our mail once a month on the average, and heard a sermon once a year (Conference time). After two years living alone, I was married to Miss Alma Lawson, Principal of the Cape Palmas Seminary, by Bishop Taylor, we three being the only Americans present, though we had present representatives of the European nations, as well as four different African tribes—Grebos, Veys, Mandingo and Congo subjects.

Many long journeys on foot it has been my pleasure to take with Rev. Bishop Taylor in the African jungles. He was always received as a father and loved and feared as the true "God man" because he had power to remove his hair and teeth, which would make hundreds of people hold their breath, and then run for fear God would call them to sudden judgment. (This man of God always wore a wig.) His presence was ever a divine inspiration, and he laid a great and wise foundation for our African work, and only in glory will all the good be revealed. It was early in the year 1887 that one morning out in the harbor at Monrovia, that we had the pleasure of meeting our newly elected Bishop Hartzell, and with him Dr. and Mrs. Camphor, the first ones I had known in America to meet me in Africa. It was the next best thing to being at home again. At that Conference my appointment was to Barraka, the largest and best equipped native station in Liberia. We had previously erected two new houses, built a school-house and accomplished many improvements. We had also a good day school and industrial plant. Preaching services, Sabbath school and class meetings each Sabbath, weekly prayer meetings. Medical work among the villages was a great help to our usefulness among the people. This work was attended to carefully by Mrs. Osborn. Together we gave fourteen years of service to Africa. Mrs. Osborn gave eight years, myself six, and during this time in beautiful Africa, for it is a pretty country naturally, we saw many of her sons and daughters come to the knowledge of a Savior, and a general advance along all lines in both native and Liberia church work, and could see God's hand in the plan of calling for the students of our Southern schools for this great work, and may he call for many more, for wide is the field and great is the harvest that has not yet been touched.

Great diamond fields all over the African continent! God wants his select Diamonds hunted and polished—saved for the Master's service, and in his Kingdom we shall all meet again.

Aligarh, India (United Provinces.)

The collections from Children's Day last year amounted to $71,541.44, the largest contribution ever received from this source by the Board of Education.

The common problem, yours, mine, every one's
Is not fancy what were fair in life
Provided it could be, but, finding first
What may be, then, find how to make it fair
Up to our means, a very different thing!
My business is not to remake myself.
But make the absolute best of what God made.

—*Robert Browning.*

CHRISTIAN LIFE

Postal Card Sermon

By Rev. B. F. Witherspoon, D. D.

Theme: An Ancient Exhortation. (2)

Text: John 12 : 35.

The desire for light is one of the natural, indestructible instincts of man. All men prefer light to darkness in their soberest moments, yet the majority of mankind are living in darkness, and do not seem to object to the inconvenience and danger to which they are exposed now and eternally. A heathen is said to have earnestly prayed that if he were to be put to death he might be slain in the light, and not in the darkness. Every effort of the Lord Jesus was to help men walk while they had the light.

Christianity is a simple thing, and its only object is to bring man back to the path that leads to God. The light of the Gospel shines rather upon the will and conscience of man than upon his intellect, is why so many are unwilling to heed its warnings, and to accept its terms of salvation.

"While" means an opportunity to study, to receive and to serve Christ; to yield to the gentle commands of God, and to accept the companionship of the Holy Spirit. It means the privilege of insuring yourself against every foe, every emergency, and of entering into the Kingdom of God. It means a glorious and auspicious occasion; one given only for the time, to be soon withdrawn for ever. It means a short amnesty, a cessation of hostilities and an opportunity to make peace on terms most honorable to the conquered.

"Darkness" means to tear down, to humiliate, to expose to a countless number of dangers, the concentration of all the powers of sin and of hell against the sinner, and the inexorable, unwelcome intruder, Death. Darkness has overtaken man quietly, silently, without giving the least offence; suddenly and unexpectedly. There are so many kinds of darkness, therefore, "Walk while ye have the light."

Greenville, S. C.

Sincerety

To be sincere. To look Life in the eyes
With calm, undrooping gaze.
Always to mean
The high and truthful thing.
Never to screen
Behind the unmeant word, the sharp surprise
Of cunning, never tell the little lies
Of look or thought. Always to choose between
The true and small, the true and large, serene
And high above Life's cheap dishonesties.

The soul that steers by this unfading star
Needs never other compass. All the far
Wide waste shall blaze with guiding light, tho' rocks
And sirens meet and mock its straining gaze.
Secure from storms and all Life's battle-shocks
It shall not veer from any righteous ways.

—*Mourice Smiley, in the Ohio Educational Monthly.*

The Gethesman of Life

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle, poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the death-beds of those we love; it may be the Gethsemane of remorse and of well-nigh despair for sins that we will not, but which we say we cannot, overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ Himself, who bore the burden of our sins, will, if we seek Him, come to comfort us. He will, if, being in an agony, we pray. He can be touched, He is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; He, too, has laid face downwards in the night upon the ground, and the comfort which then came to Him He has bequeathed to us—even the comfort, the help, the peace, the recovery, the light, the hope, the faith, the sustaining arm, the healing anodyne of prayer.—*Dean Farrar.*

The Tribute of Suffering

It is those whom we love most upon whom we lay the heaviest burdens. We do not turn to strangers or untried acquaintances when we would lean hard on some one in a crisis of life. We tax most those whom we trust most. And what is true of our relations with each other is true of the Father's relations with His children. He does not send stress and burdens to weaklings. "God must love you very much to trust you with such suffering," said one to a friend whose burden seemed unbearable. But God does for us what we cannot do for each other; with the suffering he sends the strength to bear it. Every fresh burden is proof of his love, of his confidence in us, of his plans for our refining. Every new test brings with it more than enough of His strength to meet it triumphantly. And as we look back at our past experiences, we see now the reason for rejoicing in every such experience. Could we order our lives better.—*Sunday School Times.*

The Best Thing to Give

The best thing to give to your enemies is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

The Encouragers

In this great world there are a few people who always and everywhere do the work of Jesus—the little radiant and transfigured band of the encouragers. Their hearts are sensitive, their minds are thoughtful, and their eyes are quick; grace is seated upon their lips, and their faces are smitten with the sunlight. They are fitted to the high ministry of goodness, their lives are infused with the spirit of Jesus, and a moment is long enough and a commonplace big enough to provide them with an ample and sufficient sphere. Every day is a myriad-chanced opportunity for their beneficent service, and every night the recording angel carries to God the story of multitudinous benedictions. They drop their beautiful words like fruitful seeds by every wayside; their sweet speech is full of gracious inspiration and heartening, and to meet them in the hardest way is to be rifled of our despondency and despair, and to feel the touch of gracious inspirations and victorious compulsions. These are they who trail behind them clouds of radiant glory, make dark places of despondency reminiscent of the optimism of heaven, and shoot through the black darkness of defeat with rays of conquering hope. Their gentle heart and their kind words are rare instruments for the upbuilding of goodness, and speech upon their lips one of the constructive energies of the kingdom of God.—*Methodist Recorder.*

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic February 12

Christ a Servant, and We Are Servants.

Scripture Reference—Phil. 2: 3-11.

We have for our lesson some very important exhortations and the reason for them forcibly illustrated by a perfect example. The heed we give to these exhortations and the inspiration we received from this perfect example will determine what we shall be and what we shall do for the establishment of the kingdom of God upon the earth.

True spirit of service. The essential spirit of acceptable service to God is humility. This grace is not popular. It is more than self-abnegation. It is self-forgetting love. The great apostle exhorted us to do nothing through strife and vainglory, but everything through humility. Humility is service, unselfish, unostentatious. Beecher declared: "Those persons who do the most good are least conscious of it. The man who has but one single virtue or charity is very much like the hen that has but one chicken. That solitary chicken calls for an amount of clucking and scratching that a whole brood seldom causes."

Christ our model. Christ gave up the throne of the universe to become a servant. He voluntarily gave up heaven for earth. He who was equal with God took upon Himself the form of a servant and was made in the likeness of man. He who created all things humbled himself and became obedient, even unto the death on the cross—the most cruel and most shameful death. What greater self-abnegation is possible? Dr. Vaughan says, "Consider the manner in which Christ as a man took the lowest place and did the meanest part. Here is the most beautiful feature in all the exquisite portraiture of His humiliation: that at the time He did any of the acts of His wonderful life the humiliation was never prominent and seldom apparent. Had you met Jesus on one of His usual walks of mercy, or sat with Him at the meal, or listened to Him as He spoke, I do not imagine that you would have been impressed at once and very consciously with the lowliness of the transaction, as though He were doing some very wonderfully condescending thing. That is what we often do—a posture, a garb, a studied word—and we call it humility. But there would have been a depth of self-forgetfulness in all which Christ said and did and was, which would tell on you in a way which you could scarcely clothe in language, but when you looked quietly back upon it, it would amazingly grow upon you in the greatness of its quiet modesty. And this is the truth of the grace of a humble mind; it is too humble to look humble; it hides itself so well that the act which hides it is not seen—"the humility is humbled."

Our privilege. It is not only our duty but our great privilege to be like our Master, a servant; like Him to have a single aim—the glory of the Father. With Him, self was nowhere, but love and service were everywhere. We are to be like Him; so the apostle exhorts, "Let this mind be in you which was also in Christ." We are to be humble and willing workers.

Condescension is not degradation, and so let us be Godlike and come down to those whom we may save.

Glorious result. Those who have humility, the true spirit of service, are rewarded with a contented spirit. They can work anywhere and serve any one. They do not fret and worry about not being appreciated. They are thankful because they acknowledge themselves constant recipients of God's grace. We need in every League, in every department of the Church, more humble and willing workers to work anywhere they can glorify the Master. Because they humble, God will exalt them. Remember our Lord, who so humbled Himself for our redemption. "Wherefore God also hath highly exalted Him and given Him a name above every name."

Chester, Pa.

Mississippi Conference—Appointments 1905

(These appointments are all in the State of Mississippi.)

BROOKHAVEN DISTRICT.

G. W. Smith, Presiding Elder, Post Office Address, Jackson, Miss.

Barlow, E. Ford; Bowerton, J. I. Garrett; Bridgeville, R. H. Patton; Brookhaven, S. W. Price; Brookhaven Circuit, D. D. Dukes; Buford, John H. Johnson; Chatawa and Fernwood, Calvin Williams; China Grove and Tylertown, R. L. Tate; Columbia Valley, Emanuel M. Dukes; Crystal Springs, A. Davis; Crystal Springs Circuit, J. A. Tatum; Florence, M. Cooper; Hazlehurst and Gallatin, J. S. Thomas; Hub, George W. Moody; Kennolia, Annis Jackson; King, to be supplied; Rockport, L. Speed; Summit and Magnolia, H. J. Jordan; Weathersby, to be supplied; Zion Ridge and New Zion, M. White.

JACKSON DISTRICT.

J. C. Hibbler, Presiding Elder; Post Office address, Vicksburg, Miss.

Benton, H. May; Brandon, N. N. Sidney; Canton, D. F. Dudley; Canton Circuit, J. E. Coleman; Carthage, Robert B. Davis; Couparle, H. Henderson; Goodhope, to be supplied; Greenhill, W. Payne; Jackson—Central, W. McMorris; Pratts Chapel, W. L. Marshall. Lenwood, to be supplied; Madison, M. Lockman; Palmetto Home and Silver City, C. H. Johnson; Pelahatchie, S. Jossell; Roseneath, H. Roundtree; Smith's Creek, to be supplied; Vaughan, to be supplied; Yazoo City—Lentonia, Robert M. Phillips; St. Stephens, A. J. McNair; Yazoo City Circuit, P. H. Davis.

MERIDIAN DISTRICT.

J. M. Shumpert, Presiding Elder; Post Office address, Columbus, Miss.

Chunkey, J. C. Lodge; Collinsville, to be supplied; Cory, William A. White; Daleville, C. W. Ivy; Decatur, G. W. Robinson; DeKalb, W. McNeil; Fort Stephen, R. B. Anderson; Forest, N. Toole; Garlandville, C. G. Gavin; Hickory, W. H. Smith; Lake, N. E. Goodloe; Lauderdale, R. L. Brooks; Lillian, Alfred B. Britton; Meridian—Haven, N. W. Ross; St. Paul's, S. A. Cowan; Valley St., Delvin L. Morgan; Meridian Circuit, H. R. S. Erby; Missionary, E. P. Chapman; Morton, A. Reid; Philadelphia, Hardy E. Morgan; Scooba, P. R. Crump.

W. W. Lucas, principal of Meridian Academy, member of St. Paul's, Meridian, Quarterly Conference.

GULFPORT DISTRICT.

R. N. Jones, Presiding Elder; Post Office address, Moss Point.

Augusta, P. F. Robinson; Basin, A. C. Lacy; Bay St. Louis, Jesse E. Holmes; Biloxi, Robert S. Hammond; Bond, Dennis Bentley; Delisle, J. Ford; Escatawpa, H. L. Kennedy; Handsboro, A. M. Trotter. Hattiesburg.—Bentley Chapel, David Armstrong; St. Paul's, J. K. Comfort; Lumberton, D. Ray; McHenry and Gulfport, Sherman H. Glenn; McNeill, A. D. Smith; Merrill, Chas. Lindsay; Mosspoint, S. H. Cannon; Ocean Springs, A. M. Quinn; Pass Christian, J. C. Huston; Pearlington, Frank Smith; Purvis, to be supplied; Wiggins, Frank L. Woods.

SHUBUTA DISTRICT.

J. B. Brooks, Presiding Elder.

Collins, C. G. Taylor; De Soto, C. Washington; Ellisville, L. L. Shumpert; Ellisville Circuit, to be supplied; Enterprise, C. H. Brown; Heidelberg, J. Jordan; Lake Como, S. M. May and Prince A. Taylor; Laurel, Anderson Lee; Montrose, June Williams; Mount Jordan, V. Trotter; Paulding, B. W. Robinson; Quitman, S. McDavis; Saratoga and Mount Olive, John W. Little; Shubuta, G. W. Arnold; Shubuta Circuit, Citty W. Jones; Stateline, R. L. Carpenter; Taylorsville, to be supplied; Vernon, Joseph Webb; Waynesboro. R. Howze.

VICKSBURG DISTRICT.

R. P. Threlkeld, Presiding Elder.

Post Office Address, Jackson, Miss.

Anquilla, John W. Hill; Bolton, I. L. Pratt; Bonace, to be supplied; Bovina, to be suplied; Cannonsburg, to be supplied; Carey, Elmo H. Langston; Centerville and Gloster, J. D. Gilbert; Clinton, W. L. Mills; Edwards, J. A. Patterson; Fayette, P. H. Rembert; Hamburg, M. D. Hopkins; Harriston, W. N. G. Lipscomb; Hermanville, Abram H. Latham; Liberty, Harry J. Brown; Mayersville Mission, to be supplied; Meadville, W. M. Hermon; Natchez, W. P. C. Morrison; Rodney, to be supplied; Union Church, A. Howze; Union Mission, to be supplied; Valley Park, to be supplied; Vicksburg, W. L. Lamb; Vicksburg Circuit, P. W. Baldwin; Waterville, to be supplied.

Mississippi Conference Items

The entire Conference was delighted with Bishop Spellmeyer. The Bishop's wife was also present.

Rev. W. P. C. Morrison, pastor at Natchez, with a small membership, did well in caring for such a large body of people. The friends of the other churches generously aided. Brother Morrison deserves much credit for the work he has done at this point. To assist him in paying off the church debt the Conference subscribed about $1,000, setting the fourth Sunday in May to raise additional amounts for the same purpose.

Dr. W. P. Thirkeld delivered his noted lecture, "The Black Sampson," which was heartily received by a large audience.

Dr. D. Lee Aultman expressed the sentiment of many when he said to the sexton, who addressed him as "boss," "I am not a boss, but a brother." Dr. Aultman is a cordial, generous, fine gentleman.

Doctors E. M. Jones, W. W. Lucas, J. P. Wragg, I. L. Thomas and I. G. Penn each made impressive addresses in the interest of the causes they represent.

Dr. G. G. Logan arrived late, but made a strong plea for his cause. His presence and personal contact with the brothers quickens interest in Missions.

Dr. R. E. Gillum, of St. Louis, on Saturday evening spoke in the interest of Aggressive Evangelism, greatly interesting his hearers, who applauded him enthusiastically.

The choir at St. John's is among the best. Pros. J. R. Ross is a great helper in his church.

Brother J. C. Hibbler was chosen by the brethren to preside at the morning session of the first day, Bishop Spellmeyer being delayed.

Dr. W. W. Lucas and his genial wife were both at the Conference and shared equally the love and esteem of the brethren. They are doing a great work at Meridian Academy and deserve the heartiest support that the Conference can give. Over 300 students are in attendance in the school at present. A new boys' dormitory has been provided, a truck farm established, and the sisters of the Woman's Home Missionary Society are planning to open a home for girls.

The following ladies were present and active in the work of the Woman's Home Missionary Society: Madames J. E. Threlkeld, I. H. Lucas, E. L. Smith, S. H. Cannon, H. May, M. J. McInnis, V. Ross, Carrie Drayden, Esther White, L. V. Cooper and M. O. Wilson, Miss Naomi Watts and others. They are doing great work for the Conference and ought to be assisted in every way by the brethren.

Three new presiding elders were created—Revs. G. W. Smith, J. B. Brooks and R. N. Jones. Each is a strong man with a creditable record back of him.

Mrs. P. H. Davis, of Yazoo City, was not present, but sent in her usual large list of subscribers to the SOUTHWESTERN.

The Gulfport, a new district, was made, with Rev. R. N. Jones its president.

Remember still, in addressing the Revs. J. C. Hibbler and J. M. Shumpert, to use the term, "Mr. President."

The interest of the SOUTHWESTERN was faithfully looked after. When the assistant business manager indicated fear that the Conference report would fall shorter than last year, four of the presiding elders handed him a check for $5 apiece and one, Rev. G. W. Smith, a check for $10.

Among those who brought large lists of subscribers to the SOUTHWESTERN were: Revs Wm. McMorris 13, S. H. Cannon 12, W. N. G. Lipscomb 10, L. Speed 6, H. E. Morgan 7, N. W. Ross 13, D. F. Dudley 8, P. H. Davis 9, G. M. R. Husbands 6, N. Toole, 7, J. B. Brooks 10, W. L. Lamb 6, N. D. Hopkins 4, J. A. Robinson 5, W. L. Mills 5, G. W. Smith 12, J. C. Hibbler 8, J. M. Shumpert 8, R. P. Threlkeld 8. Many others brought smaller lists.

Revs. S. A. Cowan and A. Davis have greatly improved the districts over which they have presided for the last six years and now retire with honor. Brother Cowan takes charge of Meridian, Brother Davis of Crystal Springs.

Rev. D. F. Dudley took charge at Hattiesburg five years ago, with 68 members; he leaves it with 300, a good Sunday school, a church worth $2,000, a parsonage valued at $1,500, and a $325 organ.

Mr. T. G. Ewing, of Vicksburg, has opened a new bank, the Union Savings Bank, with a capital of $10,000. Dr. C. Henri Woods is its president, W. H. Lanier, first vice president, Wesley Crayton, second vice president, and L. J. Rowan, assistant cashier. The bank has an encouraging beginning, numerous depositors and trustworthy and substantial stockholders.

If we measure our work for God by our ability to do it, we must not be surprised if God takes us at our word, and the results are small; but if we art trustful enough to believe that it is God, and not we, by whom the work is done, we shall surely find the blessing to be according to His power, and out of all proportion to our strength. —*Braithwaite.*

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Canon Farrar.*

There is a cheerfulness which, even when things go seriously wrong, can keep from sinking into mere fret and worry and bitterness. Some people talk of this as if it were all a matter of temperament. Of course there are some to whom it comes easier than to others; it is so with every quality. But apart from that, cheerfulness is a duty, and a duty which no one can weave into a settled part of his life without something of a cross.—*Brooke Herford, D. D.*

The Master's footprints in our daily ways,
No knotted scourge nor sacrificed knife,
But the calm beauty of an ordered life,
Whose every breathing is unworded praise,
and treble this number, notwithstanding all the
A life that stands as all true lives have stood—
Firm-rooted in the faith that God is good.

—John Greenleaf Whittier.

YOUNG FRIENDS

He Always Told the Truth.

BY ANNE H. WOODRUFF.

He was not very quick to learn,
  Nor "promising," 'twas said;
He was not of a brilliant turn,
  Nor one to "go ahead;"
Defects—if they must be confessed—
  In plenty had the youth,
But this one virtue he possessed—
  He always told the truth.

In every way he seemed below
  The average of boys,
In intellect, and "push," and "go,"
  And all that youth enjoys;
But no one ever doubted him,
  Because they knew, forsooth—
Yes, even those who flouted him—
  He always told the truth.

"Uncouth" and "awkward," how it hurt
  When on his ears it fell!
Who could the fact not controvert,
  Was sensitive as well.
But one there was who sympathized,
  Who knew right well the youth—
His mother this great comfort prized—
  He always told the truth.

A slow but steady plodder, he,
  Along the path of life;
In business ever seemed to be
  Behind-hand in the strife;
But then he won his fellows' trust,
  They honored him in sooth—
The man unlearned, but noble, just,
  Who always told the truth.

—*The Rams Horn.*

For the Sake of a Little Child.

[From the *Epworth Herald.*]

[Artaban, the "other wise man," bearing a sapphire, a ruby and a pearl to present to the Christ child, set out to join the "three wise men" in their quest that led to Bethlehem. The incident given is but one of the deeds of mercy that hindered his journey and consumed his gifts. "The Story of the Other Wise Man," by Dr. Henry Van Dyke, from which this selection is taken is one of the gems of American literature.—ED.]

It was the third day after the three wise men had come to the place, and had found Mary and Joseph and the young child, Jesus, and had laid their gifts of gold and frankincense and myrrh at his feet.

Then the other wise man drew near, weary, but full of hope, bearing his ruby and pearl to offer to the King. * *

From the open door of a low stone cottage he heard the sound of a woman's voice singing softly. He entered and found a young mother hushing her baby to rest. She told him of the strangers from the Far East, * * and how they said that a star had guided them to the place. * *

"But the travelers disappeared again," she continued, "as suddenly as they had come. * * The man of Nazareth took the babe and his mother and fled away that same night secretly, and it was whispered they were going away to Egypt." * *

Artaban listened to her gentle, timid speech, and the child in her arms looked up in his face and smiled, stretching out its rosy hands to grasp at the winged circle of gold on his breast. His heart warmed to the touch. * *

"Might not this child have been the promised Prince?" he asked himself, as he touched its soft cheek. "Kings have been born ere now in lowlier houses than this. * * But the one whom I seek has gone before me; and now I must follow the King to Egypt." * * Suddenly there came the noise of a wild confusion and uproar in the streets of the village, a shrieking and wailing of women's voices, a clangor of brazen trumpets and a clashing of swords; and a desperate cry, "The soldiers of Herod! the soldiers of Herod! They are killing our children."

The young mother's face grew white with terror. She clasped her child to her bosom, and crouched in the darkest corner. * * But Artaban went quickly and stood in the doorway.

* * * * * * * *

"I am all alone in this place, and waiting to give this jewel to the prudent captain who will leave me in peace." He showed the ruby glistening in the hollow of his hand like a great drop of blood. The captain was amazed at the splendor of the gem. * * The hard lines of greed wrinkled about his lips. He stretched out his hand and took the ruby.

"March on!" he cried to his men, "there is no child here. The house is still.

The clamor and the clang of arms passed down the street. * * Artaban turned his face to the East and prayed: "God of Truth, forgive my sin! I have said the thing that is not, to save the life of a little child. * * I have spent for man that which was meant for God."

But the voice of the woman, weeping for joy in the shadow behind him, said very gently:

"Because thou hast saved the life of my little one, may the Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious to thee; the Lord lift up his countenance upon thee and give thee peace."

"I think it would be a good plan to send Willie up into the country for a month," said Willie's father: "he's never been on a farm, and it would be a novel experience for him." Willie hesitated, and when pressed for a reason, said: "I don't want to go. I've heard about the country, and I don't want to go where they have threshing machines." It's bad enough when it's done by hand."

Labor and Wait

Of all the lessons the young man who would succeed in life has to learn, one of the hardest and most indispensable is that which the hero of Blenheim, Ramillies and Malplaquet so thoroughly learned—the lesson of patience. "To know how to wait," says De Maistre, "is the secret of success." "He that can have patience," says Franklin, "can have what he will." In business, at the bar, in medical practice, in the ministry, and in every other calling, the secret of success is, not in brilliancy of talents, in promptness of action, or even in energy, needful as that is, but in ability to bide one's time. Time is an important element in all solid achievement. The fruits that are best worth plucking ripen slowly; therefore the man who would win a great and lasting success must learn both "to labor and to wait." He must put his faith, not in brilliant genius, in tricks and devices, in occasional splendid spurts and dashes, but in regular, measured persistent effort—unvarying and never-failing—not necessarily slow, but never made at a faster rate than can be maintained to the end, "reminding you of the steady, never-accelerated movement of a great engine's eccentric beam."—*William Mathews, in Success.*

Woman's Dominion

Lexington Conference, Woman's Home Missionary Society.

Dear Treasurers:—Several auxiliaries have failed to report to me this quarter. Some have said they would report at Louisville. I will not be at the Louisville Conference and there will be no representative there for me. In order that your pastor may get a full voucher from me, please send your money to me at once. I shall mail vouchers to all pastors who have auxiliaries in their charges *February 10th.* Any money reaching me later can not be credited to your pastor's account *this Conference year.*

Please let your pastor have a full and creditable report, by sending your report to me not later than above date. Yours for Him,

MARTHA A. SISSLE,
Indianapolis, Ind. *Conf. Treasurer.*

After a long silence, we can say with songs of thanksgiving, that our Epworth League is a live one and doing active work. Our President has some good ideas of how to make the wheel revolve. The Spiritual department is in excellent condition, and every one seems to have awakened to a sense of Christian duty. The Social department is doing its best that others may be happy. The Mercy and Help department is working as never before, and sad to say, "The harvest is truly great, but laborers are few." In this departmen we seek not only to "Look up," but to "Lift up." New Year's Day, at the suggestion of the President, a collection of $10.00 was taken. Later, a committee visited the homes of the needy ones, and after several songs and prayers, their tokens of love and good cheer were presented in the form of bedding and groceries. The beaming faces, the hearty "Amens," the "God bless you, come again," made us realize that it is indeed "More blessed to give than to receive."

CORA J. BAILEY.

Take what is left of baked or boiled fish; remove the bones and skin and warm the fish in hot milk enough to moisten; turn it out on a platter; poach three or four eggs, lay them on the fish; mix one tablespoonful of chopped parsley, a few grains of cayenne, a little salt, with two tablespoonsful of butter melted; pour this evenly over the eggs and serve at once and very hot.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—*Phillips Brooks.*

The habit of letting every foolish or uncharitable thought, as it arises, find words, has a great deal to do with much evil in the world. Check the habit of uttering the words, and gradually you will find that you check the habit of thought too. A resolution always to turn to some distinctly good thought when a complaining or unkind one arises in the mind, is a great help—as it is to turn every thought condemnatory of our neighbor into a prayer for him. We never can long continue to dislike people for whom we pray.—*H. L. Sidney Lear.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

sson VII— Feb. 12, 1905. Title—The Second Miracle in Cana. (John 4: 43-54). Golden Text—"The same works that I do, bear witness of me, that the Father hath sent me." (John 5: 36).

When the disciples returned to Jacob's well, nd found Jesus in conversation with the woman f Samaria, they were surprised, but asked no uestions. The woman went into the city and sked the people to come and see the man that ad told her all the past of her life. She desired o know if He was not the Christ. The disciples egged Jesus to eat bread. This He refused to o at that time, and let them know it was His ieet to do the will of God. He told them the elds were white unto the harvest: the Samari- ns and Gentiles were ready to enter the king- om of God. That both the sower and the reaper ould receive wages, and rejoice together. The oman became a witness for Jesus and caused any others to believe in Him. He abode with ne Samaritans two days, preached the Word nto them and many were saved.

I. *Going into Galilee.* (43-45). 1. *Jesus id not at this time enter Nazareth. Galilee was orth of Samaria. There Jesus had been raised, et He seems to have been but slightly known out f Nazareth, His native city. He did not at this ime enter this city because a "prophet hath no onor in his own country." This ought not to e. Those whom God honors should be held in igh esteem by the people. But the opposite has lways been the rule followed by the world. Jo- eph was hated by his brothers, David was de- pised by Eliab, John was beheaded for reprov- ng Herod, Jesus was spoken slightly of by His indred, Stephen was stoned by the Jews, and Paul was persecuted by his countrymen. Man's ride often makes him scorn the instruction of hose who were once his playmates.*

2. *The people of Galilee receive Jesus gladly.* They had attended the feast at Jerusalem, and ad seen the miracles He wrought there. This efers likely to the cleansing of the temple, and other miracles worked at that time. These di- ine manifestations caused Nicodemus and many others to believe in Him. The miracles of Jesus ave always been considered one of the strongest proofs of His divinity. The passage also points o His prophetic work. He showed profound visdom as a teacher, a foreteller of events, and a 'discerner of the thoughts and intents of man's eart." He traveled throughout the cities of Galilee, teaching in their synagogues. The bur- den of His preaching was the "gospel of the kingdom of God." He told them the time was fulfilled, and the kingdom of heaven was at hand. He exhorted them to repent and believe the Gos- pel.

3. *Jesus in closing His first missionary tour* n Galilee entered Cana, where He had turned water into wine. He probably lodged in the very ome where this miracle had been wrought. He had likely been out of this city about three months. When He returned to it He no doubt found warm friends and true believers. While resting there the man of Capernaum found Him. *Note*—It is the duty of a minister to preach the Gospel, and the obligation of the people to repent and believe the same. The minister may make himself without honor, and cause many homes to reject him by so doing, but this will not excuse him from this great work. He will on the other hand make friends who will receive him kindly.

II. *Healing the noble man's son.* (46-54). *Going to Jesus.* Nobleman here means ruler, or little king. He was probably one of the stew- ards of Herod Antipos. His name may have been Chuza, if so, the name of his wife was Jo anna. She seems to have been one of the noble women who administered unto Jesus. Caper- naum was about twenty miles northeast of Cana. It was at this time a very prosperous city, but has now utterly passed away. Its site cannot be located with certainty. No city can long remain under the curse of God. This nobleman had a son who was very sick. He was at the point of death. We know not the nature of his affliction. This nobleman heard that Jesus had returned out of Judeah into Galilee. Our Lord had been out of His native country three or four months. On His return He preached in the cities of Galilee, and paused for a while in Cana. Here the noble man found Him. *Note*—All classes need Jesus. Parents may go to Him in the interest of their children. All are afflicted with the malady of sin, and will die forever if Jesus does not heal them. We may learn of Jesus through His word, His gospel, and His spirit.

2. *Stating our request.* The nobleman be- sought our Lord to come and heal his son. He had some faith in Jesus. He believed He could do this work. But he likely thought Jesus had to go to the child, touch him, speak to him, and give him curatives, in order to heal him. Jesus mildly rebuked this weak faith by telling him he would not believe except he saw signs and wonders. The nobleman exhorted him to lose no time, but to come immediately, ere his son should die. He felt that delay would be fatal. When Jesus saw his earnestness, and the degree of his faith, he told him to go his way, his son would live. *Note* —When we approach Jesus we should tell Him our desires. He may mildly chide us for unbelief and yet grant our request. We should feel our great need, and realize that a moment's delay will cause us to perish.

3. *Receiving His blessing.* The man be- lieved what our Lord said, and set out on his journey home. On the way he met some of his servants who told him his son lived. He learned that the fever left him the very hour Jesus said: "Thy son liveth." This miracle caused him and all his house to believe in our Lord. This was the second miracle wrought by Jesus in Cana of Galilee. *Note*—Jesus is a wise, tender, accessi- ble physician. His remedies are easy, and He never lost a case.

We often give ourselves a great deal of trouble and lose much peace by worrying over questions which can only be solved by time and will be so if we have patience.—Rev. Alexander McLaren, D. D.

While suffering the bodily pains of this uncer- tain life, there is nothing that brings such un- speakable joy to the heart, and such radiant sun- shine to the soul, as the divine assurance that "this mortal shall put on immortality."—*Anon.*

The characteristic of heroism is its persist- ency. All men have wandering impulses, fits and starts of generosity. But when you have chosen your part, abide by it, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the he- roic. Yet we have the weakness to expect the sympathy of people in those actions whose excel- lence is that they outrun sympathy and appeal to a tardy justice.—*Emerson.*

Human sympathy is of the faintest kind, com- pared with God's sympathy. Perhaps you have never thought that he is sorry for you in your weakness, or sickness, or disappointment, or trouble. But he is sorry for all of us. And yet not sorry in the sense that will prevent him from doing the best thing for us. God loves us enough to discipline us.—*Anon.*

"Free to serve!" These words were uttered by a thoughtful woman as she saw a great vessel tossed from its stays and plow its way into the ocean. The ship was made for the ocean. In the water only could it find its native element. It was in bondage until it was launched. It found its freedom in its preparedness for service.

A man is like that ship. He is not free when he is his own, withheld from God. His truest freedom comes by submission, his emancipation by surrender; he has a man's will only when he submits his will to God's will. God's will is the ocean to him, his native element. Once in that element, once fully yielded to God, he, like the ship in the ocean, is indeed free. He is "free to serve," and in serving finds his highest liberty.— *Rev. G. B. F. Hallock, D. D., in Christian Ob- server.*

Plan of Episcopal Visitation, 1904

SPRING CONFERENCES, 1905.

Florida, Ocala—Feb. 2.....McCabe
Gulf, Gloster, Miss.—Feb. 2.....Spellmeyer
Porto Rico Mission, Arecibo, P. R.—
Feb. 15 .....FitzGerald
Lincoln, Colorado Springs, Col.—March 2....Warren
Central Missouri, St. Louis—March 8.....Joyce
New Jersey, Atlantic City—March 8.....Cranston
Lexington, Louisville, Ky.—March 8.....Hamilton
Kansas, Junction City—March 15.....Joyce
Wilmington, Wilmington, Del.—March 15....Goodsell
Philadelphia, Allentown, Pa.—March 15.....McCabe
Missouri, Chilicothe—March 15.....McDowell
Virginia, Wise—March 16.....Cranston
South Kansas, Iola—March 22.....Joyce
New England Southern, ———, March 22..Hamilton
St. Louis, Farmington, Mo.—March 22.....McDowell
Central Pennsylvania, Berwick, Pa.—
March 23 .....FitzGerald
Southwest Kansas, Peabody, Kan.—March 29...Joyce
Baltimore, Washington, D. C.—March 29.....Moore
Delaware, Dover—March 29.....Berry
Eastern Swedish—Boston, Mass.—March 30...Fowler
New York East, Waterbury, Conn.—April 5...Warren
New England—Melrose, Mass.—April 5.....Warren
Northwest Kansas, Smith Center, Kan.—
April 5.....Joyce
Wyoming, West Pittston, Pa.—April 5.....Cranston
New York, ———, April 5.....Hamilton
Newark—Newark, N. J.—April 5.....Berry
North Indiana, Portland, Ind.—April 5....Spellmeyer
East German, Scranton, Pa.—April 6.....Moore
Troy, Saratoga, N. Y.—April 12.....Warren
Maine, Gardiner, April 12.....Fowler
New Hampshire, Claremont—April 12.....Goodsell
Washington, Winchester, Va.—April 12.....Moore
New England Southern—Norwich, Conn.—
April 12.....Hamilton
Northern New York, Watertown, N. Y.—
April 12.....Berry
East Maine, Bangor—April 19.....Goodsell
Vermont, Enosburg Falls—April 19.....Moore

FOREIGN CONFERENCES.

Andes Mission, Coquimbo—Feb. 8.....Neely
Central China Mission, Chin Kiang—
Feb. 22 .....Bashford
South America, Montevideo—March 8.....Neely
East Central Africa Mission Conference,
Umtali—March 16.....Hartzell
Japan, Tokyo—April 5.....Harris
South Japan, Nagasaki—April 19.....Harris
North China, Peking—April 26.....Bashford
Bulgaria Mission Conference, Hibbely—
April 26.....Burt
Italy, Naples—May 10.....Burt
Korea Mission Conference, Seoul—May 17.....Harris
Switzerland, Berne—May 24.....Burt
South Germany, Frankfort—May 31.....Burt
North Germany, Planen—June 14.....Burt
West Central Africa Mission Conference,
Quessua, June 14.....Hartzell
Denmark Mission Conference, Odessa—June 21..Burt
Sweden, Upsala—June 28.....Burt
Finland and St. Petersburg Mission Confer-
ence, Wasaa—July 5.....Burt
Norway, Arendal—July 19.....Burt
Liberia, Sinoe—July 25.....Scott

By the order of the Board of Bishops.
JOHN M. WALDEN, Secretary.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

DEAR BRETHREN—We have written each of you asking that you bring to your conference from two to twenty subscribers. Will you do it?

Let us make this the best year in the history of the paper. Begin now. Get all the old subscribers on your charge to renew and as many new ones as you can.

Send names of all you secure so they may get the paper at once. You may hand us their money at Conference.

THE LAUNCH FUND STILL GROWS

The following subscriptions were made at the Mississippi Conference:

Rev. S. A. Cowan	5.00
Rev. J. M. Shumpert	5.00
Rev. J. C. Hibbler	5.00
Rev. R. H. Patton	2.00
Rev. R. N. Jones	2.00
Rev. J. E. Holmes	2.00
Mrs. R. P. Thirkeld	2.00
Rev. H. Roundtree	1.00
Rev. I. L. Pratt	1.00
Mrs R. N. Jones	1.00

THE ATLANTA LETTER

Central Avenue, formerly Lloyd Street Methodist Episcopal Church, continues to prosper. Dr. J. A. Rush is in his seventh year and his hold upon the congregation was never so strong as now, and the future never so bright. Dr. Rush is showing remarkable strength in handling his people and is forging to the front as one of the leading pastors of Methodism.

Plans are now being laid for a great spiritual revival. The Epworth League, the Sunday School and the Church are all working together with this end in view, and it is safe to say the greatest soul-saving series of meetings will be held in this church that have been seen in this city for a long time.

The various auxiliaries of the church are in a splendid condition. The Epworth League is one of the most prosperous in the entire Southern States. At a meeting recently held a new cabinet was elected. James W. Woodlee was re-elected president.; Mr. E. W. Hatchett was re-elected to the office of third vice president, while Mr. Linden Hill, Mrs. John Finley, Miss Florida Starr, Mr. William Greenwood, and Mr. Jesse L. Releford were given positions in the new cabinet. Mr. Releford was re-elected as secretary. Mr. John Finley will again be musical director, and Miss Marie Hill will be the pianist.

The League is rapidly reducing the debt on the new $300 Conover piano recently installed.

Miss Anna E. Hall, deaconess, is again the superintendent of the Junior League as well as the superintendent of the Sunday school. The latter is in a very prosperous condition.

Dr. Rush, the pastor, is a minister whose strong personality impresses his audience at every service.

The newly appointed pastors of the other city churches are rapidly gaining favor with their members. Fort Street Church and Warren Chapel each promise to do a great work this year under Rev. Wadkins and Rev. Petty, their respective pastors.

LOUISIANA CONFERENCE—APPOINTMENTS, 1905

ALEXANDRIA DISTRICT.

Joshua J. Obee, presiding elder, postoffice Alexandria, La.

Abbeville, J. W. Pierce; Abbeville Mission, Simon Mitchell; Alexandria P. W. Clarke; Booneville, C. H. Monroe; Boyce and Village, W. L. Dyas; Boyce Circuit and St. Paul, M. L. Baldwin; Bunkie and Evergreen, E. Hutchinson; Cade, J. B. Johnson; Cane River and Grand Cove, T. Larkins; Cheneyville and Cedar Grove, H. C. Gair; Chopin and Old River, supplied by David Garner; Colfax, L. L. Green; Eola and Sunflower, D. M. G. Taylor; Lafayette and Carencro, W. H. Welch; Lake Arthur, supplied by H. Oville; Lake Charles, B. J. Reddix; Lecompte and Lamourie, S. R. Davis; Lone Pine and Dossman, to be supplied; Marksville and Cottonport, J. D. McCain; Morrow and Big Cane, supplied by Aaron Kyle; Natchitoches, W. J. M. Price; Newton, W. Davis; Opelousas, E. C. Goins; Palmetto, Jos. Johnson; Pineville, J. C. Brown; Poland, W. Hamilton; Rapides and Rigolets, W. L. Amos; Rayne and Crowley, W. H. Welch; Richland and Welchton, to be supplied; St. Martinsville, N. R. Randolph; Springs Creek and Woodsworth, J. S. Weaver; Valley Chapel and Kateland, supplied by Charles Jones; Washington, La Teche and Plaisance, S. Green; Waxia, S. A. Mason; Welch and Jemmings, Samuel M. Haines,

BATON ROUGE DISTRICT.

J. W. Turner, presiding elder, postoffice box 5, Baton Rouge, La.

Albert Chapel Circuit, J. W. Lewis (P. O. Zachary); Asbury, supplied by Norman Ford; Baker, J. C. Mean; Batchelor, Eli Williams; Baton Rouge—St. Marks, M. P. Franklin; Wesley, H. James. Bayou Goula, P. Bibbs; Beech Grove, B. Carr; Clinton, F. Walker; Conrad, Priestley and Jones Creek, M. J. Dyer; Darrow Circuit, C. W. Kershaw; Deerford, C. Barnes; Donaldsonville, T. A. Brown; Hartzell, J. L. Augustus; Jackson and Mt. Zion, H. T. S. Johnson; Lettsworth and Island, J. J. Wooldridge; Lindsay, Thomas H. Jones; Macedonia, John Tutson; Mason and Sumner, H. J. Robinson; Melville and Wiley, E. V. Taylor; Mt. Carmel, S. Carroll; Musson and Shiloh, A. B. Venable; Newroads and Morganza, Robert Jones; Plaquemine, J. O. Richards; Port Allen Circuit, Cornelius Spears; Prairieville, D. G. Pharris; Rylander and Slaughter, C. D. C. Bryan; St. Luke and Plainview, A. Luster; St. Paul and Vincent, J. H. Rylander; St. Peter, G. A. Payne; Stonypoint, J. D. Banks; Union, E. J. Harrison; Wesley and Norwood (P. O., Wilson), J. H. Thompson.

MONROE DISTRICT.

J. O. Brown, presiding elder.

Anderson and Bigbend, supplied by A. Smith; Bastrop and Merrouge, E. Powell; Beulah and Farmersville, J. A. Vincent; Bonita, Robert A. Taylor; Cooper and Parker, Sumner McGruder; Collinston Circuit, supplied by F. H. Hamilton; Florence and Copeland, Stephen Powell; Jones and Dennis, J. Robinson; Joyce and Island, D. W. J. Lloyd; Lake Providence, Joseph Jones; Monroe—St. James, D. G. Taylor; St. Paul's and W. Monroe, R. F. Long. Mt. Nebo, F. D. Bowers; Mt. Sinai, C. L. Augrum; Newelton Circuit, to be supplied; Odum, supplied by A. J. Johnson; Randolph, to be supplied; Tallalah, to be supplied; Waco, supplied by Jno. Frost; Washnigton Chapel, W. H. R. Harry; Waterproof and Ballina, F. S. Brown; Wildsville and Vidalia, H. C. Wilson; Winsboro and Rayville, D. R. S. Kilbourne.

NEW ORLEANS NORTH DISTRICT.

J. F. Marshall, presiding elder, postoffice address, 1724 Constantinople street, New Orleans, La.

Asbury, N. Burton; Booth and Lees Creek, A. C. Mitchell; Camp Parapet and Kenner, H. B. Harris; Covington, B. R. Jackson; Franklinton and Hackley, Robert Young; Gretna, E. Fields; Laplace and Montz, C. O. Pardoe; Lutcher, M. C. Harrison; Madisonville, to be supplied; Mandeville and Bayou Lacomb, to be supplied; New Orleans—Carrollton Mission, to be supplied; Haven Chapel, John McKee; Malden, J. A. Lindsay; Mallalieu, H. J. Wright; Mt. Zion, F. Chinn; Pleasant Plains, Wm. Harrell; St. Matthews, W. S. Chinn; Scott Chinn, C. D. Crockett; Simpson, H. Taylor; Thompson, D. Seals; Union, Valcour Chapman; Universi supplied by F. H. Knight. Ponchatoula a Springfield, to be supplied; St. Charles, T. Cooper; St. John, John Wise; Slidell and Pe River, H. A. Sorrel; Whitehall, D. J. Price.

NEW ORLEANS SOUTH DISTRICT.

W. R. Butler, presiding elder, postoffice address, 1924 Sixth street, New Orleans, La.

Beattyville, J. Benn; Berwick, D. Shelby Centerville and Verdenville, to be supplied Crawford, Glencoe and Island, J. D. Pool; Dula to be supplied by Jas. A. Christian; Franklin, C. Worshap; Godman and Sorrell, O. J. Harvey; Hanson City, to be suppplied by W. Porter; Houma, W. S. Harris; Huberville, J. E. Rolax; Jeanerette, D. S. Sloan; Morgan City, W. H. Jones; Napoleonville, M. Goins; New Iberia, P. C. Colton; New Iberi Mission, to be supplied; New Orleans—Fir Church, J. A. Tircuit; Wesley, T. J. Johnson Williams, C. W. Reeves; Wesley Chapel Mission to be supplied by F. L. Parris; Olivier, W. D Riggins; Patoutville, S. Tilman; Pattersonville to be supplied by Lewis Smith; Raceland an Rockport, to be supplied by D. D. Williams; St Peter, G. J. Rogers; Schriever, Thos. Williams Thibodaux, E. Baptiste; Union, Nolan McNeal Virion, D. Harrison; Winstead, E. B. Richards Woodlawn, J. D. Wilson.

SHREVEPORT DISTRICT.

Hubbard Daniels, presiding elder, post office address, Shreveport, La.

Allen and St. Paul, G. Johnson; Bedford and Wesley, R. E. White; Blanchard and Round Grove, E. H. Hall; Brownlee and Asbury, Irvine B. Henderson; Campti and Mt. Zion, E. H. Clark; Cane City, to be supplied; Carson, to be supplied; Columbus and Negreet, W. C. Turner; Coushatta and Graff Bluff,, to be supplied; Curtice and Magnolia, Henry B. Charles; Dixie and Cashpoint, supplied by Jackson Gains; De Ridder, supplied by W. H. Simmonds; Desart, supplied by C. C. Smith; Fairfield and Hayse, Ferdinand Thomas; Flourney and Fairview, Wm. Emmett; Gahagan and Mt. Carmel, F. M. Lashington; Gillam and Belcher, H. T. O. Abbott; Jewella, supplied by A. C. Crowel; Kingston and Bonchast, Wm. Ector; Lake End, Frank Butler; Leesville and Orange, J. D. Brightop; Logansport and Mt. Zion, G. W. Banks; Longstreet and Grandcane, T. F. Robinson; Mansfield and Thomas Chapel, C. Johnson; Many, Ft. Jessup and Bayou Scie, S. P. Branch; Marthaville and Robeline, Thomas H. Munson; Pleasant Valley, St. James and Benson, Wm. Hilton; Pleasant Hill, J. A. Landry; Provencal, to be supplied; Rocky Mount, Butlersville and Benton, G. W. Ogilvie; Scraboro and Wesley, J. R. Williams; Shady Grove and St. Matthew, T. P. Norris; Shreveport—Daniels Chapel and Wilson, D. H. Young; St. James, C. D. Shallowhorne; St. Paul's, B. M. Hubbard; Union and Pine Grove, Geo. Thomas; West Shreveport, to be supplied; Vanceville, W. H. Lang.

The American Bible Society is making an urgent appeal for funds, which it so much needs and so richly deserves. Splendid work is being done by this society in all parts of the world in the spreading of the Scriptures, and no work is more effective than that being done in our own country. This splendid organization should not be embarrassed by the lack of funds, and we therefore urge the pastors throughout our territory to take a liberal collection for the American Bible Society.

The Young Men's Christian Association, Colored Branch, of Atlanta, Ga., is enjoying remarkable prosperity under the leadership of Rev. R. T. Weatherby, its general secretary. The enrollment has increased in two years from 105 to 200, while the enrollment of boys has increased from 166 to 375. There were last year 48 conversions, 81 attending night school, the total receipts being $1,584.76. The total attendance upon all meetings reached 16,157.

THE LITTLE ROCK CONFERENCE

The Little Rock Conference held its twenty-seventh session at Fordyce, Ark., and was presided over by Bishop W. F. McDowell. The Bishop received a cordial welcome. His addresses were beautiful in language, clear and vigorous in thought, and greatly delighted all. His sermon on the Sabbath morning was evangelical and delivered with great power.

The Conference held its session in Cox Methodist Episcopal Church, a new structure that has been built under the heroic leadership of Rev. C. W. Whithead, the pastor. The church is brick, with stained glass windows, and is said to have cost in construction $3,000, there being at present only a debt of $350. This has been done with a membership of not more than twenty-five. Brother Whitehead found only ten members when he was assigned to the church two years ago. Among those who visted the Conference were Dr. J. W. Jennings, of the Kansas City Book Depository; Dr. W. P. Thirkield, Dr. R. E. Gillum, Dr. I. G. Penn, Dr. I. L. Thomas, Dr G. G. Logan, Mrs. H. M. Nasmyth, Prof. A. J. Jacques and Prof. D. W. Boatner.

The transfer of Dr. Reed to the Liberia Conference was announced, and he was called upon to make farewell remarks. The scene was touching. A consecration service was held, prayer was offered for the protection and guidance of Dr. Reed, and interest was strengthened in the father-land. Dr. Reed goes from the splendid Wesley Chapel at Little Rock, from which church Dr. J. C. Sherrill went to Africa some years ago.

In the organization the following officers were elected: Secretary, J. W. Jackson; assistants, G. T. Saxton and L. G. Hodges; statistical secretary, J. J. Freeman; assistants, J. W. Burns, D. W. Nelson and W. McIntosh; treasurer, W. H. Morris; assistants, S. McDonald, A. T. Stephens and W. H. Simpson.

Changes in Membership—Received on trial, William B. Smith, James Stokes, George W. Jackson, Charles L. Kyles. Received by transfer, J. L. Wilson, from the Lexington Conference.

Ordained Deacons—Tilman D. Wesson and Samuel Nelson.

Ordained Elders—Archie R. Ray, Samuel J. Brown, Zachariah H. Field and Samuel M. Cain.

John H. Reed was transferred to the Liberia Conference.

Orders Recognized—John W. Whiting, an elder from the African Methodist Episcopal Zion Church; James H. Green an elder from the African Methodist Episcopal Church.

The treasurer's report showed the following amounts raised: Missions, $636; Church Extension, $142; Sunday School Union, $18; Tract Society, $17; Freedmen's Aid Society, $668; Public Education, $184; Children's Fund, $117; American Bible Society, $13; Woman's Foreign Missionary Society, $5; Woman's Home Missionary Society, $147; other benevolences, $213; General Conference expenses, $25; Conference Claimants, $50; Episcopal Fund, $33.

Our work among the colored people of the South, says the *Bible Society Record*, under the Rev. J. P. Wragg, continues on about the same appropriation as last year, but with every prospect of an enlarged distribution. His colportage is vigorously pushed all over the South so far as the funds at his disposal will allow, but it needs to be greatly enlarged and the number of our colporteurs doubled. "In August," Mr. Wragg writes, "our circulation is about double what it was for this month last year," and although this is not true of every month, the total will be a large one.

Personal and General

Paul Laurence Dunbar is improving in health.

The address of Rev. J. T. L. Dunham is Gaffney City, S. C.

Rev. John Watts, our pastor at Augusta, Ga., who has been quite ill for some time, is now slowly convalescing.

Something like $13,000 from bequests was paid into the general treasury of the Woman's Home Missionary Society during the last fiscal year.

The congregation at Brookhaven entered their beautiful $3,000 church on January 8th, and on that day collected $237.50. Pastor L. W. Price is shouting happy.

Arrangements are being made for the immediate erection of a new dormitory at Tuskegee Institute, the gift of Miss Elizabeth Julia Emery, of Europe.

Rev. B. F. Rawlins, former assistant editor of the *Western Christian Advocate*, of whose serious illness we made mention some weeks ago, died January 11th.

The Chautauqua Institution was given the grand prize at the World's Fair. This is the greatest honor awarded to any institution by the international jury of awards.

Reading rooms have been opened recently in Montgomery, Ala., for the benefit of the reading element of its colored residents. The enterprise is supported by the public.

The Wiey University community is rejoicing over the advent of a son into President Dogan's home. The heir apparent was born January 15th. President Dogan is a happy man.

Mr. William Pickens lectured before the Young Men's Christian Association of Atlanta, Ga., on the evening of January 23d, on "Some of the Encouraging Aspects of the Race Problem."

Miss Ida Page and Miss Celia Dumas, of Natchez, Miss., have gone to Houma, La., after spending a week pleasantly in the city, the guests of Mrs. Effie Farden and her sister, Mrs. Mary Martin.

Saturday, February 4, has been designated as a Day of Prayer and Fasting for Christians throughout the United States. The desired aim of this movement is that God may speedily revive His work in our land.

Plans are being laid for the erection of improved tenement houses for the working classes of New York City and for the general betterment of the tenement house situation. Toward this movement Henry Phipps contributed $1,000,000.

In our reference in a recent issue to the German Church of this city as a magnificent giver to the cause of missions, we gave credit to the Second German Church, instead of the First German Church, of which Rev. W. J. Moers is pastor.

Noble Sissle, of Indianapolis, Ind., the son of Presiding Elder George A. Sissle, is doing splendidly in selling the SOUTHWESTERN from house to house each week. He is making money for himself and circulating the paper. Oher boys could do likewise if they would.

Rev. M. S. Jordan, the Conference president of the Epworth League of West Texas, has done good service in all respects for the Church. At the last session he was appointed pastor of St. Paul, at Dallas, Tex. He is a faithful worker and will do the church at that point great good.

Prof. T. A. Green, of Los Angeles, California, has been appointed second assistant journal clerk of the Senate of the State of California. He is the first Negro to be appointed to a clerical position in the legislature of that State. Prof. Green is making a splendid record in the far West.

The fourteenth annual session of the Tuskegee Negro Conference will convene at Tuskegee, Ala., Wednesday, February 22. The Workers' Conference, which has for its purpose the educational, moral and civic uplift of the Negro, will be held the following day, Thursday, February 23.

A new Industrial Home has been opened within the bounds of the West Texas Conference. It is located in Austin, Tex., and is called the "Eliza Dee Home," in honor of Mrs. Dee, who gave $3,000 towards its purchase. The Home will at present accommodate but fourteen boarding pupils.

Colonel James Lewis of this city has been re-appointed Surveyor General of Louisiana. Colonel Lewis held the same position under Presidents Garfield, Arthur and McKinley, and his friends are delighted that President Roosevelt has recognized his worth and citizenship. Congratulations, Colonel!

Bishop James N. FitzGerald and Mrs. FitzGerald sailed from New York Jan. 28 by steamer Ponce for San Juan, Porto Rico. They were accompanied by their two daughters, Miss Cornelia and Miss Bessie, by their son Raymond, and by John E. Andrus, Jr. Bishop FitzGerald is to preside at the annual meeting of the Porto Rico Mission, which convenes in Arecibo Feb. 15.

Ex-President Sam of Hayti is in the position of a man without a country. He has been condemned to imprisonment for life at hard labor for the alleged issue of fraudulent bonds. His wife is sentenced to fifteen years' imprisonment, and several members of his Ministry and other high functionaries have been condemned to terms of imprisonment ranging from five to fifteen years.

Our church at Lamar, S. C., was destroyed by fire on January 17th. The membership is anxious to rebuild and is planning to begin work soon. They have already $300 subscribed, and any person desiring to help a worthy enterprise may send any amount to Rev. W. M. R. Eaddy, the pastor, at Lamar, S. C., or to the presiding elder, Rev. W. G. Valentine, No. 401 W. Liberty street, Sumter, S. C.

We have received a copy of the book written by Mrs. Isabella Webb Park, entitled "The Story of Joseph." The very beautiful putting of the Bible account of Joseph is most helpful and inspiring. Hundreds of these books ought to go into the hands of our young people. Mrs. E. J. Cox, of Marion, Va., has already ordered thirty. This book may be ordered of any one of our book depositories at 25 cents per copy, net.

Prof. E. H. McKissack, of Rust University, has been appointed one of the two auditors of America for the Grand United Order of Odd Fellows. It will be remembered that Prof. McKissack is in charge of the endowment department of the Order of Odd Fellows for the State of Mississippi. He has had remarkable success, and it is a fitting recognition of his business ability that Prof. McKissack has been appointed to this responsible position.

The permanent return of Bishop Vincent to the United States from Zurich will make it possible for him to be at Chautauqua, N. Y., in 1905, and during all future seasons. He will, as in previous years, preach one Sunday morning sermon during August, conduct devotional hours during recognition week, have general charge of the famous Sunday vesper service in the hall in the grove, and preside over many other of the religious and secular meetings.

Dr. John H. Reed and family, of Little Rock, Ark., and Dr. Joseph C. Sherrill and family sailed from New York Saturday, Jan. 28, by steamship Campania. They are on their way to Liberia, where Dr. Reed will become vice-president of the College of West Africa. Dr. and Mrs. Sherrill are returning to the field after their first furlough. Dr. Reed for a number of years was a member of the faculty of Wiley University. Later he has been pastor of Wesley Chapel, Little Rock.

Bishop and Mrs. J. M. Walden spent a week at Claflin University, Orangeburg, S. C., the guests of President and Mrs. Dunton. He examined the growing assets of the institution and assisted in planning for additional buildings and equipments for both the literary and manual training departments. The Bishop preached or lectured every day to the great delight and profit of both teachers and students. He was greatly encouraged by the fact that 48 new converts professed Christ and 90 per cent of the 700 students are Christians. The Bishop and Mrs. Walden left for Charleston, Savannah, Jacksonville and Atlanta, where they will inspect the work of the Freedmen's Aid and Southern Education Society and that of the Woman's Home Missionary Society, of which Mrs. Walden is a prominent member.

ROYAL BAKING POWDER

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Analyzed by the health officers of New York, Boston, Chicago and London and found a pure, cream of tartar powder, of highest healthfulness and leavening strength.

Care for your family's health requires constant watchfulness to exclude from your kitchen the unwholesome alum baking powders which are declared by physicians to be productive of nervous and digestive diseases.

Farm and Fireside

TO GET RID OF COTTON STALKS.

Oats might very successfully be sown in drills between the cotton stalk rows. Wait until a freezing morning in February and then knock the stalks down as low as possible, first threshing off the larger branches. The stalks are very little in the way of cutting with the ordinary hand grain cradle. In suggesting the sowing of oats in cotton fields I have in mind ordinary uplands on which the cotton stalks would be a small problem. Next to burning the stalks, the quickets way to get in shape to plow under is to run over the corn rows with a stalk cutter, of which there are a number of makes. Not a bad way to dispose of corn stalks when preparing for cotton is to have the stalks picked up and laid in the open bedding furrows and so dispose them that they may be covered completely when listing. Use the stalk cutter as advised for corn stalks.—*B. C. Butler.*

HOW TO CURE AND DRY HAMS AND SHOULDERS.

When your meat has absorbed all the salt it is going to take up, take it and wash it in warm water thoroughly, getting all the salt off, then hang it up and smoke it at once while it is yet damp; have your fire of oak or hickory and have it hot enough to cause some grease to run over the surface of the meat. Fire all you are going to fire—say two or three days—at once; then take down as soon as you quit firing and then put this mixture on, warm: Take some good molasses and mix ground black pepper, say one pound of pepper to one gallon molasses. Take a rag and thoroughly smear this mixture on every part and then pack down for a week or ten days, then hang them up and you will not be bothered with skippers. The molasses will add greatly to the flavor of the meat. The hams and shoulders might then be placed in sacks, one to a sack, as a double precaution; the sides will not need it.—*J. T. Cardwell in Atlanta Constitution.*

Literary Notes

BOOK REVIEWS.

"The Dream of Dante," by Henry F. Henderson. Jennings & Graham, Cincinnati, Ohio; Oliphant, Anderson & Ferrier, Edinburgh and London, publishers. Price, 60c net.

Whoever has read the great allegory wishes to read it again and this interpretation seeks to furnish an "open sesame" to the treasures contained in the Dream of Dante. The book brings us in close touch with Dante, his life, the manner of the times in which he lived and the influence of his dream upon the people of that age. The author, from the beginning to the end, shows that his chief aim is to make us know that Righteousness is the object for which Dante contended and that his dream is based upon Righteousness and its opposite force—Wickedness.

"The Story of Joseph," for Young People, by Isabella Webb Park. Jennings & Graham, Cincinnati, O., publishers. Price 25c net. The old, old story of the beloved son Joseph told anew and so beautifully that it will appeal at once to young people and to older people, either, for that matter. This bright, crisp, vigorous study of Joseph is admirably calculated to advance the cultivation of Sunday reading in the home and every alert Christian parent will see that this book is added to the young people's library.

"Baby Bible Stories," by Gertrude Smith. Published by the Henry Altemus Co., Philadelphia, Pa.

These little stories are beautiful lessons which any young child can easily understand. They are written in a reverent, child-like style that will endear them to hundreds of mothers. It is at the quiet hour of bed-time that childish minds are easiest impressed and these Bible Stories are just the truths to be read or related at that time. The book is well-printed and beautifully illustrated.

"The Atlantic Surfman," by Edward Augustus Rand. Jennings & Graham, Cincinnati, O., publishers. Price, 50c net. An interesting story drawn from the daily life of an Atlantic surfman, written in a style that will hold the reader. Among several interesting characters stand out two surfmen, ordinary, commonplace fellows one thinks at first, but who prove themselves heroes by losing their lives that others might live. This story is peculiarly interesting to those who live near the ocean and who can appreciate the many dangers to which a surfman is exposed in the discharge of duty.

Among recent valuable finds in the old world is that of a fresco representing the origin of Rome, recently discovered in Pompeii. The picture was brought to light under the then director of the National Museum of Naples, and of the excavations at Pompeii, Professor Ettore Pais. Professor Pais, now Professor of Ancient History and Classical Antiquities in the National University of Naples, and a member of the Academy of Sciences there, has prepared for the February Century a popular account of this interesting painting. A reproduction in color of the fresco will be a notable feature of the number.

You Can Be Cured.



Mrs. Etta Finnegan

No. 11 Cedar Terrace,
Hot Springs, Ark., April 28, 1904.

When I was first married I found that my strength and health were gradually diminishing. I became nervous and irritable, and was in bed a week and sometimes ten days of every month, and had intense bearing down pains.

My husband had the best physician for me and I used his medicine for nearly four months, but I gradually grew worse, had less strength, and finally, I was unable to leave my bed at all.

A friend who was calling on me brought me a bottle of Wine of Cardui and was so loud in its praise that I told her that I would take it to please her.

I was surprised and pleased that before I had used the bottle I really felt better, so I kept on using it. Eight bottles brought back my lost health and strength, and I have not had a sick day in six months.

Etta Finnegan

Treasurer, St. Andrews' Society.

WINE of CARDUI

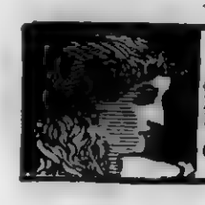
Mrs. Finnegan had little hope of relief because she knew that every time she had those spells of menstrual suffering with attendant bearing down pains she was weaker. And every month the pain was growing more severe.

But Mrs. Finnegan was cured by Wine of Cardui. She is now so well that there are few women who would not be glad to have the health she has. And any woman who has those dreaded bearing down pains can have the same relief.

You can be free from menstrual irregularities if you take this pure vegetable wine. Why don't you take it when you see what it has done for others? Secure a bottle of Wine of Cardui today.

Your druggist has $1.00 bottles.

"A Nation's Idol," by Charles Felton Pidgin. Henry Altemus Co., Philadelphia, Publishers. A romance which makes us live nine years of happiness with Benjamin Franklin at the court of France. It shows him a splendid diplomat, a tender, sympathetic friend and interesting acquaintance. It is a story with a fascinating love interest too, with exciting incident and adventure, the principal actors in which are a patriotic young American and the girl he loves. One of the chief interests of the romance is the homage that Franklin received from the French people.



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is not a Straightener and has made more friends than any preparation on the market. For thin, short hair and dandruff it has no equal. Price, $1.00. Send 4 cents in stamps for "Hair and Skin Talks," to MRS. A. H. THOMAS, 190 35th Street, Chicago Ill.

$3 a Day Sure

Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 353, Detroit, Mich.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Doings of the Workmen.

(Mrs.) Della Anderson, Clinton, La.—Bishop Mallalieu appointed Rev. F. Walker to this charge Feb. 1, 1904, and he is known almost everywhere in Louisiana as a good pastor, a great church worker and an earnest preacher. He found our church almost at a standstill, but in a little time the work showed that every wheel had been set in motion by him. Every family takes the SOUTHWESTERN and too much cannot be said about him as an honest man. I pray God's blessings upon him wherever he is sent.

Jesse W. Price, Pastor, Humboldt, Tenn.—Our watch meeting service was conducted by the pastor. Services on Christmas day were memorable. The Christmas trees at Humboldt and Kenton, Tenn., were grand. For the first time a Christmas tree program of our Book Concern was rendered. Mrs. Ollie Stigall, of the city school, had charge of the music with the church choir. Miss Allie Balridge, chorister, Miss Maudie Balridge, organist. Sunday, Jan. 1, the pastor preached with much power a New Year's sermon. At 2 o'clock p. m. the Emancipation Proclamation services were held. The pastor gave the introductory address, followed by the city pastors and the old people. The occasion will be long remembered. The church has been wonderfully revived.

E. H. Langston, Pastor, Cary, Miss.—This circuit is still alive. The subject of education has been so impressed upon the minds of the people that on Sunday night, Jan. 1, after the sermon, the Sunday school gave Perler Harris a nice reception. Rev. F. P. Brook made a timely talk, and Mr. Moses Johnson read an interesting paper Monday morning Mr. Harris left to attend Meridian Academy.

J. W. Stone, Pastor, Calvert, Tex.—I was appointed to this work on Dec. 17, 1904, arrived here Dec. 30, and met my officers that night. A more friendly, warm-hearted church-loving set of men and women I have never met. Plans were soon effected and money raised for traveling and moving expenses to the amount of $24.62. Watch meeting was well attended and a glorious time enjoyed. The first Sunday was a glad day with us. Mrs. Stone came Jan. 6 and we moved into our excellent parsonage. On the evening of the 9th we were aroused by the sweet strains of music. The door was quickly opened and a large sack of flour hit the floor, bacon, sugar and other groceries too numerous to mention and money also followed. Prayer was offered by R. Pirkens. Presentation speech made by A. W. Young; response by the pastor. The faces of Dr. E. A. Durham, A. W. Young, R. Pirkens, S. N. Nash, J. W. Walton and E. Foster were recognized, and many others.

J. F. Barnes, Pastor, St. Paul M. E. Church, Palestine, Tex.—We have raised $23 on old church extension debt. The church is moving along nicely. Seventy-four were present at the watch meeting service. Collection was taken by little Willie Howard, aged 12 years, and Roberta Hassell, aged 11 years. The meeting was a spiritual benediction. When we thought all at home rested, to our surprise soft, sweet voices rang out singing, "The Comforter Has Come," and a host of good people came into the parsonage with packages, a large basket and a large box of groceries. The pastor made brief remarks and all returned home. We hope The Comforter will come again.

Chilton, Texas.—We are glad that Rev. J. S. Medlock has been returned to this charge for another year. He is loved by all who know him. Our hearts were made glad last Sunday morning by his sermon; subject, "Oneness of Human Life." At three o'clock we held an old-fashioned speaking meeting, after which our pastor made an address from which the following excerpt is taken: "My Christian friends, the evening shadows have gathered over 1904 and each of us will do what we always do at close of the year, reviewing the record of our twelve months' journey. We have met with many disappointments; we have lost many golden opportunities; we have not been successful as we desire; we have not read the books we intended to read. Hence we have fallen below our set mark. Behind us lies the old year with its defeats and its victories, its shadows and light, its finished and unfinished work. Before us lies the new year with its golden opportunities. Let us forget the old year except in so far as the memory of its victories may cheer us, or its failures admonish us and let us march into the new year with outstretched arms and open hands to do the work of the Master."

R. L. Green, Reporter, Brown, N. C., Empire Charge.—The Rev. S. K. McCorkle was sent to this charge last October and has had wonderful success. He commenced a revival at Piney Ridge, Dec. 25th, that lasted until Thursday, Jan. 5th. Eight souls were saved and the church was wonderfully blessed, both financially and spiritually. Raised for our pastor, $25.25. May God continue to bless the work.

W. H. Riley, Pastor, Flemingsburg, Ky.—I am sure that the heart of our great church will sympathize with our people at Flemingsburg, Ky., when it is known that on Sunday, Jan. 15, our beautiful and cozy little church was seriously damaged by fire. The fire originated from a defective flue and broke out just as our Sunday school was enjoying an interesting lesson. The church was not entirely destroyed, yet it is not in a condition to be used. We are out of doors, but thank God no one was injured. Our church here has done a splendid year's work. Flemingsburg Methodist church is one of the best in Methodism. Pray for us.

A. E. Gibbs, Pastor, Madisonville, Texas.—In obedience to the call of the church I have entered upon my second year's work as pastor of the Madisonville circuit. I rejoice to say that the outlook for material advancement on all lines of church work is better than ever. The Woman's Home Missionary Meeting, held at Navasota, Texas, during the recent session of our annual conference, is already bearing fruit. A great missionary spirit has been awakened throughout the circuit and our auxiliaries are planning to push the mission cause with might and main. Sister Mary Burrell, one of the most enthusiastic missionary workers in the bounds of our circuit, gave $10 for missions last year. Sisters Eveline Olophant and Annie E. Grace are presidents of the Ladies' Aid Societies. I look for great growth. The Sunday schools and Epworth Leagues are doing well. The SOUTHWESTERN is steadily gaining in popularity. Subscriptions have more than doubled and the canvass for new subscribers is being pushed. We are, thank God, spiritually alive. Several members have been added to our church since annual conference. We are planning to make the great Wiley rally, in the forthcoming district conference a deided success. Our beloved presiding elder, Rev. L. S. Blakeney, has won a very warm place in the hearts of these people. Our motto: "Many souls for Christ, all of our benevolences raised and the SOUTHWESTERN in every home."

S. P. Branch, Pastor, Many, La.—The following named young ladies of Bayou Scied have given two beautiful lamps to the church, valued at $7.77: Misses M. G. Broach, Octavia L. Bass, R. R. Poter, Lula Lewings, Bianah Woods, P. L. McGough, A. I. Glover, Louisa Woodfen. There are but few like these. May the Lord still guard and bles them until all have found a place in his church.

W. H. Woods, Sunday School Supt., Hattiesburg, Miss.—Rev. D. F. Dudley has been a faithful worker in the St. Paul M. E. Sunday school of this city. He has made Hattiesburg what it is. He has remembered the poor and needy. We feel that the Conference will also remember him. Have raised altogether this year $72.85; paid out, $68.72. The same old roll of officers are for 1905. They have served faithfully for two years.

Maud Geeston, Secretary, Columbia, Miss.—The Woman's Home Missionary Society of Columbia Valley Church gave an entertainment on the fourth Saturday night of November and raised $11.50 for our local treasury. Our pastor, Rev. E. M. Dukes, preached for this organization on Jan. 1. We had a grand time. Raised $4.35. Paid pastor $2.15 on an overcoat.

C. H. Pyles, Pastor, Washington, Ky.—On the second day of January the Emancipation Proclamation exercises were held at the M. E. Church, conducted by Prof. J. C. Crawford. It was a successful affair. The people were in great crowds at the church. Chorus by the choir. Devotions by Rev. C. H. Pyles, who also made a few appropriate remarks. Prof. H. W. Rose spoke on the landing of Negro slaves in the United States. Prof. Crawford's witty remarks caused a ripple of merriment. Miss R. J. Ford's subject was "The Emancipation Day." She handled the subject well. Mrs. Leelar Wadsworth spoke on the "Fatherhood of the Negro." Mrs. Wadsworth is an impressive speaker and one of our sweet singers. Mr. W. R. Lane spoke on the subject of how many "Negroes were set free in 1865." Rev. C. H. Pyles spoke largely on the "Progress of the Negroes in the South." He is an able speaker. Prof. J. Crawford said many things for the good of the race. The exercises closed with music. The ladies had a nice table set to accommodate the many friends. Committee: Prof. J. C. Crawford, chairman; James Lane, Alfred Lane.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin of New York City:

BROOKLYN, N. Y., Nov. 9th, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours,

Mrs. E. Austin.

19 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the New Orleans Southwestern Christian Advocate.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

HOW TO SLEEP.

A Book For Tired, Sleepless People.

Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

F. J. GEORGE, La Vergne, Ills., Pub., Department G.

I Cure Women

OF FEMALE DISEASE AND PILES

I Will Cure You So That You Should Stay Cured—Women No Longer Need Submit to Embarassing Examinations and Big Doctor Bills.



To Show Good Faith and to Prove to You That I Can Cure You I Will Send Free a Package of My Remedy to Every Sufferer.

I hold the secret of a discovery which has seldom failed to cure women of piles or female weakness. Falling of the womb, painful menstrual periods, leucorrhea, granulation, ulceration, etc., are very readily cured by my treatment.

I now offer this priceless secret to the women of America, believing that it will effect a cure in almost any case, no matter how long you have suffered or how many doctors have failed.

I do not ask any sufferer to take my unsupported word for this, so will send you some of the medicine free. If you will send me your name and address I will mail you a trial package absolutely free, which will show you that you can be cured. Do not suffer another day but just sit down and write me for it right now.

Mrs. Cora F. Miller, Box N 24, Kokomo, Ind.

G. D. Dunn, Pastor, Durham, N. C.—Our church has made excellent growth during my pastorate here. I have by the Father's help got the church in pretty good condition and its future prospect is bright. In less than ten months have raised $130, with one member to begin with; have also lathed and plastered, whitewashed and ceiled the church, built pulpit and altar, and made other improvements. We are now preparing to put in the pews and think that with the aid of $160 we can complete the church, and we are striving to raise that amount. The membership is gradually increasing. I have also organized the Epworth League since conference, and within a few days the Woman's Home Missionary Society will be organized.

J. O. Richards, Pastor, Hurst M. E. Church, Plaquemine, La.—The fourth quarterly conference and Love Feast was held Jan. 4-5. The presiding elder, Rev. H. Taylor, was on time. Devotional exercises were conducted by Rev. T. G. White of Bethel A. M. E. Church, this city. The Love Feast was a spiritual benediction. Rev. White and members took an active part. The fourth quarterly conference was in keeping with Hurst. Stewards, trustees, class leaders and other officials were present with written reports. The presiding elder, in his remarks, reviewed the six years' work on the district. Rev. H. A. Sorrell, of Jackson, La., was with us. On the 29th of December the King's Daughters of Hurst M. E. Church had their annual sermon preached by Rev. N. Ford, after which the following officers were installed: President, Tena Baily; vice-president, Esther Tolls; secretaries, Malissa Woods; treasurer, Virginia L. Walker. After the installation refreshments were served. Through the president and secretary, the auxiliary presented the pastor a purse. I take this method of thanking them for the same.

1



LADIES' VICTORIA WATCH 6 size, gold filled hunting, 10 year case, engraved in an assorment of handsome scenic and floral designs, fitted with the reliable New York Standard movement, 7 jewel, nickel finish, stem wind, lever set. Your jeweler would charge you from $10 to $20.00 for a watch like this, yet it is FREE to you for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

Which had you rather do?—Do business with a firm that does exactly as claimed, or with a firm that claims to do one thing and does another? We do exactly as claimed. Every offer and statement in this advertisement are facts. There is no "pulling the wool over your eyes." We do not describe a watch in beautiful language worded in such a way as to make you believe one thing and mean another. We state plainly the facts. There can be no misunderstanding. 10,000 agents are now selling Chief Elkhorn's Indian Wrang Tang Liniment. In another year 15,000 will be doing it. Over a million bottles have been sold through agents in the Southern States, and millions more will be sold. Agents who commenced years ago to sell it are still selling it today. We do not make a practice of giving premiuns. During the year 1905 we will only give the watches mentioned here. We do not make money when you work for a watch. We prefer that you work for the cash. If you need a watch—work for one. If you don't—work under the cash plan. Read what we have to say below, and if you then desire to join the company, send in your application for the agency--if you are not already an agent.

3



Here you are! A dandy, good enough and fine enough to please any lady. Ladies' 0 size, (exactly size of cut above) gold filled 20-year case, artistically engraved, and fitted with the reliable New York Standard 7 jewel movement. A watch like this is generally sold by jeweler at from $18 to $25 yet you can get it FREE for selling only 32 bottles of Wrang Tang Liniment at 50 cents each.

AFFIDAVIT

I, the undersigned, manager of The Wrang Tang Liniment Company, St. Louis, Mo., solemnly swear that every statement made in this advertisement, to the best of my knowledge and belief, is the truth; and further, if you accept our offer to act as agent under either the cash plan or watch plan, you will be dealt with honestly, and our promises will be kept faithfully. Yours sincerely,

W. R. PONDER, Mgr.
WRANG TANG LINIMENT CO.,
St. Louis, Mo.



$100.00 REWARD

Will be paid if either watch as described on this sheet is not exactly as represented. When we say that a watch case is warranted to wear 10 or 20 yenrs, we mean that it will wear 10 or 20 years before it turns brassy. If we say that the famous New York Standard 7 jewel movement will be put in the watch, we mean that it will be put in it. If you do business with us you know exactly what you will get.

WRANG TANG LINIMENT CO.,
St. Louis, Mo.

WATCH OFFER NUMBER 1 and 2.

In order to obtain a watch free under offer 1 and 2 it is necessary for you to sell 16 bottles of Liniment at 50 cents each, which amounts to $8.00. When you have sold the Liniment and sent us the $8.00, the watch will be sent you immediately. ☞ 2 extra bottles of Liniment are added to the box Free to cover express charges. Read cash offer below.

Watch Offer 3 and 4

In order to obtain a watch free under offers 3 and 4 you must sell 32 bottles of Liniment at 50 cents each, which amounts to $16.00. When you have sold this quantity of Liniment and remitted us $16, your choice of watches will be sent you immediately, and 4 extra bottles are added free to cover express charges.

WRANG TANG LINIMENT. Strong, Powerful, Penetrating.

It's medicine—it's not water—it's not weak. It is so strong and powerful that it goes through the skin, through the flesh and into the very bones—every drop—not a sign left on the skin—no oil—nothing. **That is why it's Action is Magical.** Its like Gold to Silver. A 20 dollar gold piece is 20 times as valuable as a silver dollar, yet a silver dollar is larger. It's not the size of a thing that makes it valuable. **It's the Quality. One Bottle of Wrang Tang Liniment is worth 20 bottles of Water Stuff.** Every drop is medicine—medicine that's powerful—medicine that's strong—medicine that's magical.

4



Do you know what Elgin means in watches? It means the best. Well, here is a 20 year gold filled handsome engraved Elgin case, fitted with the reliable New York Standard movement. Gents size.

NOTE—The movement in each 4 watches are idenically the same, except in size. The only difference is the case. A 20 year case will wear 10 years longer than the 10 year case. ☞ You have to sell 32 bottles of Liniment to get the 20 year case.

$4.00 CASH PLAN.

For the benefit of those who prefer the cash to a watch you can accept the agency under our cash plan.

A box of Liniment contains 18 bottles, but two of the 18 bottles are added free to cover express charges. The remaining 16 bottles when sold at 50 cents each, will amount to $8.00. Out of the $8.00 you send us $4.00 and keep $4.00. Of course, when the box arrives at the express office you must advance the money to pay the express charges on it which will vary from 40c. to $1.00. According to the distance from t. Louis, but the 21 extra bottles in the box when sold will pay you back, making the express cost you nothing.

Cut out this Order Blank and return to us.

ORDER BLANK.

Date.....190....

WRANG TANG LINIMENT CO., St. Louis, Mo.

GENTLEMEN: Please send me by express at once a box of Wrang Tang Liniment and add two extra bottles to cover express charges. I agree to use my best efforts to sell as quickly as possible and build up a good trade in my locality. I also promise to make prompt returns as fast as Liniment is sold.

SHIPPING DIRECTIONS.

Name .....

Post Office Address.....State.....

Express Office.....County.....

Age.....Occupation.....

☞ Be sure and write plain so as to avoid mistakes.

Do you want to work for the gold watch?.....

Do you want to work for $4.00 cash?.....

2



Mens' 10 year standard watch, gold filled, 18 size, full engraved case, warranted to wear for 10 years, fitted with the reliable New York Standard 7 jewel movement, stem wind and lever set. Yet we give it FREE for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

Conference Notices

KNOXVILLE DISTRICT.

SECOND ROUND.

Newport, Jan. 28-29; Russellville, Feb. 4-5; Byington, 11-12; Jefferson City, 18-19; Friendsville, 25-26; Clinton and Coal Creek, March 4-5; Harriman and Kingston, 11-12; LaFollette, 18-19; Greenville, 25-26; Warrensburg, April 1-2; Tazewell, 8-9; Knoxville, 15-16; Sonney's Chapel, 15-16; Morristown, 22-23; Tate Spring Mission, 29-30. Dear Brothers—Let ur motto be: A revival in every charge. Some of the charges have already had revivals and many have been saved. Easter is April 23. Let it be a high day in each charge for the missionary cause. See that the insurance is kept up on all church property. Twenty-five subscribers for the SOUTHWESTERN this round. I am your brother and co-oworker,

W. A. WEBBER, P. E.

SHUBUTA DISTRICT.

FIRST ROUND.

State Line, Feb. 11-12; Waynesboro, 14-15; Shubuta Cir., 16-17; Shubuta, 18-19; DeSoto, 20-21; Quitman, 22-23; Heidelberg, 25-26; Mt. Jordan, March 2-3; Enterprise, 4-5; Vernon, 6-7; Lake Como, 8-9; Mt. Rose, 10-11; Paulding, 11-12; Ellisville Cir., 13-14; Ellisville, 18-19; Laurel, 20-21; Taylorsville, 22-23; Saratoga, 24; Collins, 25-26.

I. B. BROOKS, P. E.

CLOW DISTRICT.

FIRST ROUND.

Bengin, Feb. 11-12; Clow, 18-19; Center Point, 25-26; Locksburg, March 4-5; White Cliff, 11-12; Sarologce, 18-19; Horatio and DeQueen, 25-26; Wilton, April 1-2; Texarkana, 8-9; New Louisville, 15-16; Camden and Gurden, 22-23; Fordyce, 29-30; Caddo Gap, May 6-7. Dear Brethren: This is my first year on the district. I pray that we may do a great work for God and the church. Plan well for Easter. Let us start now. D. B. HURSTON, P. E.

LITTLE ROCK DISTRICT.

FIRST ROUND.

Batesville Cir., Feb. 11-12; Batesville, 12-13; Jacksonport, 18-19; Newport, 26-27; Lonoke and Richwood, March 4-5; Hazen and Devall's Bluff, 6-7; Little Rock Cir., 11-12; North Little Rock, 18-19; White Chapel, 26-27; Scott's and Woodlow, April 1-2; Hot Springs, 9-10; Hensley, 15-16; Sweet Home, 23-24; Rock St., 29-30; Wesley Chapel, May 7-8. Dear Brethren: Let us double our work this year. Each man makes for himself a place. Let us pray for a great outpouring of the Spirit. W. S. SHERRILL, P. E.

GULFPORT DISTRICT.

FIRST ROUND.

Hattiesburg, St. Paul, Feb. 11-12; Hattiesburg, Bentley Chapel, 12-13; Augusta, 15-16; Bason, 18-19; Merrell, 21-22; Lumberton, 25-26; McNeil, 27-28; Bond, March 4-5; Wiggins, 8-9; Gulfport, 11-12; DeLisle, 14-15; Pass Christian, 18-19; Pearlington, 22-23; Bay St. Louis, 25-26; Biloxi, 28-29; Ocean Springs, April 1-2; Handsboro, 8-9; Moss Point, 15-16; Escatawpa, 16-17. Dear Brothers: This being a new district, let each one put forth every effort to bring up our part of the work in winning souls for Christ and a thousand dollars for benevolence. Set your work and all claims before the members. Make each quarterly conference a revival and a rally. Make Easter a great rally day on missions. May the Lord continue to lead us and may all work as never before. I will be glad to help each one in this great work. Yours for Christ, R. N. JONES, P. E.

Heart Weakness.

Dr. Miles' Heart Cure has made many hearts well after they have been pronounced hopeless. It has completely cured thousands, and will almost invariably cure or benefit every case of heart disease.

Short breath, pain around heart, palpitation, fluttering, dizzy, fainting and smothering spells should not be neglected. Take Dr. Miles' Heart Cure and see how quick you will be relieved.

It cannot make a new heart, but will restore a sick one by strengthening the heart nerves and muscles, relieving the unnatural strain, and restoring its vitality.

"I had a very bad case of heart trouble. For six months I could not work. Last July I was plowing corn and feeling bad all day; in the afternoon in plowing one row I had to lay down, or fall down, three times. My heart throbbed as though it would burst through, and I had difficulty in getting my breath. I purchased a bottle of Dr. Miles' Heart Cure, and before I had used half of it I could lay down and sleep all night. Previously I had to get up from five to ten times a night. I have taken several bottles, and my heart is as regular as clock work. I feel like a new man, and can work considerable for an old man, 84½ years old."

H. D. McGILL, Frost, Ohio.

Dr. Miles' Heart Cure is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails he will refund your money.

Miles Medical Co., Elkhart, Ind

PINE BLUFF DISTRICT.

FIRST ROUND.

Clarendon, Feb. 11-12; Marvel, 18-19; Helena, 25-26; Warren and Johnville, March 4-5; Dermott and Montecello, 8-9; Marrell and New Daru, 11-12; Willmot and Sunshine, 18-19; Luna and Gaines Landing, 21-22; Dumas and McWe, 25-26; Damon, April 1-2; Ladd and Linwood, 8-9; New Edinburg, 15-16; Wabbaseka, 22-23; Altheimer, 29-30; Pine Bluff, St. James, May 7-8; Pine Bluff Mission, 7-9. Dear Brethren: We have just closed a most successful year in the history of this conference, but there are many more things yet to be done and among them are these: Easter, Missionary Day. Please lay plans to raise every dollar of your apportionment. Get subscribers for the SOUTHWESTERN; get money and students for Philander Smith College. Please be ready to give me the membership of your charge. Let us work and pray together as brethren. If any changes I will notify you. I am yours truly, S. MCDONALD, P. E.

TUPELO DISTRICT.

FIRST ROUND.

Pontotoc, Jan. 27-29; Pontotoc Cir., 28-29; New Albany, Feb. 4-5; Ripley, 10-12; Ripley Cir., 11-12; Corinth, 17-19; Corinth Cir., 18-19; Tupelo, 25-26; Nettleton, March 4-5; Amory, 10-12; Amory Cir., 11-12; Union Grove, 18-19; Belle, 25-26; Okolona, Mar. 31-Apr. 2; Okolona Cir., Apr. 1-2; Cottonplant, 5; Houston, 8-9; Houston Ct., 11; Tupelo Ct., 15-16. Dear Brethren: Let us thank God for the success of last year and trust him for greater success for this year. The way to succeed is to begin now. Begin planning to raise your benevolence. Our missionary apportionment is larger than last year; we should determine to raise it all and also our full apportionment of all other benevolent claims. Remember our duty to Rust University. We are asked to raise $230 on the new building fund. Our plans for raising this will be the same as last year, only each department will be asked to raise more. Dr. Foster has great faith in us; let us sustain that faith. We must not forget the SOUTHWESTERN; continue the canvass. Dr. Jones said at Columbus that we were standing nobly by the paper. This is our duty. We should not be satisfied with what we have done. Let us do more. Don't forget the district motto, "Work! Work! Work!" Yours for the Master. W. C. CLAY.

STARKVILLE DISTRICT.

FIRST ROUND.

Weir, Jan. 28-29; Whites, Feb. 4-5; Liberty Hill, 11-12; Hopewell, 18-19; Kosciusko, 25-26; Kosciusko Ct., 22-23; Ackerman, March 4-5; Starkville, 10-12; Bradley, 9; Starkville Ct., 26-26; Little Rock, 2; Rock Hill, 18-19; Belle Cir., 11-12; Louisville, April 1-2; Cedar Bluff, 22-23; Mathiston, 14; Bellefontaine, 12; Eupora, April 15-16; Green's Burrough, 13; Kilmichael, 8-9. Dear Brethren: Easter Sunday is the 4th Sunday in April. Please raise all benevolences. Begin now. Get the programmes at once. Don't take the Easter collection with the pastor's; 1,500 conversions, $1,100 for benevolences, 300 SOUTHWESTERN subscribers, $230 for the new Rust Building and 100 students for Rust University is the work for this year. Let us do it. We can if we will. The first district conference will convene at Ackerman, July 25-30. May God bless you all this year. Yours,

THOS. W. DAVIS.

ABERDEEN DISTRICT.

FIRST ROUND.

Center Ridge, 22-23; Aberdeen, Jan. 27-29; Aberdeen Cir., 28-29; Athens, Feb. 4-5; Strongs, 11-12; West Point, 17-19; West Point Cir., 18-19; Caledonia, 25-26; Columbus, March 3-5; Columbus Cir., 4-5; Columbus Mis., 2; Crawford, 11-12; Brooksville, 18-19; Macon, 24-26; Macon Ct., 25-26; Mashulaville, April 1-2; Schuqualak, 8-9; Hickory Grove, 15-16. Dear Brethren: There are a great many reasons why we should make this the greatest year of our ministry. Souls are to be saved, the temporal affairs and the spiritual life of the church are to be looked after and the benevolences. Begin to plan now to make Easter a great day. Take all your benevolence on this day if possible. Remember, brethren, each of us will stand on our merit; therefore great things are expected of us. If you are in a new field take hold and master the situation by work, love for God and faith in the triumph of his cause. Yours for the Master's cause.

F. H. HENRY, P. E.

NOTICE.

The ministers of the Navasota District are hereby notified to meet in Hempstead, Tex., on Feb. 8, at 10 a. m., to organize a Ministers' District Institute. This is for the betterment of our district spiritually, financially and temporally. The presiding elder is in full sympathy with us and will be present. Ministers from other districts and other denominations are cordially invited; also local preachers of the district. Come, brethren, let us get together and understand each other.

W. E. HUTCHERSON.

NOTICE.

Pastors and others attending the 42nd session of the Washington Conference to be held April 12, at Winchester, Va., can go and come on one and one-third fare card orders furnished by me; tickets to be bought from trunk line points in Maryland, District of Columbia, Pennsylvania, Virginia and West Virginia. Tickets sold good going April 10 to April 19, returning April 20, inclusive. The pastors will at once notify me how many of these card orders they will want for their respective charges. S. H. NORWOOD, Secty.

NOTICE.

The district stewards of the Houston District, Texas Conference, will meet at Trinity M. E. Church, Houston, Tex., Feb. 22, at 1:30 o'clock p. m., for the purpose of estimating the amounts for the support of the district, etc.

EDWARD LEE, P. E.

Field Notes

J. A. Y. Dickens, Secretary, Sardis, Miss.—We thank the Father for sparing us to see the year of 1904 close with preacher and people all in good health. We are also thankful for the wise administration of our presiding elder, Dr. N. H. Williams. We ask the prayers of our brethren for success during the present year. More than ever our charge is moving along nicely on all lines of church work.

Rev. R. V. Doakes, Pastor, Spring, Texas.—Our first quarterly conference was held Dec. 17-18, with W. A. Fortson, P. E., presiding. Our quarterly report was small, owing to the death of one of the sisters of the church, but we hope for success in the near future.

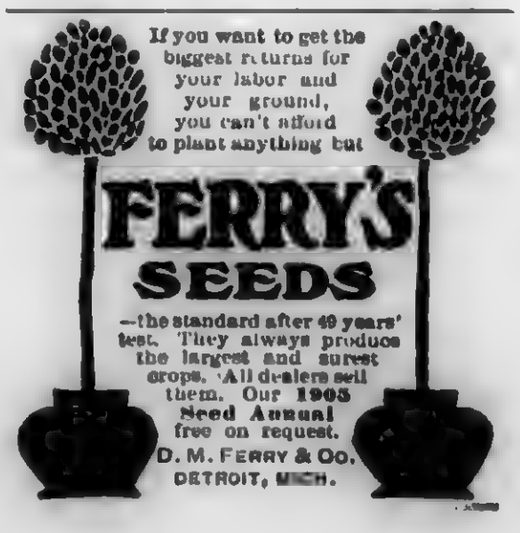
E. H. Forest, Clinton, Tenn.—We have just closed one of the most successful revivals in the history of this place. During the two weeks 32 souls were converted, the greater number of whom were heads of families, some 50 and 60 years of age. The pastor is under many obligations to Presiding Elder Webber, who was with us for one week and rendered most excellent service. This is Bro. Webber's first year on the district, but he is holding the reins with the skill and ease of a veteran. He is an honor to the church and an inspiration to the people.

S. J. Jenkens, Pastor, Dickson, Tenn.—Our first quarterly conference convened Jan. 14-15. Rev. A. Phillips, our beloved presiding elder, was on time, full of life and power. Everything had been arranged for an old-fashioned quarterly conference, that is to fast and pray Friday for the Lord to be with us. Our prayers were heard and we had a pentecostal shower. The elder was at his best and preached an eloquent sermon. Paid the elder his quarterage.

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They Live in Our Memory.

Baldwin, La. — Whereas, it has pleased Almighty God to take from our midst Mrs. A. H. D. Godman, wife of Rev. W. D. Godman, D. D., President Emeritus of Gilbert Academy and Industrial College, and formerly Professor of Physiology in said college, sharing therein ably, and faithfully, the great labors of her excellent husband, and whereas, the bereavement is painful and sorrowful to us all; *Resolved*, That we, the faculty and students of Gilbert Academy and Industrial College, deeply sympathize with our beloved Doctor Godman and Miss Inez, his daughter, and other members of the family, and that we most earnestly pray that God may graciously comfort them in their sore grief and affliction. Pierre Landry, H. W. McDonald, Bertha A. McNeil, Effie P. McGann, Virginia J. Landry, G. L. Cowan, Eula Alston, committee.

Covington, La.—Rev. Samuel Bell, our pastor at Mandeville, La., died on Wednesday, Jan. 18th. He said that he was crossing Jordan without fear for Christ was with him. Sister Bell has lost a devoted husband, his sister a good brother, the church and conference a faithful worker, an upright, true and loyal co-laborer. The funeral service was conducted by Revs. Alfred Vincine and Jones of the A. M. E. Church and B. R. Jackson, pastor.

Village Spring Ala.—Sister Hannah Carrethers died Dec. 26. She was the loving wife of Dan. C. Carrethers, one of the oldest local preachers on the charge. Sister Correthers died in full triumph of the faith. She was a member of the M. E. Church 32 years. Eleven children survive her, one of whom, Rev. B. C. Carrethers, is our pastor at Center and Howells Crossroads. The burial service was attended by the pastor, assisted by M. M. Fentress, Elder B. Maddon and Obb Vann of the Baptist Church. Bennie Maddon, a nephew of Elder Maddon, died in peace and was buried on Monday, Dec. 26. W. M. Stores, Pastor.

Fairfield Tex.—Sister Francis Mims, one of the oldest members of the M. E. Church, died January 6th, after a long illness. She was ready to meet her God. Seven children survive her. She was about 57 years of age and had been a member of the M. E. Church from childhood. The funeral service was conducted by Rev. G. B. Doggett.

James Jones.

Jackson, La.—Death has visited our ranks and taken from us Sister Ellen Dunn, one of the faithful members of our church, who died Wednesday, Jan. 4th. A father, mother, husband, three small children, sisters, brothers and other relatives survive her.

C. C. Barnes.

Monroe, La.—Bro. Andrew Logwood, a member of Jones Chapel, was struck and instantly killed by the "cannonball" train on Friday night, Jan. 6, at Logtown, La., 16 miles below Monroe, Louisiana. Brother Logwood was an industrious young man and was highly respected by both the white and colored residents of this city. He was for six years a faithful member of the church, which by his death loses a staunch friend. The funeral service



It is much easier for a woman to confide in the average man than in the average woman. She knows that the man will respect her confidences and keep them to himself. He is strong, has more experience of the world and can help the woman who needs advice. There is every reason why women should not trust their delicate constitutions in the hands of unskilled persons. It requires a thorough medical education to appreciate and understand the womanly organism. When a woman has ills and pains that she cannot bear—when life seems dark for every woman, she should confide her troubles to a physician of standing in the community, or one who has a national reputation. Certainly it would not be the part of wisdom to confide in an ignorant person without medical education simply because she was *a woman*. There is every reason why she should write to some great specialist, one who has made the diseases of women a specialty for a third of a century, like Dr. R. V. Pierce, founder of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. All his correspondence is held sacredly confidential, and he gives his advice free and without charge.

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was attended by his pastor, F. M. Lashington, in St. James M. E. Church. He leaves a wife, father, mother, brothers, sisters and a host of friends.

F. M. Lashington, Pastor.

Shreveport, La.—Brother Adam Hall, a probationer in St. Paul M. E. Church, died Jan. 12th. Also Sister Polly Anderson, a member of the same church, departed this life in full assurance of an eternal reward in heaven. The bereaved are commended to Him who doeth all things well.

B. M. Hubbard, Pastor.

Coal Creek, Tenn.—Mada, the eldest daughter of Mr. and Mrs. F. L. Whitson, died in the Christian's faith on Sunday, Jan. 15th. In her death this community lost one of its most charming girls, the church one of its most promising members, and the family a bright star from its circle. The funeral service was conducted by the writer, assisted by Bros. Whitfield, Mac Clain and Harris. E. H. Forrest.

Natchitoches, La.—On Jan. 13, Mrs. Maria Jackson, a member of our church here, died, aged about 65 years. Also on the 15th inst., Mr. Joseph Bell, at the age of 34 years, died. Mr. Bell was a member of one of the best families in this city. He leaves a mother and brother here, and two sisters and a brother who reside in New Orleans, La. He professed Christ before he died.

W. J. M. Price, Pastor.

Jeanerette, La., St. Peter M. E. Church.—Sister Louisa Key, an old member of St. Peter's Chapel, died in peace Jan. 18. She has been a faithful member of the church for forty years. She was 80 years of age. She leaves several sons, daughters, grandchildren and also many friends. Interment was made in St. Peter's cemetery.

G. J. Rogers.

Port Allen, La.—Harriet Britton died Jan. 7 in full triumph of faith. Scott Chapel has lost a faithful member. She is survived by one daughter and a host of friends. C. Spears, Pastor.

Rosenberg, Tex.—Rev. John Steward of the Baptist Church departed this life Jan. 22nd, and on the 23rd his funeral was conducted from the St. Luke M. E. Church by Rev. G. W. Smith of the Baptist Church and the pastor, Rev. Steward. The deceased leaves an aged wife, four daughters, a son and a host of friends. The church of his choice loses a willing worker; Heaven gains a soul. Peace to his ashes.

L. L. Givhan, Pastor.

Moberly, Mo.—On Dec. 27th Brother Frank Downing went home to his reward. He was indeed a true friend to his church and pastor. His presence, kindly advice and co-operation is greatly missed. His pastor conducted the funeral service, which was largely attended. Rev. Robinson of the M. E. Church, Rev. Lover of the A. M. E. Church, Revs. Green War of the German Church and J. Grant of the M. E. Church all paid high tribute to the memory of this noble old saint. He had been a member of the M. E. Church for twenty years and was 95 years of age at the time of his death.

William Wheeler.

Field Notes

S. M. G. Taylor, Pastor, Eola, La.—The Eola charge met with a serious misfortune Dec. 26th. Our church at Sunflower blew down, which thr[illegible] in an unpleasant situation. The church at Eola has been in a bad condition for some time. This gives us two churches to build next conference year. We have not one church on this work, yet I am coming up to conference with round reports.

D. McFarland, Pastor, Mayslick, Ky.—We have just closed a very successful revival in our church with eight souls converted and added to the M. E. Church. We have collected $12 for benevolence.

S. Tillman, Pastor, Cades, La.—The last work of Bro. J. H. Pease closed with good success. We administered Sacrament at the Lord's table to 53 persons, and there was a great spiritual uplift. We will raise every dollar of benevolence apportioned this work.

W. S. Jones, Reporter, Heidelberg, Miss.—Pleasant Valley M. E. Church.—On Tuesday night, Jan. 10, the wind blew a great storm of stormers to the parsonage with many good things, which caused the inmates to rejoice. This party was led by G. W. Myers, S. S. Jones, Joshua Jordan, Mrs. M. E. Husbands and a great many young people.

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UNITED FOR LIFE.

Holly Springs, Miss.—Mr. George Carmichael, of Canton, Miss., and Miss Willie Shumpert, of this city, were married on December 21, at the home of the bride's father, Rev. L. L. Shumpert. A large number of friends were present. The decorations were elaborate and beautiful. Miss Nathalie Doxey played the wedding march. The ceremony was performed by Prof. E. H. McKissack, of Rust University. Quite a number of beautiful presents were given the bride. Mr. and Mrs. Carmichael left on the evening train for their home in Canton.

A FRIEND.

Ripley, Miss.—Mr. S. J. Boyd and Miss Willie Blackwell, members of our church, were united in holy matrimony December 28, at the home of the bride. W. M. Lester officiated.

Dacula, Ga.—Mr. John M. Kemp was united in marriage to Miss Marie Thompson December 28 by the Rev. J. P. Lawson, pastor of St. Luke M. E. Church, Atlanta, Ga. The bride is a graduate of the Athen's schools and was also a student at Clark University. The groom who is a brother-in-law of the writer, is a highly esteemed young man. J. H. BRANDON.

New Orleans, La.—At the home of the bride's mother, Mr. William Stump and Miss Minnie Pinckney were united in marriage, Wednesday, Jan. 18. Rev. H. J. Wright officiated. The bride is a member of Mallalieu chapel. Mr. Stump hails from a long ancestry. Light refreshments were served. The young couple were the recipients of several presents.

New Orleans, La.—At the residence of the bride's sister, on Dec. 29, Mr. Peter Fobb and Miss Eleanor Branegot were joined in marriage by C. D. Crockett, pastor.

Alexandria, La.—Miss Fannie Hobbs and Mr. G. Green were united in marriage on Dec. 22. Also Miss Virginia A. Murray and Mr. Henry Pierce on Dec. 28. The brides are members of our church. P. W. CLARK.

Natchitoches, La.—On Sunday, Jan. 1, at the parsonage, I joined in holy wedlock Mr. Joseph Meek and Lena Lee, both of Claiborne parish, La. Also on Jan. 2, Mr. Roma M. Thomas and Mrs. Mary Hudson.

W. J. M. PRICE, Pastor.

Okolona, Miss.—Mr. George Walker and Miss Lucretia Wheeler were married Jan. 4, at the home of the bride. Mr. Walker is one of our best young men. The bride's father, Mr. Rob Wheeler, is one among the best citizens of our community.

J. M. WALTON.

Baton Rouge, La.—Mr. James Brown and Miss Nona Murrey were joined in holy wedlock on Nov. 24, in Wesley Chapel M. E. Church, which was beautifully decorated. A grand reception was tendered them by the family.

WM. HARRELL, Pastor.

Canton, Miss.—Mr. Werdell Henderson and Miss Maggie Peterson were united in marriage Dec. 26, at the home of the bride. Splendid conveyance accommodations had been arranged for the guests. A bounteous repast was served. The groom is the son of Rev. H. Henderson, our pastor at Morden. He owns here a handsome piece of property, valued at $1,000, and has a good situation in the city of Jackson. The bride owns a 40-acre farm seven miles north of the city. R. L. Tate officiated.

Mills, Miss.—Brother Cyrus Benjamin and Miss Martha West were united in marriage Jan. 2. The groom is a faithful class leader of Sand Hill M. E. Church. W. S. Leake officiated.

Hempstead, Tex.—Mr. Wiley Bryant of Double Bayou, and Miss Annie Quarles of Galveston, were united in marriage Dec. 27, at the home of the bride's mother. Rev. Wm. Bartley officiated.

Louise, Ga.—The wedding of Mr. Alex Beasley and Miss Lake Gates occurred at the home of the bride on Dec. 28. These young people are faithful and loyal members of the Methodist Episcopal Church.

G. H. LENNON, Pastor.

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Louisville & Nashville.

Arrive		Depart
7:15 a.m.	Fast Mail, Daily	8:15 p.m
8:00 p.m.	Express, Daily	7:00 a.m
8:15 p.m.	Limited, Daily	9:25 a.m
11:15 a.m.	N Y. Fast Mail, Daily	———
———	Mob. and Coast Lim., Daily.	7:20 p.m
8:55 a.m.	Coast Accommodation	4:05 p.m
9:45 p.m.	Sunday Excursion	7:40 a.m
———	Coast Ac., Daily, ex. Sunday	4:50 p.m
8:50 a.m.	Coast Lim. Daily ex Sunday	3:25 p.m
9:45 p.m.	Sunday Excursion	7:40 a.m
9:45 p.m.	Wednesday Excursion	7:40 a.m

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NO.		NO.	
1, St. Louis Ex.	8:10 a m	2, St. Louis Lim	9:10 a m
3, St. Louis Lim.	8:45 a m	4, St. Louis Ex	7:30 p m
5, Local	4.45 p m	6, Local	6 00 a m

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8:10 p. m.	St. Louis Limited	7 30 p m
8 45 a. m.	St. Louis Express	9.10 a m

East Louisiana.

Daily, Except Sunday.

No. 7	8:45 a m	No. 8	4 20 p m

Sunday and Wednesday Excursion.

No. 5	6:45 p m	No. 6	7:45 a m

Illinois Central.

8:15 p m	Chicago Limited	9:15 a m
8:15 p m	Louisville and Cin Lim	9:15 a m
11:30 a m	Fast Mail	7:10 p m
11:38 a m	St Louis and Chicago	7:10 p m
8:10 a m	Northern Express	5:15 p m
9:30 a m	McComb Accom	3:30 p m

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3 15 p m
Vicksburg exp.	6.00 p m	Vicksburg exp	7 00 a m
9:40 a m	Baton Rouge accd		4:00 p m

Southern Pacific.

11:30 a m	Local	4:55 p m
8:00 p m	New Orleans and Houston	7:05 a m
8:50 a m	Pacific Coast Express	9:00 p m
6:45 p m	Sunset Limited	11.55 a m

Texas & Pacific.

7:45 p m	Texas and Ft Worth Ex	8:30 a m
12:05 a m	Port Allen Local	8:15 p m
7:30 a m	Hot Springs, El Paso and California Express	6:20 p m

N. O., Fort Jackson & Grand Isle.

7:35 p m	Sunday Only	8:05 a m
9:45 a m	Daily Ex Sat and Sun	4:00 p m
9:45 a m	Saturday and Sunday	5:30 p m
7:25 p m	Daily Except Sunday	8:05 a m

Louisiana Southern.

10:30 a m	Sunday Only	8:45 a m
6:00 p m	Sunday Only	7:00 p m
8:35 a m	Saturday Only	9:45 a m
5:00 p m	Saturday Only	6:00 p m
9:15 a m	Daily Ex Sat and Sun	4:15 p m

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances.

WEEK ENDING JAN. 28.

Atlanta and Savannah—J. F. Heflin; H. H. Elsby; A. G. Story, *2; J. H. Brandon; E. J. Kight, *2; S. B. Beauford, *1; Mrs. M. J. Borden; J. W. Fisher, *1; N. J. Ross, *1; G. W. Calhoun.

Central Alabama and Mobile—W. H. Harrison; D. T. Johnson.

Central Missouri—Anthony Birch.

Delaware—E. H. Nichols, *1.

Lexington—Chas. Jones, *1.

Lincoln—F. G. Gay.

Little Rock—W. H. Simpson, *1.

Louisiana—Louis Hutchinson; H. C. Armston; S. Davage; J. McKee, *1; C. W. Reeves, *1; C. W. Wright; C. O. Pardo, *4; Inez A. Godman, *4; D. A. Anderson; Riley Campbell; W. A. Moers; Clem Dixson; L. H. Smith; D. W. Jackson; Carrie Jase; Glascoe Buck; R. C. Metoyer, *1; Jacob Miller; Dan Turner; J. B. Alexander; R. N. Overton; W. H. Jones; W. A. Nelson; J. E. Ogilvie.

Mississippi and Upper—R. A. Wadkins, *2; J. E. Hardiman; P. R. Crump, *2, 4; Wm. Bell, *1; T. W. Davis; H. Bradley; E. C. F. Troupe, *1; H. R. Williams, *1; P. R. Crump, *1; W. H. Golden, *1; Green Spencer, *2; Mrs. Mary Towns; S. H. Nevils, *1; H. S. Dawson; I. L. Pratt, *1; Wm. Grimmage; J. L. King.

North Carolina—J. W. Miller; H. O. Frederick, *1; S. P. West, *1; P. W. Horton, *1; Mrs. Cora E. Colborn.

South Carolina—J. T. Littlejohn; J. A. Brown.

Tennessee and East—W. E. Mitchell, *10.

Texas and West—M. Wilson, *1; H. Swann, *3; N. H. Townsend, *1; A. A. Burgess; A. C. Culbreath, *1; M. Fountain, *1; L. D. Bright.

Washington—A. Becks; J. J. Cecil, *2.

Miscellaneous—J. M. Arbuckle; J. R. Basket; T. Brown; Rayne Memorial Ep. League.

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Literary Notes

NEW BOOKS RECEIVED.

"Religious Certainties" (sermons delivered on special occasions), by Bishop Cyrus D. Foss, D. D., LL. D. Publishers: Jennings & Graham, Cincinnati, O.; Eaton & Mains, New York. Price 50c net.

"The Child As God's Child," by Rev. Charles W. Rishell, Ph. D., Professor of Historical Theology in Boston University School of Theology. This book is a plea for the religious rights of the child. Published by Eaton & Mains, New York. Price 75c.

"The Heart of Asbury's Journal," edited by Ezra Squier Tipple, D. D. Published by Eaton & Mains, New York Price $1.50 net; postage 25c.

"The Young Christian" (a guide for seekers and new converts), by Rev. Henry B. Roller, Evangelist. Published by Jennigs & Graham, Cincinnati, O.

"The Finest Baby in the World" (letters from a man to himself about his child), by Theadorer. Published by Fleming H. Revell Company, New York. Price 50c.

"The Alienated Crown," by Thomas G. Silby. Jennings & Graham, Publishers. Price $1.50.

As usual, the February *Cosmopolitan* covers many fields of human interest. With the interesting so-called "spiritualistic" and other psychic phenomena, Mr. Henry Ridgely Evans' essay, "The Rationale of Ghosts," is going to appeal to almost every one who sees the magazine. Adachi Kinnosuke gives a graphic account of the early days of Christian Missions in Japan. Fiction is contributed by Herbert D. Ward, Edward W. Townsend, Virginia Woodward Cloud, John Drexel Turner and John Brisben Walker.

A land of mystery and magic, the Everglades of Florida are almost as little known to-day as when the early navigators first charted the contour of the Cape. The February *Century* has "The Everglades of Florida" by Edwin Asa Dix and John Nowry MacGonigle, which the editors of *The Century* believe will give a wider range of information on the theme than has ever before been presented in a single publication. Illustrations from photographs.

COTTON.

Cotton is nearly half a cent higher than last week.

ENQUIRY.

I wish to inquire for my people in Davis Bin. I left them on the northeast side of Meridian, Miss., and they were carried away by General T. W. Sherman's raid in 1862. I have not seen them since. My father's name was Samuel Maskengal; my mother, Malendia Maskengal; sisters, Annie, Charity, Lucy and Esther.

W. H. Jones, Pastor, Mechanicsville Charge, S. C.—We begin our second year on this charge with bright prospects for a successful harvest. Our people are loyal to the church and give liberally of their time and means to her support. Some of the leading men of the church are subscribers to the SOUTHWESTERN. Jan. 1-2 were epoch-making days for our church. Presiding Elder W. G. Valentine preached on Sunday and delivered the emancipation address on Monday. Quite a large congregation greeted him. There were also present Revs. F. Scott, of Sumter, and J. W. Brown, who preached in the morning quite an inspiring sermon. Brother Brown is a superannuate of the South Carolina Conference, in which he has seen thirty years of service and is loved by all. Elder Valentine preached in the afternoon a sermon which was both edifying and instructive. On Monday at 2 p. m. the church was crowded with those eager to hear the Emancipation address by the elder. His subject was "Some Essentials to race building." It was a speech rich in thought, forceful in delivery, yet plain and simple enough to be understood by the unlettered as well as by the learned. He emphasized as the essentials to race building, *wealth, education, character* and *religion*. The elder's speech was well taken. His words met a hearty response from the audience and will certainly do untold good. Elder Valentine is a young man. Level-headed, congenial, affable; and by his fatherly dealings with his brethren, and uprightness in character, he has won the hearts of all on the Sumter District, which is safe with him at its head.

The Cumberland River District of Tennessee Conference convened in its first semi-annual session for this conference year at Algood, Tenn., on the 9th day of November, and was called to order by Dr. H. W. Key, presiding elder, at 3:30 p. m. The devotional exercises were conducted by Bro. T. B. Blackman. The secretary of the last session being absent, the writer was elected secretary, with G. G. Gordon assistant. Ten pastors were present, 7 local preachers, 3 exhorters, 4 district stewards, 5 classleaders, 4 Sunday school superintendents and 3 Epworth League presidents. The reports were fair. The presiding elder was at his best. The people came from far and near. Some walked for miles to meet this conference. Bro. Thos. Belcher had everything well in hand and his people stood by him loyally. All were well cared for. There were a good many conversions. The collections were good. The ministers and people preached and sang and all were happy. This is what the people are needing if we are to hold the young and old of the church; it must be by preaching the Gospel of Jesus Christ. The next session will convene at Liberty, Tenn., with Bro. H. P. Belcher and his people.

L. M. MOORE, Sec.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, FEBRUARY 9, 1905

Vol. 39. No. 6

Garrett Biblical Institute

Editorial

The uprising in Russia is still on and is spreading throughout the Empire. Soisalon Soininen, Procurator General of Finland, was assassinated Monday. At Rostoff a mob of 600 angry women stormed Novikofs factory. The police dispersed the mob of women, but they collected again and this time the Cossacks were called in, and there was an encounter in which some were killed and others badly mangled. The end of the uprising in Russia is not yet.

Recorder Marmouget, of this city, has instituted a needed reform by setting apart a separate trial hour for juvenile prisoners. The Recorder is convinced that the presence of juvenile prisoners in the court while the trial of hardened criminals is proceeding, is productive of great injury to the youths that are still in their impressionable age. We believe that this is a step in the right direction, and the Recorder ought to have the support of the city government.

The *Philippine Christian Advocate* of January states that the Civil Commission of the Philippine Islands set apart as a holiday December 8th in honor of the Proclamation of the Immaculate Conception of the Virgin Mary. What next! Will the citizens of this country, Catholics and Protestants as well, permit such proclamations which are entirely out of harmony with all the spirit of Americanism? It is time that a firm hand was taken hold of the church situation in the Philippines in the interest of fair play.

It is not often that the United States suffers in a comparison with Great Britain or with any other country. But when the subject of accidents and deaths by railway is considered we make a bad showing. Only one person killed in every 198,000,000 of British railway travelers, whhile in the United States one is killed in every 1,883,000. One British railway traveler in every 1,623,250 is injured, while in the United States one is injured in every 97,244. In 1902 the number of railroad employees killed in the United States was 2,696, and in Great Britain 435. Perhaps we ought to take lessons in railroading from our English cousins.

The Japanese are conducting their side of the Russo-Japanese war with remarkable skill and intelligence. An official statement comes from General Oku, showing that in his entire army since May 6, 1904, only 40 deaths have occurred from diseases. This is the more remarkable when it is considered that General Oku had in his command 150,000 men and 24,642 have been on the sick list at one time. No statistics are at hand giving the number of wounded in battle, but the mortality of the wounded was less than 2 per cent. per thousand. This shows that the Japanese are not only competent in treatment of diseases but are skilled surgeons. Most of the operations are performed on the field. Civilization will be indebted to Japan for many things brought to light during the war.

GOD WILL REWARD

In acceptance of a kindness, a Filipino says, "Deus mag bayud" ("God will reward you"), and the answer usually received is "Gehapon" ("Always"). Of course, there is a certain reward that comes to one in life for a kindness shown, but the highest and best reward is of God. And while he may not literally increase the amount of meal in the barrel or the oil in the cruse as he did for the widow when she fed the prophet, nevertheless, no act of kindness shown to another goes unnoticed by our Heavenly Father, and He never withholds His reward. Indeed, we may do an act of kindness that neither the recipient nor any one else knows that we did it, but God does, and verily we shall have our reward. And the Filipino is right, God will reward every kind act.

SEEING ONE'S SELF

Conway Brown, of this city, was once a notorious drunkard. So completely was he under the dominion of intoxicants that he would wipe a rag around the place where the whiskey would overflow the cups and moisten his mouth. He was of a very high family and had a splendid education. His business outlook was inviting when his life was subjugated to strong drink. His family and friends exerted every possible means to redeem him from this blighting habit, but all to no purpose. His case went from bad to wrose. At last one day going up St. Charles avenue he encountered some furniture that was being removed from a residence and in doing so he fell and rolled into the gutter. In arising he faced a large mirror and saw himself bespattered with mud, a drunken wretch. And then the consciousness of his degradation came upon him and it is said that as he struggled along a few blocks further "he came to himself" and then he made a deep resolve, which he thereafter faithhfully kept, that he would drink no more. The mirror did it. Others had seen his degradation, but he had not till this time, and now he saw himself and set about in the only permanent way for reformation, that of a change of the personal will.

Could individuals see themselves occasionally as they are seen by others many idiosyncrasies would be laid aside, many peculiarities which are pet fads, would become disgusting, and many a moral and intellectual blemish would be remedied. There are times when a vile habit is so fixed upon the individual that he is unconscious of the degradation to which his sins have sunken him and also unconscious of the immediate danger which he faces. The conviction of wrong-doing rests largely upon the arousing of the conscience, and a consciousness of wrong-doing is fundamental to an awakened conscience. The individual's eyes turned within, therefore, will be helful toward many a reformation. The mirror did it for Conway Brown. It is not likely that the mirror will do it for everybody, but perhaps a moment of secluded meditation or perhaps a frank, and it may be, a severe statement on the part of a friend, will reveal one's weakness which would at once be changed, if the individual were only conscious of it.

THE RIGHT WAY

Jules Valentine (a Negro) some time ago charged with criminal assault upon a white woman, was within five hours after the committing of the crime lodged in jail, at Donaldsonville, La., the arrest being made upon circumstantial evidence. The sheriff of Ascension parish, in whose custody the prisoner was, kept down the mob spirit and a trial was soon ordered, which resulted in the conviction of the criminal and now the community is satisfied. The assaulted woman is avenged, if there can be an avengence for such a crime, justice is satisfied, the law upheld, and the community free from the stain of blood.

This is by no means an isolated example. There has been, however, recently an abatement of crime and likewise an abatement of mob rule. What the people in Donaldsonville have accomplished for law and order could be duplicated in all parts of the South, and if this policy were pursued it would be far better for all concerned; for every member of the community, white and black as well. When one is charged with crime let him be tried; if he be guilty let him be punished, but let civilized men respect the laws which they have made. The officials of Ascension parish have done no more than their duty, but they have done their duty where other men have failed. These men have proven that they are officials worthy of the trusts committed to them and to this extent they deserve the thanks and respect of the entire state of Louisiana and the South as well.

WANTED—1,000 SUBSCRIBERS

The Lincoln, Central Missouri, Lexington, Delaware and Washington Conferences are yet to meet. Our subscription list could be materially increased if the pastors and presiding elders of these conferences will co-operate with us. Briefly, here is how one thousand subscribers can be added to our list by these conferences: Let the brethren make at once a canvass of their membership, securing the names of those who will pay them before conference; send us the names and addresses at once; bring the money to the seat of the conference. Brother E. S. Williams, of Roanoke, Va., by this method will bring twenty-five to the seat of the Washington Conference. If every brother will do something the result will be gratifying. Send your list at once.

The Western Union Telegraph Company at Columbia, S. C., has dropped the Negro messenger boys from the service and replaced them with white boys. These boys, tho prompt and efficient in every way, were replaced simply because many of the patrons objected to being served by Negroes.

Fellowship and Education

By Bishop H. W. Warren, D. D., LL. D.

(An Address delivered at the banquet given in honor of the General Committee of Freedmen's Aid Society during its meeting held in Manchester, New Hampshire.)

This company aptly represents something of the highest there is in the world—the union of Christian people for aggressive work. It was the greatest gift that our Heavenly Father could bestow, to animate the bosoms of men with a desire to be fraternal, mutually helpful, and also to extend their influence far and wide, as he so beautifully set them the example.

So we are here from the various parts of the country, California and other parts of the country here represented. Two races are here, and yet joined together for the same blessed work. And if you had traveled as widely as my duties have taken me, you would know the blessedness of Christian fellowship and that fellowship is never lacking, where the spirit of Christ prevails. I sometimes walk in foreign cities and wonder how people as lonely as I, could consent to live, if there was no escape from that loneliness, and no finding of fellowship.

I have been in thirty-one of the great Capitols of Nations on the earth, but I have never been destitute of Christian sympathy, fellowship and love. Once going along the north shore of the Gulf of Regar from Stockholm, my steamer stopped a few hours, and at every place a committee met me on the arrival of the steamer, took me up into the city and introduced me to a Methodist congregation—they did this in every instance, until a Presbyterian on the steamer said, "I would like to know if there is any place on the face of the earth where a Methodist Bishop can go and not find a congregation waiting for him?" I said, "There may be, but as yet I have failed to find it."

This question we are met to consider here. It has a very much wider influence than we are apt to consider at first. You know that this Nation is the great educational factor of the world. Some years ago the President of the Argentine Republic, thinking to benefit his people, came North to Boston (of course) to get an idea of our common school system, and he there got acquainted with Horace Mann. After long conference, he said, "Now I think I understand it, I will go back and will introduce this system of common schools into the Argentine Republic." Mr. Mann said: "Would not it be better for you to take back a few products of the system and put them in charge of the normal schools to teach the teachers?" He asked Mr. Mann to choose twenty for him, and that was more than twenty years ago. In crossing the Andes a few years ago, I found two of those teachers that had gone out twenty years before, and had so thoroughly assimilated themselves with the system that one of them said to me, "I had a year's vacation to go away, and I went back and visited with an aunt. At length she said, 'I suppose you speak very good Spanish, but your English is perfectly abominable.'" I said to her, "Your aunt, so frank, so perceptive, was she a school madam?" "Oh, yes," said she, "that accounts for it."

* * * * * * *

So when we are touching springs of influence here, developing human minds, we are meaning it for the world. We are meaning it for all God's children everywhere. The briar's truest nature is shown by the rose, so everything shows its possibilities when developed.

But what concerning man? Man's nature under God's kindly care, no man can tell what it may develop. So we are here, good friends, to care for the education of a race, and we are coming to appreciate more and more the great possibilities everywhere in human nature under God's inspiration and man's kindly care. I am just up from Kentucky, where I held the Conference. You can imagine the great joy that came to that Conference because the Supreme Court had just finished its decision confirming the will of Mrs. Speed, giving $25,000 for educational purposes in the Methodist Episcopal Church in Kentucky. You know it has been said the Democrats in Kentucky and Tennessee are voting for Andrew Jackson yet. It will not be so any more under this higher training, and this better influence. A short time since, there came over here an Educational Commission from England to investigate our school system—they went back and reported three things distinguishing educational work in a remarkable way—first, the belief of the American mind that all human nature was educatable. I believe the man that had the most usable knowledge of the most things that I ever met, was the blackest man I ever met—Brother Mason excepted, perhaps. He was born in Central Africa—I found him in Cairo, and committed my destiny to him. He never failed me once, always right at hand. He translated one day a telegraphic message from English into French, and wrote it out as beautifully as it could be done. It is an American characteristic that we do believe in the educative ability of all people that God has made.

* * * * * * *

Some are surprised at the benevolence of the people, pouring out their money for education of those they know not. It is because the spirit of Christ has touched the people and that He who was rich, for our sakes became poor, and that spirit has spread until men everywhere believe that the highest thing they can do is to join themselves in the great work that Jesus Christ began, and that His church is carrying on.

We stand before you, feeling as the pastor said this morning, that we have come bringing high thoughts, elevated conceptions, high ideals and great achievements, and we are glad of this welcome, glad indeed that you have the same spirit and that you and we are working together for things that are not only high, but beyond this earth are everlasting.

The Power of the Pulpit

By Mrs. L. T. Miller.

It can be truly said that all of us wield an influence; some over a greater area than others, according to our different stations in life. This influence, we exert one upon another, is for weal or woe. Since we in the humbler walks of life each have a power over another, great indeed must be the power that the pulpit wields!

The pulpit—that sacred shrine towards which we turn, unconsciously, with a spirit of deep humility and humbleness. The pastor should be as the rays of the sun, darting forth here and there, awaking mankind to new endeavor and better efforts; not only spiritually but temporally as well; lifting us towards that higher plain of living and urging us on, bidding us keep step in the march of civilization.

The pulpit has the power to brighten or darken the six days intervening from Sabbath to Sabbath. The message given and received therefrom may be of such a doleful nature as to enshroud us with that impenetrable veil of dissatisfaction and unrest.

To the contrary the message given may carry with it that God-given spirit of peacefulness and joy; that joy which passes all understanding, and as we go about our daily tasks our minds will revert to that message laden with the spirit of peace that has come to us from the pulpit, and out of the overflowing abundance of our hearts our lips will sing: "Praise God from whom all blessings flow."

The press and pulpit are allowed great freedom of speech and are potent factors in the framing of public opinion. The press tells of wars and rumors of wars, of the political opinions of men; the crimes committed; of deaths, births, and marriages; the press by failing to take a stand for right, sometimes arouses the baser instincts of man, urging them on to baser deeds and greater cruelties; turning men, heretofore of good repute, into human bloodhounds. The pulpit, on the other hand, stands for justice—teaching the Fatherhood of God and the brotherhood of man. Lifting up its voice and crying throughout the world: "Peace on earth, good will to men."

The part of Africa and all other portions of the earth that have been redeemed, owe their redemption, through Christ, to the pulpit.

If there be any justice, any benevolence or Christianity in this country, it is due to the spiritualizing power of the pulpit.

We know not why, but there is a reverence we give the pulpit without the asking. It stands to us as a beacon light upon a hill; as a lighthouse upon some rock-bound coast. If we will but keep our eyes upon the Christ-like presence that hovers over it, breathing its benign benediction, we will at last be guided into pacific waters and safe harbors. Seeing, then, the mission and world-wide power of the pulpit, it remains with those who occupy it to determine its force for good. It remains with the ministers to say whether the power of the pulpit shall be for good or evil. They should in all truth be servants of God, men who are not too great to do a little thing.

Yazoo City, Miss.

True service means a putting away of all selfishness, a dying to one's old earthly nature, to be in all of this weakness, one of His useful ones.

It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring and the roads are dusty with complaints and lamentations.—Spurgeon.

Some Incidents in the Life of Mrs. Godman

It is said that Mrs. Godman received her first inspiration for work among the colored people from her father on his death-bed. She nursed him during a painful, lingering illness through the fall and winter of 1862-63, and reported to him faithfully on the news of the war. Every morning his enfeebled voice gave her the same greeting:

"My child, are the slaves freed yet?" and every morning through that long fall she gave him the same disappointing response, "No, father."

At last she could give an affirmative answer, and the old man died not long after in peaceful rejoicing spirit, leaving to his daughter a consecrated interest in the Freedman.

Perhaps there never was one small person who possessed more native power of authority than Mrs. Godman. In the first days of their labors in Louisiana, this power of control proved a great blessing. Dr. Godman had been an instructor for years, but always in colleges, with grown men and women for pupils. He knew nothing of the management of such an untrained, restless element as now confronted him, and until he had conquered the situation the wife ruled the turbulent spirits.

On one occasion a young woman whose deportment was generally ladylike, spoke rudely to the Doctor, and he called for an apology. The room was very quiet while the other students listened, but the young woman was obstinately dumb. Suddenly Mrs. Godman raised her head. "Why don't you do as the Doctor tells you?" she demanded. The student gave one glance into the firm grey eyes, broke down completely, and sobbed out her apology.

At another time a gentleman from the North visited the University and the students were called together to hear him speak. The room was not large enough, and the crowded, restless young people would not come to order. In vain the gentleman endeavored to speak. Then the door opened and Mrs. Godman entered, stepped upon the platform and raised her hand. Silence fell and the address proceeded amid quiet and attention.

At the close the gentleman pressed a roll of bills into Mrs. Godman's hand. "Madam," he said, "to see the power of your uplifted hand was worth my journey South."

Mrs. Godman's sense of humor was very strong and bore her over many hard places. At one time when she started for a walk with her husband and daughter, some of her wealthy Southern neighbors stretched themselves across the sidewalk so that she might be forced to walk in the gutter. Dr. Godman looked anxiously at his wife. Her proud spirit was not slow to resent insult from haughty Southerners, whose blood was no bluer than hers, and Dr. Godman desired to live in peace with his neighbors. There was danger of trouble. Now Mrs. Godman had a wondrously merry smile, and though the hot blood rushed to her cheeks for an instant, her smile broke through her anger as she looked at the row of handsomely dressed sneering women. The ludicrous aspect of the scene struck her. The ladies hesitated a moment; then the sneer faded, a smile came, and they retreated.

It was one of Mrs. Godman's favorite sayings, that she did not care who had the students during their eight hours of study if she might have their play hours, and she worked upon that principle. A girl who thought arithmetic stupid found it an entertaining subject in a numerical play after school hours; a boy who saw no sense in geography concluded that it was quite worth while to learn about cities, rivers, etc., that he might compete in a lively geographical contest in the dining room after supper; while many a student learned the parts of speech almost unconsciously during a merry game.

It was during these social hours that she influenced the manners of the students and taught them courtesy. At the close of the play hour there was always a quiet moment and a few words of song and prayer to thank God for the pleasant hour.

"These new teachers are all right in school, but they have their good times to themselves and won't play with us."

"Well," said Mrs. Godman, "they are with you all day and at night feel the need of a little change. They are tired."

"You folks never get tired of us," was the reply.

Mrs. Godman attacked the superstitions of the students in a rather unusual way. She was unexcelled in the art of story-telling, and made ghost stories a specialty. Many an evening after study hours a bevy of students would steal into her room and beg a tale. And after she had sent the shivers down one's back and made his hair to stand on end, she would cap the climax with such a commonplace explanation of it all that one would feel ashamed of his susceptibility. You would hear the boys muttering, "Oh, pshaw," as they went upstairs and hear an echo of her merry laugh following them. Not long since one of the students was heard to remark that she owed her freedom from superstitious foolishness to the Madam's ghost stories.

There was a certain reserve about Mrs. Godman's character that made it impossible to take liberties with her dignity, and by some she was called proud. If it was pride she never allowed it to stand in the way of her duty.

On one occasion a colored man came running into her home crying that he was a dead man. He acknowledged that he had struck a white man with a stick of wood, and that to make the case worse the white man was sick in bed at the time. Moreover the white man had arisen and endeavored to shoot him, but had missed because of his weakness.

It was a bad case, but Mrs. Godman put on her hat and went immediately to the white man's house. She found him propped up in a chair with bright spots of excitement on his cheeks, while a dozen grim fellows with rifles stood about the room.

As these men were all "'Cadians" and could speak but little English, Mrs. Godman tried to speak very simply.

"Do not shoot," she said, "send for the officer and have Peter arrested. We do not want a murder. He was very, *very* bad, but please do not shoot."

She might as well have reasoned with stones. The men were sullenly silent and the sick man shook his head.

For a moment she stood troubled, then with a quick movement stepped to the sick man's side, and dropped on her knees. "For Jesus' sake," she said.

"No, no," he cried wildly, trying to lift her up; "No, no, me Catholic; not same religion. Get up, oh get up."

"The same *Jesus*," she insisted, and after looking about helplessly, the man yielded and promised not to shoot.

After Mrs. Godman was released from the cares of the school, her energy sought new channels, and she took up the study of Greek and riding the bicycle. She was past sixty years old at the time, but was not to be discouraged. She rode the "wheel" like a bird, every one turning to watch her pass, and many a gray-haired woman saying, "I would learn to ride also if I could look as she does." As for the Greek, she learned to read slowly in her New Testament, and took great comfort therein.

A Distressful State

By Rev. C. H. Wethetbe.

It is a very unfortunate fact that not a few Christian people get into a state of mind which is both distressful to themselves and to others who come in contact with them. They do not appear to be actually bad people; indeed, they evidently intend to be very good, but their goodness is considerably soured. They have some elements in them which generate acid, and this gets into the better qualities of their nature and often controls all of them.

The editor of the *Wesleyan Methodist* says:

"Not so very long ago a brother reported to us that a certain minister had publicly denounced us as being backsliders. We inquired the date of his very wonderful effort, and upon comparison of dates learned that it was about the time that brother wrote us a most pitiful letter concerning the backslidden condition of the people to whom he was preaching, and three times in the letter begged us to pray for himself and his flock. Personally, we do not know how we would feel if we were to beg for the prayers of a man whom we believed to be so utterly backslidden as to deserve long and severe public denunciation. Indeed, in our present mood we have no desire to ever learn by experience anything more than we already know on that score. There is either something wrong with our comprehension of the fitness of things, or with that brother's sense of the just and sensible way of looking at men and religion."

I should say that the man was in great spiritual distress. It is clear to me that he feels very badly, and hence he lets out his bad feelings in the manner described. But should such a man be in the ministry? I think not, unless he gets immediately cured of his distress. His heart is in an unhealthy condition. Physical disorder may have something to do with his spiritual wobbling, but I suspect that the main seat of his infirmity is in his heart. As the case now stands, he is too bilious to continue to preach. All preachers should be free from such distress.

Lord, for to-morrow and its need
I do not pray;
But guide me, guard me, keep me, Lord,
Just for to-day.

—*Bishop Wilberforce.*

CHRISTIAN LIFE

The Castle of Content

'Tis but a cot, with narrow walls and poor,
  Yet Life and I dwell here in converse blest.
Love gilds the daily tasks, and evening's close
  Brings the sweet blessing of a peaceful rest.
The miser wakes to count his shining store,
  The statesman ponders on the morrow's schemes;
Here in this dwelling, which is called Content,
  There are no cares with train of evil dreams.
Nor have I treasure here to guard save this,
  A jewel rare, that on my heart I keep,
A peaceful conscience and the love of God,
  Each night I clasp it in my hand and sleep.
And lo, each morn, by some strange change, there lies
  Within my palm a gift my life to bless,
A priceless gem of pure unclouded ray,
  Unsought, unbought, the pearl of Happiness.

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: John 12: 35. Theme: An Ancient Exhortation. (3)

Light is the first born thing of all the universe. God made it for the purpose of beautifying and blessing all creatures that He would create in time to come. Light as the first born resembles its great Creator in purity, beneficence, brightness, and power. Jesus is the light of the world. He is the spiritual Sun that drives away the darkness of ignorance, superstition, misery, and death, with which the minds of men are overcast and terribly afflicted. Christ is not the light of human philosophy which alone stimulates the intellect, but does not affect the heart and conscience of man; He is not "the light of Asia," which aims only at the moral nature of man, and leaves his spiritual powers unmoved; He is not the light of intense enthusiasm which destroys the healthful vigor of the mind by going headlong into extravagance and speculation that end in shame and death; He is not the light of the Jews only, but of all the world, and like the rising sun, He is destined to shine upon, redeem, and save all the nations of the earth.

The darkness spoken of in the text may come when man least expects it; it may come in the morning, at midday, in the afternoon of life; it may come while he is busy at work, or in bed fast asleep.

The man who walks while the light is shining shall be blessed, for the light will enter into his life, and he shall become a lamp, and the light in him shall be a fire, making him a fountain of glory.

Therefore, let us walk in the light while we have it, lest it mysteriously disappear in the terrible gloom of night.

Greenville, S. C.

Mr. Moody's Short Sentences

Many a backslider never slid far forward.

Everything in the world but the human heart obeys God.

A man can do more business if his head is cleared by prayer every morning.

Many think it is the Bible that says, "Do as the Romans do."

A purpose in the head and not in the heart does not last long.

"Policy" was not in the dictionary that Daniel studied.

A man can not live for God in any age or country without enemies.

Many people seek an experience instead of Christ.

If I could understand the Bible I should give up the idea that it was Divine.

Satan gets people into the cradle of an excuse and rocks them to sleep.—*Western Advocate.*

Never Off Guard

Forgetting and remembering are two prime duties in life. And they are both in force as duties at the same time, and all the time. Self is always to be forgotten; service for God is always to be remembered. The mother of one widely known for good works has left this stirring advice for us all: "Work as though you would live for ever, and live as though you expected to die to-morrow." That was the way Paul of Tarsus worked and lived; therefore his works live. Such a rule leaves no room for being caught "off guard." It brings impartiality into life, and leads lives into immortality.—*Ex.*

Talking With God

Have you ever really talked with God? Has your praying ever risen to the plane of actual communion with a personal Father in heaven? Or has it been a mere one-sided expression of your wants and purposes? There is even a great difference between praying to God, or toward God, and holding personal communion with God. "In order to commune with God, we must have something to say to him concerning our actual life." If we believe in God, it strengthens that faith to tell him about it. If we have doubts and fears, there is no other way so effectual for getting rid of them as to tell our Father all about them. Simply spreading them out before him often dissipates them altogether. But even though clouds and darkness still abide, we may yet talk with God, and the Comforter will take of things of his, and declare them unto us. Public prayer is in God's order, and should not be neglected, but the real inner experience of the individual Christian depends upon his personal interviews with him who is the very life of our life—the living God. Instead of talking things over privately with the enemy of our souls, who is constantly urging his views upon us, and agreeing with so much that he says about God, let us listen to what God says about himself, and as the infinite Father opens up his heart to us, and reveals his feelings toward us, let us do the same with him. This heart-to-heart talk is a divine method for changing our sinful hearts until they shall beat in unison with the heart of God.—*Advent Review.*

Danger-Proof.

Worry as we may, God's plans are best. If he has placed a child of his where it seems as though every circumstance is against that one, why should we question?

"God plants us where we grow.
It is not that, because a bud is born
At a wild brier's end, full i' the wild beast's way,
We ought to pluck and put it out of reach
On the oak-tree top—say, 'There the bud belongs!'"

Growth is God's plan for us, whether we are to be here for a few years or many. Only one real harm can come to us, and that is when we try to improve upon his plans by substituting our own.—*The Sunday School Times.*

God has to put many of our treasures in Heaven to make our hearts stay there.

YOUNG FRIENDS

Be Kind

Little children, bright and fair,
Blessed with every needful care,
Always bear this fact in mind:
God commands us to be kind—
Kind not only to our friends,
They on whom our care depends;
Kind not only to the poor,
They who poverty endure;
But, in spite of form or feature,
Kind to every living creature.
Never pain or anguish bring,
Even to the smallest thing;
For, remember that the fly,
Just as much as you or I,
Is the work of that great Hand
That hath made the sea and land;
Therefore, children, bear in mind,
Ever, ever to "be kind."

—Picture Lesson Pap

Beautiful Names

BY FRANK E. GRAEFF.

The "Doctor" was the new preacher who just come to the church, and all the people of town were talking about him, and wonde what kind of a minister he would be. So, first Sunday, the church was filled with pe and they went away well pleased with him had made a very favorable impression.

The following Thursday evening, when Doctor arrived with his family, he found the sonage in the hands of the church members, had arranged a reception to welcome him. affair had proved such a success that the morning it was the theme of conversatio many breakfast tables.

"Why didn't you take me, father?" asked Stark.

"Because it was night, dear, and you had t in bed early. And, besides, children might annoyed the Doctor, for he has none of his o you know," replied her father. Then he on to tell what a splendid man the new mini was.

Amy had seen the new preacher at Sun school, and he had spent a few minutes in primary department, had spoken pleasantly to children, and said he hoped to know them soon.

"I don't think he would have been one 'noyed if the children had gone to his except do you?" she asked her dearest friend, E Adams, one day the next week, as they were t ing about the reception.

"I think he likes children, for he put his h on my head when he went out of our room Sunday," answered Edna.

"An' he said he was glad to see us, didn't h asked Amy.

"Yes, he did, an' he *looked* glad, an' sm beau'ful, too," declared Edna, positively.

After a moment's quiet thoughtfulness, A asked:

"Don't you think he must be lonesome in big house without any boys or girls to talk t and there was something very like sympath her voice; "I would!"

"'Deed he must be, an' I wish he had s boys an' three girls, an'—an' twins, too, just us." The twins expressed the fullness of Ed well-wishes for the lonesome preacher.

"It is just dreadful to be so lonesome!" clared Amy.

he thought of the Doctor's lonely life inspired a to action, and she proposed: "Let's go to the Doctor, will you, Amy?"

would like to, but—but—I wish there was e of us—an' I'm not 'quainted with him," re- d Amy, hesitatingly. "Let's ask Beatrice and to go with us; shall we?"

O, yes, an' Sallie an' Liz'beth, too," joyfully wered Edna, "an' it will seem like a real— —what do you call it, Amy?"

A exception," promptly answered Amy.

Then you go for Beatrice an' Ida, an' I will over for Sallie an' Emma, an' let's take our ies with us, shall we?"

t did not take many minutes for the little girls get ready, and soon a very happy company nt down the street; but when they got in sight the parsonage they timidly hesitated, and al- st gave up their intended visit.

'Don't let us be afraid, for I am sure he is a e man—an' lonesome, too."

So, encouraged by Amy, they went on, and g the parsonage bell.

'We want to see the Doctor," said Edna, tim- , to the lady who opened the door.

'Come right in, and I will call him," replied lady pleasantly, as she ushered the six little ls into the parlor, and bade them be seated.

In silence they waited for the Doctor's coming, d when they heard his quick footsteps on the irs their hearts gave great thumps of expect- cy, and they clasped their dollies tightly; but fore they could do more than look at each other Doctor was in the room.

'Good morning, my little friends. I am very d to see you." And he shook hands cordially th them; and as they heard his voice, and oked up into his face so full of smiles, they felt ite at home.

"Now we shall have to introduce ourselves," ughingly said the Doctor. "I am your new eacher, and you all know my name; but who e you?" And he looked from one little girl to e other.

"I am Elizabeth Foster," that little girl finally , and then the others in succession answered: "I am Amy Stark;" "I am Beatrice Jones;" "I Ida Vaughan;" "I am Edna Adams;" and en, in a half-whisper, the last little girl said: Iy name is Sallie Williams."

"I am very glad to know you," said the Doctor, he shook hands again with each, and then ked: "What are your dollies' names?"

Promptly in order, beginning with Elizabeth one end of the group, they answered, as they ld their precious dollies toward the Doctor: Mine is Wilhelmina." "Mine is Angelina." Mine is Clementina." "Mine is Frances E. illard." "Mine is Ruth." "Mine is Martha ashington." And the Doctor, much to the de- ht of the little mothers, shook hands with the llies.

After they had told him where they lived, and whose classes they were in Sunday school, eir shyness wore off. They grew confidential, d informed him of the number of persons in ch family, how many dollies they had, where eir grandmothers lived, and——

"Wouldn't you like to come up to my study?" en asked the Doctor, to divert their conversa- n and start them on a new theme.

"Yes, indeed," they all replied.

"Go right up to the second-story front room, d I will be there in a few minutes." And he rected them how to go, then ran back to the ning-room for a moment, and soon came smil- g into the study, where his visitors stood gaz- g at the hundreds of books that filled the elves about the room.

"Do you have to study all these lessons?" ked Amy.

"I am afraid I don't study them all, but I have ad a great many of them," answered their host. nen he said: "Let me see if I remember your mes." And he began, and got along very well; t when he came to Sallie Williams he said: nd this is Dollie Williams."

All the children laughed at his mistake, all but llie, and she said: "I only wish it was Dollie, stead of what it is." Then Ida Vaughan said: Her name's Sallie."

"Sallie? What a beautiful name!" exclaimed e doctor. "I suppose it is really Sarah?"

"Beautiful! Sarah Jane beautiful!" And there was deep scorn in Sallie's voice and manner. "I—I—just don't like my name at all."

"But it is beautiful, indeed. Perhaps you little girls don't know what your names mean. Let us find out about them, shall we?" he asked, as he opened a large dictionary on a table.

"Who is first? Let us take them by the letters of the alphabet," and he ran his finger down the list, while the children crowded about him, and read:

"'Amy—beloved;' surely a little girl with such a name tries to make herself beloved!" And Amy's smiling face met the Doctor's questioning eyes, and she answered:

"I'll try."

"'Beatrice—making happy," and Sallie whispered loud enough to be heard by all: "I knew yours meant something nice; wish mine was as pretty."

"'Edna,'" continued the Doctor, "pleasure,'" and Beatrice said: "Isn't it almost like mine?"

"Elizabeth—worshiper of God.' That is good," commented the preacher.

"'Ida—godlike,'" and Ida was surprised that her name meant so much when it was so short.

"Now for Sarah Jane," and the Doctor put one arm about the little girl, and drew her toward him, for she moved away at the sound of the name she so much disliked. He turned a leaf, and his finger moved slowly down the page, and he read:

"'Sarah—a princess,'" and then turned back to the "J's," and found Jane, and read: "'Jane—feminine of John.'" Swiftly he turned the leaves, and found John among the "Names of men," and read: "'John—the gracious gift of God.'" Then he looked at Sallie, and the other girls exclaimed: "Why, it *is* beautiful!"

Sallie's face was wreathed in smiles as she said:

"It is—is—pretty, and I like it ever so much better than Dollie."

"Shall we find out what the dollies' names mean, too?" asked the Doctor.

"O, yes; please do," they all answered eagerly.

"Wilhelmina is no doubt named for the dear young queen of Holland; Frances E. Willard and Martha Washington bear the names of two of the noblest women of America; Ruth is a Bible name, and means 'beuty;' Angelina means 'angelic,' and Clementina means 'mild,'" explained the minister, to the pleasure of his visitors.

"You didn't tell us what your name is, nor what it means," whispered Ida.

"My name is Samuel, and it means 'asked for of God.'"

"Why, it is something like mine, isn't it?" joyfully exclaimed Sallie.

"Aren't our names splendid?" said Elizabeth Foster.

"Would it not be nice if each of us tried to be just what our name means?" the Doctor asked.

"I'm going to try!" declared Beatrice; and so said they all.

Just then a movement was heard in the hall, and the doctor's housekeeper appeared with a try, on which were lemonade and cake, so the dictionary was quickly closed.

When the refreshments were all gone, the little girls said, "We must go now," and they gathered up their dolls, bade the doctor "Good morning," and went happily down the street.

"He does like children," declared Amy, "an' I'm going to tell father so."

"Didn't we have a nice time, Sallie?" asked Elizabeth, as they were parting.

"'Deed we did, but I wish you would call me Sarah Jane—I like that better," answered Sarah Jane Wiillams.—*Epworth Herald.*

Faith in human love and tenderness may take its flight, but if a soul has once put its trust in its Saviour it will only cling closer through the waves that threaten to engulf it, and the revelation of the divine tenderness, the realization that tenderness is extended to oneself, and that it is just as real a thing as the clasp of a mother's arms about her child, gives one a believ in the love of God that is far more precious than any earthly possession.—*M. E. P.*

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic, February 19:

Glorifying God in Our Home

Scripture Reference: Eph. 6: 1-9.

The Word. Paul is dealing with some plain duties of home and family life. It will be well to read the preceding chapter, which properly belongs to this section. Here the duties of husbands and wives, of masters and servants, or parents and children are defined and emphasized. Our lesson deals especially with children and servants. Obedience to parents; filial honor and respect; wise guidance by parents; faithful service to employers; and recognition of the fact that all service is unto the Lord, are the special injunctions of the lesson.

Our Homily: The Model Home. If the injunctions of the apostle were fully carried out in spirit we would have many more instances of the "model home" than we find now. The various duties and relationships of the different members of the family are here set out, and if they can be fully realized we have all the elements of a happy Christian home.

Husbands and Wives. Mutual love, honor, and regard are essential to a model home. The two bears, "bear and forbear," must be in evidence. The husband and wife are different, but living in absolute harmony if true love and mutual forbearance characterize their relationship. Here is the foundation of a true home.

Parents and Children. There are mutual duties. The children are to obey, not from fear but from love and respect. And this should be insisted on. A healthy family discipline is one of the great needs of our modern family life. The parents are to set a good example. They are to be patient and not provoke to anger. Many of the troubles of our modern homes are due to the unfitness of parents. When the relations are happy and mutually helpful you can find joy and peace.

Servants and Masters. No relation is so strained in the social world to-day as this. And it is largely because we have failed to obey these apostolic injunctions. When employers are considerate, forbear threatening, and treat servants as brothers; and when employees are not "eye-servants" but faithful to their master's interests, we find happy conditions. When these are violated there is trouble. There should be no clashing of interests. There will be no domestic turmoil, no labor troubles, no "strikes" and riots when these injunctions are heeded. We can glorify God in the home when as parent or as child, as master or as servant, we do what Christ would have us do. The home life is the real life. Here we lay aside restraint. Here we act the real nature. Here is the real test of religion. Here we can best glorify Christ. "Learn first to show piety at home."

Seven Golden Rules of Home Rule.—Begin, continue, and end with prayer. Begin early: "As the twig is bent," etc. Be tender: Love makes all rules easy. Be firm: Under the glove have an iron hand. Be united: Father, mother, children in harmony. Be impartial: All treated with justice in love. Instill reverence and ambition to be good.—*From Notes on the Epworth League Devotional Meeting Topics.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson VIII—Feb. 19, 1905. Title—Jesus at the Pool of Bethesda (John 5: 1-15). Golden Text—And the great multitude followed Him because they saw His miracles. (John 6:2.)

In some respects this is a very hard lesson to prepare. The section of which it is a part includes the entire fifth chapter of St. John, which records a brief visit of Jesus to Jerusalem during His Galilean ministry. Jesus wrought a miracle, (1-9); the Jews charged Him with Sabbath desecration, (10-16); and cited Him before the Sanhedrin where this defence was made. (17-47). The entire chapter should be studied together.

I. *The miracle.* (1-9). 1 *Time*: "After this." The events of this lesson likely occurred three or four months after the healing of the nobleman's son at Capernaum. My teacher's Bible puts the following events between our last lesson and this: The miraculous draught of fishes, (Luke 5: 1-11); The call of Peter, Andrew, James, and John, (Matt. 4: 18-22); The healing of a demoniac in the synagogue (Mark 1: 23-28); The healing of Peter's wife's mother and many others; The healing of a leper (Mark 1: 40-45); The healing of a paralytic let down through the roof (Mark 2: 1-12); and the call of Matthew (Matt. 9: 9).

2. *Occasion*: "A feast of the Jews." It is not certainly known to what feast this refers. Penticost, Passover and Purim have been named. The larger number favors the Passover, which began this year on 29th of March and continued one week. This is in the early part of the second year of our Lord's ministry. Jesus is now between 31 and 32 years old. He has taught us by example to attend religious assemblies.

3. *Place*: At the pool of Bethesda, or house of mercy. The last clause of verse three and all of verse four are not found in many ancient manuscripts and versions. The R. V. has omitted it. Dr. Whedon thinks it is an explanatory note, inserted in the second century, and then gradually became incorporated into the text. But reference is made to it in verse seven, and Dr. Clarke believes it should be retained. The place of this sheep market, or sheep gate, is uncertain. Many believe it to have been St. Stephen's gate on the eastern side of city. This pool can not now be located with certainty. Many associate it with the "Fountain of the Virgin," under the eastern wall, and south of the temple. This fountain is intermittent to this day. Various travelers have seen it rise from five inches to a foot in five minutes, and then as quickly subside. At certain times this movement is repeated two or three times a day. The source of this sudden rising and falling is probably an underground water course traceable from the pool of Siloam to a fountain head north of Jerusalem. The geysers in Iceland and in Wyoming are examples of intermittent springs. Medical waters are common in many parts of the world. These healings seem to have been miraculous: (1) This water healed all kinds of disease, (2) Its power only extended to the first that entered. (3) It only healed immediately after the water had been troubled. And (4) the healing was likely produced by dipping was instantaneous and lasting. Bethesda was probably a house, having a number of booths or porches, erected for the sick, by the charity of the people.

4. *Miracle.* (1) *Subject.* A certain man, who had been afflicted thirty-eight years, was brought to this pool. This does not mean that he had waited at this fountain all this time. He had likely been but a short while at the spring. He was probably afflicted with paralysis. From verse fourteen it seems that this disease was a result of his vices. He is a type of Israel wandering in the wilderness, through unbelief, for almost forty years. (2). *Question.* Jesus saw him, knew he had been thus afflicted for many years, said to him: "Wilt thou be made whole?" This seems to be a strange question to ask a sick man. It was not put for information, but to prepare the way for that which is to follow. It implied that the man was not whole, that he could be made whole, and that he must comply with certain conditions. Jesus is to-day asking the same question, through His word, His church, and His ministers. The word whole is derived from the same root as heal, hail, and health. (3) *Answer.* The impotent man was very helpless. He would be made whole but could not. He had no friend to help him down into the pool where the waters were disturbed. But while he would be hobbling down another would step in before him and receive the healing virtues of the water. We need the help of friends in coming to Jesus. One sometimes gets in the way of another in approaching the Lord. Many say self first, and friend next. (4) *Command*: "Rise, take thy bed, and walk." If the man had said: "Sir, I have tried many times to arise but I cannot. I have often endeavored to walk, but it is impossible," he would not have been healed. See his faith in Jesus: he believed he could do what he had been told to perform. So with the man with the withered hand (Mark 3: 5). When Jesus gives the command to do, He also gives the power to obey. (5) *Effect*: "Immediately the man was made whole, took up his bed, and walked. His mind, soul, and body were all healed. What a change. So sudden. Without a curative. Just a word. his bed was probably nothing but a small rug. Long had it borne him, but now he is commanded to carry it to show the completeness of the miracle. The disease, and the weakness caused by it were gone; while health, and the strength produced by it, had taken their place.

Note—1 This pool is a type of Jesus, who through the plan of salvation wrought out by His sufferings and death, has "opened a fountain to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanliness." (Zach. 13: 1). 2 This Bethesda is a figure of the church with its hospitals, schools, and asylums, which are or should be places of refuge for the people. 3 This afflicted man is a symbol of the human family, which is sick and dying with the malady of sin, which is invited to come to this fountain of life, but is unable to do so without divine and human assistance. 4 This cure teaches the power of Jesus to heal all who come to Him as He directs. He is able to save to the uttermost those who put their trust in Him.

II. *The charge.* (10-16). As the healed man went on his way bearing his bed, the Jews told him it was not lawful for him to carry his bed on the Sabbath. They based this assertion on these words: "Take heed to yourselves, and bear no burden on the Sabbath day." (Jer. 17: 21). This the Jews applied to matters as small as wearing shoes with nails in them. But it should be explained in the light of another and later prophet: "I saw in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and laiding asses; as also wine, grapes, and figs, and all manner of burdens which they brought from Jerusalem on the Sabbath day." (Nehem. 13: 15).

The healed man gave them a wise answer: "He that made me whole said unto me, 'Take up thy bed and walk.'" He who possessed divine power, also had superhuman authority. Jesus is Lord of the Sabbath day, not to destroy it, nor to teach a loose observance of it, but to rightly interpret it. They wished to know who had told him to carry his bed on the Sabbath. They likely believed it was Jesus and hoped in this way to get something against Him. The man could not tell for Jesus had conveyed Himself away. A day or two after this, Jesus found him in the temple, likely making the proper offering to the priest, and told him to "sin no more, lest a worse thing come unto him." The man, desiring to add to the fame of Jesus, told the Jews who had healed him. But they took the opposite view of the matter and went about to slay our Lord. With them the work done was right, but the time of doing it was wrong.

Note—1 The Sabbath is a day of rest. Only works of necessity, of mercy, and of charity, may be done on that day. This was a work of mercy, done at the house of mercy, and by the Lord of mercy. 2. The Sabbath is a day of devotion. We are commanded to assemble ourselves together for worship. This we can do on the "Lord's day" better than at any other time. 3 The Sabbath is a day of remembrance. On this day we should meditate over the goodness of God shown to us in the past of our lives. 4 The Sabbath is a day of bright anticipations, a type of the Sabbath of eternal rest that awaits us in the world to come.

The St. Louis Colored Orphans' Home has come into possession of twenty-five feet of ground and two story brick houses valued at $4,000, and also a gift of $2,600 from the Soldiers' Orphan Association.
News Notes.

Here is my work to do, to worry over . . . . . "My work," I say. But if I can know that it is not my work, but God's, should I not cast away my restlessness, even while I worked on more faithfully and untiringly than ever?—*Phillips Brooks.*

The very peace that fills the Father's own glorious nature—the peace which in the experience of human hearts is so closely allied with love will settle down on the troubled, restless heart, as the evening, with its cool air and majestic beauty, settles on the fevered landscape.—*Anon.*

Why should we hesitate to say "good-by" to each other? Are we not pagans, to think that a word has power over God's quiet purposes, and that saying "good-by" smells of death? Must men die intestate because they think that making their wills is cutting out their shrouds? If we were old Romans, who thought "vale!" meant "forever," we might be shy of such a word, but "good-by," even if it should be for the last time on earth, is only the difference between "good-night" and "good-morning." Say it, then, like a Christian, and, if it still comes hesitatingly, stretch it out into the loveliest of wishes, "God be with you."—*Maltbie D. Babcock, D. D.*

Contemplate the love of Christ and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You can not love to order. You can only look at the lovely object and fall in love with it and grow into likeness to it.—*Henry Drummond.*

Louisiana Annual Coference.

By B. M. Hubbard, D. D.

The thirty-seventh session of the Louisiana Annual Conference was called to order in the St. James M. E. Church, Rev. D. G. Taylor, the popular pastor, Monroe, La., Jan. 25, at 9 a. m., Bishop Henry Spellmyer, D. D., presiding.

The Bishop, assisted by the presiding elders and Dr. L. G. Adkinson, administered the sacrament of the Lord's Supper. The Conference organized with the following officers: J. J. Obee, Secretary; assistants, W. S. Chinn, J. A. Lindsay; M. C. Harrison, Statistical Secretary; D. J. Price, Treasurer; C. W. Reeves, Railroad Secretary; C. D. C. Bryan, Conference Postmaster; G. A. Payne and B. M. Hubbard, Reporters.

The standing committees were called for by the Bishop and Henry Taylor, secretary to the presiding elders, read the list of nominations. The Conference confirmed the same.

Mr. O. C. Dawkins, editor of the Monroe *Evening News*, and W. S. Chinn delivered appropriate welcome addresses. The Bishop in very choice terms responded. The Conference was graced with the presence of the following general officers: Drs. M. C. B. Mason, of the Freedmen's Aid Society; I. L. Thomas, of the Church Extension; R. E. Jones and W. F. Waters, of the SOUTHWESTERN; G. G. Logan and E. Caldwell, of the Missionary Society; J. P. Wragg, of the American Bible Society; E. M. Jones, of the Sunday School Union; R. E. Gillum, of the Department of Evangelism; D. L. Aultman, of the Book Concern; Prof. I. G. Penn, of the Epworth League. The speeches from these officers for the most part carried the Conference by storm. To simply mention Dr. Mason's name is a guarantee for a good audience. The SOUTHWESTERN cannot fail in its circulation in the hands of Drs. Jones and Waters.

Dr. Thomas is sweeping things before him in the interest of Church Extension. No one can hear Dr. Logan plead for missions and not give. The Epworth League, the American Bible Society, Sunday School Union, the Department of Evangelism, are in safe hands.

The Bishop had not been in the chair long before the Conference had been completely captivated. His sympathetic heart, brotherly love and fatherly advice are just so many living monuments builded in the heart of the Conference. I am quite sure I voice the sentiments of the Conference when I say that the return of Bishop Spellmyer would gladden the hearts of the brethren. The Bishop is attended by his estimable companion, who seemed to be quite at home among us. Mrs. W. S. Chinn, Mrs. W. R. Butler, Mrs. Dr. B. M. Hubbard, Mrs. C. W. Reeves, Mrs. C. D. Shallowhorne, Mrs. W. H. Lang. Mrs. S. Woods, and Dean Landry's daughter were to be seen among the visitors.

The following were received into full membership: F. M. Lashington, J. B. Johnson, T. F. Robinson, T. H. Munson, and I. B. Henderson.

The following are the names of those who completed the Conference course of study and were elected and ordained elders: J. C. Brown, L. L. Green, Wm. Harrell, W. H. Lang, R. F. Long and J. D. Wilson.

The Bishop preached a great sermon at 11 a. m., Sunday, which was well received, after which he ordained the deacons and elders.

The Conference love feast was a meeting of great spiritual power. J. A. Tircuit and W. S. Chinn preached the missionary sermon. T. J. Johnson preached acceptably to a crowded house Sunday night.

Presiding Elders H. Taylor and C. D. Shallowhorne were given substantial tokens for the esteem in which they were held by the pastors for their respective districts. The new presiding elders are: J. J. Obee, of the Alexandria district; J. W. Turner, of the Bafon Rouge district; J. O. Brown, of the Monroe district. S. Duncan, who had been presiding elder of the Alexandria district, asked to be given a supernumerary relation, as he has been sick since last June.

The Conference Treasurer reported the following:

Missions	$2,289
Church Extension	716
F. A. & E Society	1,003
S. S. Union and Tract Society	311
American Bible Society	149
Episcopal Fund	184
Conference Claimants	388

The Statistical Secretary reported the numerical strength of the Conference to be:

Full members	18,000
Probationers	1,434

The amount of $1,403 was distributed among the Conference Claimants.

Wesley Chapel, New Orleans, was selected as the seat of the next session of the Annual Conference.

After devotional exercises and the reading of the appointments, the Conference stood adjourned, *sine die*.

Seventh International Epworth League Convention, Denver, July 5-9, 1905

It is now time for the Epworth hosts to prepare to overflow Denver. The time as given above is definitely fixed. The International Committee confronted a problem of the first magnitude when it undertook to surpass the programs of our former conventions. The best of the old program builders were there and they went at it with determination and separated confident that they had found the road to success. The program will be evangelistic—tremedously so—in the best and highest sense of the term. It will be strikingly practical—the current of League life will run deeper, broader and stronger because of it. Every life under its inspiration will adjust itself to a sublimer outlook and enter upon a nobler career. Pursuant to a recommendation from our Board of Control, longer time will be allowed many of the addresses and the program will be notable for the masterly handling of mighty themes by strong men.

Denver is meeting the opportunity in a way beyond criticism. Ample accommodations are placed at our disposal. We shall have the finest group of auditoriums ever occupied by any of our International Conventions, all centrally located and adjacent. The best available building will be devoted to an Epworth League Exhibit. Every possible convenience will be provided. Denver will undertake to entertain all who come up to 50,000. Provision will be made for ten thousand at the rate of one dollar a day for lodging, breakfast and supper. All hotels and boarding houses will give reduced rates.

The railroads have entered into a conspiracy to prevent any one staying at home. Rates have been made for the round trip of $15.00 from the Missouri river, $21.00 from St. Louis, $25.00 from Chicago, and proportionate rates from other points. Excursions at very low rates will be run from Denver to all points of interest in Colorado, to the Grand Canyon, Yosemite, Yellowstone Park, and other resorts in the mountains or on the coast. Excursion tickets will be sold from Denver to the Lewis and Clark Exposition at Portland, or tickets may be purchased to Portland from your home station with stopover privileges at Denver.

Throughout the League a splendid spirit of enthusiasm is now awakening that promises to pass the high water mark when the convention assembles. The great state of Iowa is foremost, having already engaged headquarters at Denver and definitely contracted with a railroad company for twenty-two cars. They intend to bring a delegation of twenty-five hundred. But others are not far behind. Transportation committees in Texas, Indiana, Illinois, Pennsylvania, Maryland, Kansas, Nebraska, and other states are already hard at work and report a good degree of progress. Let everybody begin to prepare for and to create interest in this great convention. Such inducements to go have never been offered before.

For information concerning entertainment or local matters, address the Rev. E. E. Bean, Y. M. C. A. Building, Denver, Colo. For information concerning the program or for miscellaneous information, address the Program Committee, Central Office of the Epworth League, 57 Washington street, Chicago, Ill.

EDWIN M. RANDALL,
Gen. Secretary of the Epworth League.

The Convention of the Woman's Home Missionary Society of the Mississippi Conference held its second session in Hattiesburg, Miss., Oct. 5-9, 1904. An excellent program had been prepared for the occasion, and the work of the Society was discussed with much enthusiasm. Mrs. L. P. May, the conference organizer, deserves much credit for her energetic efforts and the interest she has manifested in the great work of this Society. A number of delegates were present who seemed to have the work at heart and spoke encouragingly of the good being accomplished by the different auxiliaries. The manifestation of the Holy Spirit was felt by all present. Rev. J. I. Garret and Rev. D. F. Dudley rendered valuable service and helpful and instructive sermons on Temperance and Mission. Rev. D. F. Dudley and his good people entertained this convention royally. May the blessings of God abide with them continually. Yours for the work,

SADIE JONES, Secretary.

Moss Point, Miss.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

BISHOP SCOTT IN MONROVIA

Bishop Scott has arrived at Monrovia. A letter written on the night of his arrival states that he is in good health and found the workers, including Mrs. Camphor, all well. He says: "I am quite well and stood the trip very well indeed. It was too dark when I reached land for me to see the place, tho the general impression is favorable." A letter dated a few days later gives the news that the Bishop has received a hearty reception at the hands of the people of Monrovia of all classes. A magnificent banquet was given in his honor at the Executive Mansion of Liberian Republic. President Barclay and several of his cabinet were present.

NEW TO METHODISM

Bishop C. S. Smith, of the African Methhodist Episcopal Church, was assigned by the last General Conference of his church to the Thirteenth Episcopal District, which included the Transvaal, Cape Colony and all the South African Conferences. Bishop Smith left shortly after the adjournment of the General Conference, with $5,000 in hand for the work, for the South African field. He has recently returned to this country and, according to the *Monitor,* published in Nashville, Tenn., states as the reason for his returning that the presiding elders of South Africa said to him that the church did not need a resident Bishop in South Africa. Bishop Smith submitted to the judgment of the presiding elders, contrary to the voice of his church, and is now in this country.

This is quite remarkable, especially so when the discipline provides that those who are ordained in the Methodist churches pledge themselves that they will reverently obey the chief ministers unto whom is committed the charge and government over them. This certainly is a new procedure on the part of a Methodist Bishop. It looks rather like forsaking his field and also not appreciating an opportunity, which no doubt is great.

THE TUSKEGEE NEGRO CONFERENCE

The fourteenth annual session of the Tuskegee Negro Conference will be held at Tuskegee Institute, Tuskegee, Ala., Wednesday and Thursday, February 22-23. Announcement is made of one and one-half fare plus twenty-five cents for the round trip. Principal Washington extends a hearty and cordial invitation to all who are interested in the welfare and uplifting of the masses of the race. The Tuskegee Negro Conference has become a powerful and elevating force in the lives of Negro men and women throughout the rural districts of the South, and especially the country adjacent to the institute. The Workers' Conference, which is held on the second day, is composed mainly of presidents of schools and teachers from all over the South, who are interested in the education, moral and civic uplift of the Negro. These Workers' Conferences are especially interesting and helpful, and their influence is recognized more and more each year.

LOUISIANA CONFERENCE LIGHTS

"What are you going to do about it?"—Louisiana Conference.

The address of Dr. M. C. B. Mason on the F. A. & S. E. S. was a masterly presentation of the spirit and purpose of the schools of our church and the relation of our ministry to them. It was pre-eminenlty appropriate, and the enthusiasm of the immense audience which greeted him was intense.

Drs. J. P. Wragg, I. G. Penn, E. M. Jones, I. L. Thomas, L. G. Adkinson, G. G. Logan, D. L. Aultman, and F. H. Knight, represented the church in splendid speeches which the Conference much enjoyed.

Revs. C. D. Shallowhorne and D. G. Taylor spared neither pains nor purse in making the stay of the bishop and his wife comfortable and delightful. Mrs. Spellmeyer is a gracious and kind woman. She took a keen interest in the Conference, being a constant visitor to its sessions.

Rev. W. R. Butler, the aggressive president of the South New Orleans district, rendered us very valuable services in collecting for the SOUTHWESTERN.

Mesdames W. R. Butler, C. D. Shallowhorne, W. S. Chinn, C. W. Reeves, and W. H. Lang were among the Conference visitors, also Mrs. B. M. Hubbard, who gratified the great crowd on Sunday evening with sweet and inspiring singing.

Prof. Landry, son of Dean Pierre Landry, had charge of the Conference choir, and Miss Lillian, the Dean's lovely daughter, performed at the organ.

Dean Landry made a strong speech for Gilbert College, showing what the school is doing in self help and economy in maintaining itself.

Rev. C. D. C. Bryan is the most efficient Conference postmaster we have known.

Rev. C. D. Shallowhorne and H. Taylor, after serving six years on the Monroe and Baton Rouge districts, leave them in fine condition. They have done good work and deserve much credit.

Revs. J. A. Tircuit, B. M. Hubbard, T. J. Johnson and J. O. Brown each raised over one hundred dollars for missions this year.

The Conference made a generous response to our call for subscriptions to the SOUTHWESTERN, many of the pastors bringing from two to fifteen names.

Great applause was made when the bishop announced Rev. D. G. Taylor's return. Bro. Taylor is a good man and is doing a good work at Monroe.

Rev. C. W. Reeves is to be greatly thanked for kind services rendered the Conference as Railroad Secretary.

Rev. J. F. Marshall, D. D., president North New Orleans district, and Rev. H. Daniels, of the Shreveport district, made creditable showings for the work. Their men love them and are faithful and loyal to the interests of the church.

Dr. R. E. Gillum, of the Central Missouri Conference, by his forceful sermons and addresses made a splendid impression for the cause of aggressive evangelism.

The presence and counsel of the lordly and efficient presiding elder, S. Duncan, were greatly missed. Bro. Duncan has presided in the Conference for many years, but owing to ill-health had to give up his work for the present.

Rev. P. W. Clark did excellent work as presiding elder of the Alexandria district, in Rev. Duncan's stead. Bro. Clark goes back to Alexandria, where he has wrought a great work and is well beloved.

Revs. J. J. Obee, J. O. Brown and J. W. Turner were appointed presiding elders of the Alexandria, Monroe and Baton Rouge districts respectively.

Rev. Frank Walker returns to Clinton, where he has worked faithfully. Mrs. D. M. Walker was missed, as there was no Woman's Home Mission representation.

The following presiding elders showed their hearty interest in the record of the Conference this year for the paper handing us checks: Revs. W. R. Butler, $10; H. Daniels, $5; J. W. Turner, $5; J. J. Obee, $5.

W. F. WATERS.

THE MISSISSIPPI CONFERENCE

The Mississippi Conference convened January 18th, in St. John's Methodist Episcopal Church, Natchez, Miss. Bishop Spellmeyer was unavoidably detained on account of the railway connection, and he did not reach the Conference in time for the full morning session of the first day. On the third ballot, Rev. J. C. Hibbler was chosen to preside.

In the organization of the Conference the following were elected:

G. W. Smith, secretary, with L. W. Price, N. Toole, N. N. Sidney, D. F. Dudley and H. L. Kennedy as assistants.

P. W. Baldwin, statistical secretary, with B. W. Robertson, P. F. Robinson and W. H. Smith assistants.

J. I. Garrett, treasurer, with A. J. McNair, S. Jossell, J. K. Comfort, W. P. C. Morrison and J. B. Brooks assistants.

Among the visitors were Rev. W. P. Thirkield, D. D., Rev. Adams, of the African Methodist Episcopal Church, Dr. I. G. Penn, Dr. G. G. Logan, Dr. R. E. Gillum, Dr. E. M. Jones, Dr. D. L. Aultman, Dr. F. H. Knight, Dr. R. E. Jones and Rev. W. F. Waters.

The Conference transacted its business with ease and intelligence and at the same time a warm spiritual atmosphere pervaded the entire session. The addresses and sermons were evangelical and tended toward the inspiring of aggressive evangelistic work. The missionary sermon preached by Rev. A. J. McNair, for three years pastor of St. Paul's Church, Meridian, was well received. Brother McNair is now pastor of the great church at Yazoo City. During his three years at Meridian he raised $1,025 for benevolences and 250 souls were converted.

One new district was created, the Gulfport district, and Rev. R. N. Jones is the presiding elder. Rev. J. B. Brooks and Rev. G. W. Smith, D. D., are the two new presiding elders who are serving the Shubuta and Brookhaven districts.

The Mississippi Conference is in many regards one of our leading Conferences. The brethren are loyal to every interest of the church and show great consecration in their service for the Master. Mississippi is particularly a fertile field for the SOUTHWESTERN. Many of the pastors take great pride in securing subscribers.

Our church at Natchez, under the heroic leadership of Rev. W. P. C. Morrison, bids fair to be a strong appointment. The pastor deserves great credit for the admirable manner in which he entertained the Conference, and especially when the size of our membership in Natchez is considered. The church is struggling under a heavy purchase debt toward the liquidation of which the Conference subscribed $900, and there is no more worthy enterprise in which a Christian philanthropist can invest and expect greater returns than at this place.

The Conference treasurer reported the following amounts: Missions $1,194; Church Extension, $154; Sunday School Union, $87; Tract Society, $32; Freedmen's Aid, $1388; Public Education, $53; Children's Fund, $139; American Bible Society, $43; Woman's Foreign Missionary Society, $27; Woman's Home Missionary Society, $75; Other Benevolences, $111; General Conference expenses, $23; Conference claimants, $84; Episcopal Fund, $77; total Conference collections, $3,346.

ersonal and General

Bishop Spellmeyer's residence in Cincinnati ll be at the Sterling Hotel.

Rev. Frank Walker, our pastor at Clinton, is ending a while in the city.

Dr. L. W. Munhall, of Philadelphia, is in cksonville, Fla., conducting a series of revival etings.

Rev. J. O. Brown, of the Monroe District, be- ns his work February 16-19-20, at St. James, onroe, and St. Paul 17-18-19.

Prof. Perry W. Howard, A. M., LL. B., secre- y of the faculty of Alcorn College, Westside, iss., is in the city taking medical treatment.

Rev. Albert J. Nast, D. D., editor of the *ristian Apologete*, is spending a few weeks a little physical recuperation at Daytona, a.

The journal of the forty-sixth session of the orth Carolina Conference is on our desk. The cretary, Rev. S. A. Peeler, B. D., has done his ork well.

Rev. W. S. Chinn, formerly of Lake Provi- nce, is now pastor of St. Matthews, Algiers. e desires his correspondents to address him at giers, La.

Bishop M. B. Salter, D. D., of the African ethodist Episcopal Church, spent several days the city this week visiting the churches of s connection.

Those desiring to write Dr. I. L. Thomas, eld Secretary of the Board of Church Exten- on, should address him at 507 W. Lanvale reet, Baltimore, Md.

The new presiding elders, Revs. J. J. Obee d J. W. Turner, have called to see us. These ethren enter upon their work with enthusiasm d we predict for them a successful career.

Prof. Charles Stewart delivered a lecture be- re the students of Selma University, Selma, a., Thursday, February 2nd. We were glad have Prof. Stewart in our office a few days o.

The statue of Frances E. Willard, presented to e United States by the State of Illinois, as one its two representatives in Statuary Hall in the pitol will be accepted with formal exercises February 17.

Judge Feagan, of Birmingham, Ala., is en- avoring to get a reformatory school for young egro criminals similar to the one for the whites. e says that in the Penitentiary they become rdened criminals.

Rev. J. J. Obee, the new presiding elder of e Alexandria District, will enter upon his work xt week. He will hold the quarterly confer- ce of Bunkie, February 9-12; Booneville, 11- ; Cottonport, 15; Marksville, 16.

Dr. E. L. Faulkner, a graduate of Meharry edical College, has put out his shingle at Den- r, Colo. Dr. Faulkner has had splendid pre- ration for his profession, and we predict for m brilliant success.

Bishop Hamilton paid a special visit to Pasa- na, Cal., in the interest of the colored member- ip of the Methodist Episcopal Church of that ty. He delivered an address, and at the close the same $400 were raised for our church in asadena.

Among the names given for the *Methodist ulpit*, to be published during the current year the Western Book Concern, is to be found e name of Dr. M. C. B. Mason. Many will gerly wait for the coming of this volume of rmons from this eloquent preacher.

Prof. Horatio W. Parker, of Yale University, s composed an anthem entitled "Union and iberty," based on the famous poem of Oliver Vendell Holmes, which will be sung by a chorus 500 voices at the concert in connection with e inauguration of President Roosevelt.

Dr. M. C. B. Mason, of Cincinnati, spent a w days in New Orleans last week, looking after e educational interests and seeing a few of his iends. On Tuesday of this week he dedicated e new cottage for self-supporting students at laflin University, Orangeburg, S. C.

Rev. J. W. Robinson is winding up his sixth ear of magnificent work as pastor of St. Mark . E. Church, Chicago, and at the last quarterly nference of his church by a unanimous vote he as invited to return. During Rev. Robinson's pastorate the membership has increased from 44 to 300.

Rev. W. H. Logan, D. D., pastor of Trinity Church, Houston, Texas, passed through the city Monday of this week enroute to the meeting of the Book Committee, which is to be held in New York. Dr. Logan is the representative of the Seventh General Conference District of that committee.

Roger Williams University, an institution located at Nashville, Tenn., that has done immense good for our people, was burned quite recently. We have not learned the circumstances of the burning, but we trust funds will soon be in hand so that this splendid institution may continue its good work.

Rev. B. R. Booker, pastor Brenham Circuit, is suffering from an assault which was of the most brutal type. He is in a very serious condition and is in need of aid. Those who will, can send contributions to his presiding elder, the Rev. J. E. Bryant, whose postoffice address is Navasota, Texas.

The Donaldsonville (La.) *Chief* and *The Weekly Watchman*, of Franklin, La., in recent issues give a good deal of editorial space in commenting upon the work of Dean Pierre Landry, of Gilbert College. The *Weekly Watchman* devotes a column and almost a half, and speaks of the Dean's work in the most glowing terms.

Bishops Moore and Thoburn are both making themselves very useful in Methodist affairs in the Pacific Northwest, preaching, visiting our schools and colleges, and counseling with the brethren. Bishop Moore is interested in the plans for the proposed Methodist Congress to be held during the Lewis-Clark Fair next summer.

Rev. Dr. J. O. Spencer, President of Morgan College, Baltimore, Md., is in constant demand for addresses in the interest of Negro education and also on the problems of Japan, Russia and the Far East. On Friday, January 27th, he lectured in Madison Avenue Methodist Episcopal Church, Baltimore, his subject being "In Sunrise Land."

A new journal has spread its sails. Its banner reads thus: "The Colored Catholic Herald," published in the interest of the colored Catholics in America. Its editor is Augustine Joseph McNorton, and the business manager is Edward E. Cooper, formerly editor and publisher of *The Colored American*. *The Colored American* is merged into *The Catholic Herald*.

Miss Hattie E. Emerson, who has retired from the work of the Woman's Home Missionary Society on account of ill-health, and is now recuperating at Briarcliff Manor, New York, is writing a sketch of the Woman's Home Missionary Society's work in Florida, giving her experiences during the twenty years of service in Florida. Her volume is looked forward to with interest.

In another part of our paper we give an account of the death of Mrs. Neville Smith, of this city, who was one of our representative citizens. Her daughter, Mrs. Emma B. McKoin, of St. Louis, reached New Orleans before the death of her mother, and is now spending a while with her father at No. 2831 Dryades street. Mr. William McKoin also came down from St. Louis. The family has the heartfelt sympathy of the SOUTHWESTERN.

Rev. A. Becks, A. M., of the Washington Conference, has built and remodeled eleven churches, two parsonages, bought two lots, two bells and three organs and has raised $15,000. The largest church was built at Withville, Va., 90 by 65. Brother Becks also engineered the construction of another church at Charleston, Va., which is 75 by 56. He has just completed his last church, on which there is a debt of but $350.00, at Hinton, W. Va., a town of 75,000 inhabitants.

Mr. and Mrs. Daniel Crampton, of Pittsburg, Pa., announce the marriage of their daughter, Miss Agnes Blanche, on January 24th, to the Rev. Chauncey I. Withrow, D. D., pastor of the Augusta Street Methodist Episcopal Church, Staunton, Va. The ceremony was read by Dr. C. W. Smith, editor of the *Pittsburg Christian Advocate*. Dr. Withrow is favorably and well known to our readers. Miss Crampton comes from one of the substantial and most representative families of Pittsburg. She is cultured and refined and will no doubt prove a helpful companion to Dr. Withrow in his ministerial labors. On reaching Staunton, on January 31st, the couple were given an elaborate reception by the members of Dr. Withrow's church.

NEWS NOTES.

There is a movement to remove Sing Sing Prison to some other point. Its present situation is low and unsanitary.

At Newport, Ark., a few days ago, a colored coroner's jury was appointed to hold an inquest over a member of their own race. A white man presided.

An educational rally in the interest of Morris Brown College was held in Atlanta, Ga., recently. The attendance approximated 3,500 people, and a subscription of about $1,000 was raised for the institution.

It now looks as tho Negro troops from Georgia will not be allowed to attend the inauguration of President Roosevelt. Governor Terrell does not want the state of Georgia represented on such an occasion by Negro troops.

The California State Library is preparing to open a free circulating library of embossed books for the blind of California. It is now engaged in listing the names and addresses of all the blind people in the State.

Boley is the name of the town located on the Fort Smith and Western Railroad, in the Creek nation, governed and inhabited exclusively by Negroes. It is scarcely a year old, yet contains two churches, several large stores and other business enterprises. At the new passenger station a Negro ticket agent and baggage master will be employed. The population of this town is 400 law-abiding citizens.

Claflin University has just closed its twenty-second consecutive annual revival meeting. During this time over 2,000 students have publicly professed Christ as their personal Savior. Ninety per cent of the 700 students now in attendance are Christians. The meetings rarely last more than ten days and are conducted by the president and teachers. Frequently four or five meetings are in progress during the day in different classrooms at the same time. At night the entire student body is assembled in the College Chapel, where a short sermon is preached, followed by testimonies, singing and special prayers for seekers. It is an interesting fact that nearly all of the educated colored people of this country have been trained in distinctively Christian schools.

MISSISSIPPI CONFERENCE ITEMS

The Conference surpassed all previous records in subscriptions to the SOUTHWESTERN, giving 280.

Mississippi Methodism is aggressive, vigorous, and evangelical.

Revs. J. C. Hibbler, J. M. Shumpert, R. P. Threlkeld, and J. Brooks, all presiding elders, in addition to subscribers brought to the Conference, gave us a check for five dollars each for names to be sent in later.

We were entertained in the home of Mr. and Mrs. Dumas. More excellent and generous attention I have never received. Mrs. Dumas is a charming and graceful woman, an ideal homemaker. Their home is the finest of ours in the city, its value entire being estimated at $6,000. Dr. Dumas and his brother operate what is known as Dumas' Pharmacy. A prosperous business is done, averaging over 10,000 prescriptions filled a year. The one is a practicing physician, graduate of Illinois Medical College; the other a pharmaceutical graduate of Meharry. Dr. Dumas' office is supplied with all necessary implements including an X-ray machine for treatment of diseases and surgical operations. The telephones at his residence and downtown office are constantly calling for his services.

We breakfasted on Sabbath with Mr. and Mrs. M. W. Miller. The meal was elegant and appetizing. At the table were Drs. J. P. Wragg, G. W. Smith, J. C. Houston, the distinguished Lawyer Winston, of Greenville, and his accomplished daughter, Miss Charlie. Experiences at Natchez are never to be forgotten. W. F. W.

IN making biscuit, cake, rolls, etc., if instead of using cream of tartar and soda, or soda and sour milk, Royal Baking Powder is employed to raise them, better results will be obtained.

Royal makes food that will keep moist and fresh, and which can be eaten when warm without inconvenience even by persons of delicate digestion.

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Farm and Fireside

The subject of grasses and pasturage is rapidly becoming one of great importance to the people of the South, and more now than ever before in the history of the country. This is another good sign of the times. With pasturage and hay will come more cattle, sheep and hogs, and with these there will be more manure and better crops. More than this, with more pasturage there will be less area in tilled crops, but not necessarily less cotton and corn, farming will become more diversified, there will be more than one crop to sell during the year, and farmers will become nearer able to pay as they go for whatever they will have need to buy, and when the market is down for cotton or tobacco, the owner will be able to store and hold in his own barns. The passing winter affords the young farmer a fine opportunity to take up the study of grasses and forage plants adapted to the South. And it will pay to give some attention in the meantime to our native grasses. There are a great many of these, some of them quite valuable, and all worthy of attention, as an aid in getting a pasture established, to serve until better can be introduced. Every young farmer ought to possess some work on grasses, as Flint's or Beal's, or even the bulletins and volumes that have been put out from time to time by the national department of agriculture. But while resort may be had temporarily to the native grasses, the broomsedge, bermuda, etc., get in a patch here and there, as fast as you can, of the best cultivated sorts—red clover, timothy, orchard grass, red top. Sow down the vacant lots and corners to some of these. Even a half acre will be found of great value in feeding the milch cows or the work team. Resort to the clovers, especially the old and reliable red clover, the scarlet or summer clover and the rest. Much is being claimed for alfalfa. Try it. Experiment, not largely, but judiciously, until you get some personal knowledge of the sort you are growing. And as material for forage and crops for improving the soil, there are few things better than oats, rye and field peas. The first two are excellent cover crops for the land in winter, they make good hay or good grazing for small stock, and they supply the land with a good amount of stubble to the turned into humus. Field peas follow nicely after these, and the two crops may be grown all in one season, thus securing an abundance of vegetable matter in the soil in the cheapest way possible. Great attention is being paid to the field pea of late, and it well deserves all that is claimed for it. As a soil improver, a feed for hogs, sheep and cattle, and a cheap form of human food, the field pea has few equals. With winter rye and oats and field peas, grasses and other forage plants may be ignored or employed in a small way only. Let every farmer choose for his use such things as may suit best his farm, or fit in best with the rotation he may have adopted. Not all or many varieties, but the best for his conditions, is the rule for each one to follow. The study of grasses is an interesting one. But experiments and trials of them is often fascinating. —B. W. J., in *Home and Farm Journal*.

Literary Notes

"Lucanus: A Friend of the Christ." By J. F. Stout. Jennings & Graham, publishers, Cincinnati, Ohio. Price, $1.00.

A remarkable story of the time just before the crucifixion of Christ. It is the ever-sorrowful recital of the sufferings of the Lord Jesus, portraying so vividly the beauties of His nature and His exceeding love for mankind. The dramatic intensity of this story grows with each succeeding chapter, developing with unusual power and sweetness the love of Lucanus and Mary of Magdala, both followers of the lowly Nazarene. The book is full of strength and tragic beauty.

Marion Harland contributes a charming Southern romance entitled "A War-Time Evangeline," to the February *Lippincott's Magazine*. "The Siege," by Will Levington Comfort, is a tale of Manchuria. A story of city politics, which is particularly bright and keen, is written by Arthur Hendrick Vandenberg, entitled "The Shrewdness of Hawkins." Prof. Albert Schinz, of Bryn Mawr College, writes a woman's paper under the title "Miss or Mistress." This is a discussion of the question whether a woman who is old enough to be married (and is not) shall be called "Mrs."

The Delineator for March, containing authentic reports of the spring and summer styles, is of special interest to women, and a most attractive number throughout. The story of Charlotte Elliott's famous hymn, "Just as I Am," as related by Allan Sutherland, is of greatest interest. "The Game of Politics as it is Played in Washington"—and more particularly woman's part in it—is at interest just at this time of coming inaugural. There are the usual departments and other matter of interest to women within and without the home.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Failing of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 176, Notre Dame, Ind.

Field Notes

Georgetown, Texas.—After the adjournment of the West Texas Conference at Fort Worth, I went immediately to my appointment and held watch meeting. My members tell me that this meeting was the best in the history of the church. The Holy Ghost came down and set our hearts on fire. From that night we started our revival which continued eight nights. Fifteen souls were converted and 20 added to the church. Rev. Dr. Johnson, the presiding elder, held my quarter Jan. 14-15, and preached three soul-stirring sermons. We paid him in full.

N. H. TOWNSEND.

Waynesboro, Ga.—Much joy and pleasure has come with the new year to the inmates of the parsonage of Haven M. E. Church. On the very dawn of the New Year, before the iron-tongued bell could finish its proclamation of glad tidings to all, the people there was found a handsome lot of groceries and wearing apparel on the front porch. Again, the night of the 4th was made very pleasant by a band of happy sisters, who called at the parsonage with delightful gifts for pastor and family. Among the many contributors were Miss Mae R. Reese, Mesdames T. Williams, E. Walker, B. Bell, F. Cherry, J. Jackson, M. Johnson; Messrs. A. Quarles, S. Cherry and others. Come again all.

Godfra McCoy, Rosedale, La., Hartzell Chapel M. E. Church.—Rev. H. Taylor, our presiding elder, was with us on the 2d of January, held our fourth quarterly conference and preached a good sermon. This is the fourth year that our pastor, Rev. S. Green, has been with us. We are not tired of him yet. We raised during his administration up to date $4,050. The young friends of Hartzell Chapel M. E. Church presented their pastor, Rev. S. Green, with a $25 suit of clothes for Conference. [We would gladly publish the names of the leaders of this movement if space permitted.] May the Lord bless these kind people.

CURE YOUR OWN KIDNEY

And Bladder Diseases at Home at Small Cost—One Who Did Gladly Tell You How.

Mr. A. S. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer, for Mr. Hitchcock is positive it will result in their permanent cure.

Princeton, Ind—We have just closed our revival. Eighteen souls were happily converted and joined the church. Our church is alive along all lines. Rev. J. L. Wilson, our pastor, has made a great impression in our city. He will have a full round report to carry to the Annual Conference at Louisville. The Epworth League is doing good work.

Mrs. Lucy Venable, Reporter, Woodside, La.—One of the merchants of Woodside, Mr. W. A. White, a true Methodist gentleman, also Mrs. Lue Williams, president of the Ladies' Aid Society, presented the pastor serviceable gifts. I pray God's blessing on them.

THE "NEW PEERLESS" Sewing Machine

Latest Improvements Ball-Bearing Stand

FULLY WARRANTED FOR 10 YEARS.

Any machine not entirely satisfactory after a month's trial can be returned, and money paid for same refunded.



STYLE 21—Five-drawer, drop-head cabinet, golden oak. Swell front table with tape measure inserted. Latest pattern ball-bearing stand with ball-bearing steel pitman.

OUR PRICE, $17.75 CASH.

Delivered, Freight Paid, to any R. R. Station east of the Rocky Mountains, including one year's subscription to the SOUTHWESTERN CHRISTIAN ADVOCATE.

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is not a Straightener and has made more friends than any preparation on the market. For thin, short hair and dandruff it has no equal. Price, $1 00 Send 4 cents in stamps for "Hair and Skin Talks," to MRS. A. H. THOMAS, 190 35th Street, Chicago Ill.

$3 a Day Sure

Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 853, Detroit, Mich.

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LUCIEN ROLLAND, A. T. A.

F. M. GUERRY, D. P. A.

Doings of the Workmen.

Henry A. Henley, Pastor, Troy, Mo.—We are rapidly coming to the finale in our conference year's work in Wesley Chapel M. E. Church. Jan. 22 was our fourth quarterly meeting for this conference year. Rev. C. M. Keeton, presiding elder, was with us. Though somewhat weak, as a result of recent illness, he entered heartily into the services, which were well attended, and the presence of the Holy Spirit was manifestd. A large percentage of the church membership communed. Our love feast was one of the best we have witnessed in this church in years. The quarterly conference was full of interest. Every department of the church but one was in action. The reports showed progress, financially and otherwise. Our account with the elder has been settled in full, the benevolent assessment is well in hand and the pastor's salary will be met. The trustees have their work in good condition. The Woman's Home Missionary Auxiliary is active, and a good report of its year's work is anticipated. The SOUTHWESTERN is growing in popularity here. Death has greatly invaded our ranks this conference year. Those who have been called Home were: Mary Giger, Matilda Bragg, Mary Anderson, Ellen Powell, Carrie Lee Hutt, Beverly Sydnor and Henry Shelton. A vote of confidence was taken, which was quite flattering for the return of the pastor and family.

J. C. Epperson, Pastor, Daingerfield, Tex.—I have not been able to preach but two sermons this year. The smallpox has been in this section since December, hence I have been delayed in my work.

Cumberland, Tenn.—On Jan. 7-8 the first quarterly conference of the Cumberland-Furnace circuit was held in Stone's Chapel with Rev. A. Phillips in the chair. Reports showed that the circuit was in a good condition, both spiritually and financially. Rev. Phillips was at his best and preached two good sermons. Raised for all purposes during the quarter, $80. Organized one Epworth League, which is doing fine work, with Mrs. Emma Edmonson at its head. Our Sunday schools are doing fairly well.

Bulah Morris, Reporter, Sparta, Tenn.—Our church is yet in winter quarters, tho much new life has been added since the Rev. J. L. Massey has been our pastor. He is a faithful church worker. Altho the weather has not been at all favorable our pastor has not missed one of his appointments, although it is 21 miles from one end of the circuit to the other. He has supplied all four Sunday schools on the circuit with good literature and is doing all he can to get subscribers for the SOUTHWESTERN. We feel assured of great success in our church work.

F. L. Kirkpatric, Pastor St. Andrew's Chapel M. E. Church, Fort Worth, Tex.—The West Texas Annual Conference convened here December 14th, and Bishop Wilson handled the Conference with such brotherly care that we would be glad for him to come again. The great speeches from our general officers made a lasting impression on the people of Fort Worth, deepening the influence of Methodism in the hearts of not only our people but many others. Since Conference we have received 11 into the church, one converted, and have raised a good portion of our benevolence. Our people are proud that the Conference left the writer here for the third term. They have increased the pastor's salary, and we are moving along well. Last Monday night at a late hour a large host came to the parsonage with sweet songs. They were admitted and, led by Mrs. G. C. Echols and Mrs. S. Thomas, loaded our table with many good things. After a short program all returned home.

J. W. Stone, Pastor, Calvert, Tex.—Our first quarterly conference convened Jan. 28-29. Rev. J. H. Swann, presiding elder, was present. This is said to have been the most successful business session in two respects in the history of our church. Our fifteen classleaders were all present with good reports, and, as a result, more money was raised than in any previous business session. The conference was a grand success. Elder Swann is wide-awake to every interest of the church. He preached three excellent sermons on Sunday, administered the Lord's super to 82, and secured three annual subscribers to the SOUTHWESTERN. I have been here one month, and we have raised about $100. Paid the presiding elder $25. Mr. Quence Henry and Mrs. Ruthie Trent were united in marriage Sunday night just before the elder preached.

O. J. Prince, Macon, Miss.—On my return to my work, the good people of Macon charge, both Methodist and Baptist, came about 9 o'clock to the parsonage and left more than a hundred pounds of groceries. The storm was led by Edith Alston, Callie Smith, M. Estes, Mariah Scott and others.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.



Swamp-Root Entirely Cured Me.

Among the many famous cures of Swamp-Root investigated by the SOUTHWESTERN CHRISTIAN ADVOCATE, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Gentlemen—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,
B. H. Chalker, Ex-Chief of Police,
Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brickdust or sediment in the urine, catarrh of the bladder, uric acid, constant headaches, dizziness, sleeplessness, poor digestion, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of Christian Advocate May Have a Sample Bottle Absolutely Free by Mail.

EDITORIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE. The Proprietors of this paper guarantee the genuineness of this offer.

A. J. Proctor, Secretary, Mason, Tenn.—The first session of the West Tennessee District Conference convened in Key Chapel M. E. Church at Humboldt, Tenn., Jan. 26, 1905, with the Rev. J. A. W. Moore, presiding elder, in the chair. Opened with devotional exercises conducted by the elder, after which he gave an instructive talk to the conference. As this was a mid-winter session, only a few were present. However, it was a good session. The reports of the brethren showed the district was alive and that a goodly amount of the benevolences had already been collected. Good spiritual sermons were delivered by Revs. M. Williams, S. M. Stayhorne, S. B. Brown, R. B. Ross, W. E. Edwards and Rev. Ridick. A. J. Proctor was unanimously elected secretary, with Revs. S. M. Strayhorne and A. J. Goodholl, assistants. We are to raise $1,000 for Walden University on the fifth Sunday in April. This district is asked to raise $250, as follows: Centenary, $25; Mason, $15; Martin, $15; Alimo, $14; Brownsville, $8; Humboldt, $10; Friendship, $15; Dyersburg circuit, $5; Fowlks, $10; Burdett's Chapel, $15; Warren Chapel, $15; Pleasant Grove, $15; Galloway, $10; Union City, $15; Springville, $8; Paris circuit, $12; Wildersville circuit, $8; Lexington circuit, $8; Selmer, $15; Molandtown, $1; Memphis (East Missions, $2; Annisdale (East Mission), $2. Dr. Logan is to hold missionary conventions on the district this spring at Mason and Martin, respectively. Every pastor is asked to attend each one. Due notice will be given through the SOUTHWESTERN. The conference closed, alive spiritually, to meet in its next session at Kenton. Tenn.

A. McNeal, Pastor, Commerce, Ga.—Our first quarterly conference was held in Warren Chapel Jan. 20-22, with Dr. G. W. Arnold, presiding elder, in the chair. Mrs. M. L. Wilson was elected secretary, and officers were present with written reports, which gave evidence of a splendid beginning for a successful year's work. Dr. Arnold preached, Sunday night, an eloquent sermon that delighted his audience We raised our full assessment for the quarter. Total raised, $19.15.

A. C. Mitchell, Reporter, Hahnville, La.—Our fourth quarterly conference was held with Rev. Dr. Marshall in the chair. This year has been a great success with us. Rev. T. B. Cooper has broken the record. Have paid the presiding elder and pastor in full. St. James is on top. Raised for all purposes, $765.63. Sister Cooper is a loyal worker in the church. The old folks' concert which was given by her was a great success.

HOW TO SLEEP.

A Book For Tired, Sleepless People.

Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.
F. J. GEORGE, La Vergne, Ills., Pub., Department G.

Jessie Oville, Washington, La.—Rev. A. J. Jackson, pastor of our sister church, preached an able sermon for us during the illness of Rev. Gray. He raised five dollars. We want to return thanks to him for his kindness to the Methodist St Mark Church.

A CHEAP HEART CURE

A Norwich Lady Tells You What to Use at Home If You Would Cure Yourself at Once.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will, without charge, direct them to the perfect cure she used.

We advise everyone interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

Conference Notices

BROOKHAVEN DISTRICT.

FIRST ROUND.

Brookhaven Cir., Feb. 2-3; Brookhaven, 4-5; Crystal Springs Cir., 8-9; Crystal Springs, 11-12; Rockport, 14; Bridgeville, 15-16; Hazlehurst, 18-19; Barlow, 22-23; Bowerton, 25-26; Summit and Magnolia, March 4-5; Kennolia, 11-12; Fernwood and Chatawa, 14-15; China Grove and Tylertown,. 18-19; Bufort, 21; Columbia, 22; Hub, 23-24; Zion Ridge and New Zion, 25-26; Weathersby, 28; King, 30; Florance, April 1-2. My Dear Brethren—Let us not forget that the battle is the Lord's and therefore let your motto be "Success." The Lord is willing and we must succeed along all lines of church work. No matter what the personal sacrifice or cost may be. I am with you for success on your charge in the fullest sense of the word and every phase of church work. Let us plan, work and pray.

G W. SMITH, P. E.

NEW ORLEANS NORTH DISTRICT.

FIRST ROUND.

Haven, Feb. 15-19; Malden, 21; Mallalieu, 23-26; Scott Chinn, 28; Union, March 1-5; University, 3; Pleasant Plains, 5-6; Thompson, 8-9; St. John, 10; St. Charles, 11-12; Madisonville, 13; Mt. Zion, 15-16; St. Matthew, 17-19; Asbury, 18-19; Simpson, 22-26; Gretna, 26; Ponchatoula, 31; Franklinton, April 1-2; Booth, 5-9; Lutcher, April 14-16; Whitehall, 15-16; LaPlace, 17; Mandeville, 20; Covington, 21; Slidell, 22-23; Camp Parapet, 28-30. Dear Brethren—Let us begin the year determined to do more than ever. A revival should begin early in every charge. Make Easter a great day for raising the missionary collection. Send at once for envelopes and boxes to the missionary Society, 150 Fifth Ave., New York. Don't fail to observe Children's Day, second Sunday in June. The SOUTHWESTERN is making rapid strides toward self-support. Let us put the paper in each home. Go in for an awakening on all lines. Yours fraternally,

J. F. MARSHALL, P. E.

NEW ORLEANS SOUTH DISTRICT.

FIRST ROUND.

Olevier, Feb. 23-24; New Iberia, 25-26; New Iberia Mission, 26; Jeanerette, March 4-5; St. Peter, 5; Union, 10; Crawford, 11-12; Godman, 18; Baldwin, 19; Franklin, 24-26; Centreville and Vurdenville, 25-26; Hubertville, 27-28; Patoutville, 29; Berwick, 31-April 2; Morgan City, April 1-2; Schriever, 7-9; Thibodaux, 8-9; Beattieville, 10; Napoleonville, 15-16; Woodlawn, 16, Viron, 17-18; First Church, 20; Wesley Chapel, 21; William's Church, 25; Houma, 29-30; Pattersonville, Mar. 30. Dear Pastors—We have started out on another year's work for God and his church; let us as God-sent men, look after every interest of the church, start at once to raising your benevolent monies. Brothers, we did well last year. Our benevolent collection was $1,568, clean cash. Let us do better this year with God's help. Yours for the Master, W. R. BUTLER, P. E.

VICKSBURG DISTRICT.

FIRST ROUND.

Harriston, Feb. 4-5; Hamburg, 6-7; Gloster and Centreville, 8; Liberty, 9; Fayette, 11-12; Natchez, 13-14; Union Church Cir., 16; Bonus, 17; Union Church, 18-19; Meadville, 25-26; Hermanville, 27; Clinton, March 4-5; Bolton, 11-12; Edwards, 18-19; Bovina, 18-19; Vicksburg, 24-26; Vicksburg Cir., 25-26; Waterville, 27; Cary, April 1-2; Anguilla, 2-3; Myersville, 4. Dear Brethren—Our district advanced on all lines last year. Now, let us try to surpass last year's record. Let Easter be observed in the fullest extent. We hope no charge in the conference will forget that the second Sunday in May is rally day for our church at Natchez. Give us the entire day, brethren. Our people at Natchez are much encouraged by the way we gave our subscriptions. Help, help us.

R. P. THRELKELD.

JACKSON DISTRICT.

FIRST ROUND.

Pelahatchie, Feb. 11-12; Lenwood, 14; Brandon, 16; Jackson, 18-19; West Jackson, 25-26; Smith Creek, 28; Madison, March 2; Canton, 3-5; Canton circuit, 4-5; Vaughn, 7; Couparle, 9; Carthage, 11-12; Good Hope, 12-13; Yazoo City, 25-27; Benton, 29; Yazoo City circuit, 30; Lentonia, 26-27; Roseneath, April 1-2; Palmetto Home, 5; Green Hill, 8-9. Dear Brethren: We are now face to face with another year's work. The church is expecting much of each one of us. Let us not disappoint her, but each one measure up to his ability and responsibility. Plan early for your revivals and benevolences. Try to raise all or most all of your benevolences in the first part of the year. Observe Easter. Send early for the program. Put your Sunday schools and Epworth Leagues to work. Let our motto be, "Forward! A thousand souls for Christ, a thousand dollars for benevolences." Let us expect victory in His name. Yours fraternally,

J. C. HIBBLER, P. E.

FORT SMITH DISTRICT.

FIRST ROUND.

Bentonville Cir., Feb. 11-12; Harrison Cir., 13-14; Fayetteville, 18-19; Van Buren, 25-26; Ft. Smith (Mal.), March 4-5; Ft. Smith (Eb.), 11-12; Morrillton, 18-19; Blackwell Cir., 20-21; Conway, 25-26; Little Farm 27-28; Springfield, April 1-2; Marche, 8-9; Little Maumelle, 15-16; Rowland, 22-23; Danville, 29-30. Dear Brethren—Let us make this one of the best years of our life in work for the Master's cause. Let us begin now to lay plans to raise our benevolence. Commence taking collections the very first Sunday. Let every brother observe Feb. 14 as Lincoln's day for the Freedmen's Aaid. Don't fail to do so. We must raise $1,000 this year for benevolence. I am yours truly, M. N. LANGSTON, P. E.

FORREST CITY DISTRICT.

FIRST ROUND.

Augusta, 15-16; Auvergne, 18-19; Cotton Plant Cir., 22-23; Cotton Plant, 25-26; Brisco, March 1-2; Brinkley, 5-6; Binkley Cir., 4-5; Widner's, 8-9; Palestine, 11-12; Haynes, 15-16; Oak Forrest, 18-19; Park Place, 22-23; Bledsoe, 25-26; Marianna, April 1-2; Forrest City, 8-9; Caldwell and Wynne, 15-16; Jonesboro, 19-20; Crawfordsvile, 22-23. My Dear Brethren—We have just closed a profitable and enjoyable conference. New inspiration and higher aspirations have entered into our life work to do better service for our great church and

1000 BOYS WANTED

WE WANT ENERGETIC BOYS EVERYWHERE IN TOWN AND COUNTRY TO ENLIST IN A

BOYS BRIGADE

TO SELL THE SOUTHWESTERN. YOU CAN MAKE MONEY WORKING FOR US AT SPARE TIMES IN YOUR NEIGHBORHOOD.

HURRY UP BOYS

HERE'S A GOOD CHANCE TO MAKE YOUR OWN MONEY. WRITE TO-DAY FOR A BIG BUNDLE OF PAPERS FREE TO BEGIN WITH, AND WE WILL TELL YOU ALL ABOUT THE BOYS' BRIGADE.

Address SOUTHWESTERN CHRISTIAN ADVOCA TE, 429 Carondelet Street, New Orleans, La.

New Year Presents For Our Pastors.

Number of Valuable Preachers' Requisites Given Absolutely Free.

Brother Pastors, Listen!

There are from five to one hundred names on your charge whose subscriptions to the SOUTHWESTERN expired January 1st. Many have already renewed, but to secure the rest of them we make the following great offers:

1st. Celebrated Traveller Fountain Pen

Or Ideal Pastor's Pocket Record for *five renewals* or five new names.

2nd. Bagster Teacher's Bible,

Or a Nickel Case Watch, good timekeeper, for *ten renewals* or ten new names.

3rd. mith's Large Bible Dictionary,

Or Fine Hymnal, leather binding and gilt title, with your name stamped on back, for *fifteen renewals* or fifteen new names.

4th. New ngland Cold Watch,

Either lady's or man's size, for *twenty-five renewals* or twenty-five new names.

REMEMBER THIS—Names must be sent us not later than March 1st. You may on all names sent keep your usual commissions.

EATON & MAINS, - - New Orleans.

for our Saviour's cause. Brethren, start a revival, commencing to collect the benevolence. Put the SOUTHWESTERN and a picture of Bishop Scott in every home on your work.

B. J. GRIFFIN, P. E.

MERIDIAN DISTRICT.

FIRST ROUND.

Scooba, Feb. 11-12; Lauderdale, 14; Daleville, 16; Collinsville, 17; Fort Stephens, 18-19; Meridian Cir., 21; Chunkey, 23; St. Paul, 25-26; Valley Street, 28; Hickory, March 2; Garlandsville, 3; Missionary, 4-5; Decatur, 7; Morton, 9; Forest, 11-12; Lillian, 14; Lake, 16; Haven Chapel, March 18-19; DeKalb, 25-26; Coy, 29; Philadelphia, March 31-April 1. District Stewards' Meeting at St. Paul M. E. Church, Meridian, Thursday, Feb. 9, at 10 a. m. Every district steward, as well as the pastors of the Meridian district, are earnestly requested to be present. Dear Brethren—Let us do our best that this may be the most glorious and successful year in the history of our Christian ministry. Yours sincerely,

J. M. SHUMPERT, P. E.

NOTICE TO THE SEDALIA DISTRICT.

Dear Brethren—In a few brief weeks the Lord willing, we shall have assembled at the 19th annual session of the conference. It will be gratifying should we have full and complete reports in all departments of the church and more especially will the heart of each member be greatly delighted should we lead the van. Therefore, my beloved, let me appeal to you, and urge upon you for the last time in this conference year, through this medium to come to the conference with good reports. Let every benevolent cause be full. The church looks upon us now, not as children, but as men. Do not come with excuses, but come with a bountiful harvest. With such the Lord will be pleased and the church will rejoice. Brethren, do not fail to preach, or cause to be preached, the Annual Educational Sermon, and take a collection. Yours brotherly,

W. H. SMITH, P. E.

BATON ROUGE DISTRICT.

FIRST ROUND.

St. Peter, Feb. 18-19; Clinton, 19-20; Asbury, 21; St. Paul and Vincent, 22-23; Macedonia, 25-26; Mt. Carmel, 26-27; Beach Grove, 28-March 1; Wesley and Norwood, March 4-5; Jackson and Mt. Zion, 7-8; Lindsay, 9; Deer Ford, 10; Slaughter and Rylander, 11-12; Albert Cir., 18-19; Baker and Jones, 19-20; Port Allen Cir., 24-26; New Roads, 27; Morganza, 28; Batchelor, 29; Lettsworth, 30-31; Union, April 1-2; Mason and Sumner, 3-4; Melville and Wiley, 5-6; Musson and Shilo, 7-9; Rosedale, 9-10; Plaquemine, 11-12; Darrow, 13-14; Donaldsonville, 15-16; Bayou Goula, 17; Prairieville, 18; Conrad and Jones Creek, 19-20; Baton Rouge, Wesley, 22-23; Baton Rouge, St. Mark, 23-24; St. Luke and Plainview, 25-26; Stoney Point, 27-28. Brethren, let us work and pray for a revival in each charge. Let us go in for five hundred converts this year. We must see to it that the SOUTHWESTERN CHRISTIAN ADVOCATE goes into every home. I am praying for your success and the success of the District.

J. W. TURNER, P. E.

SHREVEPORT DISTRICT.

FIRST ROUND.

Benson, Feb. 10-11-12; Shady Grove, 12-13; Kingston, 16; Mansfield, 18-19; St. Paul, 22-27; Brownlee, 24-26; Vanceville, 25-26; Rocky Mount, 28. St. James, Mar. 2-6; Marthasville, 4-5; Pleasant Hill, 11-12; West Shreveport, 14; Jeweller, 15; Daniels Chapel, 16; Fairfield, 17-19; Flournoy, 18-19; Deridder, 22; Leesville, 23; Columbus, 24; Many, 25-26; Dixie, 29; Belcher, 30; Longstreet, April 1-2; Logansport, 2-3; Curtis, 5; Desarc, 6; Campti, 7-9; Union, 8-9; Scarboro, 11; Lake End, 12; Allen, 13; Gahagan, 14-16; Pecan Point, 15-16; Coushatta, 17. Dear Brethren—Make it a special effort effort in every sermon to have some one converted. Remember that it is our duty to gain souls for Christ. Let us lay ourselves on the altar and be true to God and man. Pray for the revival fire. Remember the SOUTHWESTERN. Let us put it in every home. Remember Easter is our missionary day. Let us do our best and raise all our mission money on that day. Present each cause to the people. Our district conference will convene August 16, at Pleasant Hill. May the Lord bles you in your work. Yours in Christ,

H. DANIELS.

$5,000

Reward will be paid to any person who can find one atom of opium, chloral, morphine, cocaine, ether or chloroform in any form in any of Dr. Miles' Remedies.

This reward is offered because certain unscrupulous persons make false statements about these remedies. It is understood that this reward applies only to goods purchased in the open market, which have not been tampered with in any way.

Dr. Miles' remedies cure by their soothing, nourishing, strengthening and invigorating effects upon the nervous system, and not by paralyzing and weakening the nerves as would be the case if these drugs were used.

For this reason Dr. Miles' Anti-Pain Pills are universally considered the best pain remedy

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Field Notes

A. B. Beauford, Pastor, Cave Spring, Ga.—We had a great quarterly conference Saturday and Sunday. Our presiding elder, Rev. C. W. Adam, preached with so much power Sunday that a great revival broke out, and two persons, man and wife, joined the church. All were made happy. Our presiding elder is a new man in every way. He and I have been together twenty-one years, but I was made to wonder during our conference if he was the C. W. Adam I once knew. We wound up the quarterly conference Sunday night with $51.05.

(Mrs.) Lucy Venable, Reporter, Woodside, La.—The pastor, Rev. A. B. Venable, preached a good sermon on his last Sunday night here before the Conference convened. Collection, $29.60. The stewardesses at Mason Chapel M. E. Church presented the pastor $5.35. The stewards of Sumners Church gave him $8.25. Five cash subscribers for the SOUTHWESTERN were secured. Raised for all purposes, $860.05.

A. W. Bird, Pastor, Cleveland, Ky.—Our presiding elder, Rev. L. M. Hagood, was not with us at our third quarterly meeting at New Providence M. E. Church, but, having some good officers connected with our church, such as Rev. H. White, C. Boyce and J. Pinkston and others, we raised our elder's money and several dollars over.

J. H. Brandon, Pastor, Tallapoosa, Ga.—On Friday night, Jan. 20, the parsonage was stormed by a committee headed by Prof. C. W. Harper, principal of the City School. This committee was composed of both Methodist and Baptist friends: Brother M. Brooks, head steward; Lossen Parks, M. Proctor, Mrs. Eliza Tollaver, Mrs. Lucy Brooks, Miss Rosa Harper and others. The pastor was called upon to make a few remarks. A song and prayer were offered. Proctor Brooks and Prof. Harper made brief remarks, and all bade us good-night, and we were left to gather up our numerous packages.

Edna D. Hinton, Nolensville Circuit, Tenn.—Our first quarterly conference was held Jan. 21-22, with our new presiding elder, Rev. W. R. Smith, in the chair. On Sunday morning and night, the elder preached two of his most eloquent sermons. He also gave us a good lecture on the education of our children and loyalty to our church and pastor. Many partook of the Lord's supper. We have raised this quarter for the pastor, Rev. R. H. H. Hinton, $69.17; presiding elder, $13; other purposes, $36, making a total of $118.17. We hope to make a better report next quarter. Pray for our success.

Cloverport, Ky.—There was a grand reception held last Saturday night, Jan. 14th, at the Asbury M. E. Church, for the benefit of the Woman's Home Missionary Society, which was a grand affair. Quite a number of out-of-town guests were present. Mrs. Eliza Bates was hostess for the evening; Mrs. Mary Richardson received the guests. The reception was given in honor of Misses Beatrice and Marsellar Walker. These present were: Misses Annie Adams, Cincinnati, O.; Alma Brown, Huntsville, Ala.; Clara France, Louisville, Ky.; Beatrice Walker, Nashville, Tenn.; Cornelia Pope, Dominion of Canada; Germany Kline, Germany; Christina Richardson, Gallatin, Tenn.; Ellen Roberts, St. Louis, Mo.; Francina Pope, Halifax, N. C.; Mary Singleton, Chicago, Ill.; Ellen Christina Bard, Chicago, Ill.; Lucel Reed, Nashville, Tenn.; Carrie Reed, Evansville, Ind.; Carrie Mable Brown, St. Louis, Mo.; Consuella Neusom, Philadelphia, Pa.; Susie Owens, Chicago, Ill.; Marceller Walker, St. Louis, Mo.; Elmimie Russell, London, England; Gracie Mitchell, Indianapolis, Ind.; Adermus Singleton, New Orleans, La.; Hazel Fisher, Chicago, Ill. Some time was spent socially. At 10 p. m. a bell was rung and the curtain was drawn, revealing a lovely table, laden with all the delicacies of the season. Rev. Wm. Ballom, of the Westine Baptist Church, delivered the toast in a very pleasing manner. Lunch was served to all the guests. The affair was the grandest ever held in Cloverport, and the guests all left for their different homes saying the Woman's Home Missionary Society entertained them to the very highest degree, and that they are doing grand work here. The reception and entertainment raised a neat little sum for the society. We thank kindly all of our guests and friends for their attendance. Mattie B. Pope, Pres.; Lucy Walker, Sec'y.

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They Live in Our Memory.

Manchac, La.—Mrs. Hannah Reed, the wife of Phillip Reed, was born May 7, 1837, and departed this life Jan. 5, 1905, aged 67 years. For 54 years she lived a faithful and consistent Christian member of the Methodist Episcopal Church. She was a most painstaking mother and a devoted wife. Her children were trained in the Christian life from early childhood. As a worker in the church she was always faithful. She was president of the Stewardess Board of Daily Chapel and served until death called her home. The deceased leaves a husband and four children, namely, Rev. J. H. Reed, of Little Rock; Mrs. Charles L. Porch, of Baton Rouge; Prof. P. C. Reed, of Houston, Tex., and Mrs. S. S. Wright, of Manchac. These, with a host of grandchildren and relatives, mourn her departure. The funeral was largely attended. The service was conducted by Rev. C. Wright, the pastor, Rev. Wm. Harrell of Baton Rouge, and Rev. Paul Woods, of Manchac. A great and good woman has fallen in Israel. She rests from her labors.

C. WRIGHT, Pastor.

Cumberland, Tenn.—Sister Winetter Suggs, a member of Promised Land Church, departed this life Jan. 25. She had been a loyal member of the M. E. Church for about 36 years. A husband and several children survive her.

J. R. REASONOVER, Pastor.

Starkville, Miss.—Mr. W. M. Thompson was born in the year 1865 and died Dec. 25, 1904. He joined the conference in 1901 at Aberdeen, Miss., under Bishop Hurst, and was sent to Indianola where he remained two years. He lived close to God and died in peace, leaving a wife, four children and many friends.

A. J. TRICE.

Mouzon Langston, the baby child of Mr. and Mrs. Vance Langston, died Jan. 8. The writer conducted the funeral service in St. James Church on the 9th ult.

L. G. GREGG.

Pootscamp, Miss.—Sister Missouri Houston, a member of our church at Pottscamp, died in Memphis, Tenn., Jan. 24. The funeral service was conducted by the writer. She leaves a husband, daughter and a host of other relatives. Bro. M. H. Harris died Dec. 17. He was a loving father, a devoted husband and faithful Christian. He was laid away with Woodmen honors. Bro. Samuel white, who was killed at Pontotoc Jan. 2, was a young man of noble character, a devoted husband and a Christian gentleman. He leaves a wife and a host of relatives.

W. T. ISAIAH.

Campti, La.—Rev. A. H. Bank, pastor of St. Paul M. E. Church, was taken sick on Thursday, Jan. 19, and died Jan. 23. He leaves a wife, two children, sisters and two brothers. His body was carried to Plaquemine for burial.

PHIL JOSEPH.

Daingerfield, Texas.—Brother Fred Owens, a faithful local preacher and district steward, died recently. He leaves several children. His mother died a few days previous of smallpox, which disease occasioned also the death of Sister Texanna Smith. Sister Abbie Allen was born Feb. 1, 1878, and died Jan. 14, 1905, aged 26 years, 11 months and 13 days. She leaves a husband, mother, sister, father, one child and other relatives and friends. The funeral service was conducted by J. E. Epperson.

Hub, Miss.—Brother Harrison Brown, a local preacher of New Hope M. E. Church, after lingering for four months, fell asleep in Jesus Jan. 27. He was a devoted Christian and a loving husband. We in the church will miss him. He is survived by a dear wife, ten boys, two girls, brothers, sisters and a host of friends. This dear brother's funeral will be preached later on by the pastor, Rev. G. W. Moody, and others. We pray God's blessing upon the family and extend them our deepest sympathy.

R. B. ANDERSON.

Mayslick, Ky.—On Jan. 11, 1905, Bro. Richard Williams, aged 75 years, died in peace January 11, after an illness of two years. He was a loyal and faithful member of our church. The funeral service was conducted by Rev. James Allen.

Bermuda, La.—Mr. John Francis Aver Campbell, Sr., the father of our esteemed friend and borther, Mr. Jno. F. A. Campbell, Jr., died Saturday, Jan. 14, in full triumph of faith, after a lengthy illness. He was conscious of his approaching death and when questioned would say, "I am waiting and leaning on the Lord." In his early life he was conspicuous in politics and also taught public and private schools. The deceased was 61 years of age at his death. We extend our deepest sympathy to the bereaved family, which consists of a son and three daughters, all of whom are married.

JAS. APPLESSES.

Rocky Mount, La.—Sister Mary Carr joined the church Jan. 6, and died Jan. 17, in full triumph of faith. Her funeral service was attended by Rev. Johnson of the Baptist Church, and the pastor, Rev. W. C. Turner.

E. J. Kight, Pastor, Hampton Charge.—Our first quarterly conference was held by the new presiding elder, Rev. P. H. Tras. The quarter was a success. The elder was paid in the quarter $22.50. The elder preached an able sermon Sunday at 11 o'clock. There were three accessions to the church. Raised this quarter $110. The revival spirit was prevalent throughout the quarter. The church work is moving on nicely. We are preparing to build a new church at O'Neal Chapel.



There is no disputing the fact that man's heart is often reached through the stomach. Happy the housewife who can please her husband's appetite with well cooked food for the table. Many a man is grouchy, ugly, nervous, suffering from distress after eating, heart palpitation, and all through the overworked stomach.

Dr. Pierce's Golden Medical Discovery, which helps the digestion of food in the stomach, assists the blood in taking up the proper elements from the food, helps the liver into activity, thereby throwing out the poisons in the blood and vitalizing the whole system. This assimilation helps in the oxidation of the red blood corpuscles, the poisons in the system are eliminated, the heart gets the right kind of blood and the person feels invigorated and stronger in consequence. As a tissue builder it is far preferabl to cod liver oil or any alcoholic compounds or tonics, because it gives the blood and the tissues the food elements they require and maintains a person's nutrition by enabling him to eat, retain, digest and assimilate nutritious food. It overcomes the gastric irritability and symptoms of indigestion. Because of the good effects from using Dr. Pierce's Golden Medical Discovery upon nutrition and the building up of the tissues, catarrh, consumption, weakness or debility and symptoms of fever, night-sweats, headaches, etc., disappear.

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UNITED FOR LIFE.

Polk, Ark.—The 25th day of December, Miss George Ann Kennel was united in holy wedlock to Mr. Simon Drater, a member of the M. E. Church. Rev. R. B. Fagan, the pastor, officiated.

Hinckley, Tex.—At the home of Mr. Elie Tinnin, on Dec. 25, Mr. R. F. Lee and Miss Rener Tinnin were united in the bonds of matrimony. Chas. Wofford officiated. Mr. S. M. Tinnin and Miss Mollie Thompson were united in marriage December 26th, at the home of Mr. N. Thompson.

Bell, Miss.—Brother Jim Rawlin and Sister Martha White were united in holy wedlock December 27th. The bride is a member of the Baptist Church and the groom is a steward of the M. E. Church. Also Brother Octave Word and Sister Buela William were united in marriage Dec. 29th. The groom is a class leader of our church.

N. B. BLACKMAN, Pastor.

Helena, Ark.—Rev. T. J. Thompson and Miss Florence E. Thomas were happily united in marriage on Dec. 28th. Rev. Thompson is a graduate of Philander Smith College and Gammon Theological Seminary. The bride is also a graduate of Philander Smith College. A. C. TATE.

Franklin, La.—Mr. Nelson Davis and Miss Millie Parker were united in marriage Jan. 6th, in the presence of a few select guests. The happy couple returned to Crawford, La., their future home. R. C. Worsham officiated.

Pecan Point, La.—Mr. Pleas Williams and Miss Mary Luckie were married on Jan. 8th, at the parsonage of the M. E. Church. Several friends witnessed the ceremony. E. H. Clark officiated.

Crystal Springs, Miss.—At the home of the bride, on Jan. 5th, Mr. Alex. White was united in wedlock to Mrs. Melvina Johnson. They are good members of the church and community. A. Howze officiated.

Bastrop, La.—The following persons were by me joined in the holy bonds of matrimony: Mr. Amos Brown and Miss Princella Harris, Dec. 27; Mr. Oscar Wheeler and Miss Louania Bull, Jan. 5th; Mr. Albert Smith and Miss Elnora Harris, Jan. 5th. All of these are members of Washington Chapel and some of the leading people of this vicinity. W. H. Lang, the pastor, officiated.

Cumberland, Tenn.—At the home of the bride, Miss Fannie Bradley and Mr. Liss Prim were united in holy matrimony. The writer, J. R. Reasonover, officiated.

Fort Stephen, Miss.—Mr. W. M. Jones and Miss Allie Miller were united in holy wedlock Dec. 28. The bride is an industrious young woman. They are both members of the M. E. Church. R. B. Anderson officiated.

Port Allen, Ga.—Miss E. J. Riley, of this city, and Miss Clara Robertson, of Winter Village, were happily united in marriage on December 22. C. Spears officiated.

Belcher, La.—Mr. John Henry Lacy and Miss Arie Land were united in the bonds of holy matrimony December 27, in the home of the bride, Holston, La. F. D. Bowers officiated.

Scooba, Miss.—At Blue's Chapel M. E. Church, Mr. M. J. Powell and Miss L. J. Johnson were united in marriage. A large congregation witnessed the ceremony. The bride is one of our bright young girls and a member of Blue's Chapel. A grand reception was tendered them at the residence of Mr. George Carter. The young couple left the following day for Mobile, their future home. P. R. CRUMP, Pastor.

Rocky Mount, La.—On December 25, at the residence of the bride, in the presence of about two hundred people, I joined in holy wedlock Mr. Prince Jones and Miss Katie Kennedy. The bride is a member of our church and the groom is a regular contributor. W. C. Turner officiated.

St. Marys, Ga.—At Trinity M. E. Church, Mr. Edmond L. Clements and Miss Ruth A. Dixon, one of the leading members of this church, were united in holy matrimony. The pastor, J. H. Canady, officiated.

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	Mob. and Coast Lim., Daily	7:20 p.m
8:55 a.m.	Coast Accommodation	4:05 p.m
9:45 p.m.	Sunday Excursion	7 40 a.m
	Coast Ac., Daily, ex. Sunday	4:50 p.m
8:50 a.m.	Coast Lim. Daily ex. Sunday	8:25 p.m
9:45 p.m.	Sunday Excursion	7:40 a.m
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No.		No.	
1, St. Louis Ex.	8:10 p m	2, St. Louis Lim	9:10 am
3, St. Louis Lim.	8:45 a m	4, St. Louis Ex.	7:30 pm
5, Local	4.45 p m	6, Local	6.00 am

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8:15 p m	Louisville and Cin Lim	9:15 a m
11:30 a m	Fast Mail	7:10 p m
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8:10 a m	Northern Express	5:15 p m
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WEE KENDING FEBRUARY 14.

Atlanta and Savannah—O. M. Richie; J. M. Fortson; G. W. Arnold, 61; E. J. Kight, *1; J. W. Fisher, *2; W. A. Holmes, 2; G. W. Arnold, *1; S. S. Booth.

Central Alabama and Mobile—W. L. Lauderdale; W. H. Harrison; E. T. Wright; W. M. Freeman.

Central Missouri—Wm. L. Perry; H. A. Henley, *1; Mrs. Sally Washington.

Lexington—M. W. Mormon; E. D. Brown;.

Lincoln—Y. M. Moore.

Little Rock—Riley Scott; A. M. Brooks, *2.

Louisiana—Rachel Yates; Mrs. E. L. McCarty; L. Bibolet; V. Chapman, 1; M. F. Wright; W. M. C. Troup; D. R. Mason; D. D. Williams; C. Monroe, *1; J. A. Tircuit; E. Fields; T. H. Moore; Alice Payne; H. S. Williams; B. F. Branch; H. Daniels; J. W. Turner, *1; F. T. Chinn, *1; Mrs. E. P. Taylor; P. D. Kennedy; Wm. Matthews; Arthur Robinson.

Mississippi and Upper—J. M. Nevils, *2; Donia Jones; P. H. Davis, *1; A. E. Franklin; J. A. Russell; I. S. Thomas, *1; Ella N. Preston; B. F. Woolfolk, *2; Reuben Collins; D. F. Dudley, *1; H. B. Bransford; D. Brown; W. Fleming; J. A. Campbell; Ella Baker; S. M. McLeod; F. H. Hawkins; J. W. Dudley, *2; James Jordan, *6; J. McCarty; Thos. Harris, *2; D. B. Watkins; P. H. Hill.

South Carolina—Hadler Rice; W. B. Jenkins; T. E. Marbury; A. Oliver; J. A. Brown.

Tennessee and East—W. E. Mitchell, *6; G. H. Pettis, *1; W. R. Berger.

Texas and West—Harry Swann, *1; H. A. Bramlette; J. H. Swann, *3; T. P. Nelson; M. Wilson; Mrs. Jennie Allen; M. Fountain, *1; W. M. Mooney; M. M. Kelley; A. M. Mason, 1; Sandy Gray; H. H. Manning.

Washington—W. H. Gaines, *1; J. B. Redmond.

Miscellaneous—C. E. Scott; B. W. Hugg.

Orders for Sunday School literature and supplies for the First Quarter of the coming year should now be sent in. Send here.

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$75 PER WEEK and expenses easily made selling combination policies for a big sick and accident company. Write to-day. Address U. S. PROTECTIVE SOCIETY, Salisbury, Mo.

Crescent City Notes

At Wesley Chapel M. E. Church Sunday evening the pastor, Rev. T. J. Johnson, assisted by Rev. Samuel Davage, administered the Sacrament to 216 communicants.

Bro. Geo. W. Forrest has been appointed pastor at Mandeville, La., and will at once enter upon his work. Success is expected.

Mrs. Martha Smith, beloved wife of our worthy and esteemed friend and brother, Neville Smith, fell asleep in Jesus Jan. 22nd, 1905, and was buried from her late residence, 2831 Dryades street, this city, Jan. 23rd. Mrs. Smith was a lady of excellent parts, and was an ideal wife and model housekeeper. True to her home and family, a devoted wife and affectionate mother. She was converted a few days before her death. So very sweet in disposition, amiable in manners, cool and sober in temperament, that any one would have thought her a consistent and devoted Christian. She leaves a husband, two children and several grandchildren to mourn her loss. Mrs. Emma B. McKoin (nee Smith), residing in St. Louis, Mo., was telegraphed for and arrived in time to see the last of her loving mother. Our heartfelt sympathies are hereby extended to the grief stricken family, and commending them to the loving care and tender mercies of Him who doeth all things for the better, we pray that sustaining grace may be given them in this gloomy hour of sad bereavement. The night may be dark but the morning cometh soon.. Rev. W. R. Butler, presiding elder New Orleans South District, and Rev. J. A. Tircuit, pastor First Church officiated.

At Pleasant Plains Church a circle was organized July 25, 1904, known as the Helping Hand Aid. Their first sermon was preached by the pastor, Rev. G. A. Payne. They have accomplished good results. Their first work was to have a cistern made at a cost of $15.00. To the pastor they gave $8.00. Repairing gutters around building, $5.00. Another gift to the pastor valued at $2.50, and several other little things have been put in shape by them. They report having raised $50 since organizing and are paying now a bill of $6.00 for the church. Mrs. H. J. Dutch, president; C. C. Louis, secretary. Two subscribers for S. W. C. Advocate.

Rev. C. W. Reeves was received cordially for the third year at Williams Chapel. Sunday services as usual. On account of inclement weather the Sacrament was postponed until the second Sunday. The pastor preached at 7:30 p. m. One annual subscriber for the Southwestern. Collection, $17.30.

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We have just received a lot of S. S. Notes and Handbooks for 1905. They are better than ever. Send orders to this office.

Literary Notes

The more notable among the articles in the February magazine number of "The Outlook," in addition to its usual historical review of the week and editorial treatment of timely questions, are: "Who Is Father Gapon?" by Madam Breshkovsky, the woman Russian revolutionist; "The Sailor of the Great Lakes," with many pictures from photographs by the author; "A Story of the Sea Islands," "Three Impressions of Theodore Thomas," "Canoeing in Ottawa Waters," and "The American Country House," by Katharine C. Budd, an American woman architect. The number also contains an amusing story, "Nixie of the Neighborhood," by Agnes M. Daulton.

The February "American Boy" is a Washington's Birthday number and is replete with matter of historical interest. It has also a story of Lincoln's boyhood. The cover is an interesting one, as it represents Washington at prayer in the Valley Forge days. Sprague Pub. Co., Detroit, Mich.

COTTON.

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The convention of people interested in higher prices, by resolving to hold back the present crop and plant less the coming season, has already produced some results, though we imagine that the persistent buying of Brown and Hayne has had as much as anything to do with the advance in price.

Hempstead, Tex.—The district stewards' meeting of the Navasota district was held at Bethlehem M. E. Church January 17th, with the presiding elder, J. E. Bryant, present. The various points were well represented by the stewards and pastors and the elder was much pleased with the expressions of the brethren as to their earnest desire to make this the greatest year for success in the history of the district. After arranging our work for the year the meeting adjourned. J. E. Bryant, P. E.; A. W. Carr, Sec'y.

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NEW ORLEANS, FEBRUARY 16, 1905

Vol. 39. No. 7.

Editorial

According to President Roosevelt, during the last three months the returns show a smaller number of lynchings than for any three months during the last twenty years. So much in favor of the creating of sentiment against mob law.

The Arkansas legislature failed to endorse the radical proposition of Gov. Davis for the applying of the school fund for the races in proportion to that each race pays for taxes. It's a hard lesson for some, but they will learn it, that all men are not controlled by prejudice. Some legislators are at least fair.

No great battle has been fought during the past week in the Far East, altho there were several skirmishes, and at the European capitals there is talk of peace. The Japanese, of course, can now accept a closing of the war with honor. Russia faces even more humiliation than the present, for, with continued internal uprisings, and with Field Marshal Oyama and 365,000 Japanese in the field, Russia faces a most serious situation, and perhaps she could get better peace terms now than hereafter.

It is reported that the labor situation in Russia is improving. Several important decisions have been reached by the Russian Ministers looking toward the betterment of the laborer's lot. The scheme proposes the decrease of working hours, the alteration of existing laws as affecting economic strikes not accompanied by public disturbances, medical assistance for the workmen and limitation of the rights and duties of factory inspectors. The imperial ukase summoning a joint commission of masters and workmen chosen by themselves to investigate the cause of discontent among the laborers has created a favorable impression. There has been an increase of wages in the government shops and also in the pay of railroad employees of from 15 to 20 per cent. There is a partial resumption of work at Warsaw.

The *Times-Democrat* of this city has this paragraph in one of its leading editorials of a recent issue:

"That higher license for retail liquor dealers is the true solution of nearly all the problems that face New Orleans, assuring, as it does, a better paid and more efficient police force, more schools, and better pay for school teachers, more money for street cleaning, cleaner streets, with the result of comfort and convenience and lower sick and death rates, we have already shown."

Just as tho the betterment of one class should be by the destruction of another in the use of intoxicant liquors. Why not license death and destruction in other forms in order to increase the revenue of the city? If the saloon is an evil its curtailment should not be by high license, but by annihilation.

PRESIDENT ROOSEVELT ON THE SOUTH AND THE NEGRO

As a guest at the Lincoln Birthday dinner of the Republican Club of the city of New York President Roosevelt took advantage of the occasion to deliver an address touching upon his relation to the South, and amplifying his position on the race question. The public has been expecting that Mr. Roosevelt at some time would clear the mist of misunderstanding with which the South has enshrouded him. It was heralded far and near and made a part of the recent campaign thunder that President Roosevelt was an enemy to the South, and the only basis for this plea was that he was friendly toward the Negro. Friendship toward the Negro is not incompatible with friendship for the South in general, nor is friendship for the South incompatible with friendship for the Negro. In this address the President presents himself in a right light before all the citizens of this great Republic, South as well as the North. And the Negroes of this country will not misunderstand him nor believe him less a friend than when he was the subject of such unnecessary abuse, all because he tried to give every man, regardless of his color, a square deal. The President, in this remarkable address, declares: "I believe in the Southerner as I believe in the Northerner," "for fundamentally our people are the same throughout this land." In the same spirit the President further says: "All good Americans who dwell in the North must, because they are good Americans, feel the most earnest friendship for their fellow-countrymen who dwell in the South, a friendship all the greater because it is in the South that we find in its most acute phase one of the gravest problems before our people." We are delighted to have the President express himself thus concerning the people of the South, for we believe he owes it to the South as a part of the great Republic to be President of the whole people; not only so, but to have the friendship of all sections, if this can be done without sacrificing any vital principle of our American life. We believe him sincere and trust that this statement will do a great deal towards putting him in a better light and on more friendly terms with the people on this side of the line.

President Roosevelt pays a high tribute to the immortal Lincoln, who was especially remembered in the recurrence of his birthday on last Monday. The President says some very practical, helpful, statesmanlike and friendly things concerning the colored man of this country. "In dealing with all of our citizens," says the President, "white or colored, we should show just the same qualities that Lincoln showed: His steadfastness in striving after the right, and his infinite patience and forbearance with those who saw that right less clearly than he did; his earnest endeavor to do what was best, and yet his readiness to accept the best that was practicable when the ideal best was unattainable; his unceasing effort to cure what was evil, coupled with his refusal to make a bad situation worse by any ill-judged or ill-timed effort to make it better."

Mr. Roosevelt states a position on the race question which could be taken by all with justice to every person concerned. "The problem," says the President, "is the dealing with the man of one color as to secure him the rights that no one would grudge him if he were of another color." This granted, and the Negro asks no more, for what the Negro desires in this country is not special favors because of his color, but, on the other hand, that he be not discriminated against because of his color. We protest against special legislation. All that the Negro can ask in justice and fairness is that he be treated as a man, and according to his ability and intelligence be given the same chances for labor and political preferment that are given to other men.

The President was right when he referred to the difficulty and perplexity of the problem and expressed sympathy in the embarrassment that the South faces with the problem that is so closely connected with its development. He utters a kindly word when he says that there should be the "highest respect for those brave and earnest men of the South who, in the face of fearful difficulties, are doing all that men can do for the betterment alike of white and black." For be it remembered that while the general tenor of the Southern press and of Southern sentiment is not on the side of justice toward the Negro, that there is a class of Southern citizens who make an earnest effort to deal fairly with all peoples, and one of the gravest charges that can be alleged against the South in general is that it seeks to throttle opinion and muzzle men who are brave enough to speak their clear convictions on the Negro question. In this respect the South shows great signs of antiquity, if not of dotiness, for altho a man may be southern born and all of his people had been most ardent supporters of the Confederacy, and, further still, life supporters of southern democracy, nevertheless, if he dares transgress the one law of southern life, as it concerns the black man, then he brings to naught all his past record. In this regard the South is intolerable; and the men who have been brave enough in their position as judges, ministers, statesmen, editors and private citizens to voice an opinion now and then in the name of a common manhood and in the recognition of the God who is the common Father of us all, are they who ought to have the sympathy of all good citizens, North and South, and especially the prayers and appreciation of the colored men for whom they have spoken a kind word.

The President does not believe that any of

[CONTINUED ON PAGE EIGHT.]

The Claims of the Pastor

By Rev. W. H. Smith, Presiding Elder.

The relation of pastor and people is very broad and sacred. It is a divinely appointed relation.

The preacher of the Gospel is called of God, and by Him commissioned to proclaim the glad tidings of salvation to his fellow-men, and to be a spiritual counselor and guide of such as are committed to him from time to time by the Church. He is expected to devote all his time and strength to the work of the ministry.

As the servant of God, he is entitled to the confidence and respect of his flock. His relation to God, the Church at large and his immediate congregation claims the sympathy, co-operation and support of those over whom he is appointed. It is wrong, as well as unfaithful, for a minister of the Gospel, who takes the sacred oaths and obligations at an annual conference, "to devote his whole time to the work of the ministry," and especially to that people and congregation who are able and do give him a comfortable support, to devote his time and energy to everything but to the work which he has been called of God to do, and sent out by the Church to accomplish.

Great and grave responsibility is attached to the relation of pastor and people from both sides. Each is debtor to the other. There is no escape from these responsibilities.

Answer for them is to be made to God, as well as to men. The claims of the servant of God upon His people cannot be dismissed at the pleasure of the individual on the basis of likes or dislikes, as some seem to presume and undertake.

The obligations devolving upon the people from their relation to the pastor have to do with God as well as the pastor himself, and do not change with our personal feelings, but stand and demand faithful discharge of duty, regardless of our feelings of unfriendliness which may have sprung up between ourselves and the pastor, as is sometimes the case.

The first impulse that arises in heart and mind when some people become displeased with their pastor for any cause, is, generally, to withhold support. That is dishonest and un-Christian. Self-respect breaks down where such a course is pursued.

Even though the preacher should be greatly at fault in complaints against him, yet that would be no justification for seeking to hinder him in his work and refusing to pay what is due him. Those who do these things thinking to get some satisfaction out of revengeful acts are the greatest sufferers in the end. Unworthy acts always hurt their author more than the intended victim.

But mistreatment of the pastor always results in injury to the whole congregation as such, and tends to destroy its influence in the community. Thus the cause of God suffers, and who knows what the cumulative effects will be? Individuals and congregations having mistreated their pastors are not in a position to make requests of the conference for special favors in the appointment of pastors for them. Yet that is what the dissatisfied and such as have been most unfair and unreasonable in the treatment of their pastors are most certain to do.

People who have not paid their pastor and who have otherwise misused him should have no hearing in their request for special favors at the hands of conference. There is a great difference between willingness and inability to pay pastor and presiding elder and ability and unwillingness to pay. Spiteful and indifferent and stingy deficits are intolerable.

But more important than the financial claim of pastors is that of sympathy and earnest co-operation. This directly affects the spiritual results of the pastorate. What can be worse than personal antogonism to the pastor, hindering his work as a servant of God and the Church? Who is willing to answer for that?

"Then, let nothing be done through strife, or vain glory, but in lowliness of mind. Let each esteem others better than themselves. Now unto Him that is able to do exceeding, abundantly above all that we ask or think, according to the Power that worketh in us. Unto Him be glory in the Church by Christ Jesus. Throughout all ages. World without end."

Sedalia, Mo.

Getting Hindrances to Revival Out of the Way

By W. P. Thirkield, D. D., Corresponding Secretary, Freedmen's Aid and Southern Education Society.

It was my first Quarterly Conference. Official members had come from all the four points of the Circuit to Germantown, Cincinnati Conference. We were waiting for the Presiding Elder, who was late. A messenger came and startled and dumbfounded us with the announcement that calamity had befallen him, and that our Presiding Elder had been arrested and was in jail in Dayton. He was afterwards thoroughly vindicated. But that did not help us in that dark hour. The formal questions in the Conference were soon over. The young pastor then said: "For the several months of my pastorate I have carried a heavy burden. I may bear it, but the church can not. Two members of this church, brothers-in-law, and here present as members of this Board, hate each other and are at war one with the other. Their families are divided. Their children are suffering It is the scandal of the church. Ungodly people in this community mock at us. The pastor's efforts and prayers to bring them together have not availed. It stands in the way of all spiritual progress and power in this church. Now, brethren, this hour of darkness may be made bright if these members will forgive and clasp hands. This is not the time to discuss the merits of the case. It is the hour for prayer, for mercy and forgiveness. Let us pray that this breach may be healed."

And, oh, how we did pray! We arose from our knees and then pled for reconciliation. But hard-faced and stubborn, these enemies faced each other, unsoftened, unsubdued. Again the word "Let us pray" brought us to our knees, and we agonized in prayer. We arose. They seemed to relent a little and started to discuss the merits or demerits of the case. Declining to allow this, the pastor, after tearful exhortation, again called all to prayer. Soon the fountain of the great deep was broken up. A wave of love and sympathy swept all hearts. The hard, cold hands of the brothers-in-law reached out and grasped each the other. Then in loving forgiveness they embraced. We all shouted and sang the doxology. The victory of that hour thrilled the membership. The love-feast the next morning was memorable. At the night service, one bowed at the altar and was converted. The pastor announced that the revival services would be continued. The entire town and community were stirred as in the days of Allen Thompson, twenty years before. The wave of revival power swept over the entire circuit. Hundreds were converted, and all because this dissension in the church and hindrance to the Lord's work was swept out of the way.

We must not be in a hurry to fix and choose our own lot; we must wait to be guided. We are led on, like the little children, by a way that we know not. It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls; as if we could choose for ourselves where we shall find the fullness of the divine presence, instead of seeking it where alone it is to be found—in loving obedience.—*George Eliot.*

You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and delicatest ways, improve yourself.—*John Ruskin.*

If we would be generally good, we must be careful to be good in every small particular, for generalities are made of bundles of partculars.—*The Standard.*

THE DAY OF LIBERTY (Dan. 2:44); "LET GOD BE MAGNIFIED." (Psa. 70-4.)

BY LANDON WEST.

(This hymn may be sung to the tune "Blow ye the trumpet blow," with the chorus, "The Year of Jubilee has come.")

Of all our words so dear,
And heard on every side,
These ones are full of cheer:
"Let God be magnified." (Psa. 70:4.)

Chorus:

The day of Liberty has come,
The day of Liberty has come,
And now the sinners may come home.
(Isa. 55:1; Rev. 22:17.)

Let nations see the light,
Now shown o'er land and tide,
How God doth show the right,
And thus be magnified.

Let sinners heed the call,
Now given far and wide,
How love for great and small
Makes God be magnified.

But let all heed the sound
From which no one can hide,
In all the world around
"Let God be magnified."

Let each one do his part,
All fear be set aside,
In every home and heart
"Let God be magnified."

And let each altar share
That gift once crucified,
And each soul give a prayer
That God be magnified.

Let each tongue give its praise,
And in this love confide,
For grace these latter days
When God is magnified.

So let all love this Friend,
And in His grace abide,
Let thanks and praise ascend,
That God be magnified.

Pleasant Hill, Ohio.

Washington Letter

The Washington Conference will hold its 42nd session in Winchester, Va., April 12, 1905, with Bishop David H. Moore presiding. The presiding Elders are: E. W. S. Peck, D. W. Hayes, L. W. Briggs, Alfred Young, J. W. Waters, Wm. H. Gaines. Revs. P. G. Walker, N. M. Carroll, R. H. Robinson, three of the organizers of the Conference in 1864, in Old Sharp Street Church, Baltimore, with Bishop Scott presiding, are still active pastors. They have always been prominent members of the Conference. In them is found the ideal pastor, preacher, financier. The schools of the Church and State and forty-two years have failed to furnish the Washington Conference with their superiors. Other prominent members of the Conference are John A. Holmes, J. H. Brooks, J. W. Galloway, M. W. Clair, A. Dennis, S. R. Hughes, L. J. Valentine, Wm. T. Harris, E. S. Williams, H. A. Carroll, Wm. H. Draper,, J. W. E. Bowen, Moses Lake, W. M. Moorman, S. P. Huskins, Daniel Wheeler, Wm. P. Ryder, C. G. Key, Philmore Diggs, A. Becks, S. H. Brown, J. W. Colbert, B. T. Perkins, Samuel Aquilla, M. J. Naylor, L. E. S. Nash, C. C. Brown, B. F. Myers and others. The average salary of pastor is $523, including parsonage; on the Staunton district, $450; on the Alexandria $405; Annapolis, $534; on the Washington, $560; on the Cumberland, $615; on the Baltimore, $621. The Conference last year raised for all purposes $176,925, has 333 churches and 86 parsonages, valued at $1,138,855; 30,000 lay members, 23,000 Sunday school pupils, 245 local preachers, 138 effective preachers, 8 superannuates, 1 supernumerary. Eleven hundred Sunday school pupils were converted, 900 members added to the churches. We have a Preachers' Aid Society worth $1,500. The wives and daughters of the preachers have one also. The Woman's Home Missionary Society is strong and doing a good work, already supporting two deaconesses. Three members of the Conference, Revs. W. R. J. Williams, H. C. Conor and J. H. Randall, have died this year. There will be seventeen candidates for admission. As the settled pastorate is growing so very strong, a few changes are looked for. The appointment of Rev. I. F. Thomas to the Field Agency of the Church Extension Society makes a vacancy at Sharp Street Memorial Church that will be filled possibly by W. H. Brooks, of St. Marks, N. Y., or Wm. P. Ryder, of Wheeling, W. Va. Of the 148 charges, 17 are filled with supplies, some very good charges, too, are thus filled, against which practice there is a strong sentiment. But the strongest of all sentiments is against receiving preachers from other denominations unless they come recommended by the respective denomination. This practice is detrimental to the work, to the race, and unfair to our own candidates for the ministry. Feeling is also strong against making so many local deacons and local elders. Candidates for admission from our theological schools are too few to supply the demands of our Conference. Delegates to the General Conference of 1908 will represent all grades of appointments. The Conference will be amply looked after by Rev. J. W. Waters, P. E. of the Staunton district, and Rev. C. E. Hodges, pastor at Winchester, the seat of the Conference.

S. H. Norwood.

What's Worth While?

By Mrs. Maud Simon Thompson.

The young men and women in college are much like infants who have not yet completed their first lessons in standing alone. They have for years been leaning and depending upon their instructors and are not able to stand alone. Soon the lessons will be over and they must go out to face life alone, and must realize the responsibility which rests upon them as individuals.

When we see the yearning souls waiting to be helped by us, lives for which we are living examples, the first questions which enter our eager souls are: What should I endeavor to add to my life to make it stronger and nobler? and what should I strive to avoid that I might make my life a fair example for this mighty throng for which I am a guide? What's worth while?

The first picture that presents itself to me is that of an idler. Does idleness add any thing to life? Idleness, that evil which has robbed wives of husbands and mothers of sons and daughters, who, not meaning to do wrong, but since they were idle, found themselves indulging in evil practices? Idleness makes way for evil thoughts and so come evil deeds. Knowing that over half of the wrongs committed in our land are committed by those who are unemployed, we ought not to be willing to be found idle. We can readily see that idleness will lead us to crime and disgrace and that it will soon destroy the structure which we have spent a life time in building. Idleness is not worth while. Could we but be as the "Village Blacksmith:"

"Toiling, rejoicing, sorrowing,
Onward through life he goes.
Each morning sees some task begun,
Each evening sees its close.
Something attempted, something done,
Has earned a night's repose."

To know that we have performed some task makes us content to rest and wait for the blessings of another day. There is not a great monument erected to the honor of every worthy workman, and yet our labor, if honestly and faithfully done, is to our day and generation indispensable. Those of us who are industrious and active, filling every moment with some thing which will enlarge our lives, some thing which will bring sunshine o'er a dark and troubled day, which may be found in some one else's life, may be able to gather much satisfaction from living.

Neglect: Is neglect worth while? Every day some duty presents itself to us, which, if performed, then would be complete forever and would give time and place to something else. The more promptly we attend to things which present themselves to us, the more we shall be able to accomplish in a life time. And what are the most excellent lives that are lived? "Those who accomplish the most in a life time," we say. How satisfied the soul who feels that he has grasped his every opportunity. Whittier said that he was in this world to do something, and that was the secret of his success. We are all here to do something, but if we neglect our opportunities for service, when the sun of our lives is sinking our record will be but a formidable and tormenting ghost to us. Sheer cruel neglect often eats into holes the golden chain of lives destined to adorn and fittingly beautify centuries. Can we allow the monster neglect to linger with us, sapping our life blood, leaving us to die on a sea of woe, sinking into eternity with a life of regret and remorse, because of energies only half way spent? No, neglect is not worth our while.

"Of all sad words of tongue or pen,
The saddest are these, 'It might have been.'"

Fretting and worrying unfit us for our daily tasks; they not only throw a shadow over us, but over all of those with whom we come in contact. Those persons who are always looking for deformities, discords and shadows can not be content and cheerful; all nature seems to them to frown, every one they meet seems ready to speak some word of harshness and unpleasantness. When they begin to search for the real cause of the worrying and fretting, it is often found in themselves. They have failed to cultivate that buoyant frame of mind which makes all phases of life seem superb. Fretting and worrying do not add anything to our lives, but take much away. "If a word or two will render a man happy," says Frechman, "he must be a wretch indeed who will not give it." If fretting and worrying can not change the past, and render unpleasant the present, then fretting and worrying are not worth while. "Blessed are the joy-makers," says Oliver Wendell Holmes, "mirth is God's, every body ought to bathe in it." We all agree that those who are permanently good are those who are uniformly happy. Happiness does much toward lengthening our lives. The enthusiastic, joyous people make us able to see beauty, harmony and light on all sides of life; they make the most despondent, discouraging hours of our lives bright and happy. The most homely, most insignificant person may appear graceful and winning by possessing the virtue of cheerfulness. Cheerfulness adds so much more to our own lives and to the lives of others, and it is indeed worth while.

It is worth our while to study ourselves, find out the possibilities within our own selves to be cultivated for the betterment of mankind, that we might make the world feel our presences in it. "If man possesses the consciousness of what he is," said Schelling, "he will soon also learn what he ought to be." It is worth while, therefore, to lay aside idleness, neglect, worrying and fretting. Such things are a menace to our Christian social fabric, a direct route to life's Utopia, and suicide to a long and useful career.

Is it not worth while, to cultivate industry, promptness to duty and cheerfulness, practices which add harmony, beauty and light to our lives and to the lives about us?

"Be you only whole and sufficient," says Emerson, "and I will feel you in every part of my life and fortune; I can as easily dodge the gravitation of the earth as escape your influence." One great character, permeated with thoughts and practices of thrift, alertness to duty and cheerfulness, is worth a nation, race, community or home what Napoleon's presence was worth to the French army. "As there is nothing in the world great but man, there is nothing truly great in man but character," says Evarts.

Let us, therefore, concentrate our efforts in the building of industrious, prompt and cheerful characters—such efforts are worth while.

Lexington, Va.

Personal Improvement

BY REV. J. W. E. BOWEN, D. D., PH. D.

Intelligent mankind has advanced beyond the immature stage where the *ipse dixit* of a race or of an individual settles the status of a man or race. Questions of inferiority and superiority cannot be determined on the wholesale. We are swinging away from the unreasonable method of an unsettled democracy of counting men *en masse*, and we have purified the Greek individualism and have made it the true basis of reckoning. Thus we have come to recognize that a man's a man, not because of his blood and race connections, but because the essentials of manhood are found to exist in him, and this may be found independent of antecedents and present environments. For he who can say "I will" may break all the chains of hereditary binding and unmanacle at once his shackled soul.

Let the race remember that Norton, Gliddon and Nott, the so-called ethnologists, but mere ante-bellum novices, together with Prof. Winehill, have not fixed the destiny of the race. Further, Tillman, Vardaman, Gorman, Dixon and Davis cannot stem the tide of right development in the race.

There is no such thing in the common understanding as race superiority or race inferiority. Race superiority and race inferiority are determined by personal superiority and personal inferiority. A man may make himself superior or inferior. Superiority is not a material thing. It does not necessarily follow that a good bank account or a heavy tax list and good character are Siamese twins. A bank account and a strong tax list are not to be despised. On the contrary, they should be legitimately sought after. But elements of personal character cannot be tabulated in the census table nor footed up in the tax list. They are not of the earth, earthy; they are spiritual. Despite the fact that this race is a poor race as wealth is counted, its greatest need is not gold, but heart; not lands, but mind; not wealth, but character.

The prime duty, then, is not the improvement of the material condition of the man, but the personal improvement of the man himself of the cultivation of the virtues of self-respect, honor, purity; it is the ornamentation of the character. Therefore, let the race lift as its shibboleth for the New Year this cry:

"Truth before wealth;
Honor before position;
Character before lands;
God above all."

Gammon Theological Seminary, Atlanta, Ga.

When Confession Is Not Well

Confession is good for the soul—when it is my soul and my sin that are under consideration. But most of us prefer to confess other people's sins. That helps neither others nor ourselves, but hurts both. The man who talks freely, in season and out of season, of others' defects, is blinding himself to his own, while all unconsciously he is confessing aloud to the world his own faults. Mediocrity thinks most about imperfections; power alone can recognize power.—*The Sunday School Times.*

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—*Canon Westcott.*

CHRISTIAN LIFE

Our Father's Love

As deep as the fathomless depths of the sea,
  As high as the sky up above,
As wide as the world from pole to pole,
  Is our Father's wonderful love.
As bright as the flowers that bloom on the way,
  And as fragrant as incense rare,
Is the mercy he shows to the one gone astray
  From the way to the home over there.

—Hartley A. Bruce, in *The Epworth Era.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: Matt. 19: 16-22. Theme: The Rich Young Man.

Riches are dangerous things in the hand of any man, but more especially are they dangerous in the possession of a young man. The world is full of mistakes and sins of young men. Riches are deceitful and often taking themselves and fly away just when man most needs them. Riches often create seas of doubt and sorrow, into which men have been known to plunge themselves, and thus eternally drown their souls in the whirlpool of death. The love of the world worketh death, and the love of money is the root of all evil. The young man mentioned in the text was rich in worldly goods, but was miserably poor toward God.

This young man was thoughtful. He came to Jesus. He was industrious. He wanted even more to do, ver. 20. This young man asked two very important questions: "What good thing shall I do that I may inherit eternal life?" "What lack I yet?" This young man was full of anxiety. He came running to find out the way to eternal life. He knelt at the feet of Jesus, and seriously talked with him, about an eternally important matter. This young man of great wealth was told just what he must do to enter into eternal life, which is never given, or obtained by inheritance. He was told to keep the commandments; to be perfect in heart and mind; to go and sell all that he had; to divide his riches with the poor; to lay up treasure in heaven; come to Jesus, and follow Him faithfully, bearing his cross. Each of these things, except one, was a mountain of sacrifice across the path of the young man, and he was unwilling to do them,, ver. 20-22. The things this young man sought and found made him sorry and grieved him to his heart. The thought of having to give up his large accumulations of wealth and the hope of eternal life grieved him terribly, but he decided to go away from Jesus, to keep his great possessions, to eat and to drink, to be merry and to take his ease in this world, to forfeit eternal life, and to live and die as the fool liveth and dieth.

Greenville, S. C.

A Prayer

Lord Jesus we thank Thee that Thou art within hearing, Thine ear is ever open to our cry. Hast Thou not said, "Him that cometh unto Me I will in no wise cast out?" May we be docile, teachable, earnest inquirers. Give to us the Spirit of Life. Speak the word that shall give us new vision and the understanding heart. Open the way of life before us; may we find the key of every gate and open the lock and pass on under Thy leadership until the threshold of Heaven itself is reached. Amen.—*The Ram's Horn.*

Making a Sturdy Soul

It is an old saying that into the making of and oak tree go winds and cold quite as necessarily as sunshine and showers. There needs to be in the atmosphere something which checks rapid growth as well as that which feeds growth. When the fibres are compact, when the bark is thick and impenetrable, when the roots drive deep and far, then we have a tree for a century and wood fit for endurance in a ship's bottom or in house timber And storms and ice and hard soil are the stimulants to these qualities. Into the making of the sturdiest type of a soul must go the forces which teach patience, courage, fortitude, thoughtfulness of others, indifference to present comfort and convenience, quite as much as the forces of gentleness and health; and no man will learn to be brave who never has a danger to confront, nor to be patient when he has never a pain to bear, and everything is prepared to his liking at the very moment he express a wish.—*Rev. George A. Thayer, in Christian Advocate.*

The Flower Called "Heart's-Ease"

You cannot, by fellowship with an energy, produce that exquisite little flower called "heart's-ease," which was so prolific and abounding ni the life of the Apostle Paul. The prophet of the Old Testament hints at the coming of the flower in his illumined phrase, "He that believeth shall not make haste!" What a word for our own day! He shall not get excited, become fussy, or be thrown into panic. "He shall not make haste!" There shall be progress without much perspiration! There shall be strenuousness without srain! There shall be running without panting! "They shall run and no be weary, they shall walk and not faint." They shall be fed with "hidden manna." In the very midst of the turbulence shall heart's-ease grow. "He that believeth shall not make haste!"

"O blessed life, the heart at rest
  When all without tumultuous seems!"

* * *

I say you cannot grow that flower in co-operation with an influence or a force, but only in the strength and grace of a glorious companionship. It is not the product of an energy; it is born of a communion. It is "peace in the Holy Ghost."

Do you see much of this flower called "heart's-ease" about to-day? When the world gazes upon us, the professed disciple of the Master, does it see just a reflection of itself, its own wear and tear, its own strain and worry, or does it stoop to gaze upon a rare flower, and to wonder and inquire about the soil in which it was grown? Is there anything about our speech and behavior to suggest that "wear and tear" are counteracted by a secret renewal, the renewal of the Holy Spirit, "the inward man being renewed day by day?" Speaking for myself, I have to say that even when for a day I enter upon my inheritance, and realize the ineffable nearness of the great Companion Spirit, the strain not only goes out of my mind and heart, but I feel the very wrinkles and care lines being smoothed out of my face. If we were children of Pentecost, living up to our spiritual times, heart's'-ease would bloom just within our gate, and the weary wayfarer would be stopped by its perfume, and would question us as to the secret and manner of its growth.—*Rev. J. H. Jowett, D. D., in Zion's Herald.*

"The life which flows out to others, bearing light and warmth and fragrance, feels itself in the blessings it gives that which is self-centered stagnates like a pool, and becomes the habitation of doleful creatures."

YOUNG FRIENDS

St. Valentine, His Love

In the old days of cruelty and gloom,
When those who owned Christ's faith on bended knees
Were by the Cæsar's barbarous decrees
Tortured, and hurled upon a doleful doom,
On Valentinus, in the summer bloom
Of his well-doing, did the soldiers seize
And mete out judgment. In Saint Praxedes
Lovers to-day strew flowers upon his tomb.

There would I lay a garland wreathed of sweet
Blue violets that twin my true love's eyes,
And delicate wild roses, faintly red;
Such offering unto the saint were meet,
Since through his intercession, whisper-wise,
Loves dearest word unto mine ears was said.
—Clinton Scollard, in *Christian Advocate*.

Some Junior Valentines

LENA BLINN LEWIS.

The Juniors of First Church had adopted a missionary, and this meant much planning, much sacrifice, and much work, and all of these turned into money to be sent to far-off India, but there was not a member of the league who was not more than interested in the work, and ready to do their part.

A meeting was called to make arrangements for some sort of an entertainment to be given which would bring more funds into the treasury, and when Miss Hastings suggested a Valentine Fair, there were many exclamations of delight, and each Junior listened attentively to the splendid plan.

"You know," Miss Hastings said, "that a valentine is but a gift of love, and we are to make our gifts to God in the form of something which others can give to those whom they love and wish to please, and so we will sell on the evening before Valentine's Day all the pretty little gifts which we can collect, and the money will be dedicated to the missionary cause of our league."

A committee was appointed to call on the merchants and ask for contributions of valentines, and besides these each member was to donate something for the sale, be it ever so little.

Some of the girls were to make candy, and others manufactured pretty baskets out of tissue paper, which were to be filled with the candies and tied with ribbon, making a pretty and appropriate valentine for anyone.

One florist gave some carnations and smilax, and these were used to decorate the pretty tea-tables, from which were served tea, cakes and wafers, and it seemed everyone had a part to perform ,and the fair promised to be a success in every way.

The rain fell in a dreary, dismal way and at almost every step one ran across a great puddle of melted snow and mud, and it was all one could do to keep out of trouble.

"Splash!" and Tommy Gardner had set his foot right in the middle of one of those very February puddles, but Tommy was thinking too hard to care very much, and trudged along home, his face about as cloudy as the sky, and all on account of the Valentine Fair.

He had thought and thought, but not a bit of good did it do; he had nothing to give, and he almost wished he was the missionary.

"Oh, I am so glad you have come, dear," his mother said, as he threw his books on the table. "Do try and amuse baby while I finish this bit of ironing; it must go home to-night."

Tommy tried to be cheery, for he knew his mother was very tired, but the baby would not be amused with anything he might do; the truth of the matter was that Tommy's heart was not in his work, for somehow he could only think of the valentines, and then suddenly he remembered the new kittens; the baby would like to see them, and he hurried out to the shed and brought the big basket into the kitchen by the stove, and as he put it on the floor he had a new idea, and he almost forgot the baby in his hurry to tell his mother of his plan.

Mrs. Gardner was greatly amused, but did not discourage Tommy, as she saw his heart was set upon giving the kittens to the missionary cause, but she feared no one would wish to buy them, and then Tommy would feel worse than before, but she realized, too, that he was making his first real sacrifice, for the kittens were his only treasure and so she told him he could do as he pleased, and that is the reason that there was one corner at the Junior fair from which came many sounds of laughter. The kittens seemed to enjoy it as well as the young people, and made a pretty picture, posing as missionary cats.

Someone asked: "Are these dear little things for sale?"

"Only one dollar each?" and one young man, fancying the pretty basket, paid an extra dollar for it, and with the little white kittie inside it made a very pretty valentine for someone he wished to remember.

Miss Hasting was not surprised, after the story of Tommy's sacrifice and effort to help had been quietly told about, that there were a good many coins dropped in behalf of the basket of kittens, and when she looked into Tommy's smiling face she thought it was surely true that it was more blessed to give than to receive, and she felt that the Valentine Fair would sow good seed in many paths.

Tommy looked a little longingly at his treasures, as one by one they were carried away, but in his heart was a satisfaction and a peace, because he had been able to do his share to help the cause along, and he joined heartily in the closing song of—

"All the world for Jesus,
Let our watchword be,"

and he wondered if, after all, it wasn't nicer to be just a Junior than a real missionary.

Cleveland, O.

Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful, because bright.—*Thomas Carlyle.*

God accepts our homeliest, poorest gifts or services if they are indeed our best, and if true love to him consecrates and sanctifies them. We need to care but for two things—that we do always our best, and that we do what we do through love for Christ.—*J. R. Miller.*

Every real and searching effort at self-improvement is, of itself, a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, vacillation of our movements, or without desiring to be set upon the rock that is higher than ourselves.—*W. E. Gladstone.*

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic—February 26:

Medical Mission

Scripture References—Matt. 11: 2-5; Acts 3: 1-8.

The Word.—Matthew declares that the message which Jesus sends to St. John the Baptist, as evidence of his Messiaship was that the blind received their sight, the lame walked, the lepers were cleansed, and the dead were raised up. When one looks at it, it is wonderful how the whole ministry of Jesus was largely a ministry of physical healing. Jesus was the first medical missionary. So in the apostolic church the very first evidence they gave of divine power was the healing of the lame man at the gate of the temple, as described in our lesson. What a type was this lame man of the helpless and suffering sinner at our doors. How much the gospel now needs to be a physical ministry to the bodies of men as a preparation for spiritual healing! Let us read these lesson thoughtfully. Treasure up this word in your mind and heart.

Medical Missions.—If the good Samaritan had sat down by the side of the wounded man and preached to him of his sins he might have done him little good; but when he bound up his wounds, took him to the inn, and cared for his physical need he became a true medical missionary. Medical missions are the natural and logical expression of Christianity. The gospel has a message to the body as well as to the soul. The deplorable physical condition of many heathen, the superstitions and prejudice of the peoples concerning medicine and disease, make this phase of missionary work doubly important. In many cases the body must be doctored before the soul can be saved. In many more cases the healing of the body opens the way to the soul. In other instances the only form of missionary work possible is medical work. Hence the missionaries of all churches have found the medical work the right hand of evangelism. Much of our missionary work, both by parent board and women's organization, is by hospital and dispensary. In Africa and the islands of the sea medical missions break the power and destroy the prestige of the medicine man and witch doctor. It takes no high culture to see benefits of surgery and medicine. In China medical missions have been the open door through which the gospel has reached the better classes. In Mohammedan lands they have disarmed fanaticism. Worldly people may look askance at some forms of our missionary work, but they cannot help but applaud our medical work. Far out on the picket line of the missions fearless men and women are doing the most heroic work of missions in grappling with cholera, smallpox, plague, leprosy, diphtheria, and other contagious and terrible diseases.

Some Pioneer Medical Missionaries.—Jesus and the Good Samaritan were the first. Luke was the "beloved physician." In all ages the doctor has been the helper of the minister. As early as 1785 an East Indian Company's ship surgeon, Dr. John Thomas, gave up his position and became a missionary. He set the arm of Krishna Pal and told him of the Great Physician, and thus won the first convert baptized by Carey. Livingstone went to Africa as much doctor as evangelist. At least one hundred and twenty-five medical missionaries have gone into China, following Dr. Peter Parker, who went in 1834, and "opened up China at the point of a lancet." Hudson Taylor, who opened up the China Inland Mission, was a medical missionary. Drs. Lenora King and McKenzie, two medical missionaries who saved Lady Li, the wife of Li Hung Chang, did more than any other missionaries to turn a favorable tide in China to missions. In India it is only the medical missionary who can reach the secluded women who are shut off from medical attendance by caste. The diseases and plagues of this great land are being healed by Christian medical science and a door opened for the gospel—*From Notes on the Epworth League Devotional Meeting Topics.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson IX—Feb. 26, 1905. Title—The Miracle of the Loaves and Fishes (John 6: 1-4). Golden Text: "I am the Living Bread which came down from Heaven."—(John 6; 51.)

Our last lesson closed with Jesus in Jerusalem, this opens with him on the shore of the Sea of Galilee. A very busy year in our Lord's life has passed between these two lessons. Jesus gave the apostles special instruction, endued them with divine power, and sent them forth two and two, into the cities of Judea and Galilee. They were to preach the gospel, cast out evil spirits, and heal the sick. It is not known how long they were out on this tour. In the course of time they began to return to Jesus at Capernaum. They continued coming two by two until all were again with him. They told of the death of John, of the works they had done, and of the doctrines they had taught. There was a strangs mingling of sadness and gladness in their story. Sad because John had fallen and glad because devils were subject to them. This lesson is one of our Lord's greatest miracles, and is the only one recorded by all four of the evangelists.

I. *The retirement of Jesus.* Notice some probable reasons for this withdrawal. (1). *The death of John.* Herod had caused John to be cast into prison, and after eighteen months to be put to death. Yet he continued to hear strange stories of mighty works done by someone, and supposed that John had arisen from the dead. He desired to see Jesus that he might kill him also. (Luke 13: 31). Jesus went out of Herod's dominion. (2). *Rest for the disciples.* They had just returned from a hard missionary tour and needed quietude. This they could not get where the were, for "there were many coming and going." Ministers after hard work in a protracted meeting, need a vacation. (3.) *An opportunity to instruct the apostles.* Jesus taught them as they were able to bear it. He had given them instruction before sending them forth on this mission of mercy. Their experience had prepared them for greater information, hence the invitation, "Come apart into a desert place and rest awhile." All who teach the will of God should search his word daily. (4.) *Communion with God.* Jesus lived in the habit of secret prayer. He spent the entire night before choosing the twelve apostles in secret prayer. (Luke 6: 12.)After this miracle he departed into a mountain to pray. (Mark 6: 46.) He has commanded us to pray in secret. (Matt. 6: 6.) Family and public prayer are desirable, but secret prayer is most valuable.

II. *The place of this miracle.* It was a "desert place apart." Jesus and the apostles reached it by ship. The multitude went to it on foot. It belonged "to the city called Bethsaida." It was likely on the north-eastern shore of the Sea of Galilee, near where the Jordan empties into it. There was close to it a grassy plain, and mountains were back of it. It had at first only a few houses, but was raised to the dignity of a town by Philip the Tetrarch, and by him named Bethsaida Julius, after the daughter of the Roman Emperor.

III. *The assembling of the people*: "Jesus lifted up his eyes and saw a great company coming unto him." He was at this time very popular in Galilee. John had been put to death and many of his disciples had turned to Jesus. The Passover was nigh and every highway and byway was crowded with pilgrims. Jesus has always been an object of search. Here love, curiosity, popularity and sustenance caused the multitude to seek him.

IV. *The sympathy of Jesus*: "He was moved with compassion towards them." His plans for rest, for instruction, and for communion with God, were all broken up, but he cared for none of these if he could do the people good. Compassion is a sensation of sorrow, excited by the distress of others. It is the positive side of the Ten Commandments. The love of Jesus for that assembly was caused by the fact that "they were as sheep not having any shepherd." As sheep they were valuable, inoffensive, teachable and willing to be led into the right way. The Pharisees and Scribes claimed to be their true shepherds, but they were poor keepers of the flock. They shut the kingdom of heaven against men; they devoured widows' houses; they made long prayers; they compassed land and sea to make proselytes, and when they were made they were two-fold more the children of hell than themselves; they paid tithes of mint, anise and cummin, and omitted the weightier matters of the law; and they taught that it was not wrong to swear by the Temple, but if they swore by the gold of the Temple they were debtors. They were like whited sepulchres. I fear there are teachers of to-day who are blind leaders of the blind. They, like Apollos, need an Aquilla and Priscilla to expound unto them the way of God more perfectly.

V. *The preaching of Jesus.* The subject of this sermon was the "kingdom of God" (Luke). Not one word of his discourse has come down to us. After the sermon the multitude was determined to "take him by force and make him a king" (John 6: 15). The discourse no doubt had something to do with this ldetermination. They probably thought the kingdom of God was of this world. In this they were of course mistaken. Matthew and Luke say "He healed their sick." We know not who were ill or how they were afflicted. This shows the kind of heart and sympathetic nature of our Lord. He went about doing good.

VI. *The power of Jesus.* (1.) *The request of the disciples* "Send the multitude away." The apostles were constantly making mistakes. When Jesus said: "Beware of the leaven of the Pharisees," they thought it was because they had taken no bread. When he said, "Our friend Lazarus sleepth," they said, "Lord, if he sleep he will do well." When he told them he must go to Jerusalem and suffer many things, "Peter took him and began to rebuke him." Jesus bore kindly with them. (2.) *The question of Jesus*: "Whence shall we buy bread that these may eat?" These words were addressed to Philip. He was of the town of Bethsaida. It was not asked for information, but to try his faith, and to prepare the way for that which follows. Philip told him two hundred pennyworths, about thirty dollars in our money, was not sufficient to feed them. Andrew told Jesus of a lad who had five barley loaves and two small fishes, but asked: "What are they among so many?" (3.) *The order of Jesus* "Make all sit down." It was the spring of the year. "Thev sat down in ranks," that is "like flower-beds." As they sat on the green grass, in their bright robes of red, blue and yellow, they looked like beds of flowers. They sat in companies of hundreds and of fifties. Women and children did not then, and do not now, eat with men in the east. (4.) *The work of Jesus*: He took the loaves and fishes and blessed them. He then broke and gave to the disciples, and they to the multitude. This was a Passover in the desert, and the people had with them the true Paschal Lamb. It was no doubt the benediction on the loaves and fishes that caused their increase. Jesus gave and kept on giving. All ate and were filled. There were taken up of the fragments twelve baskets full. Jesus gave to this people in an hour what he gives to us in a year. The manna in the wilderness, Elijah at Zarephath, Elisha and the widow's oil, and the feeding of the four thousand, are similar miracles.

That is a very lovely disposition which excuses the faults of others, albeit severe with its own, on the plea that there is some reason, unseen and unsuspected, which were it revealed, would go far to modify a harsh judgment. We are told of, or we observe in some fellow-creature, actions which our tastes of our principles condemn; or, we are pained by something which a friend says or does. Let us not have patience only, but also let us be tolerant, since we cannot know the difficulties with which another must contend; nor can we estimate the weights with which another is. handicapped in the race of life.—*Great Thoughts.*

Love is the great master-secret of all beautiful things in character; love deals also with the manner of life's expression, as well as with its acts. Many good deeds are done in a very unbeautiful way. Some people do kindnesses in such an unkindly way that those they help wish they had not tried to help them. There is a great deal of thoughtlessness, too, in many people. They love their friends and are ready to do for them anything the friends need, even at much cost or great sacrifice, but they fail utterly in the amenities and graces which are the charm and sweetener of all beautiful helpfulness. Love in the heart should always inspire whatsoever things are lovely in behavior, in conduct, in disposition, and nothing that gives pain to others, either in act, word, tone, or manner, can be lovely.—*Selected.*

About costly gifts to Christ what can be said? Is he worthy of our choicest and best? What really gives the value to what we give to Christ? Should we follow the impulses of love for Christ? Should we give expression to them? What would men think of it and ought we to care? What does Christ think of it? Does love glorify our gifts and deeds? Are they peculiarly opportune times in which to honor Christ? What are they? Need the Christian hesitate when love inspires a deed? Is love inventive in Christian serice? Must all serice be in the prescribed ways? Does your soul honor Christ? Do your deeds honor Him? Will you stand by Him when men are about to crucify Him?—*Selected.*

The rain and the sunshine visit every heart, and the choicest blessings are those of which no external circumstances can ever deprive us. Despondency, hopelessness dejection and gloom do not come from heavy sorrows or acute disappointments. They are often most fully developed in those who have every outward means of happiness; while some who have suffered the most intense anguish, and been deprived of the most precious oys, have yet the light of hope in their eye and the energy of life in their step.—*At Dawn of Day.*

Every harsh and unjust sentiment, every narrow and unworthy thought consented to and entertained, remains like a stain upon the character. —*Selected.*

Launch Fund

These subscriptions to the Launch Fund were made at the Florida Annual Conference, Ocala. Fla., February 2-6, 1905.

Bishop C. C. McCabe	$5.00
Rev. S. P. Pratt	1.00
" J. Grant	1.00
" J. D. Todd	1.00
" A. Emanuel	1.00
" S. Jackson	1.00
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" L. J. Littles	.50
Mrs. Annie E. Jenkins	1.00
" Eugenie Styles	.50
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Miss Maggie Cuspert	.50
" Nancy Jones	.50
" Frances Wilson	.25
" Tyra Hawkins	.25
Mrs. Mary Nevels	.25
" Cynthia Middleton	.25
Miss Maggie Brown	.15
Rev. L. C. Hole	1.00
" Turner Alston	1.00
" A. W. Williams	1.00
" A. R. Rutledge	1.00
" G. A. Davis	11.00
" I. Robinson	1.00
" L. A. Jenkins	1.00
" A. H. Evans	1.00
" W. P. Holmes	1.00
" R. H. Debose	1.00
" R. E. Robinson	1.00
" W. T. Collier	1.00
Mrs. Rebecca Collier	1.00
Rev. G. W. Covington	1.00
" H. B. Young	1.00
" A. Debose	1.00
" F. M. Spicer	1.00
" Scott Bartley	1.00
" Y. K. Meaks	1.00
" A. Dempse	.50
Mrs. John F. Merrell	.50
" Susie E. Gaines	.50
Rev. E. W. Garrison	.50
Mrs. M. E. Rutledge	.50

An Inferior Spirituality

The highest grade of pure spirituality in any Christian consists in a most humble estimate of one's virtues. The possessor of such a type of spirituality never assumes that he is in more perfect accord with the will of God than are those believers who lament their weaknesses and confess their sins. So, then, he has an inferior grade of spirituality who seeks to convey the impression to others that he possesses the most exalted type of goodness, and that he has no need of asking God to forgive him any of his sins. From an editorial in the *Standard*, of Chicago, I take these words: "Phariseeism has not perished from the earth. The man who thanks God that he is not as other men is living in the twentieth century, and is a citizen of America. Of course, he would not use that phraseology in expressing his consciousness of his religious superiority, for that particular form of words has become obnoxious. He is more prudent than the egotist whom Jesus immortalized, and calls attention to his spiritual pre-eminence in other ways. His most common method is to charge those who do not pronounce his shibboleth or worship in his way with being unspiritual. The inevitable inference is that he is spiritual; otherwise it would be only another illustration of that historic incident when the pot called the kettle black." It is a noticeable fact that when modest and ordinary Christians refuse to admit that the professors of the most lofty grade of piety are any better than others who do not claim such an attainment, the latter accuse the former of persecuting them. But the real ground of complaint is that those who declare that they have a far more exalted grade of goodness than the most of their brethren have, are greatly over-estimating their spirituality, and hence that they are assuming an unwarraned attitude. All unbiased judges of piety, in any community, promptly declare that those Christians who say nothing in favor of their own goodness, but are people of uniform integrity, are the ones who possess the best type of spirituality.

..C. H. WETHERBE.

Woman's Home Missionary Society

Will each pastor see that his church gives at least one dollar to our society this year?

I kindly ask each church that has no auxiliary to send us half as many dollars as there are members, which number will perhaps represent the female members of the church who should belong to the Woman's Home Missionary Society and pay one dollar each year for this wrok.

Our reports already surpass all of last year's reports. If possible, please send the money to me before March 1st, so I can send your receipts before conference. For love of Christ and His name,

MRS. ANNA HENLEY,
Treas. Woman's Home Missionary Society.
Cen. Mo. Conf.

To the Auxiliaries of the Texas Conference—Greetings:

Permit me, sisters, to call your attention to our promise made at the last annual meeting to raise $30.00 (thirty dollars) to finish the sitting room in King Home, Marshall, Texas.

Miss Robertson, the superintendent, is anxious to have this money sent in as early as possible that the room may be ready for use in the early spring.

Now, let each district begin at once to raise its apportionment of :5.00 and send it to the conference president, Mrs. Logan.

MRS. J. M. JOHNSON,
Conference Treasurer.

Sterling Industrial College

The dedication services of Sterling Industrial College were held recently, also a successful bazar and concert. This college is situated in the healthiest part of Greenville and is destined to be one of the leading schools in South Carolina. Its arrangements for study rooms are the most complete that I have seen in any institution. This institution is well conducted by Dr. D. M. Minus and his teachers, Miss Minnie Minus, Miss Phoadum, and Miss Earl. On Sunday morning, January 22nd, at 11 o'clock, Rev. Edwin Poteat, D. D., President of Furman University, preached the introductory sermon: subject, "The Necessity of Industrial and Christian Education." The Doctor was at his best and handled his subject well. A large congregation was present at 2 p. m. The dedication sermon was preached by the Rev. C. C. Jacobs, D. D., Field Agent of the Sunday School Union of the Methodist Episcopal Church. His subject was: "The True Source of Success." The chapel was packed with a large and appreciative audience. The institution was dedicated by Dr. Jacobs, assisted by the Rev. A. G. Kennedy, of Blaney, S. C. At night, Dr. Jacobs addressed the different Sunday schools that meet at Sterling. The Doctor gave us some plain facts in regard to the Sunday school and its work. At each of these services a collection of over $50 was raised. The total collections during the day amounted to more than $250, including a check received from Dr. J. B. Middleton, chairman of the Board of Trustees of Sterling College. We hope others will contribute something to this worthy institution, to which we should all point with pride.

WM. ANDERSON, JR.

A Message For To-Day

This is a great world, canopied and paved with beauty, having hints of eternity in its measureless past and future, packed with powers inexhaustible, hourly served by a sun a million times greater. It evidently took an almighty and an all-wise God to make it, an infinite Christ to die for it. Divine efforts unwordable are momentarily expended upon it.

But this world is not a finality. A greater world is to follow. What is this world for? Not for itself. It shall pass away. It is a part of the starry vesture that is to be folded up and laid away. It is only a kindergarten. There is a child to be grown and expanded. Even his garment of flesh is the result of a thousand painstakings past our finding out. It is to be laid aside also. What is to be kept and be worth keeping? Power to know, power to will and to do, and power to love. This alone is Godlike. This alone is worth keeping.

To that end to-day should find power to know more developed. This world offers itself as a gymnasium and the stars for trapezes on which mind may swing itself through infinities. To-day power to will and to do according to that knowledge must grow toward a strength that lions cannot daunt nor furnaces of fire shrivel.

To-day power to love must be received as the utmost product of the present creative work of a loving God. So of every to-day. Compared with such a product the whole world would not be gain.—*Bishop Henry White Warren, LL. D., in The Epworth Herald.*

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—*Henry Drummond.*

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us.—*J. H. Newman.*

Be patient with every one, but, above all, with yourself. I mean, do not be disturbed because of your imperfections and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.—*Francis de Sales.*

Sufficient for each day is the good thereof, equally as the evil. We must do at once, and with our might, the merciful deed that our hand findeth to do, else it will never be done, for the hand will find other tasks and the arrears fall through. And every unconsummated good feeling, every unfulfilled purpose that His Spirit has prompted, shall one day charge us as faithless and recreant before God.—*J.H. Thom.*

Truth which only doth judge itself teacheth that the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.—*Bacon.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE BETTER DAY

The one day that is surely coming is "the better day." The influences that are to usher it in have long been at work and the dawn is at hand. Some things, however, must be said, always in Christian charity, but firmly and very clearly. The "better day" will not reach its meridian until our preachers and people discourage the relating in our speaking meetings of "visions" which have no basis in fact, and which are frequently unscriptural and even grotesque. Our young people, so far from being helped in the Christian life by such talk, are actually hindered. They have learned to discriminate between the pictures of a vivid imagination and reality. They are taught in our schools that reality alone has value, that fiction is not fact, and that those who declare with so much assurance that they have actually and literally heard the voice of God, and literally seen angels or devils, are, to say the least, utterly mistaken. The school and church must agree in this matter. The position of the school is this: Pure imagination is pure imagination and nothing more. Fact is fact, and pure imagination must not claim to be fact. Sin, repentance, conviction, confession, faith, salvation, these are facts. "Seeing things," hearing mysterious voices, these are imaginations and not facts. No one is justified in givnig the "amen" to an imagination when such imagination claims to be a fact. He who is guilty of this evil practice is retarding the oncoming of the glory of the "better day." Those who love the truth as it is in Christ Jesus and who refuse to declare anything in their testimonies which has not its counterpart in actual Christian experience should be encouraged by the ministrations of pastors who also love the truth and who in every wise way discourage all that is not truth. Brothers pastors, hasten the coming of the full glory of the "better day."

BISHHP SMITH MAKES A CORRECTION

In our last week's issue there appeared an editorial entitled "New to Methodism," based upon an editorial mention of the *Monitor*, published in Nashville, Tenn. We would not knowingly misrepresent the humblest preacher of one of the obscure circuits, and certainly we would not wrong a bishop of any church. We take pleasure, therefore, in publishing herewith a letter from Bishop C. S. Smith:

Editor SOUTHWESTERN CHRISTIAN ADVOCATE: Dear Sir—Your editorial, "New to Methodism," issue of Feb. 9, 1905, is misleading. The statement, from whatever source it may come, that I left South Africa because the presiding elders of my church there told me that they did not need a resident Bishop is absolutely false. The Bishops of the A. M. E. Church have been fully advised as to the reasons for my returning, and beyond this I have nothing to say, except that the presiding elders in South Africa never dreamed of dismissing me. C. S. SMITH.

PRESIDENT ROOSEVELT ON THE SOUTH AND THE NEGRO

[CONTINUED FROM PAGE ONE.]

the present methods for the solution of the problem in our time will yield a satisfactory result, but he says, and truthfully, that there can never be such solution at all unless it be with the same fair and equal justice to all men and to demand of them in return fair and just treatment, and then he hangs out a sign of hope to the Negro in the following striking sentence: "As a people striving to shape our actions in accordance with the great law of righteousness we cannot afford to take part in or be indifferent to the oppression or maltreatment of any man, who, against crushing disadvantages, has, by his own industry, energy, self-respect, and perseverance, struggled upward to a position which would entitle him to the respect of his fellows, if only his skin were of a different hue. Every generous impulse in us revolts at the thought of thrusting down instead of helping up such a man."

Proceeding further, the President goes at the very heart of the relation of the races in the following striking paragraph:

"To deny any man the fair treatment granted to others no better than he is to commit a wrong upon him—a wrong sure to react in the long run upon those guilty of such denial. The only safe principle upon which Americans can act is that of 'all men up,' and not that of 'some men down.' If in any community the level of intelligence, morality and thrift among the colored men can be raised, it is, humanely speaking, sure that the same level among the whites will be raised to an even higher degree; and it is no less sure that the debasement of the blacks will in the end, carry with it an attendant debasement of the whites."

This is a law that has been tested by the ages and has proven to be absolute. For no chain is stronger than its weakest link. Paul is right when he says "no man liveth to himself," and whether we will it or no, we are irrevocably joined together. We go up or down, and this, too, has nothing whatever to do with social preferences. It does concern, however, very vitally the solidarity of the human race. And he is a juggler in the study of civilization who for once believes that he can crush one part of humanity without at the same time doing violence to the other part. But, further, the greatest hurt is likely to be not upon those who are oppressed and persecuted, but upon those who oppress and persecute.

We all agree with the President that in the adustment of the relation between the races the different ethnic type should be neither abridged nor jeopardized. He says: "The problem is so to adjust the relations between two races of different ethnic type that the rights of neither be abridged nor jeopardized; that the backward race be trained so that it may enter into the possession of true freedom, while the forward race is enabled to preserve unharmed the high civilization wrought out by its forefathers."

And to this we say yea and amen, for there is no desire on the part of our people to degrade civilization, however high the type; on the other hand, the desire is to measure up to the highest standard.



PROF. GEORGE H. TREVER, D. D., Ph. D.,
Professor of Exegetical Theology, Gammon Theological Seminary, Atlanta, Ga.

PROF. GEORGE H. TREVER

Dr. Trever entered upon his work as Professor of Exegetical Theology in Gammon Theological Seminary, Atlanta, Ga., at the beginning of the present term, and we have heard only words of praise for his work. We are glad to have him labor among us, and believe that he has a post in which he can serve the kingdom of God in a very large measure. Gammon Theological Seminary sustains a very vital relation to our work in the South, and has the cordial support of all of our Conferences. We are anxious, therefore, that its faculty shall be generally known to our territory, and for this reason we are giving a brief account of the splendid career of Dr. Trever.

George H. Trever was born in Newcastle, Staffordshire, England, 48 years ago October 13th last. When 13 years of age he was brought by his parents to America and settled in Calumet county, Wisconsin, on a backwoods farm. After 15 years of age he did not go to school again, with the exception of five weeks, until almost 21. He then went to Lawrence University, Appleton, Wis. Took the whole preparatory and ancient classical college course in four years and one term. For four consecutive years he took the first prize over the whole school for scholarship, an achievement never before or since equalled in that institution. Graduated in 1881 at the head of his class. Then went to Boston University School of Theology and took the three years' course in two years. The next year he took from Boston University the degree of Ph. D. United with the Wisconsin Conference on trial in October, 1883. Soon took the leading charges, preaching in Fond du Lac, Janesville, Oshkosh and Milwaukee. He was pastor of Washington Avenue, Milwaukee, six years and then, at his own request, was changed and appointed to Whitewater, Wis., from which place he was called in September, 1904, to the Chair of Exegesis in Gammon Theological Seminary.

Boston University elected him a Fellow for study in Europe. So, in 1891-93, he spent two years abroad, one year in Oxford University and the British Museum, and one in Berlin University. Has traveled extensively in Europe one year since, namely in 1904.

Lawrence University gave him the degree of D. D. some twelve years ago. Was a member of the General Conference in Cleveland in 1896, a reserve delegate in 1900, and a delegate in 1904. Is the author of a work entitled "Studies in Comparative Theology," which has had a good sale. Author of numerous articles in magazines and church papers. Also prepared the Epworth League notes for the first half of the year 1904, January to June. He was offered other professorships in secular institutions, but did not feel free to accept until Gammon Exegetical chair was offered him.

The recent rainfall at Pasadena, Cal., was the heaviest known for many years. The North Pasadena Methodist Church was destroyed during the storm by lightning.

Personal and General

Rev. E. C. F. Troupe, our pastor at Grenada, Miss., is seriously ill.

Bishop Scott on a recent Sunday baptized, at Monrovia, Liberia, twenty natives of the Kroo tribe.

Rev. and Mrs. A. R. Luster, of Smithland, Texas, are rejoicing over the advent of a fine baby girl January 29.

Rev. P. W. Clark, who was returned to Newman Memorial, Alexandria, for the fourth year, was most cordially received.

Dr. John P. Wragg represented the SOUTHWESTERN at the Florida Conference and did it well. He has the thanks and appreciation of our entire office force.

The number of divorces and judicial separations in England and Wales increased from 825 to 7,477 a year between 1893 and 1903.

Gen. Lew Wallace, the author of "Ben Hur," is seriously ill at his home in Crawfordsville, Ind. Gen. Wallace is a member of our church.

The appointment of Mr. Walter L. Cohen to succeed himself as Register of the United States branch land office at New Orleans has been confirmed by the Senate.

President Roosevelt will deliver an address before the Convention of the National Congress of Mothers, which will be held at the national capital March 10-17.

During one week of the Torrey-Alexander mission, in Liverpool, which closed recently, 1,500 persons publicly professed Christ, the total number of converts being more than 6,000.

Rev. J. W. Dawson has resigned the pastorate of Highbury Quadrant Church, London, in order to devote himself to evangelistic services, for which purpose he is now in this country.

The late E. A. Goodnow, of Worcester, Mass., bequeathed over $150,000 to charity and benevolence. Of that amount Tuskegee Institute receives $5,000, Hampton Institute $10,000.

Mr. Jacob Brown, a Negro resident of Henrietta, Indian Territory, paid recently a bonus of $1,500, his portion of the sum required by the N. O. and C. Railway to insure its passage through his city.

Dr. A. B. Leonard has been confined to his house for more than a week with an abscess in his right ear. His physician has ordered that he cancel all engagements for pulpit work for the next four months.

Mrs. L. M. Dunton, Financial Secretary of Claflin University, passed through this city on Friday of last week enroute to California, where she will spend two or three months in the interest of the University.

Rev. and Mrs. James M. Harris, of Burns' Chapel, Kansas City, Mo., have moved to 1828 Woodlawn avenue, and desire their friends to address them at that number instead of 1108 Highland avenue, as heretofore.

At the convention of the United Mine Workers of America, held at Indianapolis, Ind., recently, a resolution was adopted requiring all members who are saloon keepers or bartenders to withdraw either from the liquor business or from the organization.

Benjamin W. Payne, a native African, a graduate from the Central Tennessee College and the Meharry Medical College, now a self-supporting medical missionary in Liberia, was recently commissioned medical attendant to the Annual Liberian Exhibition.

Governor Davis of Arkansas, in his message to the General Assembly, urged the passage of a bill providing for the separation of school taxes on racial lines, making Negro schools dependent on the taxes paid by them. The bill was indefinitely postponed by a vote of 54 to 26.

Dr. G. G. Logan, Field Secretary of the Missionary Society, received from Wiley University this year $100 for missions, which he says is the largest amount contributed by any other Freedmen's Aid Society along this specific line during his two years' connection with the work.

The baccalaureate sermon of the Alcorn Agriculture and Mechanical College, of Westside, Miss., will be preached by Rev. W. F. Waters, of the SOUTHWESTERN, and Dr. M. C. B. Mason, Corresponding Secretary of the Freedmen's' Aid Society, will deliver the commencement address.

Rev. John H. Shilling, D. D, of the class of 1897 of Gammon Theological Seminary, died recently. Dr. Shilling had served as Acting President of Taylor University, Upland, Ind., and was later serving a pastorate in New York.

The Daily Search Light is the name of a paper published in Muskogee, Indian Territory, and so far it is meeting with success. It is one of the few Negro dailies of the country, and we wish it success. Messrs. F. T. Gordon and H. A. Clark are the editors, and Mr. W. H. Simmons is business manager.

Dr. William H. Sheppard, of Staunton, Va., who has been for fourteen years a Presbyterian missionary in the Congo Free State, presented recently to President Roosevelt, a handsome rug, a coverlet of palm fibre linen, and a unique pipe, each article being manufactured by the natives of Africa.

Dean Pierre Landry, of Gilbert Industrial College, was in the city this week attending the session of the Orphans' Home Board. The Dean reports his work in prosperous condition. The enrollment is larger now than it was last year at the close, and one-half of the students are self-supporting.

Dr. Booker T. Washington has received a very cordial invitation from President Charles W. Eliot of Harvard University to be the guest of the Tavern Club at some time when in Boston. This club is composed of professional men, musicians, authors, artists, etc., and recently entertained Prof. Barrett Wendell and Mr. James Bryce, a member of the British Parliament.

Rev. Dr. J. M. Johnson, pastor of Ebenezer Church, Marshall, Texas, is receiving unstinted praise for his lecture on "Touissant L'Overture, the Uncowned King of Santo Domingo." Dr. Johnson is an eloquent speaker, and in this lecture, to which he has given considerable time, he has been greeted with large audiences in most of the large towns and cities of Texas.

Rev. A. B. Harris, the newly appointed pastor of Camp Parapet, this city, has been sick and confined since the Annual Conference, but he has been at work. When the friends would call upon him he would ask for a contribution for the Missionary Society, and has already reported through us $5.00 for that cause. Brother Harris is up and hopes to be at his church soon.

Dr. R. E. Gillum, chairman of the Board of Examiners of the Central Missouri Conference, calls the attention of the examiners to the assignment of the work, which appeared in the SOUTHWESTERN of October 20th, on page 14. The examiners are requested to be present in St. Louis on March 7th, at 9 a. m., to commence work. If there is any delay, papers should be sent.

In the publication of the Louisiana Conference appointments some mistakes were inadvertently made. The copy we published was from the secretary, but it is not complete. The following appointments should also appear: South New Orleans District, Centerville and Verdenville, C. C. Landry; Shreveport District, DeRidder, W. H. Simmons; W. D. Godman, President Emeritus; Pierre Landry, Dean of Gilbert Industrial College; L. G. Adkinson, President of Gammon Theological Seminary, and Thomas McCary, Conference evangelist.

Dr. J. M. Shumpert entertained at his home recently, Bishop Henry Spellmeyer, Bishop E. Cottrell, Drs. I. G. Penn, J. P. Wragg, E. M. Jones, W. W. Foster, I. L. Thomas, S. A. Cowan and G. G. Logan, together with a number of other friends who were there by invitation. Upon this occasion the youngest son of Dr. and Mrs. G. G. Logan was baptized by Bishop Spellmeyer, assisted by Bishop Cottrell, of the C. M. E. Church, and Dr. W. W. Foster, Jr., President of Rust University. Shumpert Logan is the name of the little boy.

The Pioneer Loan Association of Greensboro, N. C., in its first annual report, shows that the movement is in a healthy condition. The total receipts for the year amounted to $4,793.62, which has in turn been disbursed principally in loans on real estate and in building homes. There are three series of shares. Dr. J. Elmer Dellinger is president. Prof. James B. Dudley, secretary and treasurer, D. B. Yancey, vice-president, and Mr. George H. Mitchell, attorney. Besides the officials named, others of the Board of Directors are as follows: C. H. Moore, W. B. Windsor, G. W. Farrish, W. S. Smith, P. E. Robinson, E. B. Williams, Adam Watson, Martin Beville and H. F. Fuller.

Just as we go to press we learn that a very sad accident has happened to Miss Marie Adele Scott, daughter of Bishop Scott, who fell while skating. Miss Scott is at present a student of Spellman Seminary, Atlanta, Ga. An operation had to be performed, and at present the danger point has not passed. Miss Scott's mother and Dr. Josie Wells, of Nashville, are at the bedside. We are sure that prayers will be offered throughout our entire territory that Miss Scott will be blessed with speedy recovery.

Mrs. Lucy Thurman, of Jackson, Mich., the National Superintendent of Temperance Work among colored people, will spend the month of March in the state of Texas in the interest of the cause of temperance. Mrs. Thurman is an enthusiastic and interesting speaker, and will no doubt meet with a warm welcome in the "Lone Star" state. The state organization among our people in Texas is named for Mrs. Thurman, of which Mrs. E. E. Peterson is president and Miss Mamie C. Jones is corresponding secretary.

Our church at Pensacola, Fla., was destroyed by fire just on the eve of the last session of the Mobile Conference. The pastor, Rev. G. W. Lewis, B. D., has gone to work heroically to rebuild and is meeting with his usual success. The unanimity with which the membership has set about for the rebuilding of the church is indicated by the recent gift of Mr. W. H. McKinney, who left Pensacola some time ago in the service of the United States navy on the battleship Brooklyn. He writes the pastor from Bahia, Brazil, and encloses a check for a neat sum toward the erection of the church. That Brother Lewis will succeed we have no doubt.

Mr. E. B. Thirkield, father of Dr. W. P. Thirkield, died Sunday, January 29, at Franklin, Ohio, in which place he was born in 1823. Altho in the eighty-second year of his life he was full of vigor to the last, being at his desk only one week previous to his death. He died from an attack of acute pneumonia, which lasted about three days. The Franklin *Chronicle* speaks of Mr. Thirkield in the following language: "A man of clean habits, unquestioned integrity, unswerving fidelity to the right; a man of liberality, charity, truthfulness and square-dealing, is it any wonder the community pauses to-day to pay tribute to his memory?" In honor of his memory all the business houses of Franklin closed on the day of the funeral. Many of our preachers remember Mr. Thirkield from his frequent visits to Gammon Theological Seminary, in which he took keen interest. Especially was he interested in the Tuesday evening prayer meetings in the Seminary, as well as the general class work of the institution. The family has the heartfelt sympathy of our territory and our prayers for the comforting presence of the Holy Spirit.

CHANGE OF ADDRESSES

Rev. D. M. Seals, from Napoleonville to 1023 St. Roch avenue, New Orleans.

Rev. J. H. Means, from Booth, La., to Baker, La.

Rev. A. B. Venable, from Wilson to Maringouin, La.

Rev. A. J. McNair, from Meridian to Yazoo City, Miss.

Rev. F. H. Henry, from Oxford to West Point, Miss.

Rev. Wm. Harrell, from Baton Rouge to 2116 Gravier street, New Orleans.

Rev. H. N. York, from Vaiden, Miss., to Lexington.

Rev. L. J. Augustus, from Abbeville to Rosedale, La.

Dr. Leon Hall, a colored man, who was appointed a member of the Pension Board of Examining Surgeons at Booneville, Mo., has been objected to because of his color and has been asked to resign.

A MATTER OF HEALTH

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NERVOUS PEOPLE.

"If nervous people would only drink more water they would not be so nervous," remarked a trained nurse the other day. "Nearly every physician will recommend a woman who is suffering from nervous prostration or nervous exhaustion to drink lots of water between meals, but many women who do not come under a doctor's care would feel better and look better if they would drink, say, a quart of water in the course of the day. Water seems to be a nerve food, like good butter. It has a distinctly soothing effect, when sipped gradually, as one can test for herself. I am not enough of a scientist to be able to tell you the reasons why it does this, but water sipped slowly and gradually has somewhat the same quieting effect as deep breathing."

THE SHEEP TICKS.

Farmers who have small flocks of sheep will do well to examine them for ticks. I say "small flocks," because those who raise sheep on a larger scale are supposed to have adopted the dipping tank. This is a season when the tick seems to get in its most effective work; probably because the sheep usually gets less nutritious and a smaller variety of food and is less able to bear the discomfort and the devitalizing effects occasioned by this pest.

All sheep are more or less affected with the tick, but sometimes they are so tormented by them that no amount of feed will overcome it. The writer has caught as many as 220 ticks off one sheep. Picking them by hand is a tedious job, but it beats throwing away feed and probably losing a sheep. One man can handpick fifteen or twenty in a day, and it is as valuable as any labor ever expended on a farm. One picking is not sufficient. After one has picked forty or fifty off one sheep and thinks he has it clean, he often can get the same number in two or three weeks again. However, two thorough pickings should last for the winter. Neither is dipping once a year sufficient. Sheep dipped last May are heavily infested now. I cannot speak for other seasons or other states, but it is that way in Kentucky this year. A languid look and a lack of flesh (where feed is abundant) is a good indication of the presence of ticks. In this condition a sheep is unable to combat disease, and many losses are attributable, primarily, to the emaciated condition brought about by the ticks.

—John G. Orsburn, in *Home and Farm.*

A WONDER-WORKER OF SCIENCE.

Scarcely ten years ago Luther Burbank was denounced as an enemy to all true scientific progress, a misleading prophet of a new order of things that could never come to pass. To-day he has become the foremost man in the world in the production of new and interesting forms of fruits, trees, flowers, vegetables, grasses, and nuts. California's pride in him is growing and manifesting itself. He is acknowledged abroad as a genius of high rank. Carnegie Institution has appropriated for his work one hundred thousand dollars, available in sums of ten thousand dollars each year for ten years. This remarkable man and his unique work in creating new forms of plant life will be the subject of two authoritative papers by William S. Harwood in *The Century*, the first article appearing in the March issue. Added to unusual opportunities for familiarity with Mr. Burbank and his work, Mr. Harwood has brought to his articles on "A Wonder-worker of Science" keen interest and warm enthusiasm. Numerous illustrations from photographs will add to the interest and value of the account.

Literary Notes

The *New England Magazine* for February appears in its old-time, familiar cover. The opening feature is an illustrated article on that latest stupendous enterprise—just completed—of the Boston Elevated Railway Company, "The East Boston Tunnel." This is followed by an interesting account of "Olive Culture in California." The fiction is distinguished by its usual variety and excellence. "He of the Faint Heart," by Charles Kemble, is a Southern story of mistaken identity, telling how an innocent negro, suspected of a crime which he did not commit, is narrowly saved from the terrible fate of lynching.

The February number of the *Southern Workman*, published by the Hampton Institute, has an illustrated article giving much interesting information about the trucking industry in Eastern Virginia. Another tells of the strange customs and ceremonies of the Cora Indians of Mexico, a trible which is holding its own against the encroachments of the white men. A number of thoughtful editorials complete the number.

TO THE EPWORTH LEAGUERS OF THE WEST TEXAS CANFERENCE.

Dear Epworthians—We are called upon to do a greater work for the Master's cause this year than last. We accomplished a very good year's work last year considering all things—yet, we must excel ourselves each succeeding year. We have our same material, only better, because we have all doubtless made new vows, especially to our heavenly Father, that we would be better and do better work. Now, as to how far these vows extend depends solely upon your energy this year. You cannot wait, because the days are passing swiftly.

The influence of our Samuel Huston College is being felt by the many everywhere. We must push its claim until its halls shall be crowded with our boys and girls from every quarter of our proud state. Our boys' dormitory must be upon the heart of the entire membership of the West Texas Annual Conference. Our Eliza Dees' Home must not in the least be forgotten. Our friends from the North have come with their thousands and poured them into our coffers but where are ours? It is high time for us to awake to the law of reciprocity and to reciprocate not to them but to ourselves and children. We will never rise above our level unless we aim at something. Our future in this Southland depends absolutely upon the brain, hand, mind, soul and strength of the Negro. If we man the forces which are before us, better things await us.

We should all strive to be something in the M. E. Church. Anxiety brings prestige and tact; and they set in motion thrift, push and frugality, and the final result of the whole consists of a man for the place and a place for the man.

Our model presiding elder, Rev. Dr. J. W. Weakly, will do much in his rounds to stimulate the work of the Leaguers over the San Antonio District. We bespeak another successful year for him on this district. Remember our model, Miss Darcas N. Walker, who has done a great deal and is yet strong to put life into Epworth Leagues over this district. Let the president of every local chapter forward one dollar at once to be used by the Executive Board in the month of April for the League programs and other incidental expenses. "The Epworth League and Sam Huston College" shall be our cry.

T. S. McMorris.

AN INQUIRY.

I want to find my son who left his home in St. Petersburg, Fla., in January, 1900, and went to Cuba, from there to New York and thence to Spruce Creek, Pa. From there he journeyed to Clarksburg, W. Va., I have not heard from him since September of 1900. His name is George Murphy; father and mother are named Alexander and Lavania Murphy, respectively. I hope each pastor who notices this inquiry will read the same from his pulpit. He is my only son and any news of his whereabouts will be gladly welcomed by me.

St. Petersburg, Fla. L. Murphy.

BROTHERS WANTED.

We have two brothers whom we have not seen for nine years. The last time we heard of them they were living in Louisiana and Texas. Willie Armstead was in Laland, La., in 1895. Will Hudson was in Austin, Texas, five years ago. Willie Armstead is about 24 years of age, and Will Hudson is about 27. Willie Armstead generally signed W. R. Armstead, and Will signed his name W. H. Hudson. Any information leading to their whereabouts will be thankfully received. We ask that every pastor please read this from his pulpit, that we may find our brothers. Will Hudson is my brother and Willie Armstead is my wife's brother. Address me at Kilmichael, Miss. James Henry Applewhite, care Rev. G. W. Baker.

BETTER THAN SPANKING.

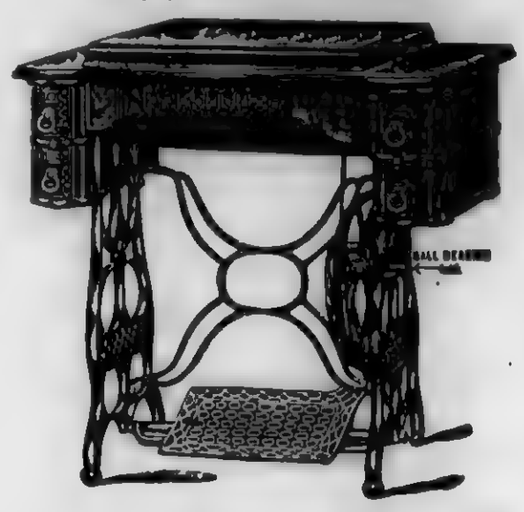
Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 853, Detroit, Mich.

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LUCIEN ROLLAND, A. T. A.

F. B. GUERRY, D. P. A.

Doings of the Workmen.

A. Roach, White Pine, Tenn.—Our second quarterly conference was held at White Pine, Tenn., Harris Memorial M. E. Church, Jan. 28-29. Presiding Elder A. W. Weber was in the chair; most of the members of the quarterly conference were present with written reports, which showed the work to be in good condition. The elder preached on Sunday at 11 o'clock, an eloquent sermon. Forty-one communed. Paid the elder in full; paid pastor $33.21; total, $42.71. A Ladies' Aid Society has been organized with Mrs. Rebecca Smith as chairman and Mrs. Mary Moore, secretary.

M. L. Easley, Reporter, Paris, Tenn.—Our quarterly meeting was held on Dec. 30-Jan. 1. Our presiding elder, Rev. J. A. W. Moore, was present. Owing to very cold weather but few were out on Sunday night. The elder preached a wonderful sermon. Collection for the day $7.50. A reception was given the pastor, R. B. Ross. The hams, chickens and a neat little sum of money presented him brought happy smiles to his face.

W. W. Pope, Pastor, Lumberton, N. C.—Our first quarterly conference convened at Lumberton, Jan. 21-22. Our presiding elder, Rev. I. W. Wells, presided. The majority of officers were present. The reports, which were good, were as follows: Pastor, $100; presiding elder, $36; benevolence, $18; total, $148. Sunday was a high day. The elder was at his best and preached two soul stirring sermons to the delight of all present. Our collection on Sunday was a grand success. The church was crowded to its utmost capacity. We are preparing to put in pews for the accommodation of our people who are anxious to hear the Gospel.

Griffin, Ga.—Heck Chapel M. E. Church is fully alive. The Epworth League, with Dr. A. M. Wilkins, president, Miss Marie George, Miss Mattie McGinty, Miss Estella Henly and Miss Bertha Grant as vice-president, Mrs. L. C. Wilkins, superintendent of Junior League, can expect nothing but success. Then, too, with such a pastor as Rev. J. A. Richie, success is assured. The congregation is larger now than it has been in 10 years, with the best league and Sunday school we have ever had. Rev. Richie has made a deep impression on the people of this city. He is a straightforward preacher and leader. We want him here at least six years. The outlook for this year is the best in history of the church. Our pastor was sick for two or three weeks just after conference, but the Lord has restored him to health and strength again. Of Mrs. Richie too much cannot be said as a faithful helpmate. She has been principal of the school at Stockbridge, Ga., for two years now. When she is at home she is faithful in Sunday school, League and church. Long may these servants of God live, to do work for the Master.

B. H. S. Ferguson, Aberdeen, Miss.—I arrived at Aberdeen on Sunday after the adjournment of the conference. I met an eager congregation and a warm reception. I was well received and cared for by Mr. E. D. Coleman, one of the stewards, and his interesting family. On Thursday night we had a good official meeting and Friday night our first quarterly conference was held with the Rev. F. H. Henry, presiding elder, in the chair. His manner of presiding was all that could be wished for and perfect satisfaction prevails. The committee fixed the pastor's salary at $700 and that of the elder at $100. Episcopal funds and conference claimants, $10. We are in for a successful year, the Lord willing.

R. C. Worsham, Pastor, Franklin, La.—On Feb. 2 a surprise party was given in honor of the pastor, who was returned to Asbury M. E. Church for the second year. The affair was under the auspices of members and friends.

Lucy Black, Reporter, Milford, Tex.—On the night of Jan. 21 we called on our pastor with a surprise party and left many good things on the table. Mrs. M. T. Reed made a most gracious address. A few remarks from the pastor and all knelt in prayer. We hope to do a great deal more.

Wm. Reed, Pastor, Milford, Texas.—I returned from the conference and found my people awaiting my return. Although the weather has been so unfavorable that we haven't all been able to get together so far, yet the outlook is good. Our first quarterly conference was held Jan. 28-29, Rev. L. H. Richardson, in the chair. We had a good time. Raised for the pastor this quarter, $26.55; for the elder, $20.57; total raised, $47.12. The dear old SOUTHWESTERN was not forgotten. The elder preached two strong sermons on Sunday. Thirty communed.

(Prof.) J. C. Crawford, Secretary, Washington, Ky.—The grand birthday exercises of our pastor, Rev. C. H. Pyles, last Friday night, Jan. 20, celebrating the 48th anniversary of his birth, was the occasion of a pleasant time. We had fine music. Miss Manmia Hicks read an excellent paper on the past history of the M. E. Church of Washington. Miss R. J. Ford, a paper giving an outline of the pastor's ministerial life. Rev. Pyles made interesting and impressive remarks along the history of his ministerial life. Prof. J. C. Crawford gave a short talk on "The Past Events." The ladies had prepared a nice supper. Total amount raised, $29.73.

W. M. Josey, Pastor, Arthur City, Texas.—My first quarterly conference was held at White's Chapel M. E. Church, Jan. 21-22. Rev. F. Parker, presiding elder, was on hand. Owing to cold weather, the attendance was small. On Sunday at 11 a. m. the elder preached a good sermon. A nice crowd was present. At the close of this service the Lord's Supper was administered to 35 communicants. At night an old-fashioned love-feast was conducted by the pastor. Rev. Parker gave a good talk.

The fourth quarterly conference and Epworth League and Sunday School Convention, which convened at Bridgeport, O., Jan. 12-18, 1905, was a marked success in every particular. The first two days were devoted to the work of the Epworth League and Sunday school. The program was carried out in full and many subjects of vital importance were discussed. The reports of delegates showed the work to be in a prosperous condition. Nelson Howard, president of the sub-district, who has held the office for some years, proves to be the right man in the right place and deserves the esteem of all. The fourth quarterly conference showed the church to be in a very healthy condition, spiritually and financially. The receipts for the session were $66.31. Presiding elder paid in full. Thus ends one of the most successful quarterly meetings and conventions held here for some time. The sacramental services held on Sunday were characterized by marked interest and great religious ardor. One of the special features of the conference was a reception given in honor of Dr. H. W. Simmons by the local leagues. The church and table were beautifully decorated. Each person present received a souvenir in the form of a nail tied with a pink and green bow. During the evening sweet music, addresses and solos were rendered. The principal address being delivered by Dr. H. W. Simmons. At the conclusion of the program the presiding elder was given a handsome present by the young men of the church. Those who sat down to the tempting lunch were the ordained ministers and their wives.

CECIL H. MARCELLUS, Jr., Reporter.

H. L. Vainford, Corinth, Miss.—We, the leaders and members of Mt. Moriah M. E. Church, have started out with our earnest pastor, Rev. H. B. Hart, in the lead, to do more this year than ever before. We want to serve notice on all of the leading charges of the Upper Mississippi Conference to look out. We are going to first repair our church, raise our benevolences, pay our presiding elder and pastor. We ask the prayers of all for our success.

J. M. Watson, Pastor, Radford, Va.—The ministerial official and laymen's institute was quite a success. The ministers present were J. F. Prigmore, H. Harrison, J. D. Star, A. W. Randolph, C. H. Jones and W. E. Johnson. The literary exercises were good. The Epworth League was reorganized with a large body of officers, each of whom have the work at heart. The people of Radford threw wide their doors and gave the delegates and friends a cordial welcome. On Sunday morning an interesting Sunday school service was held. At 11 p. m., 3 and 7 a. m. eloquent sermons were preached and souls were made happy. Collection $27. The services closed Sunday night. Rev. J. F. Prigmore, president.

W. H. Pleasants, Pastor, Graham, Va.—We are still alive at this place, spiritually and financially. The good people of this charge are determined to push the work forward. The Sunday school and all departments of the church are in a flourishing condition. On the 21st and 22nd of January our second quarterly conference convened at Anderson Chapel, with the presiding elder, W. E. Mitchell, presiding. The members of the conference were present with written reports which showed that the work was in good shape. Sunday was a glorious day with us. The elder preached a stirring sermon at 11 a. m. and at 3 p. m. Rev. W. T. Tifney preached ably; at night the pastor filled the pulpit. Raised during the day, $75.00; paid the pastor this quarter $76.00, making the total this quarter $151.00.

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Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

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F. J. GEORGE, La Vergne, Ills., Pub., Department G.

The district stewards and pastors of the Paris District met with Bishop Jones' M. E. Church of Bonham, Tex., January 27, 28 and 29, at the call of the Rev. F. Parker, presiding elder. Friday and Saturday were spent discussing earnestly the work of the church and district: how best to obtain helpful results from prayer meetings, helpful class meetings, etc. Brother Moses Murray and Rev. J. L. Owens presented well-prepared papers on "What Can the Sunday School Do In Promoting Revivals?" Rev. J. E. Beal, "What Is the Greatest Danger to the Spiritual Condition to Young Christians?" and Rev. W. L. Duncan, "Epworth League and Temperance Reform." Mrs. L. A. Tyson spoke on the "Junior League and The Boy Problem," "How May We Circulate the Books and Papers of the M. E. Church Among Our Members," and "How to Provide a Better Support for Conference Claimants" were discussed generally. Hon. R. L. Smith presented an able and helpful paper on "Church Benevolences." Our pastor, Rev. J. L. Owens, has made a splendid start in his new field; he has his work well in hand. He made ample arrangements for the meeting. Sunday was a glorious day. Able sermons were preached by Revs. J. E. Beal, W. L. Duncan and Dr. Freeman Parker, presiding elder. Rev. J. A. Lindly of the C. M. E. Church and his people worshiped with us at 11 a. m., and at night we were with them, and Rev. F. Parker preached to the delight of a full house. Resolutions of thanks were offered for the kind manner in which the people of Bonham entertained the meeting and endorsing the kind favors of the presiding elder by Rev. J. E. Beal, Miss Elma Tyson, Bro. Moses Murray. The presiding elder's salary, including house rent and traveling expenses was estimated at $1,014.

J. E. BEAL, Secretary.

Conference Notices

MONROE DISTRICT.

FIRST ROUND.

St. James, Monroe, Feb. 16-19-20; St. Paul and West Monroe, 17-19; Casper and Parker, 25-26; Collinston Circuit, March 1-2; Bonita, 3-5; Anderson and Big Bend, 7-8; Washington Chapel, 9-12; Bastrop, 16-19; Mt. Nebo, 22-26; Wood, 27-28; Mt. Sinai, 29-Apl. 2; Beulah and Farmersville, April 1-2; Waco, 4-5; Jones and Dennis, 7-9; Tallalulah Cir., 11-12; Lake Providence, 15-17; Joyce and Island, 14-18; Newelton Cir., 19-20; Waterproof and Ballena, 21-23; Wildsville and Vidalia, 27-30; Florance and Copeland, May 4-7; Winnboro and Rayville, 10-14. Dear Brethren—The Monroe District's watchword is "A Revival in every charge; a collection for every cause and the SOUTHWESTERN in every home." Feb. 12 is Freedmen's Aid Day; take the collection. April 23 Easter missionary day; order your programs in time. If possible raise your full apportionment for missions on that day. I believe that you will do your best. I thank you in advance for being at your work and at your best all times.

J. O. BROWN, P. E.

ALEXANDRIA DISTRICT.

FIRST ROUND.

Marksville, Feb. 16; Eola, 18-19; Lone Pine, 21; Lecompte, 22-23; Cheneyville, 25-26; Pineville, March 1; Boyce and Village, 3-5; Boyce and St. Paul, 4-5; Abbeville and Briggs, 11-12; Abbeville Mission, 14; Cade, 15; Rayne and Crowley, 16; St. Martinsville, 18-19; Opelousas, 24-26; Washington, 25-26; Welchton, 29; Rapides, 30-31; Alexandria, April 1-2; Valley Chapel, 3; Colfax, 4; Spring Creek, 6; Lake Charles, 8-9; Jennings, 10-11; Chopin, 13; Natchitoches, 14-16; Cane River, 15-16; Newtown, 18; Morrow's, 19; Palmetto, 20; Waxia, 22-23. Dear Brethren—Go in for a full and round report. Begin at once, raising your benevolences. See to it that converts be in every charge and circuit; observe Easter; carry out the program. Get the Holy Ghost among us. Remember the SOUTHWESTERN and put it in every home. The district conference will be held Aug 23. Yours for success,

JOSHUA J. OBEE, P. E.

NAVASOTA DISTRICT.

SECOND ROUND.

Millican Cir., March 18-19; Anderson Cir., 25-26; Brenham Sta., April 1-2; Brenham Cir., 8-9; Caldwell and Zion Hill, 15-16; Courtney, 22-23; Brookshire Cir., 29-30; Sealy and San Felipe, 28-30; Belleville Cir., May 6-7; Hempstead Sta., 12-14; Hempstead Cir., 13-14; Hockley, 20-21; Yarboro, 27-28; Waller, June 3-4; Navasota Sta., 10-11; Navasota Cir., 10-11. Dear Brethren—See well to Easter. The great church of our choice is depending on us to do well our part. Organize well your Sunday schools and Epworth League Chapters. See that one Sunday in each month be devoted to missionary exercises and a liberal collection taken for missions. Our chief aim this year is to raise every cent of our entire apportionment. The very God of peace bless, preserve and help you to succeed. Your friend and brother in the cause.

J. E. BRYANT, P. E.

NOTICE, MOBILE CONFERENCE.

I take this method of notifying the brothers of the conference that the minutes are delayed because the statistical secretary failed to leave with me the statistical tables. I wrote him immediately after the conference adjourned to send them, but failed to hear from him. I then wrote his presiding elder asking him to have the matter attended to at once and he said in reply that he, himself, had written to the statistical secretary three times since conference and had failed to get a reply. I write this solely to let all concerned know that the minutes are ready save for the statistics and would have been sent out last week if I had had them.

G. W. LEWIS, Secty.

NOTICE

To the ministers of the Upper Mississippi Conference: Please remember that the fourth Sunday in February, the 26th, was set by a unanimous vote, as the day on which to lift a collection for our Revels Memorial M. E. Church, in Greenville, Miss. In case the weather is inclement the 4th Sunday in March will be used. Brethren, please come to our rescue. Send the amounts taken to the Rev. J. M. Marsh, pastor, Greenville, Miss. Yours in His name.

J. W. WINBUSH, P. E.

NOTICE.

The Board of Examiners of the Lincoln Conference will meet in Colorado Springs, March 1, at 9 o'clock a. m., to examine all candidates for admission on trial and all undergraduates who must meet on the above date or else wait until next year.

J. C. Williams, chairman of Board of Examiners.

NOTICE.

Holly Springs District, Greeting: Dear Epworth Leaguers—The year 1904 has gone and another year's work is before us. Let us start with the year. Put your leagues to work, hold your cabinet meetings as often as practicable; consult your pastor, make known to him all your plans; have some one to read a paper on Missions, Education, Sunday School and Epworth League work. Remember this is the year for the international Epworth League Convention, and other meetings of importance. Please don't forget your obligation made at Duck Hill last July to send a delegate to Denver, Colo. You will be reminded as to your claim in time. We must be faithful to all our obligations as Leaguers. Doubtless we will have an Annual Conference Epworth League Convention ere long at some suitable place, and each charge should send a delegate. We can't afford to miss these meetings that are within our reach. Begin in time, making the necessary preparation for your district meeting.

J. W. TERRELL, Cor. Sec.

HUNTSVILLE DISTRIST.

SECOND ROUND.

Montgomery, March 4-5; Conroe, 11-12; Spring, 18-19; Dodge, 25-26; Willis, April 1-2; Lovelady, 8-9; Corrigan, 15-16; Colmesneil, 17-18; Josserand, 22-23; Livingston, 29-30; Camilla, 29-30; Prairie Plains, May 6-7; Huntsville Ct., 13-14; Huntsville Sta., 20-21; Jasper and Newton, 27-28. Dear Brethren—Make Easter Sunday, April 23, a great day for missions. Put your committees, Sunday schools, Epworth Leagues, and all members to work for missions. Try to raise every dollar apportioned for that cause Easter Sunday.

W. A. FORTSON, P. E.

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Our paper will for 1905 give the best local and general features. The news from different correspondents, the improvements that are present and in prospect, meetings and movements of more than ordinary interest and all events that touch upon home matters will be faithfully chronicled.

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$25.75 WASHINGTON, D. C., $25.75 AND RETURN.

The Southern Railway will place on sale March 1, 2 and 3, round trip tickets to Washington City for $25.75, good to return until March 8. By depositing ticket with Special Agent in Washington and payment of one dollar an extension can be had until March 18th. For particulars call or address Southern Railway ticket office, No. 704 Common street, New Orleans.

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I now offer this priceless secret to the women of America, believing that it will effect a cure in almost any case, no matter how long you have suffered or how many doctors have failed.

I do not ask any sufferer to take my unsupported word for this, so will send you some of the medicine free. If you will send me your name and address I will mail you a trial package absolutely free, which will show you that you can be cured. Do not suffer another day but just sit down and write me for it right now.

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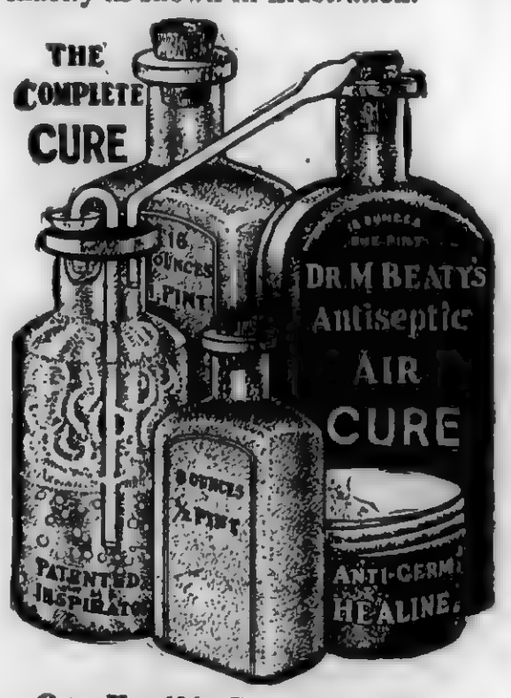
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A subscriber to the Southern Agriculturist secured the original seed from an old Indian in Northwest Texas. After experimenting with it seven years he wrote that paper: "With good ground and care it will make from 50 to 100 bushels to the acre, and planted thick and cut stalk and all it will make more feed and better feed than anything I ever saw. The old Indian said poultry fed on it would never have the cholera. I have not lost a fowl with cholera since I have been raising it. It also pops beautifully" This article brought hundreds of requests for seed, and now only a few bushels are left. Send 10c for a 3 months' trial subscription to Southern Agriculturist, 39 C. P. Bldg., Nashville, Tenn., and you will get 100 seed by return mail, also details of $50 prize seed-growing contest.

FREE

To introduce my great Antiseptic Aeriform Medication and to prove beyond doubt that it will cure consumption, bronchitis, asthma, catarrh and weak lungs, I will for a short time give *One Month's Treatment Free*, including Inspirator and all medicines complete, exactly as shown in illustration.



One Month's Treatment Free.

Do not delay, but write at once, and tell me the nature of your lung, throat or head trouble, and how long the disease has had a hold on you. The Month's Free Course is intended to prove the genuine merits of the cure, and costs nothing to afflicted ones, who enter upon a course of treatment.

I will keep in close touch with my patients during the progress of the treatment and will make no charge whatever for my professional services, consultations and all correspondence. Address Dr. Marshal Beaty, Specialist, 218 West Ninth Street, Cincinnati, Ohio.

T. Larkins, Abbeville Circuit, La.—The cornerstone of Powell's Chapel was laid Jan. 22nd. Raised $30. Rev. I. Mathien of the Baptist Church rendered good service. We left for conference in good shape.

Field Notes

Greensboro, N. C.—A grand celebration was held by the Epworth League Society of High Street Mission on Jan. 23. Organist Miss F. S. Smith conducted the singing with credit to herself and to the delight of the large congregation present. Programme was conducted by Mr. John M. Moffitt. Music by the audience. Solos were sung by Miss Emma Coble, Miss S. V. Dick and Mr. James Smith; quartette by four young ladies. The subjects presented were interesting and instructive.. The League was organized about three years years ago, with Rev. R. D. Bethea pastor, about four joining, out of only ten church members. Since then the Epworth League has helped the church buy and pay for a plot of ground on which to build a new church. They now have Rev. W. T. Lomax for their pastor, with nearly 100 League members, and are raising money to help build a new Methodist Episcopal Church. The young people of East Greensboro are doing well for the church, Sunday school and the League. Our presiding elder, Rev. M. J. Bullock, visits us occasionally and preaches to and instructs the people to the delight of all who hear him.

F. L. Bost, Readville Circuit.—I came to this charge the fourth Sunday in October and found each church in splendid order. Many members whose names are recorded are not now on the circuit, so the membership has decreased considerably. So this small membership, this being a self-supporting charge, will, doubtless, be somewhat burdened by its obligations. Our first quarterly conference was held December 17 and 18. Our beloved elder, M. J. Bullock, was on time and in good spirit. He urged all the officers and leaders to do their whole duty; he did not forget the SOUTHWESTERN. The elder left us early Sunday morning, so the writer preached at 11 o'clock to a good audience and the Spirit of the Lord was poured upon us. The Lord's Supper was administered to quite a large number. I have been hunting for everyone who has once been a member and was not expelled from the church, trying to persuade them to renew their covenant, and the Lord is helping us along this particular line of work. Pray for our success.

(Mrs.) G. A. Hall, Dallas, Tex.—Rev. M. S. Jordan, who has been appointed to Dallas, is one of our best ministers in the West Texas Conference; and our work is moving on nicely. He has met with every department of the church and has put everything in working order. He favorably impressed all. Dallas only wants good moral and intelligent ministers. We are proud of Rev. Jordan and sincerely believe that we will be successful this year spiritually, financially and numerically.. Our presiding elder is the right man in the right place.

R. L. Dickerson, Pastor, Cleveland, O.—Cleveland is the center of a group of progressive churches. They are all doing remarkable work. Our Methodism in this section of the Ohio district is taking front rank. We are winding up our second year at Cory Chapel under very encouraging conditions. We paid off the long-standing debt of $1,500 last year. This year we have remodeled and beautified the church, put in more lights and a nice piano and increased our attendance to 409. Have just close the best revival in the history of the church, with 70 conversions and accessions. Much credit is due our energetic presiding elder, Dr. W. H. Simmons, who was present and rendered able assistance in the starting of our revival. Our report will pass that of last year.

Convulsion, Fits, then Epilepsy.

Dr. Miles' Restorative Nervine has been so successful in curing these brain-wrecking diseases that there is every reason to believe that even the most hopeless cases can be benefited, if not fully restored.

We will be pleased to refer any one thus afflicted to many who now enjoy the blessing of health, after years of hopeless suffering.

"I have a son that had brain fever when two years old, followed by fits of the worst type, and he was pronounced incurable. I spent hundreds of dollars for him, without relief. After about fifteen years he became so bad that we sent him to Longcliff hospital for the insane, at Logansport, Ind. He was there nearly three years, but he continued to grow worse, so we brought him home July 30, 1902, in an awful condition. He had lost his mind almost entirely. He hardly knew one of the family; could not even find his bed; was a total wreck. He had from 5 to 10 fits a day. We were urged to try Dr. Miles' Nervine, and before the first bottle was used, we could see a change for the better. We have given it to him ever since, and he has had but two very light spells since last August, 1903, and then he was not well other ways. We pronounce him cured, as he can work and go anywhere. If any one wishes to ask any questions concerning this, they are at liberty to do so."
E. H. BUNNELL, Lincoln, Ind.

Dr. Miles' Nervine is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails, he will refund your money.

Miles Medical Co., Elkhart, Ind

W. R. Clay, Pastor, Holly Springs, Miss. — On Monday night we were suddenly disturbed by the sweet music of many voices. The door was opened and in crowded a number of people of all sizes and ages from all of the town churches, led by Mrs. Julia Oglesby Elliott, Mrs. (Professors) McKissack, Greene, Williams and Hall, Mrs. (Drs.) Woolfolk and Williams, Mesdames Wilkins, Wesley and Hall. many C. M. E. and Baptist friends and a host of young people. They left in their wake abuot 250 pounds of the most choice viands of the season. The pastor and wife made short talks. Rev. Elliott and Mesdames McKissac, Oglesby and Elliott replied. They pledged to us their prayers and untiring work for success this year, and we promised to labor willingly for greater success this year than any previous one.

B. Preston, Kosciusko, Miss.—During the three years' pastorate of Rev. W. M. Campbell on this charge, he made an enviable record, and sustained an unblemished character. His life here has been an inspiration to all. He erected a church at a cost of $900.

E. N. Miller, Pastor, Grantville, Ga. —I reached my work Dec. 31st. Had a cordial greeting. The people are congenial, loyal and intelligent Methodists. We are anticipating great results, which, by the help of God, we shall attain. Jan. 21-22 our first quarterly conference convened. The Rev. E. H. Oliver, our beloved presiding elder, was with us. We had quite an interesting and successful conference. The attendance was large. The presiding elder was at his best. Sunday, at 11 and at 1 o'clock he preached able sermons. The power of the Holy Ghost fell upon us, and we all said, "It is good to be here." Raised Saturday and Sunday $34; raised within the three weeks, $70.

L. L. Givhan Pastor, Thompson's Tex., Richmond Circuit —Rev. Ed. Lee, our presiding elder, held our quarterly conference at Mt. Vernon M. E. Church, Richmond, January 21. All officials made good reports. On the 22d the elder preached an able and soul-stirring sermon, after wh'ch he administered the Lord's Supper to 30 communicants. A collection of $4 was raised for the presiding elder. The work so far is in a prosperous condition, and both points always receive me cordially. God being our helper, we expect to make an all round report at the coming Annual Conference.

W. R. H. Harvey, Pastor, Norwood, M. E. Church, La.—On the night of the 18th, at a late hour, a lively storm struck the parsonage and the table was covered with 50 pounds of nice groceries. The crowd was led by Sister Annet Green and Sister Tempy Barror.

W. E. Blackson, Pastor, Denison, Tex. After the adjournment of the Annual Conference, we went to Austin, our old home, and, of course, we met many old friends. I had the privilege of lecturing to our great school, Samuel Huston College. In coming back to Denison, the place I had served three years, I found my people in waiting with happy hearts and glad faces. On Friday night they filed in the parsonage until it was filled to overflowing, and left on the table many good things. This band was led by Sister L. M. Walls and Sister A. Jackson.

AGENTS WANTED.

$75 PER WEEK and expenses easily made selling combination policies for a big sick and accident company. Write to-day. Address U. S. PROTECTIVE SOCIETY, Salisbury, Mo.

Baldwin, La.—Sunday morning, January 22, a memorial service was held in Trinity Chapel Methodist Episcopal Church at Winsted, La., in memory of Mrs. Hannah Augusta Dexter Godman. The services began at 11 o'clock. Rev. Andrew Jackson conducted the devotional exercises, Rev. E. B. Richards, the pastor, directed the exercises and called on the following named persons, citizens of Baldwin and Winsted, who were personally acquainted with Mrs. Godman and her labors here: Mr. N. B. Veille, Mr. Harry Baker, and Mr. Sam Kinchen. These testified in loving and tender expressions to the self-sacrificing and noble deeds of Mrs. Godman while here in the work with her husband. Rev. M. C. B. Mason, D. D., was next introduced and spoke of the noble character of Dr. and Mrs. Godman, and Miss Inez. He recounted tender and loving memory of his first conference with them, how his heart burned with inexpressible gratitude for the value of such noble, Christian hearts that counted it all joy to help an oppressed and ignorant race. He said further that no history of Methodism, no history of the educational and Christian uplift of the Negro race will be complete without the record of the unselfish and life-long labors of the Godmans. Music was furnished by the college choir. The church was appropriately draped in mourning by Rev. Richards, Mrs. Virginia Landry, and the girls of the school. A large audience, including some white citizens, joined in the services in evidence of their high regard for Mrs. Godman. Brother W. S. Posey and V. T. Hoge spoke at night, also Bro. Morga of the Baptist church.

E. B. RICHARDS.

Arthur City, Tex.—Little Gonister Sim, aged 3 years, fell asleep in Jesus Jan. 14. A father, mother, two sisters and one brother mourn his departure. Also Sister Larcenia Daingerfield died Jan. 15, aged 15 years. She leaves a widowed mother, six sisters and four brothers. The funeral service was conducted by the pastor, W. M. Josey.



The Effective Remedy

WASHINGTON, IOWA, April 4, 1903.

I was troubled for over a year with so scanty a flow that it was virtually suppression. A heavy cold superinduced this condition and nothing I could do seemed to help me.

The only effective remedy I ever found was Wine of Cardui. Within two weeks I felt the good effects of the medicine and after I had used 13 bottles in all I was as healthy and regular as any woman could wish to be.

My sister used it while expecting to become a mother and found that it made childbirth comparatively easy and after the child was born she found that it helped her to regain her strength.

Jennie Root

GRAND WORTHY ASSOCIATE, SONS OF TEMPERANCE.

WINE of CARDUI

Wine of Cardui cures nine out of every ten cases of the disorders of menstruation. These cures are permanent, whether the trouble is complicated or not.

Wine of Cardui cures the sickness of young girls, relieves the weakness of adults, banishes leucorrhœa, headaches, backaches and nervousness and eases the crisis attendant on the change of life.

Thousands of mothers besides Miss Root's sister have found grateful relief from the pains of childbirth and have had a quick and happy recovery from its use. You cannot afford to suffer when $1.00 bottles are sold by all druggists.

They Live in Our Memory.

Shreveport, La.—Sister M. I. Riptoe departed this life Jan. 28. She had been a faithful member of St. Paul, but recently had moved to Marshall, Tex., and united with our church there, Dr. J. Mercer Johnson, pastor. She was buried from St. Paul church upon the return of the pastor from conference. The funeral was largely attended. Also Brother Peter Johnson, one of the old members of St. Paul, died in peace Feb. 5. Brother Johnson was one of the trustees who assisted in buying the site for St. Paul M. E. Church. The bereaved are commended to the sustaining grace of Almighty God. B. M. HUBBARD, Pastor.

Griffin, Ga.—Wednesday night, Feb. 1, Mr. Mebry Scott, an old citizen of Griffin about 65 years of age, fell from the top of a three-story building, sustaining injuries from which death resulted Saturday night, Feb. 4.

Anderson, S. C.—Sister Hettie Boseman, aged 65 years, a member of the Methodist Episcopal Church for many years, and a much beloved and highly respected member of the community, died Jan. 21 in great peace. The funeral was conducted by the Rev. M. M. Mouzon, presiding elder. Her friends were many. A. E. QUICK, Pastor.

Opelousas, La.—The death of Sister Teny Andress occurred recently, after an illness of one year. She joined the M. E. Church early in life and lived a good and faithful member until death. Thre daughters, three sons and a number of grandchildren survive her. The funeral service was conducted by the pastor, E. C. Goins.

Draper, Va.—Aunt Jennie Clark, age 94 years, was found dead in her home on January 8. She was baptized by her request, during the month of October. Sister Matilda Smith died Jan. 11 at the age of 70 years. She said she was ready to go. A sister, son and grandchildren survive her.

W. E. JOHNSON.

Anderson, S. C.—Sister Esther Perrin, aged 80 years, a member of the Methodist Episcopal Church for 35 years and a Christian for more than 50, departed this life Jan. 29. Her funeral service on the 30th ult. was largely attended. She was a loving mother and a faithful servant in the church, society, and in every place where duty called. She was buried with the honors of the Daughters of Wesley. Her life was great and her death triumphant. Dr. Divoill and family with whom she lived for some time, paid very high tribute to her memory.

A. E. QUICK, Pastor.

Opelousas, La.—Mr. Thomas Jones, age 30, died Jan. 17, leaving a mother, one brother and two sisters. Also Sister Fannie Mitchel died Feb. 4. She was a member of St. Mark M. E. Church in Washington, La. She leaves five little children, a mother, husband, two brothers and a host of friends.

E. C. GOINS.

Union City, Tennessee.—At the first semi-annual session of the West Tennessee District Conference at Humbodlt, Tenn., Jan. 29, Memorial services were held in memory of the late Rev. C. B. Wilson, A. M., D. D. The following resolutions were adopted: Whereas, our kind heavenly Father has deemed it best to take from us to his divine abode one who has labored with us about twenty years, and whereas, he flagged not nor faltered in the performance of the great task he had undertaken, dreading no opposition, fearing no foe, making no compromise with sin; therefore, be it Resolved, that we revere the memory of Dr. C. B. Wilson and bowing in submission, do mourn his departure. Respectfully submitted,

Rev. J. P. Price, Chairman; Rev. J. P. Gress, Rev. S. M. Strayhorne, Sec.

New Orleans, La.—Mr. Howard Green died Jan. 29 in the Christian faith. Also Johnnie Pullen and Mrs. Fannie Thompson died recently in the full triumph of faith.

MRS. ELIZA GOLDEN, Reporter.

Ocean Springs, Miss.—On the first day of February little Shumpert Quinn, a son of Rev. A. M. Quinn, went home to rest. He was a sweet, intelligent child of eight years, loved by all who knew him. His remains were taken to Crawford, Miss., for interment. Five brothers and two sisters mourn the absence of this little one.

New Orleans, La.—Sister Rebecca Fisher, aged 49 years, a faithful and loving member of Williams' Chapel, died on the 8th inst., in peace. She sang to the last. Sister Fisher was an ideal Christian, never complained about church duties, but with Christian fortitude she did her best for every cause. She was a member of the stewardess board and filled her place with great credit. The members of the stewardess board attended the service in their uniforms, together with the two societies of which she was a member. Her funeral took place at Williams' church, conducted by Revs. B. Brown, Williams, F. Walker, D. Young, Houston, E. J. Brown, H. Taylor and the pastor. Our church is left in mourning. The husband and many relatives who mourn the demise of this their loved one, we commend to the God who is able to comfort them in these hours of sorrow.

C. W. REEVES, Pastor.

Greenwood, Miss.—Brother Christopher Lackey, the son of Rev. N. L. Lackey, the conference evangelist of the Upper Mississippi Conference, departed this life in Greenville, Miss., Feb. 2, aged 20 years. For twelve years he was a member of the M. E. Church, and during these years lived a pious life. He had a good business education and a keen eye to business, and was, therefore, a very prosperous young man. Brother Lackey was a member of the Masonic fraternity, also the Odd Fellows. Rev. S. H. Nevils, presiding elder of the Greenwood District, attended his funeral service Feb 6. His remains were deposited in the family cemetery in Greenwood, Miss. He leaves parents and a host of friends to mourn their loss. The family have our deepest sympathy.

B. F. WOOLFOLK.

Forrest City, Ark.—Anthony Randolph, a trustee of Kynett Chapel M. E. Church, departed this life January 26, in the triumph of a living faith. He was the founder of the Methodist Episcopal Church in this city and was made a trustee upon its organization, in which office he remained until death. He is survived by three daughters, one son and four grandchildren. He was buried by the Masonic fraternity, the funeral service being preached by his pastor. Peace to his ashes.

J. W. JACKSON, Pastor.



"A SECRET."

One great secret of youth and beauty for the young woman or the mother is the proper understanding of her womanly system and well-being. Every woman, young or old, should *know herself* and her physical make up. A good way to arrive at this knowledge is to get a good doctor book, such, for instance, as the "People's Common Sense Medical Adviser," by R. V. Pierce, M. D., which can readily be procured by sending twenty-one cents in one-cent stamps for paper-bound volume, or thirty-one cents for cloth-bound copy, addressing Dr. R. V. Pierce, at Buffalo, N. Y.

The change from maidenhood to womanhood is one that involves the whole body. The strain at this time upon the blood-forming structures may be too great. Disorders of the functions peculiarly feminine are nearly always dependent upon defective nutrition. In all such cases Dr. Pierce's Favorite Prescription is just the vegetable tonic for the female system.

"I cannot express my thanks for the benefit I have received from Dr. Pierce's medicines" writes Mrs. Julius Webrly, of Cambridge, Dorchester Co., Md. "I took 'Favorite Prescription' and feel that a perfect cure has been effected. I feel like thanking you for the kind and fatherly letters which you wrote."

Dr. Pierce's Favorite Prescription was the first exclusively woman's tonic on the market. It has sold more largely in the past third of a century than any other medicine for women. Do not let the druggist persuade you to try some compound that has not had the test of so many years' success.

Dr. Pierce's Pleasant Pellets should be used with "Favorite Prescription" whenever a laxative is required.

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Much of the physical beauty of man or woman is dependent on the hair. Keep this "crowning glory" in best condition with "La Creole" Hair Restorer, the preparation used by famous Creole beauties. It **makes the hair lie straight and smooth** for a long time, cures dandruff, prevents falling hair and restores original color to gray hair.

Unexcelled for Purpose

Mrs. Melissa Dancy, of 281 Orleans street, Memphis, Tenn., is one of the most prominent women in the colored society of this city, in both a social and religious way; Mrs. Dancy has been using our "La Creole" Hair Restorer for many years and takes pleasure in saying:

"Your 'La Creole' Hair Restorer is unexcelled for the purposes for which you recommend it, viz., to keep the hair in a soft and glossy condition and to prevent it from falling out."



MRS. MELISSA DANCY.

MAKES HAIR LIE STRAIGHT



MR. JAMES BACON.

Splendid Hair Dressing

To the old patrons of the Peabody Hotel, Memphis, Tenn., this is a familiar face—that of Mr. James Bacon, who has had entire charge of the dining room in that celebrated hostlery for over twenty-five years, and who, by his courteous manner and polite attention has secured the friendship and respect of every one with whom he comes in contact. Mr. Bacon says:

"Your 'La Creole' Hair Restorer is a splendid dressing for the hair and I have received great benefit from its use."

His address is 98 St. Paul street, Memphis.

"La Creole" Hair Restorer retails at $1.00 per large bottle. If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada—

One bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

UNITED FOR LIFE.

Norwood, La.—Brother Levy Barror and Miss Gracyan Drake were united in marriage December 14 by the pastor, Rev. W. R. H. Harry. On the 18th of December Mr. Wiley and Miss Matta Mays were joined in marriage. Also Mr. Robert Shannel and Miss Emma Wetherspoon, on January 12. W. R. H. Harry officiated.

Lexington, Miss.—Mr. Willie L. McGee, of Durant, Miss., and Miss Mary M. Rowe, of Lexington, were united in the bonds of holy wedlock Wednesday night, Jan. 25, at the Baptist Church, of which the bride is a member. Rev. C. E. Moody, pastor of the M. E. Church, officiated. Mr. McGee is a prominent member of the M. E. Church and quite a number of friends witnessed the ceremony. The contracting parties are highly connected.

C. E. MOODY, Pastor.

Bermuda, La.—At the home of the bride, Mr. Prince Bolden was united in marriage to Miss Susie Jones, on Wednesday, Jan. 11. Rev. Sam Jones, of the A. M. E. Church, officiated. The bridesmaid was Miss Alvaney Ricks and the groom's best man was Mr. Arnold Washington. The bride is a third degree member of the Brothers and Sisters of Honor of the World, which society pays to its members of the third degree $100 as a marriage endowment claim. The same was presented the bride immeditely after the ceremony. She was the first young lady from St. Paul No. 10, also the first young lady in the state, to take that degree. May God bless the young couple.

JAMES APPLESSES.

Pottscamp, Miss.—Mr. Robert Smith and Miss Lizzie Estes were united in marriage Dec. 3 at the home of the bride, who is a charming young lady and a faithful worker in the church. The groom is a leading young man of this place. W. F. ISAIAH, Pastor.

Browning, Miss.—Mr. James Oliver and Miss Ellen McClough, members of the Morning Star Baptist Church, were married Dec. 18, 1904. J. H. Hall officiated. The wedding of Nettie Annie Oliver and Beverly Garner, members of the same church, occurred on Dec. 28.

J. W. OLIVER.

Grand Cour, La.—Mr. Elijah Londoth and Miss Minnie Durham were joined in holy matrimony on Jan. 11 at the residence of the bride's father. The groom is one of the bright and promising young men of Shady Grove and the bride is one of Bensonville's charming young ladies. Irvin Honderson officiated.

R. L. Perkins, Pastor, Wesley Chapel M. E. Church, Mobile, Ala.—On Monday night, January 9, the members and friends of Wesley Chapel attended at the parsonage a reception given in honor of Rev. A. W. McKinney, presiding elder of the Montgomery district, Mobile Conference. The occasion was of a high type, indeed, and we believe that there is yet a bright future for Wesley Chapel under the pastorate of such an efficient young man as Rev. R. L. Perkins. He has the pluck, and may God give him the grace to achieve. The following program was rendered: Singing, led by Mrs. Mary Scott; a five minutes' address by Rev. W. D. Bell, of the A. M. E. Church; solo, Miss Mary Doyle; address by Rev. A. C. Carter; solo, Miss Mary Scott; address by Rev. A. W. McKinney, A. M. presiding elder. These songs and speeches were indeed a treat to those present. A committee of ladies served delicious refreshments. Then followed a recitation from Dunbar by Miss Mary Doyle, and closing remarks by Rev. R. L. Perkins. Benediction by Elder A. W. McKinney.

Scooba, Miss.—On the evening of Jan. 4, at the residence of the bride, Mr. R. H. Griggs and Miss Mary Neeley were married. The bride is one of our public school teachers and is also a member of the M. E. Church. The groom is an excellent young man.

P. R. CRUMP, Pastor.

Evergreen, Ala.—Miss Minnie B. Davis, daughter of Rev. S. D. Davis, pastor at Newberne, Ala., was united in marriage to Mr. J. C. Moore at the home of her parents on Wednesday, Jan. 11, Rev. J. C. Chuman officiating.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind

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RAILROAD SCHEDULES

Louisville & Nashville.

Arrive		Depart
7:15 a.m	Fast Mail, Daily	8:15 p.m
8.00 p.m	Express, Daily	7:00 a m
8:15 p.m	Limited, Daily	9:25 a.m
11:15 a m	N Y. Fast Mail, Daily	— — —
— — —	Mob. and Coast Lim., Daily.	7 20 p.m
8:55 a.m.	Coast Accommodation	4:05 p.m
9:45 p.m	Sunday Excursion	7 40 a.m
— — —	Coast Ac., Daily, ex. Sunday	4:50 p.m
8:55 a m.	Coast Lim. Daily ex Sunday	3:25 p.m
9:45 p m	Sunday Excursion	7:40 a.m
9:45 p.m	Wednesday Excursion	7:40 a.m

Queen & Crescent.

No.		No.	
1, St. Louis Ex.	8:10 p m	2, St. Louis Lim	9:10 am
3, St. Louis Lim.	8:45 a m	4, St. Louis Ex	7:3 pm
5, Local	4.45 p m	6, Local	6 00 am

Mobile and Ohio.

8:10 p. m	St Louis Limited	7 30	p m
8 45 a. m	St Louis Express	9.10	a m

East Louisiana.

Daily, Except Sunday.

No. 7	8:45 a m	No. 8	4:30 p m

Sunday and Wednesday Excursion.

No. 5	8:45 p m	No. 6	7:45 a m

Illinois Central.

8:15 p m	Chicago Limited	9:15	a m
8 15 p m	Louisville and Cin Lim	9:15	a m
11 30 a m	Fast Mail	7:10	p m
11:30 a m	St Louis and Chicago	7:10	p m
8 10 a m	Northern Express	5.15	p m
9:30 a m	McComb Accom	3:30	p m

Yazoo & Mississippi Valley.

Memphis exp	8 15 a m	Memphis exp	3 15 p m
Vicksburg exp	6 00 p m	Vicksburg exp	7 0 a m
9:40 a m	Baton Rouge accd	4:50	p m

Southern Pacific.

11:30 a m	Local	4:55	p m
8.00 p m	New Orleans and Houston	7:05	a m
8:50 a m	Pacific Coast Express	9:00	p m
6:45 p m	Sunset Limited	11.55	a m

Texas & Pacific.

7:45 p m	Texas and Ft Worth Ex	8:30	a m
12:05 a m	Port Allen Local	3:15	p m
7:30 a m	Hot Springs, El Paso and California Express	6:20	p m

N. O., Fort Jackson & Grand Isle.

7:35 p m	Sunday Only	8:05	a m
9:45 a m	Daily Ex Sat and Sun	4:00	p m
9:45 a m	Saturday and Sunday	5:30	p m
7:35 p m	Daily Except Sunday	8:05	a m

Louisiana Southern.

10:30 a m	Sunday Only	8:45	a m
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Cash Remittances.

WEEK ENDING FEB. 11

Atlanta and Savannah—J. O. Smith, *1; E. P. Gibson; C. C. Harrison, *2.

Central Alabama and Mobile—M. A. Frisby; A. W. McKinney, *2.

Central Missouri—B. P. Foley, *5.

Delaware—C. J. Jones.

Florida—J. S. Todd, *2; Florida Conference, *64, 1; R. H. Debose, *1; L. Murphy.

Lexington—D. E. Skelton, *4.

Little Rock—L. G. Hodges, *1; B. J. Griffin, *1; Wm. White, *1; W. H. Higgins, *1.

Louisiana—J. J. Obee, *1; C. W. Reeves, *2; Z. T. Gayden; John Shedrick; James Applesses; D. J. Butler; C. Taylor; W. N. Richardson; P. M. Burke, 2; S. L. Farris; A. W. Markham; A. G. Miller.

Mississippi and Upper—N. H. Gaither; Wm. C. Tatum; Eph. Stovall; J. B. Scott; G. M. Frazier; L. W. Moseley, *1; S. H. Cannon, *5; G. W. Hunt, *1; G. H. Hubbard, *1; B. F. Woolfolk, *1; I. P. Presley; James Wilson.

North Carolina—J. M. Goode; N. D. Shamborger, *1; H. L. Ashe.

South Carolina—Chas. A. Baker; Mrs. Jacob Moorer; J. E. Edwards; D. J. Jennings.

Tennessee and East—Miss E. D. Graham; W. E. Mitchell, *3.

Texas and West—Henry Echolls; W. H. Logan, *2; J. W. Wheeler; J. E. Beal, 1.

Washington—Maud Simon Thompson.

Miscellaneous—C. G. King; N. L. Sayers; W. R. Chase; Henry Webb; Church Pub. Co.

We have just received a lot of S. S. Notes and Handbooks for 1905. They are better than ever. Send orders to this office.

Orders for Sunday School literature and supplies for the First Quarter of the coming year should now be sent in. Send here.

BOOK REVIEWS.

"Old Truths Newly Illustrated," by Henry Graham, D. D., Eaton & Mains, New York, publishers. Price $1.00. This volume is of very practical value to ministers and to teachers. These illustrations are the result of a thirty years' ministry and bear the mark of originality. They are new, clear and forcibly stated and will be of immense service to any preacher in illustrating his sermons.

Crescent City Notes

The New Orleans Preachers' Meeting met on the 7th inst. at their regular place of meeting and went into organization with the following officers: Rev. V. Chapman, president; J. A. Tircuit, vice-president; H. Taylor, second vice-president; F. T. Chinn, treasurer; C. W. Reeves, secretary. Ways and Means Committee—J. F. Marshall, F. T. Chinn, T. J. Johnson. Program Committee—J. A. Tircuit, W. S. Chinn, D. M. Seals. C. W. REEVES.

At Williams Chapel services were held Sunday afternoon and night.—At 11 a. m. Brother W. C. Turner and the presiding elder had charge. Collection $8.70. C. W. Reeves, pastor.

On Sunday, Feb. 12th, the birthday of Abraham Lincoln was celebrated at Wesley Chapel M. E. Church at 9.30 a. m., by the Sunday school. The following program was rendered: Paper, by Miss A. Smith; solo, Miss Viola Hurst; paper, by Mr. Shallahorne; solo, by Miss Elenora Mason; recitations, by Isabella Singleton, Elnora Duncan and Nellie Wright; paper, by Alma Lilly; recitation, by Ethel Bean; paper, by W. Posey; reading, by Mrs. Alice Russell; paper on the life of Rev. Wm. Davis, by Mrs. R. Felton; paper, by Miss Irene Hickey. The collection raised amounted to $1.60. The children did well. R. J. Nash, Supt.; E. Golden, Reporter.

Literary Notes

"The Way of the World," in the February *Colored American Magazine*, is brimful of timely topics, embracing history, literature, politics and church affairs. "Scrambled Eggs," which created so much interest last month, is concluded. "The Balance of Power" is also concluded. "The Story of An African Slave Boy" reads like an Arabian tale. "Liberia," the modern Eldorado, is interesting. George Henry Murray writes about "Women." "Here and There" is an added feature. Ten cents a copy, one dollar a year. 181 Pearl street, New York.

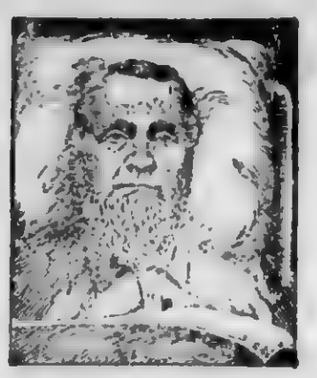
Marriages

Slaughter, La.—On the evening of Feb. 1, 1905, Mr. James Bradford and Miss Mary L. Haynes, both of the M. E. Church, were united in marriage at the residence of the bride. Mr. Bradford is a graduate of the New Orleans University. The bride is one of the highly respected young ladies of this vicinity. She has been a school teacher for a number of years. Revs. S. Carroll and C. D. C. Bryan were present. E. V. Taylor officiated.

Corsicana, Texas.—Mr. Shellie Jackson and Miss Eva Gales were united in marriage Jan. 11, Rev. R. D. Dennis officiating. Mr. Jackson is a faithful officer and member of St. Andrew's Chapel M. E. Church, this city.

Livingston, Tex.—Mr. Tom Auston and Miss Carrie Franklin were united in holy marriage December 27 at the home of the bride by Rev. C. Davenport.

Bagwell, Texas.—On Wednesday evenin, Dec. 28, Mr. N. J. Harris was united in marriage to Miss Francis Hayes, at the home of the bride's father, Mr. Leniaus Hayes, one of the well-to-do farmers of Red River county, Texas. On Jan. 1 the marriage of Mr. Steve Smith and Miss Nellie Chambers was solemnized at the home of the groom. Both ceremonies were largely attended. Dainty refreshments were served. Rev. C. C. Sapp, the pastor, officiated.



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Southwestery Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, FEBRUARY 23, 1905

Vol. 39 No. 8

Editorial

A godly life is an eloquent sermon. The Christian Church has many, and as these are increased in proportion will be increased the influence of the church.

In the opening of the fourteenth annual session at Tuskegee on Wednesday of this week, Booker T. Washington said "Calmness and confidence are powerful factors in the progress of a race as well as in that of an individual." This is a very strong way of summing up the internal force of a successful life.

Representative Blount and Senator Chambers, of Texas, are now striving to prohibit the employment of Negroes by railroads and other corporations. But of course the fate of this bill need cause no concern, for the thinking white people of that state surely cannot desire to deprive the Negro of any opportunity to earn an honest living.

After all is not much that we call benevolence simply the outcome of selfishness? Do not some people give, not because they desire to accomplish so much good for those for whom the gift is made, but are they not moved by a selfish desire to perpetuate their own name? True benevolence, large or small, finds its example in the spirit of Christ. And some of the world's greatest philanthropists are not known because they have not seen fit to publish their giving.

We have received a copy of the *Chicago Daily Review,* which enters upon a career to give to the American people a newspaper divested of glaring accounts of criminals and news that is vicious and sensational, and at the same time providing the readers with all news worth reading. The *Review* goes a step further and refuses to accept advertisements of liquor and of tobacco as well as all other objectionable advertisements. The price of the paper is $1.00 per year. We wish the enterprise unstinted success.

The Russo-Japanese war is overshadowed by the internal difficulties of Russia. On last Saturday Grand Duke Sergius, an uncle of the Czar, was assassinated in Moscow. This is the eighth assassination of officers of high rank of the Russian Empire since June 16th. It is reported that others of the Imperial family are condemned by the revolutionists. The Czar is remaining within his palace under the strictest guard. Another feature, showing the internal embarrassments under which Russia labors, is that the University at St. Petersburg has closed and the students and professors have joined the revolutionists. With Russia facing these embarrassments it is hoped that peace is not far distant.

BISHOP STRANGE'S PRACTICAL SUGGESTION

President Roosevelt in his recent address before the Republican Club, of New York, quoted the Right Rev. Robert Strange, Bishop Coadjutor of North Carolina, in a very striking and forceful paragraph, to the latter part of which we desire to call especial attention. It is this: "Finally, the best white men of the South should have frequent conferences with the best colored men, where in frank and sympathetic discussion they might understand each other better, smooth difficulties and so guide and encourage the weaker race." Perhaps this suggestion, in the main, is not new, but we have never seen it stated so clearly and forcibly before by a Southern man. It is at once practical, friendly and patriotic. This done in the proper spirit and a long step will be taken toward bringing the races on amicable terms.

Two stubborn facts face us. First: The Negro is in the South to stay. Second: The Southern white man wants him to stay in the South and needs him for the South. As to the first, the Negro is in such large numbers that his leaving the South is almost impossible and his footing would make his leaving almost impracticable. He has been here so long, as John Jasper used to say of his relation to his church, "that he's done taken root." And if the situation was properly adjusted, the Negro has no desire to leave. As to the second proposition, the Southern white man needs him because of his adaptation to Southern farming, notwithstanding all that has been said in favor of foreign immigration to the South to supplant the Negro he will never be supplanted. Now if these two facts remain, and we believe they will stand the severest tests, then the common sense thing to do is to so adjust our relation that there shall be peace and harmony between the races. This is necessary for both, and as necessary for the one as it is for the other. And if there is to be harmony what would be a more practical way to set about to accomplish it than the suggestion of Bishop Strange's? Let it be understood in the outset when the Conference is on and terms of peace are being discussed that the Negro will surrender some things for which he now contends, and on the other hand the white man will recede from some of the positions to which he now so tenaciously holds.

There is a sensitiveness on the part of the white man in the South in his meeting the Negro and discussing moral and religious questions. It seems that reason, and certainly the love of Christ should remove all barriers. If the Negroes are men, and they are, and if there are racial differences, and this no one will deny, then why not fall in with the spirit of the age and arbitrate? There could be nothing but good to come from a conference between the best white people and the best colored people. We would come to understand each other better, we would be the better able to interpret each other's feelings without depending upon the press, which in this case is very often misleading.

If a conference is agreed upon, then who shall call it? That's the question. It doubtless would have to be done in this way: Some judicious colored man, who is interested in this matter, must bring it to the attention of a few white men whom he can easily approach. In turn a small committee of white and colored men could get together and arrange for the place and time of meeting. We would like to see just this thing done.

IF NOT REDUCTION, WHAT

Considerable discussion is on as to the reduction of southern representation. There is a division of opinion among the Negroes on this question, but the larger majority is opposed to the reduction as the proposition now stands. If not reduction, then what? First, "we favor such congressional action as shall determine whether by special discrimination the elective franchise in any state has been unconstitutionally limited." That is, has the Negro been discriminated against in the passage of franchise laws and the application of them, and if he has, then a decision on the part of Congress and the Supreme Court, or either, would be a great moral victory in the favor of Negro citizenship. We believe in a qualified suffrage. But this said, we hasten to say, if the suffrage is qualified then it must be administered alike to all men, and no man or party or set of men must ask any other man to relinquish his right to suffrage, only upon such grounds as concerns all men, "regardless of race, color or previous condition." In plain English the Negro is a citizen, and when he has property and intelligence he must have the right to vote without fear and intimidation. That it is the purpose in some quarters of the South to take from him the ballot, cannot be denied. Upon this plea most of the suffrage qualifications were passed. And while ignorant colored men are deprived of the right to vote, equally poor and ignorant white men are permitted to vote. And while poor and ignorant white men are permitted to vote, in some quarters, intelligent and property holding Negroes are not permitted to vote. This is undoubtedly wrong and contrary to the form and spirit of the American government. If not reduction, then what? Then the exposition of the discriminations as they exist; an appeal to the higher law, the law of reason and justice; an appeal not to the North or the South, not to the Democratic or to the Republican party, but an appeal to justice, fair play and the fundamental structure of the American Republic.

It is to be regretted that the directors of the Lewis and Clark Exposition, Portland, Ore., have decided to open the fair to the public on Sundays.

The Twentieth Century Demand of the Christian Ministry

By Rev. David H. Hargis

The communication of religious and moral truth is the most important office committed to man. The Son of God came into the world not to legislate for nations, not to command armies, not to sit on the throne of an universal monarchy; but to teach religion, to establish truth and holiness. The highest end of mankind is the glorification of God, and he who effectually labors for this participates in the noblest work. The Christian ministry, then, which has for its purpose the salvation of the race, its weapons being of heavenly temper, deserves to be ranked among God's most honorable labors.

The present state of the world compared with the past, may be called enlightened, and therefore requires an enlightened ministry. Wonderful have been the developments of the age. Statesmanship has gathered up its political appliances; civilization has exhibited her humanizing arts; philanthropy has reared her educational institutions; amiable dreamers of the Pantheistic school have mapped out in cloud-land man's progress from transcendentalism up to the Divine; and Democracy has flung over all the mantle of her apparent charity. The Czar of Russia has sent forth his unparallelled challenge to the rulers of the world, terminating in the Peace Conference at the Hague; the immortal Maceo has fallen from the stirrups, crying "Cuba liber;" Dewey has sailed into the very jaws of the enemy; bearding the lion in his den; while the thunder of Schley's guns and the shouts of his triumphants have awakened the civilized world; Spanish tyranny has been decapitated, Romanism dethroned. The Boxer and Boer wars have been amicably settled. The signs of the times predict the supremacy of Japan in the Eastern struggle. And thus a great door and effectual has been opened unto us for the dissemination of the glorious principles of our own Protestantism. Therefore, we want teachers who are able to discern and unfold the consistency of revealed religion with the new lights which are effulgently breaking in from Nature; teachers who will be able to draw from all sources illustrations, analogies and arguments in support of Christianity. God is the author of both Nature and Revelation. He has established such a harmony between them that their beams commingle and shed a joint radiance. Consequently, other things equal, that teacher is best fitted to dispense Christianity whose compass of mind enables him to compare what God is teaching by His works with the lessons taught by His Word, and to present the precious truths of His religion as having the modifications and restraints which other acknowledged truths require. Let it not be said that Christianity has an intrinsic glory, a native beauty, which no art or talent of man can heighten; that it is one and the same by whatever lips it is communicated. Every mind is invested with peculiar associations. The same truth is a very different thing when exhibited by men of diverse habits of thought and feeling. Who does not know that the sublimest truth falling from some lips loses all its grandeur? The propagation of any system is dependent upon its orderly arrangement, the broad and consistent views taken of it, its connection with other truths, the illustrations which enforce it, and the clearness and energy of the style in which it is conveyed. It is claimed by some that nothing is needed in religion but the naked truth. In the earlier stages of its development, Christianity was entrusted to monks shut up in cells, placed in the hands of a priesthood cut off by celibacy from the sympathies and deeper relations of life; universities, enslaved by a scholastic logic, taught their students to place wisdom in verbal subtleties. These took Christianity into their keeping. At their chilling touch, this generous religion, so full of life and affection, became a dry, frigid, abstract system. But who would fail to note the difference between that same religion now wrested from the custody of cloistered monks by Prostestantism? Under the Monastic system its adherents were reduced to a religious servitude and notions of a cruel superstition. But with Luther, Knox and Wesley religion is liberty. It now gives a higher and more intelligent conception of human responsibility, a brighter and more glorious hope of immortality. Thus Christianity entrusted to Protestantism should come to us clad in the rich drapery of the imagination, reason and incorruptible moral principles of the teacher; it should come to us with the light and warmth of the affection which it has produced in the soul. The highest evidence of religious truth is found in the ethical laws of our nation. Therefore, if Christianity fails to operate upon our deepest wants and noblest capacities, it is deficient in the chief characteristic of Divinity.

The age in which we live demands a ministry capable of perfecting our whole nature, of wakening and purifying the intellect, imagination and heart, of developing every capacity of our social and religious nature.

It demands not only an enlightened, but an earnest ministry for it is pre-eminently an age of earnestness and excitement. Men feel and think at present with more energy than ever before. The political revolutions which are leveling the broad distinctions in our age, have sprung from a newer and deeper working in the human soul. Men, athirst for untried good and impatient of long endured wrongs, are breaking out like the volcanic fires of Mont Pelee, convulsing the world. The imagination can no longer be confined to the acquisitions of the past ages. Multitudes, unwilling to wait time's sluggish steps, are taking the work of reform into their own hands. The reverence for antiquity, the devotion to time hallowed institutions, and the passion for change and amelioration are now arrayed against each other in open hostility. All great questions affecting human happiness are being discussed with a more than partisan zeal. The character of the age is indelibly stamped on its literary productions. It refuses to waste itself on trifles, or to minister to mere gratification. All that is written has a bearing on some great interests of humanity. Fiction is no longer a mere amusement. Transcendant genius, accommodating itself to the character of the age, is seizing upon this department of literature, transforming fiction into a mighty sun, whose rays are heating the age with a thirst for the new, communicating the spirit and lessons of history, unfolding the operations of religious institutions, and defending or assailing new theories of education and morals by exhibiting them in life and action. Thus the poetry of the age has a deeper and more impressive tone than comes to us even from the Augustan age of English literature. The regular harmonious strains, which delighted former generations, are now charged with appealing too little to the deeper emotions. Men demand a more thrilling note, a poetry which pierces to the depth of the human soul, laying bare its mysterious workings, borrowing from the whole outward creation fresh images and correspondences with which to illustrate the secret of the world within us. They have now learned by experience that civilization and refinement are not incompatible with sensibility; that the intellect may grow without injury to the emotions. Religion must not be exhibited in the dry pedantic division of a scholastic theology. It must not be set forth in the light drapery of an artificial rhetoric and in the form of the elegantly insipid essay. No, it must come from the soul in the language of earnest conviction. The spirit of age demands a more exciting administration of Christianity. "The repose of the pulpit" has been disturbed. In such an age, earnestness should characterize the ministry. By this I mean not a louder voice or a more vehement gesture. I mean no trick of oratory, but a solemn conviction that Christianity is a glorious institution. The most important part of a theological education even in this enlightened age, is not the communication of knowledge, essential as that is, but the conversion and exaltation of the religious ideals into a living, practical and soul-stirring conviction. The minister should deliver his message with the sincerity and earnestness of a man bent on great effects. He should speak of God, of Christ, of the dignity and loveliness of Christian virtue, of heaven and redemption, not as tradition and historical records, about which he has only read, but as realities which he understands and feels in the depth of his soul.

The present is an age of free and inquiry on the subject of religion, an age in which the extremes of skepticism and bigotry, a multiplicity of sects, and a diversity of interpretations of the sacred volume must be expected. These circumstances influence and modify the duties of the ministry. Free inquiry can not exist without creating a measure of skepticism. 'Tis a duty of the Christian ministry vigorously to antagonize this influence; it is his duty therefore to search out and thoroughly understand the true foundation on which religion rests. Just in proportion as the human mind makes progress, do the inward evidences of Christianity become important. I refer to the evidences which are drawn from its excellence, purity and happy influence; from its adaptation to our spiritual needs, to the weakness and greatness of human nature; from the original and unborrowed character, the greatness of soul, the celestial loveliness of its Founder. I allude to its unbounded benevolence corresponding with spirit of the universe; to its views of the perfection of God's character—views manifestly tending to the exaltation and perpetual improvement of our nature, yet wholly opposed to the character of the age in which they were unfolded. The historical and miraculous proofs of Christianity are indeed essential. But without superceding these, the inward proofs of which I speak, are becoming more and more necessary and they will exert a greater power in proportion as the moral discernment of man is strengthened. If this be true, then Christianity is endangered and skepticism fortified, by nothing so much as by representatives of a religion, which sully its native lustre and darken its inward signatures o

a heavenly origin. Accordingly, the first and most solemn duty of its ministry is, to rescue it from perversions; to see that it be not condemned for doctrines for which it is in no respect responsible; and to vindicate its character as an eminently rational religion, a religion consistent not only with itself, and consonant with the great principles of human nature, but accordant with God's acknowledged attributes. A professed religion, carrying contradiction on its front, and wounding the sentiments of justice and goodness, the highest test of moral truth, is not destined to endure. Those who thus exhibit Christianity, however pure their aim, are shaking its foundation more deeply than its open and inveterate foes.

Free inquiry not only provokes occasional skepticism, but much more a diversity of opinion among the believers in Christianity. For opposing this, the ministry must have a special adaptation. In such an age the ministry must in a sense be controversial. But let it not be understood that I would have the ministry given chiefly to controversy by turning the pulpit into a battery for the perpetual assault of opposing sects. O, no, other strains than those of warfare should predominate the sacred place. A minister may be faithful to truth without brandishing perpetually the weapons of theological disputation. There is a silent, indirect influence surer and more powerful than direct assault on false opinions. The most effective method of expelling error, is not to meet it sword in hand, but gradually to instil great truths beside which it cannot exist. Men who have discarded false systems, will generally admit that the first step of their deliverance was the admission of some principle that seemed not to menace their opinions formally held but prepared the mind for the entrance of another and still another truth, until they were brought unwittingly to look upon the essential doctrines of religion with more generous eyes. Instead of spending his strength in refuting error let the minister who would serve the cause of truth, labor to disseminate loftier and more enlarged views of our religion. Let him especially set forth the great purpose of Christianity, always teaching, that Christ came to deliver from the power of sin more than from the punishment of sin; that the most important operation is within us; and that the highest end of his mission is the erection of God's throne in the soul. In addition to this, let him strive to communicate the just principles of interpreting the scripture, that men reading them more intelligently, may read them not only with more interest, but with more profit as well, and he will have discharged his chief duty in relation to controversy.

The age is, in many respects, a corrupt one. It demands in the ministry a spirit of reform. The age, I say, is a corrupt one, not because I consider it as falling below the purity of former ages, but because it is grossly defective, when measured by the Christian standard, and by the advantages which it enjoys. I know nothing to justify the cry of modern degeneracy; but I am rather inclined to believe that the science of religion was never stronger than at present. In comparing different periods with respect to virtue and piety, regard must be had to diversity of circumstances. It would argue little wisdom to expect the same freedom from luxury and dissipation this opulent and flourishing city, as marked the first settlement of our country, when the inhabitants were scarcely sheltered from the elements, and almost wholly cut off from intercourse with the civilized world, could command little more than the necessaries of life. Yet it is through superficial comparisons in such particulars that the past is often magnified at the expense of the present. I mean not to strike a balance between this age and former ones. I look on the age in the light of Christianity, as any one ought to look. Yet, while I see much around for encouragement, I see much to make one mourn. I see much to stir up the servants of Christ to the most prayerful endeavor.

Who does not know what our increased comforts, improved arts, and overflowing prosperity are often abused by licentiousness; and Christianity is with many a mere name and form?

Who is not aware that a practical materiality, which lives, cares, provides for the present state, abounds on every side of us; that much that is called morality springs from a prudent balancing of the passions, and a discreet regard to worldly interest, and that education instead of guarding and rearing the moral and religious nature as its supreme care, often betrays and sacrifices it to the accomplishments and acquisitions which relate only to the present life?

Is there anyone so ignorant as not to know that there is an alarming prevalence of looseness and intemperance; that the very religion of peace is made a torch of discord; and that the fires of uncharitableness are burning down the palace of hope?

Let every man be at his post, ready by the help of an Almighty God to stop this terrible holocaust. By the quenching power of the glorious gospel of the Blessed Redeemer, hurl as hand grenades by the servants of the Divine One, tomorrow, as new hope and happiness may come from above, pouring out through the gates of this, the Twentieth Century opened gloriously wide.

Hudson, N. Y.

Bishop Fowler on Mormonism

I think we have one of the exceedingly difficult problems to handle. I think the Mormon people are just as conscientious as any other people that may associate themselves together and call themselves a church. I think is would be safe to go into the hierarchy and hang those high ecclesiastics and try them afterwards. The rank and file are conscientious. Let me state the case. Most of them are from across the sea, converted to Mormonism by missionaries who go out with the spirit of self sacrifice. For instance, they go to England and especially to Wales. They live with the people. They go into the stables and into the kitchens. They support themselves. They preach a Christianity that is very difficult to drive out on the basis of the New Testament. They preach repentance, salvation by faith, baptism by immersion and the laying on of hands. They say very little about Mormonism in itself. They talk about the Prophet in the Valley of the Jordan. They talk to a people who seldom see a minister except one supported by money extorted by law from their poverty, but these men sympathize with them, giving them these ideas and defending the four propositions I have named. They will have an old fashioned altar for conversion. They invite the people forward as our fathers used to do; they have a Christian experience of conversion—many of them seem to have—and the missionaries bring them to this country. I think they are converted. I have known a good deal about the Mormons. Pardon a personal reference. I think my mother was the only man in all that region or country that could "head off" the Mormons. We had a Baptist minister with great zeal. It was a frontier region. He had been a sailor and had courage and many sea phrases. My mother could give him the arguments and he would use the sea phrases and thus he would combat them and worry out the life of the apostles. It was thirty feet from my father's door to where they immersed their victims. My mother would watch and if any man had a family and was anything of account in the community and took off his coat to go and be baptized, I have seen her go out and say: "None of this foolishness; you will get over it in a few days. Come in here." But if somebody of no account came along, she would let him go, thinking perhaps, a good sousing would not hurt him. I know the doctrines and practisings of the Mormons, and I think the crust is thinner in Utah and Salt Lake City than anywhere else on the earth. Stamp heavily and you can almost make the brimstone burst out. It is a bad place, but I believe the many of the people came here as honestly as anybody ever went to a Methodist church. Now it is difficult to reach them. The hierarchy is as bad as it knows how to be. You will have to make a great and new moral sense before you can make much headway among the Mormons. I do not expect to see them disintegrate. I think that will be absolutely impossible. But I think they will be hedged about by a vital Christianity. They will cut off many of the evils of their system and there may be men now voting who will live to see quite a percentage of that church straightened up and orthodoxy be a kind of gospel for that people. That is a bad prophecy, I know. My view of the solution is this: To maintain our work in the centres and not to go back a single step. In every town and village I would establish a school; I would have a woman teacher there, who can fear God and work righteousness. I would appoint preachers, who would act as circuit preachers to go to these places where the women have the schools and preach there from time to time. I would follow up that work among the children and see how many of them we can bring into the Kingdom of God. I have little hope for success among the adults. I have talked about this matter with the leaders in every Protestant church in that territory, and I find this, that all the churches put together could not show of actual converts from adult Mormons a dozen converts after years of work by all the churches. It is a hard problem indeed. I think the way, however, to save them is to preach the Gospel. If you would not think it a little too severe, I would say in the language of Bishop Kingsley, "I would give them Hell." They need to understand that doctrine and the terrors there are in sin, and to know the difference between Christianity and Mormonism; to understand repentance and conversion, and if we thus indoctrinate the children by training in orthodoxy we will gain results.

The Christian Life

Heaven's Aid

To keep my heart content from day to day,
To put despondency and grief away,
I must have heaven's help. O Lord, I pray,
Give me Thine aid!

Help me to raise my thoughts in faith to Thee;
Turn at my call, and give Thy hand to me;
Where'er I go, there let Thy presence be,
And unafraid.

I can go where'er my duties lead,
Trusting to Thy fond care for every need,
Sure that my Father loveth me indeed,
Thro' weal or woe.

And surely in my soul should enter peace,
All discontent should flee, and grieving cease,
And faith and patience in my heart increase.
Lord, make it so!

—*Mary D. Brine.*

Tell Me

EDWARD FRANKLIN REIMER.

Tell me all the good you can about the people that you know. Tell me only the good about the people of whom you speak. Tell me the things which will make me think well of people and of life. Tell me the things which will make my sun shine, my heart glad, and my soul to rejoice. Tell me the things which will straighten up my thinking, and give me the right principles of work and of play and of thought. Tell me the things which will make me ashamed of compromise and pretense. Tell me the things which will make it easier for me to believe in the religion of Jesus Christ as a working theory of life. Tell me the things which will harden into a steady conviction my belief in the Christianity of the Son of God. Tell me the things which will fortify my faith in man, in God, and in heaven. Tell me the things which make you cheerless and needy, and I will tell you of the Man who understands, and says, sweetly, seriously, and savingly to you, "Come unto Me, all ye that labor and are heavy laden, and will give you rest!"
—*New York Observer.*

The Waiting City

A city throned upon the height behold,
Wherein no foot of man as yet has trod;
The City of man's life fulfilled in God.
Bathed all in light, with open gates of gold,
Perfect the City is in tower and street;
And where a palace for each mortal waits,
Complete and perfect, at whose outer gates
An angel stands its occupant to greet.
Still shine, O patient City, on the height,
The while our race in hut and hovel dwells.
It hears the music of thy heavenly bells
And its dull soul is haunted by thy light.
Lo! once the Son of Man hath heard thy call
And the dear Christ hath claimed thee for us all.

—*Phillips Brooks.*

"Now Mine Eye Seeth Thee"

BY EDGAR L. VINCENT.

Is it possible for one to mistake the real thought of his heart toward God? Can one think he is body, life and soul a child of God, and yet not know the true relation he sustains toward Him?

Job thought he loved God. In the very first verse of that sweet story we all know so well, it is written of him that he did fear God and eschew evil. It seemed to him that he was indeed a favored son of the Father. He says himself that wherever he went he was honored and respected. He tried to do all the good he could. He cared for the widow; he helped the lame and the blind. In return, God washed his steps with butter and the rock poured out rivers of oil for him.

In all his sky there was just one little bit of a cloud, and that was the fear that some time and somehow there would be a change in this picture of happiness, and the shadow would fall across the pathway now so lighted up by the sunshine of God's love. And that cloud darkened. The picture did take on a new form. The evil Job dreaded befell him. It was like many a dream we have. Almost beside ourselves in a delirium of joy we say, "It is too good to last long!" Now Job cries out:

"The thing that I feared is come upon me, and that which I was afraid of is come to me."

For a time it seemed almost as if God no longer loved His servant. How could He and let him be afflicted so? Everything of evil that mind could conceive of came thundering down upon the old man's head. Fire, death, intense bodily suffering, loss of earthly honor and friends, all he loved taken away at one fell blow—this and more wrought ruin in the home once so bright and full of gladness.

And the whirlwind almost did take Job's breath away. So intense was his grief that the friends who came to speak the best things they knew by way of consolation sat there in his presence for seven days and seven nights without a word, lest they should add to the sorrow they hoped to assuage.

It is helpful to follow Job as he now gropes his way through the awfulness of these dark days, until his feet reach the sure ground. Sometimes he is tempted to think that God never had really loved him. If He did, how could he let Job suffer so now? What about all those days of faithful service in the time when he was trying to help and bless men? Was it all for nothing that he had walked nearer to God and done all he could to make the world better? And was it not dreadful that now when he was an old man he should be called upon to witness this wreck of all he had done? His whole life's work seemed to have gone for nothing.

But slowly Job comes out into the light once more. And he sees that never before in all his life has he really understood God as he does now.

"I have heard of Thee by the hearing of the ear, but now my mind seeth Thee!"

What all those years of prosperity could not do to reveal God's love, greatness and power those few days of sharp suffering had brought to light.

Suffering is not a thing we ever ask God to send us. Our prayers voice our longing for peace, bodily comfort, money, home, friends to love us and earthly glory; but pain? Oh, no! From that we shrink and falter. How we linger when God says: "Go forward into the land which I shall show thee." With what trembling hands do we take the fingers of our dear ones in ours when the summons comes to go up with those loved ones to the altar of sacrifice! "Oh, spare us, Father in Heaven!" we cry, "Spare us from this agony!" But the shadow deepens and we must take our way out into the night of sorrow. With how much of murmuring, how much of pleading do we follow the path of His leading! The cutting is so hard! The chiseling so deep! And yet, it is the way appointed of God to bring us greater blessing, greater purity of character, greater humility than ever we knew before.

Can we, then, learn to love the hard things of this earth-life? Paul says he did. "I rejoice in tribulation," he tells us, for he knew what it would do for him. It would bring him qualities of heart that he could never otherwise gain.

God help us to have the spirit of Paul! God help us to understand the deeper meaning of life!

Maine, N. Y.

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text:—Luke 18: 18. Theme:—The Ruler's Important Question.

This ruler by his question showed that he believed in a future state; that he was greatly concerned as to how to obtain eternal life, and that something more had to be done by him to insure that life. He thought that he was willing to do whatever was required; but, alas, how fearfully he was deceived, even in himself! Truly, the heart of man is deceitful and desperately wicked.

This question is pregnant with life and large with matters that concern two worlds. It is the question of the ages. Men, princes and kings have all at some time in life asked this question of gravest importance.

Why did this ruler ask so important a question ?He knew and kept the Commandments from his youth up. It is an awful thing to know so much and then to do such a little that satisfies the soul. Outward religion does not save from despair. There is a great difference between asking "What must I do," and in doing that which must be done. There is a vast difference in asking, "What lack I yet," and in being willing to be taught how to obtain, and to whom to go to supply that need. There is an eternal difference in being anxious about being saved from wretchedness and despair and in striving to rid one's self from the slavery and death of unbelief. This ruler had more evil in his heart than he had any idea of, which led him away from Him whom he sought. In his heart were the seeds of sin; such as the cancer of selfishness, eating away every new spring of spiritual life; such as subtle unbelief, devouring all the graces received through instruction and knowledge; such as fear, which makes a trembling skeleton of the strongest man; such as anger, which, like the sleeping lion, only needed to be aroused; such as germs of vicious habits, that only needed to be touched, and then as the smallpox they would cover the whole of his body and his spirit; such as fretfulness, which only needed to be put to the crucial test, and then as the measles it was seen; such as foolish pride, which as rheumatism distorted his whole life; such as covetousness, which like the terrible gangrene was hidden far away, deep down in his heart of hearts; such as avarice, which like the deadly leprosy, clung to his soul, even unto death, for he went away—so far away from Jesus that no man has ever heard of him. "And when Jesus saw that he was very sorrowful, He said, 'How hardly shall they that have riches enter into the Kingdom of God.'"

Greenville, S. C.

A man only understands what is akin to something already existing in himself.—*Amiel.*

YOUNG FRIENDS

Table Manners

The blue jay is a greedy bird; I often watch him eat.
When crumbs are scattered from our door he snatches all the treat.
He drives the smaller birds away, his manners are so rude.
It's quite a shocking thing to see him gobble down his food!
And sometimes, when I'm not polite, I hear my mother say:
"Why, now I see a boy who's eating blue-jay way!"

The sparrows are a noisy set, and very quarrelsome,
Because each hungry little bird desires the biggest crumb.
They scold and fight about the food, all chirping, "Me! me! me!"
And sometimes, when we children are inclined to disagree
About the sharing of a treat, my mother says: "Why, you
Are acting now the very way the silly sparrows do!"

The jolly little chickadees are perfectly polite;
They never snatch, they never bolt, they never, never fight.
They hold the crumbs down daintily with both their little feet,
And peck off tiny little bites—we love to watch them eat.
And when my sister's good at meals, my mother says: "I see
A little girl who's eating like a darling chickadee!"

—*Good Housekeeping.*

Learned from Experience

A poor young man saw on a scrap of newspaper the sentence, "Push with patience; endure with pluck, and you can do anything that God approves." The words had been written by the president of Walden University. With three nickels in his pocket he plodded to Walden University. He eaned his first dollar cleaning up the cellar of a warehouse. He did it so well that he never lacked work, and graduated from college and seminary with credit. He had a goal, and pressed forward to it.—*Ram's Horn.*

Take Care of the Nickels

"Careful saving and careful spending invariably promote success," says Marshall Field. "It is not what a man earns, but what he saves, that makes him rich." John Jacob Astor once said that the saving of his first $1,000 cost him the hardest struggle. As a rule, people do not know how to save. The average young man of to-day, when he begins to earn is inclined to habits of extravagane. He gets the idea that he must indulge in habits corresponding to those of some other young man, without regard to what he earns; and he imagines he cannot be manly without. The five, ten or fifteen cents a day he squanders, while apparently a trifle, would, if saved, in a few years amount to thousands of dollars, and go far toward establishing the foundation of his future career. Too few realize that in order to acquire dollars one must take care of the nickels. The young man should begin to save the moment he begins to earn, be the saving ever so little, and if he does so the habit will be of incalculable benefit to him in after life."—*Frank Carpenter, in the Record-Herald.*

As we must render an account of every idle word, so must we likewise of our idle silence.—*Ambrose.*

Get Your Rights

A good many boys don't get their rights. They do not get what belongs to them. I believe in standing up for a boy's rights. Let me tell you what some of them are:

First, a boy has a right to a strong body. Anything that others do to prevent this, or that he does to hinder it, is a wrong to a boy.

Second, a boy has a right to a clear, strong brain. This means that he has a right to study.

Third, a boy has a right to tools. He deserves to have his fingers educated. He has a right to work.

Fourth, a boy has a right to friends—friends that will make him more manly. Because it helps friendships as well as bodily strength, he has a right to play.

Fifth, a boy has a right to character. He has a right to be measured not by what he can earn, but by what he can be.

Be sure you get your rights.—*Sunday School Visitor.*

Seven Minds

1. Mind your tongue. Don't let it speak hasty, cruel, unkind or wicked words.

2. Mind your eyes. Don't permit them to look on wicked books, pictures or objects.

3. Mind your ears. Don't suffer them to listen to wicked speeches, songs or words.

4. Mind your lips. Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton enter between them.

5. Mind your hands. Don't let them steal or fight, or write any evil words.

6. Mind your feet. Don't let them walk in the steps of the wicked.

7. Mind your heart. Don't let the love of sin dwell in it. Don't give it to Satan, but ask Jesus to make it his throne.—*Michigan Christian Advocate.*

The Real Good

"What is the real good?"
I asked in musing mood.
"Order," said the court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Equity," said the seer.
Spake my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret;"
"Kindness" is the word."

John Boyle O'Reilly in Philadelphia Methodist.

It Doesn't Pay

My young friend, there are many things in this world that it doesn't pay to do.

It doesn't pay to try to pass yourself off for more than you are worth; it tends to depress your market quotation.

It doesn't pay to lie, for your lies must all be kept on file mentally and in the course of time some of them are pretty certain to get on the wrong book. A liar needs a better memory than any one is apt to possess.

It doesn't pay to try to get a living without work. You will work harder and get a poorer living than if you did honest work.

It doesn't pay to be a practical joker, unless you can enjoy the joke when you happen to be the victim.

It doesn't pay to rest when you ought to be at work; if you do, you are apt to have to work when you ought to be resting.

It doesn't pay to cry over spilled milk, neither does it pay to spill the milk.

A man may often trample with impunity upon a woman's deepest sentiments, but let him beware of poking fun at her spring hat.—*Dr. S. A Steele, in Work.*

The true Christian studies the happy art of making the most of every one with whom he is thrown in contact—of recognizing in each soul and of eliciting from it that feature of heart and mind in which stands the relationship of that particular soul to God. It is this true self of our neighbor which we are required to love.—*Edward M. Goulburn.*

The Right Start

Obedience is the first condition of entering the Christian life—the start of the Christian race. Belief is not a condition. Feeling is not a condition. Willing, resolving, purposing—that is the condition, and the only condition. It is true that there are some people of gentle nature, of amiable disposition, of flexible will, who never meet that issue clearly; they grow into obedience, they know not how. It is true there are some persons who get a glimpse of the glory of God, and who pursue after it, and then, finding themselves hindered or impeded in their way by obstacles that arise within themselves, learn through love to obey. But unless one has learned to say, "Not what I will, but what thou wilt;" unless one has learned to ask the question, "Lord, what wilt thou have me to do?" he has not put his foot on the lowest step that leads up to the temple. This is the very beginning of Christian experience, and no man—no matter what his belief—has begun the Christian race if he has entered it by any other door than this.—*R. W. Dale, Northwestern Advocate.*

Everywhere

Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.

—*Madame Guyon.*

There is more cause for joy than for complaint in the hard and disagreeable circumstances of life. Browning said, "I count life just a stuff to try the soul's strength on." Spell the word "discipline" with a final *g*—"discipling." We are here to learn Time's lesson for Eternity's business. What does it signify if the circumstances about us are not of our choice, if by them we can be trained, learning the lessons of patience, fortitude, perseverance, self-denying service, acquiesence with God's will, and the hearty doing of it. Circumstances do not make character. Just where you are, take the things of life as tools, and use them for God's glory; so you will help the kingdom come, and the Master will use the things of life in cutting and polishing you so that there shall some day be seen in you a soul conformed to His likeness.—*Maltbie Davenport Babcock, D. D.*

Ruskin analyzed the mud of London streets, and found in it the very elements and substances out of which our precious gems are formed. So out of all the weariness and painful things of life, its toils, its sorrow, its hardness, its cruelty, God can make gracious adornments for our souls.—*J. R. Miller, D. D.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson X—March 5, 1905. Title—"Jesus at Feast of Tabernacles" (John 7: 37-46.) Golden Text—"Never man spoke this man" (John 7: 46).

Six months have passed since our last lesson. That was at the feast of the Passover, this is at the feast of Tabernacles. This half of the year was spent by our Lord chiefly in Galilee. Many noted events, recorded in the Synoptic Gospels, are passed over in silence by John.

The feast of Tabernacles came this year about the middle of October, and was very much like our Thanksgiving season. It was the feast of Ingathering, celebrating the harvest, and rejoicing over the providential deliverance of the nation. It was celebrated in booths, and everything about it was symbolical. The feast pointed to joy, gratitude and hope. The pouring out of water symbolized the gift of the Holy Spirit. The Temple illuminated typified the light of God. And the silver trumpet marshalled the hosts of God, and aroused from spiritual drowsiness.

This lesson, and three that follow, are parts of discourses delivered at this feast. These addresses begin with John 7: 2, and close with 10: 21. They occurred about as follows: Jesus going up to this feast (7: 2-13); first discourse to Jews (14-36); second discourse to Jews (37-53); woman taken in adultery (8: 1-11); third discourse to Jews (12-59); healing the man born blind (9: 1-41); and Jesus the good Shepherd (10: 1-21). Jesus is now nearing the close of the third year of his ministry. He is nearly thirty-three years of age, and has gone from Galilee for the last time during life.

I. *Jesus giving the water of life* (37-39).

1. *Time*: "The last day of the feast." The people had been together seven days, and it would be six months before another great feast—the Passover—would occur. Some would never attend another feast, and Jesus could have no other opportunity to address them. We should deliver every sermon as though it were our last.

2. *Manner*: "Jesus stood and cried." It was the custom of our Lord to sit while delivering a sermon (Luke 4: 20; Matt. 5: 3), but here the earnestness of his soul and the greatness of the occasion probably caused him to stand. St. Peter, on the day of Pentecost, stood while he delivered that wonderful sermon, which brought three thousand to our Lord (Acts 2: 14). Jesus stood and cried, or lifted up his voice, so that all the people could hear him. It was not our Lord's method to speak loudly when delivering a discourse (Matt. 12: 19). This was the exception and not the rule

3. *Invitation*: "If any man thirst, let him come unto me and drink." (1.) This invitation is *broad*, "f any man," Jews and Gentiles, Greeks and Romans, Barbarians and Scythians, Caucasian, Mongolian, Indian, Malay, Negro. Rich, poor, bond, free, old young, all are invited to come to Jesus. (2.) This invitation is *restricted* to them who thirst: who have a burning desire to be saved. Six weeks before this, up in Galilee, Jesus said: "Blessed are they that hunger and thirst after righteousness, for they shall be filled" (Matt. 5: 6. Jesus is the water of life, the bread of life and the Lamb of God. We feed on him by faith, prayer and thanksgiving. (3.) This invitation is *personal*: "Let him come unto me." He need not go to the ceremonial law which was being observed there, or to the daily sacrifices. They could not help him. The law made nothing perfect. Jesus is the only name under heaven given among men, whereby we must be saved. "He is the fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness."

4. *Accepting*. (1) Believing in Jesus. Belief is by-live, and by-live is to live by. He that believes in Jesus will live by him; by the Bible, the church, the Sabbath, all the doctrines of the sacred Scriptures. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1). *Historical faith* is a speculative knowledge of and bare assent to the truths revealed in the Scriptures (James 2: 17). *Temporary faith* has knowledge of, assent to, and joy in hearing and receiving revealed truth (Matt. 13: 20). *Miracle-working faith* is a firm assent of the mind to some particular promise concerning any miraculous event (1 Cor. 13: 2). *Justifying faith* is a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ as he is revealed in the gospel to be our Prophet, Priest and King (Rom. 5: 1, Cruden). (2.) Believing in Jesus as the "Scripture hath said." Believing in him as the Seed of the woman to bruise Satan's head (Gen. 3: 15); as the Shiloh promised by Jacob (Gen. 49: 10); as the Prophet like unto Moses (Deut. 18: 15); as the Priest like unto Melchizedek (Psa. 110: 4); as the King like unto David (2 Sam. 7: 16); and as the wonderful child, like unto God (Isa. 9: 6). He that believeth in Jesus thus, (3) "out of his belly (from within him), shall flow rivers of living water." There are many passages in the Old Testament to which this statement likely refers. "I will pour out my spirit upon all flesh" (Joel 2: 28). "Living waters shall go out from Jerusalem" (Zech. 14:8). Waters issued out from under the threshold of the house" (Ezek. 47: 1-12). "The dry land shall become springs of water" (Isa. 41: 18). "Oh, every one that thirsteth, come ye to the waters" (Isa. 55: 1). The soul is as a "spring of water" (Isa. 58: 11), and the church is a "well of living water" (Cant. 4-15). The Jews, on the last day of this feast, had a solemnity which they called "the pouring out of water." They brought a golden vessel, filled with water from the Pool of Siloam, into the Temple, with sound of trumpet and other ceremonies, and poured it out upon the altar before the Lord with all possible expressions of joy. Some said this pouring out of water signified the law (Isa. 12: 3). Others said it symbolized the Holy Spirit. (4.) This water was a type of the Holy Spirit: "Thus spoke he of the Spirit, which they that believe on him should receive." Water and Spirit are closely allied in the Bible. "Then will I sprinkle clean water upon you, and a new spirit also will I give you" (Ezek. 36: 25-26). "I indeed baptize you with water unto repentance, but he shall baptize you with the Holy Ghost" (Matt. 3: 11). "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). "The Spirit and the bride say come, and whosoever will, let him take the water of life freely" (Rev. 22: 17). Why this association of water and the Spirit? Because both are life giving, cleansing, thirst quenching and beautifying in their nature.

II. *The division of the people* (40-44). We have only an outline of the discourse of Jesus on this occasion. Those who heard it were divided in their opinions over it. Some said, "Of a truth this is the Prophet," or that Prophet. The one referred to by Moses when he said: "A prophet shall the Lord your God raise up unto you of your brethren" (Deut. 18: 15). Others said: "This is the Christ," the anointed of Jehovah. The one spoken of in Psalm 110 to be a King to rule, a Prophet to teach, and a Priest to offer sacrifice. But the objectors were there also, and asked: " Shall Christ come out of Galilee? Has not the Scriptures said that Christ cometh of the seed of David, and out of the town of Bethlehem?" Jesus was of the house of David and was born in Bethlehem. The gospel, when preached in its purity will please some and offend others.

III. *The officers and the Council* (45-46). These executors of the law had been sent out some hours before this, by the Chief Priests and Pharisees, to arrest Jesus and bring him before the Sanhedrin (John 7: 32). When they heard this discourse they decided not to lay violent hands on him. When asked why they had not brought Jesus, their reply was, "Never man spoke like this man." This answer reveals the captivating eloquence of our Lord. His profound wisdom, great power, convincing clearness and charming sweetness fascinated all who heard him. He did not teach as the Scribes and Pharisees, quoting Moses and the Prophets and the Rabbis, and going into long, dry, meaningless discussions; but as one having authority. Knowing the law, the Prophets, and the Psalms, and having the full right to interpret them.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic, March 5.

The Making of a Christian: His Speech

Scripture References: Psa. 145, 1-12, 21; Matt. 10: 32,33.

The Word. Psalm 145 has been ascribed to David, but it is one of those acrostic psalms which seem to belong to the later times of the restoration. The author would glorify God with his utterances. He would "bless the name of God;" he would "speak of his glorious honor." He declares that men shall "speak of his might," and "declare his greatness." The Lord was set forth as nigh to "all that call upon him." Every word of the mouth to the psalmist was to be spoken to the honor of God. In Matthew we have declared the fact that whosoever, whether preacher or hearer, who "confesses" Christ, acknowledges in the face of persecution his Lord and Master, shall be confessed by him. He who fails to do this, and thus denies Christ, may expect nothing but denial by the Master. The heart may believe unto righteousness, but with the "mouth" confession must be made unto salvation. The whole trend of these Scriptures is that the words we speak are an important factor in the destiny of the soul. Two months ago we considered the birth as related to the "making of a Christian;" now we are to study his speech as related to that same end.

Our Homily: Our Conversation. No factor is more important in character making than that of speech. Man has been said to be the only animal that laughs; he may be also said to be the only animal that talks. Yet many a man is destroyed by an unruly tongue. James says it is untamable. The psalmist said, "I said I will take heed unto my ways, that I sin not with my tongue." "How forcible," said Job, "are right words!" And Solomon declared, "A word fitly spoken is like apples of gold in pictures of silver." Hence how important in building character there be right speech. Many of the sins of our lives are sins of the tongue. And Laurentius said, "There are as many kinds of sins of the tongue as there are letters in the alphabet." Consider—

1. Things to Avoid in Speech. This list will include certainly profanity ,falsehood, gossip and slander, obscenity and unkindness, and all the innumerable kinds of uncharitable conversation. The Christian must be careful to "cut out" certain things in his speech as well as to incorporate certain kinds of speech. All loosenesss, all cutting, uncharitable speech, must be avoided if we would make a Christian. A whole lesson might well be given to this one phase of the matter.

Things to Cultivate. In our speech let us cultivate prayer, praise, confession and thanksgiving. Let us frequently testify for Christ. Let us season our speech with the salt of charity. Let us speak well of one another or let us keep silent. Look up the bright things and talk about them. Let us use intelligent conversation. Avoid too much frivolity and nonsense. Cultivate a helpful, inspiring and refreshing style of conversation. Consecrate the tongue to useful speech.

3. The Secret of Right Speech. This lies in a right heart. Out of the abundance of the heart the mouth speaketh. Get the heart made clean and the speech will be pure. The psalmist was a philosopher when he said, "Let the words of my mouth and the thoughts of my heart be acceptable unto thee, O God." As a man thinketh in his heart, so is he. We may guard the lips never so closely, but the words we speak will be an index of the soul. If you would build up a strong Christian life you must get the fountain pure, then the stream of conversation will be pure. Get right; then you will talk right.

—*From "Notes on the Epworth League Devotional Meeting Topic."*

"Napoleon at Waterloo," Lecture at Centenary, Charleston, S. C.

By M. C. B. Mason

Our disappointment over Dr. M. C. B. Mason's unavoidable absence during conference was more than compensated by his presence and lecture on "Napoleon at Waterloo," Monday, Feb. 6, at 8 p. m. For nearly a month we had taken advantage of every opportunity to advertise this platform hero's coming; this famous Negro orator of the world, distinguished educator and Corresponding Secretary of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church. The A. M. E.s are no more proud of resident Bishop Salter, Bishops Tanner and Coppin, who recently lectured here, than we are of our Mason, upon whom all our hopes were now centered for grave reasons.

More than one hundred distinguished citizens, of every denomination, including Bishop Salter, Collector of Port, the Hon. W. D. Crum, M. D., Prof. M. A. Holmes of Avery, presiding elders, pastors, Sunday-school superintendents, doctors, lawyers, teachers, dentists, government employees and business men, heartily co-operated with us as a committee of patrons. Our Inter-Denominational Ministerial Union cheerfully endorsed this enterprise and gave notices repeatedly during the Lord's Day services; *The Southern Reporter* and *The Charleston Messenger* gave us a strong helping hand; *The Evening Post* and *The News and Courier* placed their columns at our disposal to be used in any way we desired to boom Dr. Mason and his lecture; not on the old controversial subject, which breeds strife and confusion and often results in a misunderstanding, but something intellectually refreshing, "Napoleon at Waterloo."

Some twenty-five lithographs and more than two hundred placards with tickets were placed in conspicuous places; no church has a more devout body of ticket sellers than can be found among the elect women of Centenary; a great many reported two dollars and fifty cents, one went up to six dollars and another will go beyond fifteen dollars.

Some thought the lecture would fail because it was over-advertised, because the price was twenty-five cents for adults' seats on the lower floor, and ten cents for day and Sunday-school children in the galleries; as usual some saw a lion and others a stone in the way; so much hard work had been done beforehand, so much had been written by the pastor and the editors, so many of both races had pledged themselves to attend, we felt that only inclemency of the weather would interfere with our success; Bishop John M. Walden preached very acceptably for us about ten days ahead of Dr. Mason's arrival; he also spoke in glowing terms of Dr. Mason's ability, complimented the pastor on his method of advertising and added not a little to the growing interest of the coming man and his lecture.

Will he measure up to all that has been said and written of him? inquired the skeptical of the forward and backward races. The pastor wrote Dr. Mason, telling him to come a day ahead, rather than risk it on schedule time and take the last train; he wired an answer, and to the great satisfaction of the anxious ones was in Charleston at Centenary parsonage ten hours before the appointed time.

The News and Courier said in substance, sometime ago, that pre-eminent qualities in colored people credited the infusion of white blood in their veins; with a splendid chance and a magnificent man to disprove this, we wrote an open letter in its columns, urging upon the most skeptical of the whites to attend this lecture; certain members of the committee would even defray the expense of tickets if they would accept, and closed our article thus: "Nathaniel, 'Can there be any good thing come out of Nazareth?' Philip, 'Come and see.'" It was our aim not only to have the better and higher class sit in judgment, but also to bring about, if possible, a more friendly feeling among the races, and to begin it in the Church of God.

Those whose names did not appear on the placard, accused the writer (1) of giving free tickets to rich white people and making poor colored people pay, when to his certain knowledge only one white person of the many who attended accepted a complimentary ticket and he was a Roman Catholic priest; but (2) he was charged with discriminating in seating the people and threatened that this effort would be attacked in the public press. Since colored people attacked us, who are notorious for Jim Crowing their own race, or who were anxious for the lecture to fail, or who could not afford to pay 25 cents, or who knew it was a base slander to even intimate that Centenary would make any discrimination in seating her guests, no attention was paid to what was said by them, but the sequel proved that this cowardly thrust, for none dared to make it before the pastor's face, helped rather than hindered our plans; those who stayed away because of these charges, were not missed in the dense gathering that greeted Dr. Mason.

Never in the history of this great church did a more distinguished audience assemble to hear a lecture; professors, educators, lawyers, judges, clergymen were present; our ladies, too, were there, dressed for the occasion as on an Easter Sunday; you who have read Lord Macaulay's "Trial and Impeachment of Warren Hastings," his charming pen pictures of that brilliant galaxy of men and women in attendance, read it again, and transfer the scenes and persons to that famous night in Charleston, Monday, Feb. 6th, when Dr. Mason lectured in Centenary on "Napoleon at Waterloo."

"The place was worthy of such a trial;" it was a palace of light and beauty, of cheer and comfort; the people gave rapt attention; here in groups and there sprinkled among the people could be seen those of the other race, the higher and better class; a leading society postponed its annual supper on account of this lecture; a noble body of men performed the duties of its employee that he might be on hand; and the crowd was seen wending its way to Centenary, to see and hear the man of whom they have heard and read so much during the past month.

We were on trial; we wanted to prove by Dr. Mason, that in history, ancient and modern languages, romance, oratory, elocution, dramatic power, rhetoric and philosophy, we could measure arms with the best of the other race if we but take advantage of similar opportunities.

Dr. Burroughs led in prayer; in a few and well chosen words, Dr. Crum introduced the speaker of the evening and his subject, "Napoleon at Waterloo."

For nearly two hours Dr. Mason chained his great audience with matchless oratory; he swayed them like a field of grain before a mighty rushing wind; he held them spellbound; readily quoting classical French and brilliantly marshalling historical facts; he gave graphic and vivid accounts of the battlefield, of Josephine of Napoleon and other generals, of horse and rider: we heard the booming of cannon, the roaring of artillery, the thundering of shot and shell; we saw Marshal Ney, Blucher, the Duke of Wellington; we were spectators on the battlefield of Waterloo. The Doctor "poured forth such eloquence before High Heaven, as to make the very angels weep."

We thought Dr. Mason a great man, but he surpassed himself; the papers were unstinted in their praises of his masterly effort, and both races swelled the chorus that has come to us, telling how thrillingly this great man spoke and how genuinely he converted the most skeptical; going far beyond the most sanguine anticipations. Dr. Mason, the hero of the evening, diligently instructed, greatly delighted and wonderfully inspired the most critical, refined and cultured audience ever gathered in Charleston on such an occasion.

Hon. R. C. Browne offered a vote of thanks, which the whole audience endorsed by rising. Brethren, if you possibly can, get Dr. Mason to deliver this lecture for your people. It was a tremendous success from every possible standpoint; a great and decisive battle was fought, a great and many sided victory was won. Dr. M. C. B. Mason, well done! Come again! Two passages of Scripture tell our thanks and our feelings better than language: "We have never seen it on this fashion." "Never man spake like this man."

WM. R. A. PALLMER.

Plan of Episcopal Visitation, 1905

SPRING CONFERENCES, 1905.

Lincoln, Colorado Springs, Col.—March 2....Warren
Central Missouri, St. Louis—March 8.....Joyce
New Jersey, Atlantic City—March 8.....Cranston
Lexington, Louisville, Ky.—March 8.....Hamilton
Kansas, Junction City—March 15.....Joyce
Wilmington, Wilmington, Del.—March 15....Goodsell
Philadelphia, Allentown, Pa.—March 15.....McCabe
Missouri, Chilicothe—March 15.....McDowell
Virginia, Wise—March 16.....Cranston
South Kansas, Iola—March 22.....Joyce
New England Southern, ———, March 22..Hamilton
St. Louis, Farmington, Mo.—March 22.....McDowell
Central Pennsylvania, Berwick, Pa.—
March 23 .....FitzGerald
Southwest Kansas, Peabody, Kan.—March 29...Joyce
Baltimore, Washington, D. C.—March 29.....Moore
Delaware, Dover—March 29.....Berry
Eastern Swedish—Boston, Mass.—March 30...Fowler
New York East, Waterbury, Conn.—April 5...Warren
New England—Melrose, Mass.—April 5.....Warren
Northwest Kansas, Smith Center, Kan.—
April 5.....Joyce
Wyoming, West Pittston, Pa.—April 5.....Cranston
New York, ———, April 5.....Hamilton
Newark—Newark, N. J.—April 5.....Berry
North Indiana, Portland, Ind.—April 5....Spellmeyer
East German, Scranton, Pa.—April 6.....Moore
Troy, Saratoga, N. Y.—April 12.....Warren
Maine, Gardiner, April 12.....Fowler
New Hampshire, Claremont—April 12.....Goodsell
Washington, Winchester, Va.—April 12.....Moore
New England Southern—Norwich, Conn.—
April 12.....Hamilton
Northern New York, Watertown, N. Y.—
April 12.....Berry
East Maine, Bangor—April 19.....Goodsell
Vermont, Enosburg Falls—April 19.....Moore

FOREIGN CONFERENCES.

South America, Montevideo—March 8.....Neely
East Central Africa Mission Conference,
Umtali—March 16.....Hartzell
Japan, Tokyo—April 5.....Harris
South Japan, Nagasaki—April 19.....Harris
North China, Peking—April 26.....Bashford
Bulgaria Mission Conference, Hibbely—
April 26.....Burt
Italy, Naples—May 10.....Burt
Korea Mission Conference, Seoul—May 17.....Harris
Switzerland, Berne—May 24.....Burt
South Germany, Frankfort—May 31.....Burt
North Germany, Planen—June 14.....Burt
West Central Africa Mission Conference,
Quessua, June 14.....Hartzell
Denmark Mission Conference, Odessa—June 21..Burt
Sweden, Upsala—June 28.....Burt
Finland and St. Petersburg Mission Conference, Wassa—July 5.....Burt
Norway, Arendal—July 19.....Burt
Liberia, Sinoe—July 25.....Scott

By the order of the Board of Bishops.

JOHN M. WALDEN, Secretary.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A PERSONAL WORD TO THE PASTORS

Why let any one in your charge give up the SOUTHWESTERN? Do you fully realize what loss it will involve?

Those of your members who read the paper are more appreciative of your services, more intelligent, more liberal, and more loyal to the cause of Christ.

A number of your people are hardworking, busy people, hence have not noted that the red tag on their paper markeed "Jan. 05" means that their subscription expired with the last day in December.

We are writing each an appeal; call and see them and show them that you, too, are interested in the matter. They recognize you as their leader and what you sanction they will likely take to, what you show lack of interest in they will likely do the same.

A failure to exert your inuence for this cuorse at this moment may mean great loss to us all—a loss fourfold: (1) Loss to yourself and your charge; (2) Loss to the people whom you serve; (3) Loss to the church at large; (4) Loss to the cause of Christ.

Brethren, can we afford this? Secure the renewals of the expired subscriptions in your charge at once.

THE COMING SPRING CONFERNCES

We are expecting the five Spring Conferences that are to meet soon to give us at least 1,000 subscribers to the SOUTHWESTERN. We thank the pastors of the following Conferences for lists already secured, for which they will pay at the coming sessions:

Delaware Conference — Revs. P. O'Connell, 52; Abram Chase, 9; J. E. A. Johns, 8; Jos. S. Cole, 4; J. W. W. Cox, 3; J. W. Cook, 2; J. E. A. D. Grigsby, 2; G. B. Coleman, 3.

Washington Conference—Revs. E. S. Williams, 17; C. E. Hensley, 10; J. H. Bailey, 10; Wm. E. Jefferson, 5; S. H. Norwood, 4; C. H. Pyles, 2.

Lexington Conference—Revs. W. H. Bloomer, 10; T. P. Fielding, 7; J. W. Tate, 6; J. H. Ross, 4; C. H. Pyles, 2; T. R. Fletcher, 2; J. S. Bailey, 1; Wm. W. Heston, 1; W. H. Pope, 13.

Central Missouri Conference—Rev. A. R. Martin, 6.

Lincoln Conference—Revs. C. W. Neloms, 2; A. W. Talbert, 4.

LAUNCH FUND

The interest in the Launch Fund is increasing, and we sincerely trust that the friends will join in so that the Launch can be purchased at an early date and shipped to Bishop Scott at Monrovia, where it will meet a very urgent need. At the Florida Conference, Dr. C. C. Jacobs, Field Agent of the Sunday School Union; Rev. S. P. Pratt, and Rev. J. P. Patterson, of the Florida Conference, took special interest in the Launch Fund movement and it was through them that the magnificent list was published last week. Now let other subscriptions come in at once.

Previously acknowledged	$1,498.00
Rust University (additional)	3.70
Rev. W. R. Butler, New Orleans	10.00
Total	$1,511.70

"CHILD LABOR VERSUS SCHOOLS"

Upon this subject Dr. J. H. Kirkland, Chancellor of Vanderbilt University, Nashville, Tennessee, delivered on the evening of February 14th, at the annual meeting of the National Child Labor Committee in New York, a very helpful and enlightening address. We give a few paragraphs taken from an abstract of the address, which are worth careful consideration:

"Child labor is our modern slaughter of the innocents. Against it we must rally the church, the school, the press, organized labor, and a universal public sentiment. Reformation in America is effected not by violence, but by thought.

"The school represents the state in its parental capacity. Our conceptions of government are changing. We no longer believe in a state whose duties are solely to protect life and property. The state must care for its own life, but for its higher life as well as its lower.

"In the work of education, the activity of the state finds its highest expression. Here it devotes itself to perfecting citizenship, to creating those elements that work for the highest national prosperity.

"All America believes in universal education. We believe in our public school system, the only way education can be made universal. We oppose child labor because it preys upon helpless childhood and begets an ignorant manhood. No child labor laws are effective that disregard the educational advancement of the child. Our problem is not simply to keep a child out of the factories, but to keep it at school. Labor is better than irresponsible idleness. The factory is better than the slums, sometimes better than the home—but it is never better than the school.

"A definite educational requirement should be demanded before allowing any minor to enter the ranks of labor. This requirement should be something distinctly in advance of present requirements of ability to read and write. The child who goes to work after learning to read and write will frequently forget what he has learned and drift back into the class of hopelessly illiterate. There are, no doubt, children under sixteen at work in every state in the Union who cannot read and write.

"From the standpoint of the schools, we urge: First, a more satisfactory educational test as a condition precedent to the employment of minors; second, that the enforcement of requirements be lodged with those interested in the education of children; third, that better schools be provided.

"The problems of the South are largely wrapped up in the great problem of education. For this we are working with a sublime faith and a heroic courage. We rejoice that we are assured of national cooperation and national sympathy. The bitterness of former differences will be most quickly forgotten by those working together in a great and holy enterprise. On the Nation's heart do we lay the burden of American childhood, helpless and ignorant to-day, but infinite in its possibilities for to-morrow."

The Doctor is right in his plea for an opportunity for the education of the child. And this is the greatest wrong that can be alleged to child labor. But all the ills to child labor are not to be found among the poor whites who are at work in the factory and mills. Many Negro boys and girls are hired out, in some cases for board, in many others for fifty and seventy-five cents a week. This in the face of the fact that schools are open and that the children are growing up in ignorance and will be a menace to the American institutions because of ignorance. When our people realize that the less they live upon and the more work they themselves do, not depending upon their children, and so give them an education, the sooner they will bring a brighter and better day.

Through an inadvertence an abstract from an old address on the Freedmen's Aid Society, delivered about fifteen years ago by Dr. J. M. Buckley, was furnished from the office of the Society and published in a recent number in the interest of the Lincoln Birthday Sunday. Certain conditions, obtaining at that time, were the subject of criticism which has no application to the work of the Society as it is to-day.

MISS MARIE ADELE SCOTT

In our last week's issue mention was made of an accident to Miss Marie Adele Scott, daughter of Bishop I. B. Scott, who was at that time attending school in Atlanta, Ga. The accident proved fatal and Miss Scott died last Friday in the hospital of Spellman Seminary, Atlanta, Ga., and was buried in Nashville, Tenn., last Sunday. Miss Scott was about 19 years of age, a very promising and accomplished young woman, showing signs of great ability, unusual steadiness of character, and a deep and earnest Christian life. She was quite matured for her age and was relied upon by all members of the home. In many respects she was a remarkable young woman.

This death comes as a very serious affliction to the family. It is only a little more than two years ago since Bishop Scott and his wife laid to rest in Carrollton cemetery of this city, their oldest daughter, a very charming and accomplished young woman. Following this affliction comes another, this time under very peculiar circumstances. The father, Bishop Scott, is in Africa, in answer to the call of the church and of God, seeking the upliftment of a benighted people, and it will be weeks, perhaps, before he hears of the death of this beloved daughter. Mrs. Scott is in this country without the comforting presence of her husband, which is so necessary in such an hour as this. God only knows the depth of sorrow through which a human soul must pass under such circumstances. May the sustaining grace of the Divine come in great comforting power to this stricken family.

THE WRITER OF BEN HUR PASSES AWAY

"I am ready to meet my Maker," were the dying words of General Lew Wallace, who quit this life February 15th, surrounded by his family and friends at his old home in Crawfordsville, Ind. General Wallace was a remarkable man, well and most favorably known throughout the Republic. He was a soldier of two wars and has a brilliant record for bravery and heroism in battle. He first entered the army at the beginning of the Mexican War as fiirst lieutenant of Company H, in the First Indiana Infantry. At the beginning of the Civil War he was appointed adjutant-general for the state of Indiana, afterwards becoming lieutenant-colonel in the Eleventh Indiana Volunteers. He was made brigadier-general of volunteers September 3rd, 1861, and led the center division in the capture of Fort Donaldson, and for ability and bravery displayed during this battle, was made major-general of volunteers. He was in the battle of Shiloh and throughout the war rendered brilliant service. He was Governor of Utah from 1878 to 1881. Minister to Turkey from 1881 to 1885, and was president of the Court of Inquiry which investigated the conduct of General Buell in 1862, and was a member of the court which tried those charged with complicity in the assassination of President Lincoln.

Though he had won great fame as a soldier, he was a writer of remarkable gift and if he should rest his fame upon "Ben Hur," a tale of the Christ, written in 1880, his name would be found among the immortals. He wrote the "Fair God," or "The Last of the Tzins," a tale of the conquest of Mexico, in 1873; "The Life of Benjamin Harrison," in 1888; "The Boyhood of Christ," in 889; "The Prince of India," in 1893, and "The Wooing of Malktoon," in 1898.

FLORIDA CONFERENCE—APPOINTMENTS FOR 1905

GAINESVILLE DISTRICT.

O. F. Niblack, presiding elder, postoffice Fort White, Fla.

Archer and Long Pond, I. P. Ferguson, postoffice Alachua; Arredonda and Union Lake, E. Martin, postoffice Jonesville; Bell and Winerford, W. P. Player, postoffice Gainesville; Cedar Keys and Rosewood, A. B. Young, postoffice LaCrosse; Fort White and Branford, J. H. Williams, postoffice Gainesville; Gainesville, J. M. Deas; Gordon and LaCrosse, L. C. Haile, postoffice Bennington; Hague and Alachua, A. Debose, postoffice, Gainesville; Hainesworth and Stanley, Z. D. Limbrick, postoffice Jacksonville; Lake City and Huntsville, J. M. Trammell, postoffice Lake City; Levyville, Adamsville and Oldtown, A. Williams, postoffice Pinesville; Liberty Hill, T. W. Williams, postoffice Lake City; Live Oak, Ogden Lake and Jasper, S. G. Green, postoffice Bennington; Mikesville and High Springs, J. J. DeBose, postoffice Alachua; Monticello and Madison, to be supplied; Newberry and Pinesville, Arthur Miles, postoffice Jonesville; Noble Hill and Wade, to be supplied by J. Johnson; Otter Creek and Gulf Hammock, T. Austin, postoffice Arendonda; Pleasant Plains, H. H. Hawkins, postoffice Gainesville; Sanpulaski, T. E. DeBose, postoffice Gainesville; White Springs and New Hope, G. B. Wilson, postoffice LaCrosse.

JACKSONVILLE DISTRICT.

Peter Swearingen, presiding elder, postoffice Jacksonville, Fla.

Cosmo and Mayport, supplied by Anthony Demps, postoffice Lone Star; Fernandina, J. P. Patterson; Franklintown and South Fernandina, R. E. Robinson, postoffice Fernandina; Hibernia and Green Cove Springs, supplied by N. A. Grimes, postoffice Jacksonville.

Jacksonville—Ebenezer, J. S. Todd, residence No. 123 W. Ashley street; St. Joseph Institutional Church, G. W. Covington; Simpson Chapel, W. P. Holmes, Cleveland street; West Jacksonville, supplied by S. Jackson, Madison street; Wrightsville, F. M. Spicer, No. 1123 Highway avenue.

King's Ferry and Crandall, supplied by J. Bristol, postoffice King's Ferry; Lone Star and Pottsburg, D. Johnson, postoffice Lone Star; McClenney and Sanderson, supplied by M. De Great, postoffice McClenney; Palatka, W. T. Collier; Phillips and South Jacksonville, supplied by Alexander Lee, postoffice Jacksonville; St. Augustine, Scott Bartley; Switzerland and Julias, supplied by N. R. Armstrong, postoffice Jacksonville.

OCALA DISTRICT.

S. A. Huger, presiding elder, postoffice Ocala, Fla.

Cotton Plant and York, Allen R. Rutledge, postoffice Orange Lake; Dunnellon and Romeo, supplied by L. A. Jenkins, postoffice Dunnellon; Free Caanan and Melrose, J. J. Keller, postoffice Starke; Hawthorne and Citra, G. M. Hearst, postoffice Jonesville; Lawtey, Highland and Maxwell, to be supplied; Lowell and Fairfield, A. H. Evans, postoffice Citra; Micanopy and Rochelle, Jas. E. DeBose, postoffice Micanopy; New River, Sampson City and Hampton, P. C. Jackson, postoffice Reddick; Ocala, William O. Bartley; Reddick and Orange Lake, Albert Emanuel, postoffice Ocala; Santos, E. Sabie, postoffice Ocala; Shell Pond, supplied by R. C. Counts, postoffice Bell's; Starkes and Pleasant Grove, S. P. Pratt, postoffice Jacksonville; Waldo and Freedom, Thomas Holsendorf, postoffice Gainesville; Williston and Morriston, supplied by R. K. Sherrod, postoffice Gainesville.

SOUTH FLORIDA MISSION.

Rev. Jeffry Grant, superintendent, postoffice Orlando, Fla.

Braidentown and Sarasota, supplied by E. W. Garrison, postoffice Braidentown; Carter and Homeland, supplied by M. H. Witherspoon, postoffice Homeld; Dake City and Spring Lake, supplied by S. Sterrick, postoffice Dade City; Daytona and Ormond, B. J. Shannon, postoffice Daytona; DeLand and Lake Helen, supplied by Albert Suber, postoffice DeLand; Hernando and Holden, supplied by Sandy Wilson, postoffice Hernando; Key West, J. F. Elliott; Lakeland and Plant City, J. E. A. Kealer, postoffice Ocala; Miami and Fort Lauraesdale, H. W. Bartly, postoffice Miami; New Smyrna and Oak Hill, I. S. Smith, postoffice Deland; Orlando, R. H. DeBose, postoffice Orlando; Palmetto and Parrish, supplied by S. C. Collins, postoffice Braidentown; Punta Gorda and Myers, O. M. Irving, postoffice Myers; Port Tampa City, to be supplied; Sanford and Ovedia, L. J. Little, postoffice New Smyrna; St. Petersburg, P. A. Daniels, postoffice Tampa; Smithville, supplied by John Miller, postoffice Tampa; Tarpon Springs and Clear Water Harbor, supplied by Jos. S. Bartley, postoffice Tampa; Tampa, Thos. H. B. Walker; West Tampa and Ybor City, Y. K. Meeks, postoffice Tampa; Winter Park and Allemont Springs, A. W. Williams, postoffice Orlando.

Personal and General

Rev. A. C. Mitchell, pastor at Booth, passed through the city this week and called in to see us.

From the auction sale of the first three parts of the late Bishop Hurst's library $28,000 was realized.

At the last session of the Louisiana Conference, Prof. William Porter was appointed principal of the Franklin Institute.

Mr. M. S. Alexander, of Maillard, passed through the city this week, enroute to the Tuskegee Conference, at Tuskegee, Ala.

Dr. and Mrs. J. C. Sherrill and their son Joe, Dr. and Mrs. John H. Reed and their two children, reached Liverpool after a pleasant voyage.

Rev. J. H. Thompson, the former pastor of our charge at Pleasant Hill, passed through this city last week, enroute to his new work at Wilson, La.

Dr. M. W. Dogan, president of Wiley University, Marshall, Tex., passed through the city this week enroute to Tuskegee, Ala., to attend the Tuskegee Conference.

Rev. O. N. Samples, a member of the Savannah Conference, died January 20th. He was a faithful and successful preacher of the Gospel and much loved by his brethren.

Miss Maud Reed, an attractive and accomplished young woman of Oberlin, Ohio, who has been for some time a student in the Oberlin College, will take up the study of medicine, in Cleveland, O.

The Rev. Richard Rymer, of Brixton, England, is said to be the oldest Methodist minister in the world. He became a minister in 1829, so that he is now in the seventy-sixth year of his ministry.

Rev. Amedeo Riggio, who has been the pastor of our Italian Church here for some years, now goes to New York as assistant pastor to the Rev. Filoleo Taglialatelo, who is the pastor of our Italian Church of that city, which has a membership of 400.

A welcome home reception was tendered Prof. W. E. DuBois, of Atlanta University, last Friday evening by 200 citizens of Boston, under direction of a large committee of arrangements headed by ex-Alderman Clement J. Morgan, of Cambridge.

Rev. Sylvester H. Norwood, pastor of Simpson Methodist Episcopal Church, on the corner of Sherman and Grant avenue, N. W., Washington, D. C., extends a cordial invitation to all the friends to visit Simpson Church during their stay in Washington.

Rev. H. James reports the work at Baton Rouge encouraging. He was appointed to this field from Mt. Zion, New Orleans, where he did splendid work last year, greatly improving and beautifying the church property and strengthening the membership.

Mr. Gus Shaw, of Almont, Tex., offers to give 200 acres of land for the establishment of an industrial school for colored youths, and his wife offers to give $5,000 in cash for its support. Mr. J. A. Harman, a colored teacher of that place, is pushing the project.

Dr. J. W. E. Bowen delivered during the month of January three special addresses to the Young Men's Christian Association of Atlanta, Ga., upon the following subjects: "The Aristocracy of Youth," "The Aristocracy of Knowledge, and "The Aristocracy of Character."

Colored men are taking the places of foreign white laborers in the big plants around South Chicago. It is claimed that the Negro laborer will lessen the number of accidents about the plants and that they can more readily understand the instructions given than the foreigners.

The winners of the three prizes offered by Miss Helen M. Gould for the best three essays on "The Origin of the Bible" have been announced by Dr. Wilbert White, president of the Bible Teachers' Training School, through whom her offer was made late in 1903. The prizes amount to $1,750.

The Massachusetts Grand Army of the Republic has elected a Negro, J. H. Wolf, of Boston, department commander, and as Massachusetts will lead the parade at the national encampment in Denver, the unique spectacle will be presented of 25,000 white men marching under command of a Negro.

Miss Mary Holmes, of Boston, Mass., who ten years ago built and endowed the Monticello (Ark.) Seminary, being forced to abandon her earnest desire to permanently establish a seminary for colored boys and girls in that state, has returned home and this door of education is closed against the Negro.

Dr. W. H. Brooks has been appointed chairman of the Colored Men's Branch of the Young Men's Christian Association of New York, succeeding Dr. S. T. Walker, who has returned to Augusta, Ga. Dr. Brooks is eminently fitted for this responsible position, and will no doubt give good account of himself.

The Board of Trustees of the Woman's Home Missionary Society holds its meetings quarterly. The latest was from January 25 to 27, inclusive. These meetings are held in Cincinnati, O., at the Methodist Book Concern, and are attended by the trustees, bureau secretaries and others interested in the work of the society.

Bishop Harris has come into a large amount of hard and important work in his new field in Japan. His reception by the missionaries and the Christian community was heart-warming and generous. He is itinerating throughout his great field, and will have traveled it from end to end by the middle of the summer.

Dr. M. C. B. Mason lectured on Monday night, February 6th, in Centenary Church, Charleston, S. C., upon the subject, "Napoleon at Waterloo." The Interdenominational Ministerial Union of the city of Charleston heartily endorsed the lecture, and recognized Dr. Mason as one of the greatest men of his race regardless of denomination.

Miss Lettie M. Mason, a graduate of the Deaconess Training School in Boston, and for the past two years stationed in Lowell, Mass., sailed from New York on the steamer Teutonic, Wednesday, February 8, enroute to Angola, West Africa, where she will serve as a teacher in the Methodist Episcopal Mission at St. Paul de Loanda.

Dr. J. W. E. Bowen and Mr. J. Max Barber, editors of the *Voice of the Negro*, have bought an interest in that journal. While they always had absolute editorial control of the entire paper they are now closely related to it in a business way. We congratulate the *Voice* on its magnificent success, and believe it has a very bright and permanent future.

Dr. A. B. Leonard, Corresponding Secretary of the Missionary Society, for some weeks has been confined to his Brooklyn home suffering from neuralgia and an abscess in the left ear. He is now convalescing and hopes shortly to be at his desk again at the Mission Rooms. By order of his physician he will avoid platform engagements for the next three months.

Bishop John C. Keener, Senior Bishop of the Methodist Episcopal Church, South, was 87 years old on Tuesday, the seventh of February. He came to New Orleans prior to 1850, when it was a great risk to health to live in the city. He laid the foundation for Methodism here. During his active ministry he took keen interest in our people, very often preaching in our churches and otherwise helping in the uplift of the people. The Bishop, when his health permitted, made occasional visits to the SOUTHWESTERN office, and his coming was a source of genuine helpfulness and pleasure.

A six weeks revival that commenced on watch-meeting night, has just closed in St. Mark's Church, New York, of which Rev. W. H. Brooks, D. D., is pastor. No novel methods were introduced and no evangelist was employed. The pastor preached a short sermon every evening and urged unconditional surrender and immediate acceptance of the Savior. Over one hundred and fifty made a profession of faith and one hundred and thirty-two united with St. Mark's Church. The most remarkable feature of this revival was that the largest per cent. of those converted were young men. The care and training of these, of course, entail very heavy responsibility upon the church and upon the pastor.

CARING for your health, and studying simple, everyday economy, you will see to it that no baking powder but the Royal enters your kitchen. The low-grade, cheap powders contain alum and lime and injuriously affect the stomach and kidneys.

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Farm and Fireside

TO MAKE DRIED BEEF.

"For every twenty pounds of beef use one pint of salt, a teaspoonful of saltpetre, and a quarter of a pound of brown sugar.

"Mix thoroughly, roll, and then divide into three equal parts. Rub one part well into the beef for three successive days. Let the beef then lie in the brine it will make for a week, turning the beef every day. Then hang it in a dry place until it stops dripping."

The next step requires that it be hung up in a cool, dry position and be rubbed over with red pepper. Now "wrap in paper, put in a stout bag with a string attached to the top by which it may be hung up, and keep in a cool, but not very dry, place.

"The meat may mould some on the outside, but the mould can easily be scraped and washed off, and it will not in the least injure the flavor of what is left on the inside. If kept in a very dry place it cannot be cut by other than strong muscles. A cool cellar is a good place for this sort of service. Before chipping this meat for use, the outside ought always to be trimmed away.

"A leg of mutton is excellent cured thus. The dried beef is good chipped very fine and so eaten, or it can be put into a hot pan containing a little butter stirred about till brown. Sprinkle lightly with flour, adding some cream or milk. Let it boil up and serve."

We thus see how farmers may have dried beef, at the same time getting a suggestion of how it may be made to count.

The lambs that come in February are the ones that give large profits. The earlier they come the better, as the difference of two or three weeks in reaching the market may affect the value a hundred per cent. The young lamb must have warm quarters and be forced in growth. It is easily chilled if the weather is severely cold, and should such happen it will receive a check from which it will not soon recover. Warmth is more essential at first than feed, but after the lamb gets a start it will grow rapidly if the ewe gives an abundance of milk.

There is no safe method of determining the butter qualities of a herd except by churning the milk of each cow separately. The bulk of the milk is not a sure indication. Very often the cow that gives but a moderate quantity of milk may yield the larger amount of butter. In breeding up a herd a knowledge of the characteristics of each cow will enable the dairyman to breed for the best results, as the superior cows may be used for breeding to thoroughbred bulls. It does not pay to keep the calves unless the merits of their sires and dams are well known.

Evidently extracted honey should not be stored where there is any great amount of moisture in the atmosphere. Tests carefully made in Canada show that this sort of "honey exposed to such conditions" soon exhibited signs of deterioration, becoming thin and rapidly fermenting. Honey in the comb was similarly influenced, but resisted the effects of moisture for a much longer time." And so the recommendation is to store honey in an atmosphere both warm and dry.

Flavoring butter with the odor of fresh flowers is one of the arts of the French peasantry. The process is very simple, and consists of putting the little prints, which have first been wrapped in a thin cloth, into a tight porcelain dish on a bed of the roses, or whatever blossoms are chosen. Among the flowers which give the most desirable results are clover and nasturtiums.—*Notes from the Home and Farm Journal.*

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

The American University

Letters are coming to me from all parts of the country inquiring about the American University. I am greatly cheered by the interest indicated in many quarters. At a recent meeting of the Building Committee it was decided to call for bids from responsible firms for the erection of the McKinley Memorial. This was done and about the 21st of February the contract will be let and the work will go forward at once. This, our second building, is to cost over $220,000. We have $123,000 available for it now which the architect says is sufficient to purchase the material and put the roof on. We trust that our appeal for the money to complete the McKinley Memorial Building will meet so prompt and generous a response that there need be no cessation of the work until it is entirely finished and ready for occupancy. We want to dedicate it on the 4th of March, 1906, the anniversary of the inauguration of President Roosevelt. The President is one of our trustees and is greatly interested in our project. He laid the cornerstone of this building. Congress has now before it a bill making an appropriation to macadamize Massachusetts avenue past the University grounds. It is very probable that this bill will be passed. After this road is completed you can drive in twenty minutes from the Capitol of the nation to our grounds. The causeway across Rock Creek Chasm has already been completed. This shortens the distance very much. We are now ready to receive contributions for the McKinley Memorial Building and also for the endowment. On this business address me care The American University, Washington, D. C.

CHARLES C. MCCABE,
Chancellor.

CURE YOUR OWN KIDNEY

And Bladder Diseases at Home at Small Cost—One Who Did Gladly Tell You How.

Mr. A. S. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer, for Mr. Hitchcock is positive it will result in their permanent cure.

P. W. Clark, Pastor, Alexandria, La.—The members of the Newman Memorial M. E. Church, paid in all last year fourteen hundred and sixty-four dollars. Seven hundred and forty-six dollars on debts. I wish also to thank Mrs. Dr. Yarny for $20.00 on a suit of clothes; Miss Parker for $10.00 from the Sunday school; Miss L. E. Anderson for $5.50; Miss M. E. Lee for $6.50 on traveling expenses, and all the people of this city for what they did last year. I was received for the fourth year with much joy. Watch Alexandria.

R. L. Dent, Reporter, St. Paul M. E. Church, Augusta, Ky.—Another heroic year's work is accomplished. In 1901 our church was something over one thousand dollars in debt. The Lord has enabled us through the leadership of our pastor, Rev. H. A. Southgate, who is now closing his fourth year's work, which has broken the record of all preceding years and church was so involved in such a complicated manner that our hopes became blighted o ever recovering it; but by the wise plans of our Leader and strenuous and perennial struggle we have succeeded in reaching the ground of safety. On the 26th day of January, we settled a debt of $700.00, leaving us a balance of $300.00 to pay which saves our church. Taking into consideration the great spiritual work done the last year and the glorious financial record this year, causes us to be loud spoken in praise of our pastor. As was expressed by the members of our last Quarterly Conference that God in his wise providence would return to us Bro. Southgate; that the work so nobly started may be completed by him. Send us your prayers.

G. W. Townsend, Pastor, Davilla, Texas.—I have had two protracted meetings, one at Davilla, Tex., four conversions, six joined the church. A glorious meeting. The people say it has been seven years since any one was converted at Davilla. At Holland, Texas, another good meeting. Seven backsliders reclaimed and one conversion.

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OUR PRICE, $17.75 CASH.

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$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 853, Detroit, Mich.

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Doings of the Workmen.

Pasadena, Cal.—The first M. E. Church of Pasadena granted Scott M E. Mission, named in honor of Bishop Scott, of which Rev. S. B. Danley is pastor, the use of their church Sunday, Jan. 22. Bishop Hamilton was with them and greatly inspired the work and through his efforts $400 cash and subscriptions were raised, of which three-fourths has already been paid. They have bought a church building and hope to secure a lot soon to move it on.

The following resolution was offered by the Rev. J. F. Marshall in the New Orleans Preachers' Meeting on the recent expressions of President Roosevelt: Resolved, That we have read with profound interest and satisfaction the timely, wise, fair and patriotic words of President Roosevelt before the Republican Club of New York, on the occasion of the celebration of Lincoln's birthday, in which his broad views and spirit of fairness dictates a policy of even-handed justice to all citizens of our great country alike, regardless of section, race or nationality. Resolver, further, that we commend him to the continued favor of the God of Nations, to the end that his wise and humane policies may be fully realized.

W. R. Burger, Pastor, Princeton, W. Va.—Our second quarterly conference was held Jan. 28 by Presiding Elder, Rev. W. E. Mitchell, who presided with much care and dignity. As usual, the majority of officers were present with good reports, which showed the work to be in advance. The elder was at his best. His sermons were excellent. The result of which was one precious soul added to the church. Paid the elder in full. Collection for day, $11.52. Raised on benevolence this quarter, $11; paid pastor, $31.31. Total, $53.83. This is our second year on the Princeton Circuit. Pray that we may do even better this year than last.

A. Patten, Reporter, Hillsboro, Tenn.—The second quarterly conference and meeting of the Hillsboro Circuit was held by our most worthy presiding elder, W. R. Smith, D. D., on Saturday and Sunday, Feb. 11-12. The business session convened about 4 o'clock p. m. on the 11th. The entire board of officers were present and presented written reports, which showed a wonderful advance in the work of the church during the last three months. Every department of the church is well organized and is doing effective work. Our financial standing is better than it has been for a number of years. We raised for all purposes during the quarter, $81.60. For the first time in the history of our circuit we paid our elder in full, $8.70. We are preparing to build a new church. Most of the material for it has been bought or donated. Brother A. D. Butler, our efficient pastor, is pushing things as never before.

(Mrs.) Lucy Venable, Reporter, Woodside, La.—On Jan. 22, $29.60 instead of $34.80 were raised. Also the stewardesses of Sumner's M. E. Church instead of the steward brethren presented the pastor the sum of $8.25. We desire all of our friends to address us at Maringouin, La. The SOUTHWESTERN is not forgotten. The pastor, Rev. A. B. Venable, is trying to get the good old paper into every home.

P. E. Morris, Recording Steward of Wesly Tabernacle, Galveston, Tex.—Rev. W. Hartley Jackson, the pastor, has just closed a meeting in which three souls were happily converted and 46 joined the church. Rev. Jackson is succeeding nicely and is much beloved by the whole congregation. We are having a big rally March 27 to raise $567.50, due the Church Extension. Mrs. T. C. Jackson, our pastor's wife, has organized the W. H. M. Society with more than 38 women of the church and now the pastor is organizing the children of the church for the Easter service and other active work. The inclement weather has hindered our work very much and there is a great deal of sickness in our congregation. Rev. Jackson is working hard to get subscribers for the SOUTHWESTERN.

J. O. Richards, Pastor, Hurst M. E. Church, Plaquemine, La.—I take this method of thanking the following members for their liberality in helping the pastor get ready for the Annual Conference: Bros. M. Nelson, A. Bolden, Wm. Truehill, E. Smith, S. Varnado, Evered Hill and H. Walker, for a fine hat; the steward sisters, $2.45; the King's Daughters, $2.90. A. A. Moore, a pair of shoes, and the members and friends whose names we would publish if space permitted, for a fine suit of clothes. We sent you to the SOUTHWESTERN eight annual subscribers last year; we expect to send more this year; our canvass for the same is already on.

Wm. Perry, Pastor, Heflin, Ala.—Our first quarterly meeting convened in the New Bethel M. E. Church Feb. 11-12. Our presiding elder, J. W. Thomas, was at his post. The weather being unfavorable, we did not get the brethren from Sailico and Iron City, though we had a good conference. Sunday was a rainy day and we could not have service. Our presiding elder being ill and unable to preach, left for home Sunday night. Raised for all causes, $16.29. Pray for our success.

A. B. McQueen, Pastor, Statesville, N. C.—Our first quarterly conference was held Jan. 21-22, with Elder R. Smith presiding. The majority of the brethren were present with written reports. The elder dispatched business carefully and easily. Sunday was a happy day. Rev. Smith preached two grand sermons, to the delight of all the large congregation. Thirty-two persons communed, and one joined the church. Paid the elder $7.10; paid pastor, $32. Raised for missions, $2.

Silas J. Wilds, Mannville, S. C.—The first quarterly conference of Mechanicsville M. E. Church was held Jan. 30, with our presiding elder, Rev. W. G. Valentine. All leaders and officers were present with very good written reports, which showed that the work of this charge is progressing. Have paid our presiding elder for the first quarterly conference $30.80; for pastor, Rev. W. H. Jones, $27.90. Elder Valentine on Sunday morning preached a soul-stirring sermon to a large and interested audience. We are always glad to have him with us. Our work is alive again. We were glad of Rev. Jones' return to us this year.

J. S. Todd, Pastor, Jacksonville, Fla.—Bishop J. M. Walden and Dr. C. C. Jacobs have visited Ebenezer M. E. Church. On the eve of going to Conference my church was blessed with the presence of the good Bishop and Dr. Jacobs. The Sunday school was gathered at 9 o'clock and about 200 members of the school listened attentively to an able address by Dr. Jacobs. The Sunday school and people of Ebenezer are always delighted to meet him. His work is a success among us. After this address Dr. Jacobs preached an able sermon for our good people of Simpson Chapel Church. At night Bishop Walden preached a powerful as seven and eight hundred persons were present and heard him with great dewell as an instructive sermon. Between light and pleasure. Many persons came forward to the altar for prayer. No one thought of Bishop Walden as superannuated. With force he preached the word of God from the text of Romans 5: 10. Two members were received into the church at the close of the Bishop's sermon. Mrs. Walden was with the Bishop. Both the Bishop and Dr. Jacobs expressed themselves as being well pleased with our new church building and with the congregation of Ebenezer. We are always glad to have our brethren visit us when passing through the city. Now that our church building is completed we are planning for revival meetings. Sixty-seven members were received into the church the past year, and we carried $200 of benevolent collections to the Annual Conference. Raised for all purposes during the year $2,550. I am out for another year's hard work. We are to have Bishop C. C. McCabe with us next Sunday night.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

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Your other organs may need attention, but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

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DEAR SIRS: Jan. 11th 1904

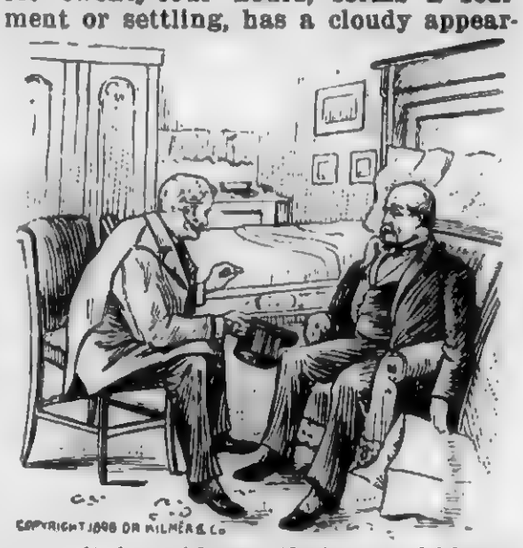
"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice I began the use of the medicine and noted a decided improvement after taking Swamp Root only a short time.

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Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust, or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, has a cloudy appear-



ance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

EDITORIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE. The genuineness of this offer is guaranteed.

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A Book For Tired, Sleepless People.

Contains fifty simple remedies for sleeplessness without use of drugs: also chapters on Sleeping Habits and Hours: Getting ready for Bed: Position in Bed: the Bedroom, Bed and Bedding: Care of the Bedroom: Sleep for Children: Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

F. J. GHORON, La Vergne, Ills., Pub., Department G.

Brookhaven, Miss, L. W. Price, pastor.—Two waves met in Brookhaven Sunday and Monday, February 12 and 13. One brought such freezing weather that none of the people came to church on Sunday. The pastor was caught with the crowd; but the wave Monday morning thawed up things and with the thaw there came to the parsonage flour, sugar, potatoes and many other things. It was an act of encouragement to the pastor, his wife and baby. This party was led by Sister Ella Canada, followed by Miss Bessie Shelton, Ed Blue, C. Nelson, Kid Wilson, W. B. Rembert and Lewis Watkins. The pastor, wife and even the baby, again thank these faithful members and friends for that good deed. Come again and let others come. They have served notice on the pastor that if they can't have service, he shall eat.

Conference Notices

NOTICE TO ROME DISTRICT.

Dear Brethren: In a few brief weeks the Lord being willing, we shall assemble in our various places of divine worship, to commemorate one of the greatest events in the history of our Christian religion, namely, Easter day This day has been set apart by the great church to which we belong as a day of missions. Our Lord said: "Go ye into all the world and preach the Gospel to every creature." St. Paul says, "how can he preach except he be called, and how can he go except he be sent." Now, let us remember first, the eyes of our church are upon us, and we are expected to do our part in helping to raise the largest missionary collection in the history of our church. Organize your committee on missions and let them begin work to-day. Brothers, please do not say, as some are saying, "We have time enough." The faithful servant in God's vineyard begins with the sixth hour and bears his burden in the heat of day. It will be gratifying to the church and also to the Atlanta Annual Conference to know that we have full and complete reports from every charge in our district, and more especially will our hearts leap for joy when we take our place in the Atlanta Conference. The minutes of the last Annual Conference will show that we rank third in membership and fourth in benevolence of the church. Therefore, my beloved brethren, let me appeal to you and urge upon you for the first time this conference year, that you as ministers of the Gospel of the Son of God do your duty to the church and make for yourselves a name. At our last annual conference we voted for an appropriation of $2.000 for the Missionary Society; one-fourth of that amount has been apportioned to our district. This amount we hope to raise on Easter day. Let us not be satisfied with anything else than our full apportionment. Let us give back to the church some results of the thousands of dollars that have been given to us. The church looks upon us now, not as children but as men. We are not expected to come with any excuse but with rejoicing, bringing in the sheaves. Send at once to our Book Concern, and secure Easter literature, programs and Easter envelopes, and such other things as you will need, and urge your young people to fall in line and keep in touch with the great church which we represent. Nineteen successive years in the Christian ministry in the Atlanta and Savannah Annual Conference have taught me that a failure on Easter day is the direct road to a failure at the end of the conference year. Let us not brood over the inclemency of the weather but lay plans now. Secure your preacher today and have an Easter sermon at every church. I would suggest that where we have more than one church on a charge that you secure the services of some good preacher to fill the pulpit and speak, preach and lecture on Easter the entire day. Remember, we have a large number of good preachers at Gammon Theological Seminary, some of them just out of the pastorate, and they are willing to spend Easter day on the district with you. Let Easter bells ring at every church and the Gospel of the blessed Christ be preached from every pulpit. Let our watchword be, Souls for Christ and the last dollar of our missionary money for the church. I stand ready at any time to come to your rescue. Remember, brethren, the District Sunday School and Epworth League Convention will convene May 26-28, at Temple, Ga.

C. W. ADAMS, P. E.

To the Pastors and Auxiliaries of Women's Home Missionary Work: At the last Annual Conference I was elected conference president of our Home Mission work. Our motto for the year is "Sow and reap." Already, since conference, we have planted twelve new societies. We called the Executive Board together Jan. 13-14 in Greensboro. At this meeting we decided to hold our first convention Aug. 30-31 in St. Paul church, Winston. At this session we expect dues and reports from all Auxiliaries, also one delegate from each society. Let all societies begin at once to get fully prepared for this great meeting, for we truly expect it to be great and glorious for us all. Dear pastors, organize and have your work represented, for the time has fully come when the church that does not get in along this line will be behind, do you see clearly? Well, come on up the line. Work and pray. Let me hear from each auxiliary. Yours in his cause,

A. G. MOREHEAD, President.

NOTICE.

The pastors of the Austin District, West Texas Conference, will kindly send to the address below the name and address of the Junior Epworth League Superintendent, in your respective charges, and also the president's address. If there is no Junior Epworth League the president of the Austin District would be pleased to organize at once. Let every pastor in our district see that this auxiliary lives and flourishes in its beauty. We have the children, we have the ability. Now, let's have the Junior Epworth League. Address Miss B. V. Cummings, Junior E. L. President of the Austin District, 604 E. 12th St., Austin, Tex.

OPELIKA DISTRICT.

SECOND ROUND.

Wetumpka, April 1-2; Alexander City, 8-9; Alexander City Cir., 15-16; Ecticlic and Birhill, 22-23; Dadeville, 29-30; Kelleyton, May 6-7; LaFayette, 13-14; LaFayette Cir. and LaNett, 20-21; Opelika and West Opelika, 27-28; Five Points, June 3-4; Lomax, 10-11; Central and Riverside, 17-18. Dear Pastors: Plan well for Easter Sunday. Let there be an Easter service not only in every charge but every church try to raise the full apportionment. It can be done and after raising it please send it to Dr. Leonard in New York. We make a mistake when we hold the money back until the Annual Conference. The ground is a little slippery between Easter and the Annual Conference.

F. L. TEAGUE, P. E.

THE CONDITION OF OUR CONFERENCE CLAIMANTS.

BY W. R. H. DUNCAN, D. D.

Dear Brethren—As chairman of the Board of Stewards of the Little Rock



PAPOOSE POPCORN

A New Seed Discovery for

FORAGE, POULTRY, POPPING

A subscriber to the Southern Agriculturist secured the original seed from an old Indian in Northwest Texas. After experimenting with it seven years he wrote that paper: "With good ground and care it will make from 50 to 100 bushels to the acre, and planted thick and cut stalk and all it will make more feed and better feed than anything I ever saw. The old Indian said poultry fed on it would never have the cholera. I have not lost a fowl with cholera since I have been raising it. It also pops beautifully" This article brought hundreds of requests for seed, and now only a few bushels are left. Send 10c for a 3 months' trial subscription to Southern Agriculturist, 39 C. P. Bldg., Nashville, Tenn., and you will get 100 seed by return mail, also details of $50 prize seed-growing contest.



BY EXPRESS PREPAID $2.50

CUT AND MADE TO MEASURE
All Wool Black or Blue
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FREE—Sample outfit containing complete instructions, tape line, etc.
AGENT WANTED in every Town.
We help our agents to make big money. Write at once.
PROGRESS TAILORING CO.
197 W. Market St., Chicago.

New Year Presents For Our Pastors.

Number of Valuable Preachers' Requisites Given Absolutely Free.

Brother Pastors, Listen!

There are from five to one hundred names on your charge whose subscriptions to the SOUTHWESTERN expired January 1st. Many have already renewed, but to secure the rest of them we make the following great offers:

1st. Celebrated Traveller Fountain Pen

Or Ideal Pastor's Pocket Record for *five renewals* or five new names.

2nd. Bagster Teacher's Bible,

Or a Nickel Case Watch, good timekeeper, for *ten renewals* or ten new names.

3rd. Smith's Large Bible Dictionary,

Or Fine Hymnal, leather binding and gilt title, with your name stamped on back, for *fifteen renewals* or fifteen new names.

4th. New England Gold Watch,

Either lady's or man's size, for *twenty-five renewals* or twenty-five new names.

REMEMBER THIS—Names must be sent us not later than March 1st. You may on all names sent keep your usual commissions.

EATON & MAINS, - - New Orleans.

Conference, I am forced from present circumstances and conditions to pen a few lines touching our Conference Claimant's Fund, which to my mind means much to us all, for indeed, none of us know or can know just when we ourselves will be called upon by the conference we so dearly love to take this most dreaded relation; made so because of such meager support, arising especially from conference collections. My heart was moved with pity when we came together during the late session of our conference to consider these cases; when we had so little with which to relieve them—just think of it, $521 from the Book Concern and $45 only from conference collections, making a total of only $566, when it might have been, to say the least, $1,000, which would have been commendable if not sufficient for such needs as came up for our prayerful consideration and provision. You will please allow me to say as one of you, let us, for once in the history of our conference, make an effort for these worthy ones, who while in health or life, stood with us in this Christian battle militant and by their heroic endeavors helped to make us what we are as a conference. Then blessed be God, and Father, and Jesus Christ our Lord, and the Holy Ghost, our guide and comforter. Some day these worthy ones who are soldiers of the cross will rise up and call us blessed—to be followed.

Hot Springs, Ark.

McCool, Miss.—The news came from the joining county, Winston, in to Choctaw county, of the death of Mrs. Azzelee Thompson. A great many think the report true. I can gladly state that the report is false. The last account I heard of her she was getting along nicely. We have had about eight days of the roughest weather that we have ever witnessed in this part.. J. M. Kennedy.

GREAT $2 COMBINATION OFFER.

The Weekly Constitution, The Sunny South and The Advocate, All Three One Year for Only TWO Dollars.

We present elsewhere the announcement of the *Weekly Constitution* and *Sunny South*. We have made special arrangement with these two great papers by which we can offer our readers a clubbing combination with our paper for only $2.00 a year for all three.

The *Weekly Constitution* with its facilities for gathering news and interesting features will present each week a splendid general newspaper and summary of the world's events.

The *Sunny South* will give, weekly, continued stories from the best writers, short stories, sketches of travel, adventures and readable incidents that will interest every member of the household.

Our paper will for 1905 give the best local and general features. The news from different correspondents, the improvements that are present and in prospect, meetings and movements of more than ordinary interest and all events that touch upon home matters will be faithfully chronicled.

By this combination offer, only $2.00 a year, you will receive the South's greatest general newspaper, the South's popular literary weekly and your own church paper. The remarkable price is your opportunity to make your investment for the year 1905 periodicals for your home at once. Please send your orders, accompanied by the full amount, directly to this office, and your subscription to the *Constitution* and *Sunny South* will be promptly forwarded. Eaton & Mains, 429 Carondelet street.

A Living Monument.

If we were to assemble all those who have been cured of heart disease by Dr. Miles' Heart Cure, and who would to-day be in their graves had not Dr. Miles' been successful in perfecting this wonderful heart specific, they would populate a large city.

What a remarkable record—a breathing, thinking, moving monument, composed of human lives,—that for which every other earthly possession is sacrificed.

The Miles Medical Co. receive thousands of letters from these people like the following:

"I feel indebted to the Dr. Miles' Heart Cure for my life. I desire to call the attention of others suffering as I did to this remarkable remedy for the heart. For a long time I had suffered from shortness of breath after any little exertion, palpitation of the heart; and at times terrible pain in the region of the heart, so serious that I feared that I would some time drop dead upon the street. One day I read one of your circulars, and immediately went to my druggist and purchased two bottles of the Heart Cure, and took it according to directions, with the result that I am entirely cured. Since then I never miss an opportunity to recommend this remedy to my friends who have heart trouble; in fact I am a traveling advertisment, for I am widely known in this locality."

J. H. BOWMAN,
Manager of Lebanon Democrat, Nashville, Tenn.

Dr. Miles' Heart Cure is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails he will refund your money.

Miles Medical Co., Elkhart, Ind

Literary Notes

BOOKS RECEIVED.

"The Funeral: Its Conduct and Proprieties." By Joseph N. Greene. Cloth. 16mo. 109 pages. 50c net. Jennings & Graham, Cincinnati.

There is no occasion where any deviation from the proprieties or the correctness of things jars more or is more to be regretted than at a funeral—the one place of all where everything must be done "decently and in order." The little volume by Rev. Joseph N. Greene, just issued from the press of the Western Methodist Book Concern, makes the desired order both possible and easy. Suggestions are offered in the several divisions of the book to the Undertaker, the Minister, the Bereaved and the Friends, and a comprehensive index makes any point instantly accessible. The mission of the book is, therefore, not to the few, but necessarily to the many.

"Observations of Persons and Things in South Africa," (from 1900-1904), by Bishop L. J. Choppin. For sale at the A. M. E. Publishing House, 631 Pine St., Philadelphia, Pa. J. H. Collett, General Business Manager.

The *20th Century Pastor* will be sent to you four months on trial for twenty-five cents. *The 20th Century Pastor* is a publication of magazine size. It is devoted to sermonic thought of the richest and freshest character on the most vital subjects. It contains outlines, more or less amplified, on themes for the Sabbath services, the week-night and other occasions. It gives attention also to illustrations and such other matter as helps in intelligent preparation for religious work. In its contents it is one of the most original magazines of its class published. We make the above offer because we wish all Christian workers to become acquainted with the *20th Century Pastor*, now in its sixteenth volume. This offer may be withdrawn at any time. Send 25 one-cent stamps. 20th Century Pastor, 2361 East Dauphin Street, Philadelphia, Pa. It and the SOUTHWESTERN will be sent a full year for $1.75.

AGENTS WANTED.

$75 PER WEEK and expenses easily made selling combination policies for a big sick and accident company Write to-day. Address U. S. PROTECTIVE SOCIETY, Salisbury, Mo.

Jas. Hutton, Martinsburg, W. Va.—Mrs. Mamie B. Curry teacher of our public school here was compelled to send in her resignation to school board n accunt of ill health. Miss Curry was advised by her physician to leave at once. We will miss her very much as she was a very ardent worker, also organist in our Sunday school. Miss Curry is the daughter of the ex-pastor of our church, Mt. Zion M. E. church, who is now stationed at Waynesboro, Va. We hope Miss Curry will regain her health and be in our midst very soon.

$25.75 WASHINGTON, D. C., $25.75
AND RETURN.

The Southern Railway will place on sale March 1, 2 and 3, round trip tickets to Washington City for $25.75, good to return until March 8. By depositing ticket with Special Agent in Washington and payment of one dollar an extension can be had until March 18th. For particulars call or address Southern Railway ticket office, No. 704 Common street, New Orleans.

J. C. ANDREWS, S. W. P. A.



10 BEAUTIFUL FLOWERING BULBS

A Year's Subscription to the

Mayflower Magazine

AND

The Southwestern

ALL FOR $1.35

3 GLAIOLUS, Groffs New Hybrids, new type.
1 MONTBRETIA SULPHUREA, golden yellow.
1 CHILDANTHUS FRAGRANS.
1 PHADRANASSA.
1 MEXICAN GEM. (Milla or Bessara.)
1 MAMMOTH OXALIS.
1 HYACINTHUS CANDICANS.
1 ZEPHYRANTHUS.

THE MAYFLOWER is devoted to the culture of flowers and is the finest strictly floral magazine published. Each number contains one leading article giving the history, peculiarities and culture of some flower. An Information Box where the readers may have any question in reference to flowers answered. A Correspondence Department under which head are published communications from subscribers from nearly every State in the Union, giving their experience with different flowers. Besides this are several short articles, poems, etc., etc.

The above TEN BULBS, a year's subscription to THE MAYFLOWER, and THE SOUTHWESTERN a year, all for $1.35.

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I CURED MY RUPTURE

I Will Show You How to Cure Yours FREE

I was helpless and bedridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 743, Watertown, N. Y.

TER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea*, *Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box 170 Notre Dame, Ind., U. S. A.

They Live in Our Memory.

Harrisburg, Texas.—Mrs. Isabella Howells was born March 15, 1837, in Sunderland county, Durham, England, and died in Navasota, Texas, Feb. 6, 1905. Her parents moved to London while she was still quite young and sent her to a Methodist Sunday school, and a little later she united with the Methodist Church. In 1870 she came with her husband to Texas. Both put their letters into the M. E. Church at Navasota, under Rev. J. K. Loggins. Mrs. Howells and her husband later started a Sunday school on the Brenham Circuit in Washington county. There they taught free school and Sunday school for several years. After the death of her husband, Mrs. Howells moved to Harrisburg, Texas, and taught Sunday school up until Easter Sunday in 1904. From that time her health gradually failed, until she passed peacefully away at th home of her sistr, Mrs. B. W. Burrow.

Galveston, Texas.—Mrs. Lucy C. Grant, a faithful member of Wesly Tabernacle M. E. Church, died during February, in perfect peace with God. Her husband, daughter, one grandchild, three sisters and a host of friends mourn their loss which was heaven's gain. The funeral service was conducted by the writer and Rev. Wm. Bartley, under the auspices of the Household of Ruth and the Daughters of Zion. It was a beautiful, solemn service. W. HARTLEY JACKSON, Pastor.

Lincolnton, N. C.—Sister Hattie Pope departed this life Dec. 24. She leaves a dear husband and a host of friends to mourn their loss.

M. H. HINTON, Pastor.

New Orleans, La.—Minerva C. Hite was born June 7, 1891. Although young, she had, by her kind and sweet disposition, won the love and admiration of all who knew her. She took sick during the short school vacation, but feeling better when the session opened, started off again. She struggled hard to regain her health, but the cruel hand of affliction was placed upon her for the last time. On seeing this, she began to break away from books and classmates, and looked to Jesus, her only friend. Rev. Chinn called to see her and questioned her concerning her soul. She then acknowledged Christ and was happily converted. On Monday Rev. Taylor administered to her the Lord's Supper. She seemed to be full of cheer and hope. On last Wednesday her grandfather asked her: "Minerva, are you still trusting in the Lord?" and she said, "I have nothing else to do." Then said he, "He will save you." Her answer was, "I am saved already." About ten minutes after twelve Saturday morning she quietly passed to rest with Jesus.

Marshall, Tex.—Bro. Ben Conner, a faithful member and trustee of Carner Chapel M. E. Church, died Jan. 14 in full triumph of faith. A wife, seven children and a host of friends mourn his demise. The funeral service took place on the 15th inst., at Carner Chapel M. E. Church, of which he was the founder. The funeral was conducted by Rev. R. Hillary, Pastor.

Dixon, Miss.—Sister Carrie Steel, daughter of Bro. Andy Steel, has been called from labor to reward. Three sisters and two brothers mourn their loss. The burial services were conducted by the pastor, Rev. C. W. Jones. Bro. James Lewis, a faithful member and class leader of Cottage Hill M. E. Church, was called home on Jan. 10. He died trusting in the Lord. His wife survives him. The funeral services were conducted by Rev. J. Green. Bro. Bryant Stenis, a faithful member of Mount Zion Baptist Church, died in peace Dec. 6, aged 101 years. His wife, five sons and two daughters survive him.

SALLIE SLAUGHTER.

Sister Anna Crunk, wife of Mr. Elemore Simon, went home to rest Jan. 27. She was a devoted Christian, well loved by all who knew her. She leaves her husband, three little ones and a sister to mourn their loss. The funeral service was conducted by Rev. A Cato. The deceased was a member of Pleasant Valley Church.

A. WALKER.

Mansfield, La.—Sister Jane Walker, aged 80 years, died Jan. 27, trusting her Saviour. She was a loyal Christian woman highly respected by all who knew her. She was a member of St. John Baptist Church. A husband, two sons and a host of grandchildren survive her. The funeral service was attended by Rev. Wesley Magee and Rev. F. Smith.

New Orleans, La.—Thompson Chapel—Sister Angenetta Dowery departed this life a few days ago in the Christian faith. The deceased is the mother of Sister Dwight, matron of the Orphan Home at Baldwin, La. Revs. C. W. Reeves, J. A. Lindsay and Dr. J. F. Marshall, presiding elder, assisted the pastor in the services. Her remains were laid to rest in St. Roche Cemetery. Peace to her ashes.

D. M. SEALS, Pastor.

Morland, Ga.—Sister Jennie Stokes fell asleep in Jesus Feb. 14. She leaves a large family and a wide circle of friends. Sister Stokes was a mother, a neighbor, a friend and a power for good. Peace to her dust.

J. J. JONES.

Mills, Miss.—Sister Jennie Holdman departed this life Feb. 4 in peace, aged 26 years. She was a true and consistent member of Martin Grove M. E. Church. She leaves a husband, two children and a host of friends.

W. S. LEAKE, Pastor.

Grand Cane, La.—Sister Lala Gyse, aged 59 years, fell asleep in Jesus Feb. 10. She was loved by all who knew her. She leaves a husband, three sons, two daughters and a host of friends to mourn their loss. Bro. Aaron Oky died Jan. 6. "It was all right between he and Jesus." Age, 85 years.

D. Cobun, pastor, Meridian, Okla.—My First Quarterly Conference which convened February 11-12 was a very successful meeting. The presiding elder preached a good sermon and men and women all were inspired to do more for the cause. We have some lumber on the ground and money in treasury to begin building soon and ask your prayers.



Keep your blood clean as you keep your body clean. You don't wait until your body is foul before you cleanse it.

It is a matter of surprise that many people who are so careful to have clean bodies make no effort to keep the blood clean. Everyone knows that uncleanness breeds disease; that those who do not keep their bodies in a wholesome condition and who dwell in filthy surroundings are the first to fall when some epidemic of disease sweeps the country. But foul blood is more dangerous to the individual than a foul body. An unclean body is rather a passive than an active hindrance to health. But unclean blood is an active threat against the very life—it makes the body a prepared breeding place for disease.

It is part of Nature's plan for human safety that in many cases where the blood is impure or corrupt she sets a sign on the body in proof of the corrupt current that is flowing through the veins. Scrofula with its disfiguring sores and scars, eczema with its irritation, salt-rheum, tetter, erysipelas, boils, pimples and other eruptions are only the outward signs of the impurity of the blood. But often in the earlier or simpler stages of the blood's impurity there are no outward signs of this condition; only dull, languid, sluggish feelings, which are commonly attributed solely to the sluggishness of the liver.

Of all preparations for purifying the blood Dr. Pierce's Golden Medical Discovery easily takes the first place. It eliminates from the blood the elements which clog and corrupt it, and which breed and feed disease. It acts directly on the blood-making glands, increasing their activity, and so increasing the supply of rich, pure blood which is the life of the body.

Accept no substitute for "Golden Medical Discovery." There is nothing "just as good" for diseases of the stomach, blood and lungs.

Dr. Pierce's Medical Adviser, paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

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COLLEGE, College Preparatory,
NORMAL,
ENGLISH,
KINDERGARTEN, Kindergarten Training,
INDUSTRIAL, Including Typewriting and Commercial Course.

Fall Term will Open October 4th, 1904.

Terms the Lowest. Send for Information and Catalogue

WILLIAM W. FOSTER, JR., President.

"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and **will make curly or kinky hair lie straight and smooth** for a long time.



MISS NANCY RICE.

Nothing Takes Its Place.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owing very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT

Has Done Wonders.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly."



MR. LOUIS NEMORE.

If your dealer cannot supply you, we will send **by prepaid express,** to any station in the United States or Canada one bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

A CHEAP HEART CURE

A Norwich Lady Tells You What to Use at Home If You Would Cure Yourself at Once.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will, without charge, direct them to the perfect cure she used.

We advise everyone interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

UNITED FOR LIFE.

Fort Stephen, Miss.—The wedding of Mr. Joe McWilliams and Miss Hattie Parker occurred Nov. 16. R. B. Anderson officiated. Mr. Jesse Gordon and Miss Cora McAfee were united in marriage Dec. 25. The bride, who is one of our highly esteemed young ladies, is a member of the M. E. Church. R. B. Anderson officiated.

Eola, La.—The rites of holy matrimony were solemnnized by me during the Christmas holidays between the following young couples: Mr. Stephen Williams and Mrs. Ardella Washington; Clifton Wilson and Miss Peggie Libbie; Hayes Edwards and Miss Daisy Hamilton. S. M. G. TAYLOR.

Jackson, La.—Mr. Rivers Roberson and Miss Lizzie Mathews were united in marriage Thursday evening, December 29, at the home of the bride's parents, by the groom's uncle, C. C. Barnes. Mr. James Tolbert and Miss Ailsey McRay were united in marriage Jan. 12 at the home of the bride. C. C. Barnes officiated.

Mantua, Ala.—At the residence of the bride's parents, the evening of Jan. 12, Miss Sallie Nolen was united in marriage to Mr. Joseph Brown. The bride is one of the noble young ladies of our community; the groom is one of the wide-awake young members of Mt. Sinai M. E. Church. A number of friends witnessed the ceremony. V. D. Oatman officiated.

Easley, S. C.—Mr. Ballard Hendricks, Jr., and Miss Lula Rosemond were married Dec. 25 at the home of the bride. Mr. Andrew W. Burdine and Miss Sarah Jamaison, the 28th ult.; Mr. Hosea Jackson and Miss Estella Ferguson the 29th ult., and Mr. Arkless Bowen, Ja., and Miss Bessie Ferguson Jan. 3, at the parsonage. The writer, L. G. Gregg, officiated.

Columbus, Tex.—Mr. Octave Pedescaux, of New Orleans, and Miss Myrtle G. Barrett were united in the sacred bonds of marriage on Jan. 18. The bride is one of our highly respected young ladies. The groom is a Christian gentleman. They received many valuable and useful presents. Also Mr. Joe Walker and Miss Roney Moore were married on the same date. Both stand high in the community. A. Brown officiated.

Ebenezer, Miss.—At the home of the bride's parents on Jan. 22, the rites of holy matrimony were performed between Mr. John West and Mrs. Para Lee Redmond. The bride is a member of our church and the groom is an intelligent young man. G. W. Hunt officiated.

Kateland, La.—Mr. Richard Brown and Miss Marthie Jones, residents of this place, were recently united in marriage. The bride is a member of our school. C. H. Jones officiated, assisted by Rev. L. Nasmith.

Griffin, Ga.—Miss Mattie L. Hammett and Mr. Oscar Dye were joined in holy matrimony Sunday night, Feb. 5, at the bride's home. Quite a number of friends were present. Rev. J. A. Richie, the pastor, officiated.

North Fort Worth, Tex.—Mr. Lorenzo Hammond and Miss Bamma Watson were united in matrimony on Feb 2, at the home of the bride. Rev. J. H. Holden officiated.

Franklin, La.—Mr. Thomas Johnson and Miss Elizabeth Haniston were united in the bonds of holy wedlock at Asbury M. E. Church, Feb. 8. The reception took place at the home of the bride's parents, Mr. and Mrs. Joshua Hamilton. R. C. WORSHAM.

Kosciusko, Miss.—Mr. Sam Ashford and Miss Dora Harris were united in holy wedlock on Dec. 12. Also Mr. William Fonden and Miss Hattie Wings were married Jan. 3. N. Henry officiated.

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8:00 p.m.	Express, Daily	7:00 a.m
8:15 p.m.	Limited, Daily	9:25 a.m
11:15 a.m.	N. Y. Fast Mail, Daily	———
———	Mob. and Coast Lim., Daily.	7:20 p.m
8:55 a.m.	Coast Accommodation	4:05 p.m
9:15 p.m.	Sunday Excursion	7:40 a.m
———	Coast Ac., Daily, ex. Sunday	4:50 p.m
8:50 a.m.	Coast Lim. Daily ex Sunday	3:25 p.m
9:45 p.m.	Sunday Excursion	7:40 a.m
9:45 p.m.	Wednesday Excursion	7:40 a.m

Queen & Crescent.

NO.		NO.
1, St. Louis Ex.	8:10 p m	2, St. Louis Lim 9:10 am
3, St. Louis Lim.	8:15 a m	4, St. Louis Ex 7:30 pm
5, Local	4.45 p m	3, Local 6 00 am

Mobile and Ohio.

8:10 p. m.	St. Louis Limited	7 30 a m
8.15 a. m.	St. Louis Express	9 10 a m

East Louisiana.

Daily, Except Sunday.
No. 7 ..... 8:45 a m | No. 8 ..... 9:30 p m
Sunday and Wednesday Excursion.
No. 5 ..... 8:45 p m | No. 6 ..... 7:45 a m

Illinois Central.

8:15 p m	Chicago Limited	9:15 a m
8:15 p m	Louisville and Cin Lim	9:15 a m
11:30 a m	Fast Mail	7:10 p m
11:30 a m	St Louis and Chicago	7:10 p m
8:10 a m	Northern Express	5:15 p m
9:30 a m	McComb Accom	3:30 p m

Yazoo & Mississippi Valley.

Memphis exp	8:15 a m	Memphis exp	3 15 p m
Vicksburg exp	6 00 p m	Vicksburg exp	7 00 a m
9:40 a m	Baton Rouge accd		4:00 p m

Southern Pacific.

11:30 a m	Local	4:55 p m
8:00 p m	New Orleans and Houston	7:05 a m
8:50 a m	Pacific Coast Express	9:00 p m
6:45 p m	Sunset Limited	11.55 a m

Texas & Pacific.

7:45 p m	Texas and Ft Worth Ex	8:30 a m
12:05 a m	Port Allen Local	3:15 p m
7:30 a m	Hot Springs, El Paso and California Express	6:20 p m

N. O., Fort Jackson & Grand Isle.

7:35 p m	Sunday Only	8:05 a m
9:45 a m	Daily Ex Sat and Sun	4:00 p m
9:45 a m	Saturday and Sunday	5:30 p m
7:35 p m	Daily Except Sunday	8:05 a m

Louisiana Southern.

10:30 a m	Sunday Only	8:45 a m
6:00 p m	Sunday Only	7:00 p m
8:35 a m	Saturday Only	9:45 a m
5:00 p m	Saturday Only	6:00 p m
9:15 a m	Daily Ex Sat and Sun	4:15 p m

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Cash Remittances.

WEEK ENDING FEB. 18.

Atlanta and Savannah—S. L. Days, *1; A. G. Trammel; H. E. Burns, *2.

Central Alabama and Mobile—Miss H. K. Kirkpatrick; W. M. Gordon; A. L. Boyd; C. L. Dunn, *1; W. H. Harrison.

Central Missouri—J. W. Jackson; A. C. Macklin.

Delaware—P. O'Connell, *6.

Florida—J. S. Todd, *2.

Lexington—E. S. Foreman; H. H. Gooch.

Lincoln—Miss Josie Crawford; Whit Ellis.

Little Rock—A. McGee, *1; Mrs. A. C. Fountain; A. J. Taggart.

Louisiana—J. A. Tircuit, *1; P. Landry; E. C. Goins; D. J. Price, *1; J. W. Alexander; Mrs. P. H. V. Dejoie; J. E. Rolax; B. R. Peters; L. Bibolet; Mrs. C. B. Morse; R. B. Johnson; R. B. Robinson; W. R. Chase; C. W. Reeves;; W. C. Black.

Mississippi and Upper—L. Flowers; Mrs. L. W. Moseley, *1; G. M. R. Husbands, *1; Jerry Larson; M. Strong.

North Carolina—W. P. Hays, *1; S. A. Peeler, *1.

South Carolina—John A. Hill.

Tennessee and East—Mrs. Laura Evans; W. E. Mitchell, *2.

Texas and West—T. E. Speed; Eli Brown; R. Hilliary, *1; Mrs. Nora F. Fortson, *2; Mack Henson, *2; H. H. Manning, *1.

Washington—Henry Adams.

Miscellaneous—M. Weems; W. H. Wearing.

It sometimes happens that requests for renewal subscriptions are sent to persons whose renewals have "done been sent," but which were not entered on the mail list used for addressing. All who remit should watch for an acknowledgment in this column, and the subscriber should take particular notice of the date on his address label and see that is correct; if not, then notify us after a reasonable time.

We have just received a lot of S. S. Notes and Handbooks for 1905. They are better than ever. Send orders to this office.

Orders for Sunday School literature and supplies for the First Quarter of the coming year should now be sent in. Send here.

In the line of Periodicals we have offers innumerable, such as: Farm and Fireside and our paper one year, $1.50; American Farmer, $1.50; Am. Illustrated Methodist Magazine, $1.75; Tri-Weekly Times-Democrat, $1.75.

Crescent City Notes

Rev. T. B. Cooper, our pastor at Hahnville, La., has been very ill since his return from Conference, but is now greatly improved. Also, his daughter, Miss Deborah, has been absent from school four weeks, owing to illness. She will be able to resume her studies in a few days.

Sunday services at Williams Chapel were greatly hindered on account of rain. Prayer meeting and Sunday school were held as usual. At 11 a. m. Brother R. J. Johnson preached and H. Parker at 3 p. m. Song service, under the management of Mr. J. Jefferson, was well attended. At 7:30 p. m. the pastor, Rev. C. W. Reeves, preached. Two persons joined the church. One subscriber for the SOUTHWESTERN. Collection for all purposes, $12.56.

On Sunday night, February 26, at Wesley Chapel Church, the anniversary sermon and installation of the Daughters and Sons of Conference will be preached by Rev. R. E. Jones, Editor of the SOUTHWESTERN. Rev. T. G. Johnson, pastor of Wesley Chapel. Next Sunday morning at 10 o'clock the Wesley Chapel Sunday school will have their banner raised. They hope to have an enjoyable time. R. J. Nash is the superintendent.

Marriages

Bastrop, La.—I united in the bonds of holy matrimony, Feb. 8, Mr. Eugene Mathews and Miss Carrie Duffey, both members of Mt. Nebo M. E. Church.

F. D. BOWERS.

Mansfield, La.—Mr. Isan Santiford and Miss Mary Moore, members of the Methodist Episcopal Church, were united in marriage Jan. 22, at the groom's residence. Mr. Willie Jackson and Miss Florence Henderson were united in wedlock Jan. 5 at the home of the bride's mother. Mr. Jackson, who comes from one of the best families of DeSoto, was a former student of Wiley University. The bride is one of the brightest young ladies of Shady Grove. They are both members of the M. E. Church. J. H. Thompson officiated.

Brookhaven, Miss.—Rev. A. Davis and Mrs. Alice J. Lillie were united in the bonds of holy matrimony Feb. 8, at the bride's home. Sister Lillie is a faithful member of Kynett Chapel M. E. Church and Rev. Davis had just closed six successful years as presiding elder of Brookhaven District. He is now pastor in charge at Crystal Springs. The people of Crystal Springs are indeed blessed in having Rev. Davis and his companion with them this year. May the Lord bless them in their new relation. Revs. L. W. Price and G. W. Smith, presiding elder, officiated.

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Stockbridge, Ga.—Miss Pearl Albert and Mr. Oscar Bryant were united in marriage on Jan. 8, at the home of Rev. John Hull, the officiating minister. Mr. Columbus McKnight and Miss Mattie George were married on Jan. 22, at the residence of L. P. Owen, who officiated. Miss Emma Albert was united in holy wedlock to Mr. Joe Gleaton, Jan. 25, at the residence of Samuel Hellems. L. L. MITCHELL, Reporter.

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Southwestern Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MARCH 2, 1905

Vol. 39 No. 9

Editorial

A bill is introduced in Congress looking toward the increase of the President's salary from $50,000 a year to $100,000. And why not? The chief executive of our nation receives less than any of the heads of the large nations. The President of the French Republic, who has far less responsibility than the President of the United States, receives $120,000 a year. The Czar of Russia receives $12,000,000; the Sultan of Turkey, $7,750,000; the King of Great Britain, $2,600,000, and the King of so small a government as Roumania receives $237,000 a year.

The Board of Admirals appointed to investigate the North Sea incident has rendered its report, and very successfully does it straddle the fence. What was considered so grave an offense in the public mind as to give great concern, turns out to be, through the decision of the Commission of Admirals, a light affair. The Board holds that the Russian commander acted within the bounds of his rights in firing upon the supposed torpedo boats, while the fishing boats were entirely guiltless of any design on the Russian warships and were pursuing their peaceable avocation. Notwithstanding the Russian Admiral offered no assistance when he found that he was mistaken in his attack, no censure is offered, nor is there proposed any indemnity for the damage done the Hull fishing fleet. Verily, this is a good case of international white-washing.

On Sunday night the Stuyvesant Docks of this city, property of the Illinois Central Railway, were burned, there being an estimated loss of $4,000,000. The docks had a frontage of 4,750 feet and an area of 10 blocks. The grain elevators had an aggregate capacity of 250,000,000 bushels. In the fire, which swept all before it, besides the docks, 30 or 40 small dwellings were burned, 22,000 bales of cotton, 150 cars of cotton seed meal, 150 carloads of lumber, 12,000 barrels of sugar and 170 other cars, loaded with various cargo. Besides this, three fire engines of the city department were burned. It is estimated that on Monday of this week 100,000 people visited the scene.

Ten of the twenty-nine parishes of Louisiana, from a standpoint of prohibition, are "dry," while the parishes of Bienville, DeSoto and Red River have a minimum liquor license of $5,000.00 for each saloon; hence there is no saloon in any of the three parishes named, which makes practically thirteen "dry" parishes in the state. There are seven parishes that have a retail liquor license ranging from $1,000 to $2,000. The other nine parishes have a license ranging from $75, which is the amount levied in Assumption, to $750, the minimum tax in East Carroll. Ordinarily it would not be thought that Louisiana makes such favorable showing for prohibition, but it is nevertheless true. And in this regard Mississippi and Texas show up equally as well.

THE REVIVAL IMPULSE

The great religious awakening in Wales, in which more than 70,000 persons were converted, comes just at the time that it will give inspiration and courage to the evangelistic movement found in all parts of Christendom. It was a poor Welsh girl who, at a meeting in the village of Cardigan, gave the impetus that raised the revival spirit in Wales to flood-tide. In this meeting she arose and said, "If no one else will, then I must say that I love the Lord Jesus Christ with all my heart." The effect was instantaneous and tremendous. It shook the immediate congregation and indirectly stirred entire Wales. Just so! a great religious awakening cannot be mechanically worked up by brass bands, posters, tents, professional evangelists and other paraphernalia. It comes from within. Its greatest inspiration is that of burdened souls yearning for the conversion of Israel, and whose prayers continually reach the throne of God for the outpouring of His blessings. There is a certain kind of work, aggressive in character, that may be done by evangelists, but the great religious awakenings will come to our church when our membership here and there becomes burdened in soul, anxious in spirit, resting neither day nor night, praying for a general religious awakening. And as it has been unto Wales so may it be unto us.

TWO ADVANCE STEPS

On Friday evening of last week a young white woman was criminally assaulted in a violent and brutal manner in Jackson, Miss. The unfortunate victim of some dastardly brute was discovered a few hours later, whereupon the entire community was aroused. A search was instituted and circumstantial evidence led to the arrest of one Negro and then another; up to the present the guilt of neither has been established. It is not our purpose to discuss the crime *per se*, but we do heartily condemn in the most positive way such an atrocious encroachment upon womanhood wherever and by whosoever it is committed. We desire to make two observations: First, Governor Vardaman is making a record for himself in thwarting the purposes of the mob. He is dealing with the situation with a firm hand, protecting the lives of the suspects and saving the State and the South from reproach. When the mob spirit began to show itself he ordered the militia to be in readiness, which was supplied with sufficient ammunition. He offered a reward for the arrest of the guilty party, and at once issued a proclamation counseling order, "prudence and conservatism." "For only by that," said the Governor, "shall we be able to make a systematic and proper investigation. Nor can the wrong to the unfortunate young woman or the outrage to the community be redressed by the punishment of an innocent man." And thus the Governor adds another score to his record in the suppression of mob violence. Second: The attitude of the colored citizens in this instance is worthy of notice. Two public meetings were held by representative citizens in our Central Methodist Episcopal Church, presided over by Dr. S. D. Redmond, while Attorney S. A. Beadle acted as secretary. These citizens raised a reward of $250, which supplemented the reward of the Governor. They went further to condemn the crime, expressing regret that such should have happened and pledged their faithfulness in helping to ferret out the guilty party. And still another step they went in organizing a vigilant committee of twenty-five, composed of the best citizens, preachers, lawyers, doctors, merchants and other representative men. These in a body tendered their services to the Mayor. This is by no means the first time that colored men have been willing to arrest and bring to justice a criminal of their own race, but it is an incident worthy of notice. More such meetings will be held and more such committees will be appointed if there is the least evidence that when once a man is arrested the proper authorities will see to it that he has a fair and just trial.

THE RELIGIOUS EDUCATION ASSOCIATION

The Religious Education Association held its annual session recently in Boston. It was begun some three years ago under the leadership of the Council of Seventy of Chicago University. It is assuming a large scope of work, purposing as it does to direct the religious ideal of the many forces that look toward the Biblical education as well as the moral training of the people of this country. It purposes to put the religious stamp upon education, discarding obsolete methods. In the presentation of Biblical truths it seeks to introduce the advanced pedagogical methods. It may be that this organization is capable of much good. Certainly such an array of scholarship as appears on its program from time to time should challenge unbiased consideration. Thoughtful men ought at least to consider its program for religious education and look well before they refuse to accept that which may prove to be advanced and plausible methods in our religious education. It is to be regretted, however, that certain suspicions are cast over the organization. In some quarters it is feared that it is an attempt to bring under certain influences the entire religious life of Protestantism in this country. While some make no bone in asserting the fear that a certain non-conservative, extreme higher critic element enters too largely into the movement. Nevertheless, many good men, ripe in scholarship, pious in life, conservative in thinking, orthodox in belief, who are connected with this movement, may yet prove its utility. In an editorial upon the recent ses-

[CONTINUED ON PAGE EIGHT.]

Samuel Coleridge-Taylor

By Mrs. Mary Church Terrell

Staid and conservative Englishmen who would not be accused by their bitterest enemy of indulging in fulsome flattery of anybody are declaring that Samuel Coleridge-Taylor is one of the greatest, if not the greatest composer whom Great Britain has ever produced. In originality and orchestration some say he is the equal, if not the superior, of Wagner. Be that as it may, it is a fact that this young man, who is not yet thirty years old, already stands on a pinnacle of fame which few can ever hope to reach.

The son of a full-blooded African, who was an eminent surgeon, and an English woman, this genius was born in London in the month of August, 1875. Like all other prodigies he gave unmistakable proof of his great gift, when he was a small child. As he himself says, he could read notes and play on the violin, before he knew the alphabet. Having won a scholarship in the Royal College of Music in London he pursued his course there and after a most brilliant career of four years graduated with high honor. He had not been studying long, before he wrote a composition for stringed instruments which was awarded a prize and which Dr. Standford, himself a noted composer and instructor in the Royal College of Music, considered of sufficient merit to render in public under his own direction. Before he was twenty-three, Coleridge-Taylor had written Hiawatha's Wedding Feast, the first part of the trilogy founded on Longfellow's poem which won him fame and which was produced with such brilliant effect in Washington a few days ago. In 1899 Minnehaha's Death, the second part of the trilogy, was rendered at the North Staffordshire Festival. The next year, Hiawatha's Departure, the last canto, was sung in London in Albert Hall by the Royal Choral Society, the premier musical organization of England and one of the most noted in the world. About one year ago this same society rendered Hiawatha for the fifth time under the most brilliant circumstances imaginable. Heading the list of persons was the king. Then the cantata was sung by 1,000 voices accompanied by an orchestra in which there were 150 instruments, at least. Next January the Royal Choral Society will sing Hiawatha for the sixth time, which establishes a record in this regard. Certainly the work of no other living composer has ever been rendered consecutively by this great musical organization so many times. Although the canto of Hiawatha is only four years old, it has already been sung in England more than two thousand times. It has also been rendered by some of the best choral societies in the United States, notably in St. Louis, Des Moines, Cleveland, Boston, Hartford, and elsewhere.

Concerning the orchestration of Hiawatha, which is as rich in variety as it is in harmony, musicians speak in the greatest admiration and unreserved praise. Although the music of this cantata lacks neither science nor scholarship, it is so simple, natural and unaffected that everybody whose souls can be moved by the concourse of sweet sounds can appreciate and enjoy it thoroughly. It would be difficult to find a better illustration of the musician's power to fit the music to the words than that afforded by Mr. Coleridge-Taylor in Hiawatha. In the Wedding Feast the bars describing Iagoo, the marvellous story-teller, are as perfect a portrait of a human being as music can possibly paint. When the chorus sings—

"None could run as fast as he could,
None could dive as deep as he could,"

the humor and fun are so irresistible that one cannot repress a smile. We can almost see the handsome Pau Puk Keewis, as he begins his mystic dance, first "very slow in step and gesture," and then "more swiftly and still swifter, whirling, spinning round in circles." The tenor solo, "Onaway, Awake, Beloved," is one of the daintiest, dreamiest little love songs imaginable. Although Mr. Coleridge-Taylor can write music full of mirth and spirit and swing, he is strongest, when he describes the tragedies and passions of the human heart. In the prelude to the canto on Minnehaha's death the three chords in particular, which stir the soul to its very depths, Hiawatha's prayer for food, Minnehaha's dying song and Nokomis' lament are so thrilling and heart-breaking that few can listen to them with dry eyes. The burial of Minnehaha is as mournful a dirge as ever wailed forth the anguish of a broken heart. One would be obliged to search a long



MR. SAMUEL COLERIDGE-TAYLOR

time before he could find music which describes more accurately and pathetically than this the utter desolation and poignant grief that are felt, when a loved one is laid in the cold ground and left there alone.

Altogether Mr. Coleridge-Taylor has composed fifty works, the greatest of which in his own opinion is his Atonement. In talking with him about his compositions one day, he said, "If you wish to know which work of mine I consider the most original and best, it is the Atonement. I think the people who heard it at the Albert Hall, when it was sung by the Royal Choral Society on Ash Wednesday last, were touched more deeply by it than they were by Hiawatha, in spite of many stupid newspaper critics. And I have had more kind things said about it than about most things. Of course it will never be so popular as Hiawatha, but popularity is far from being everything."

The Atonement was sung for the first time in the United States last February in St. Thomas's Church, one of the oldest and wealthiest churches in New York. On a list of the sustaining members of the society which rendered it were enrolled the names of such men as Andrew Carnegie, J. Pierpont Morgan, Bishop Potter and others of equal prominence.

When Coleridge-Taylor visited the White House and President Roosevelt saw him for the first time, he is said to have exclaimed in surprise, "Why, you are only a boy." That is precisely the impression the great composer makes upon everybody who meets him. Although he is twenty-nine, he looks like a boy in his teens. One cannot talk with him long, however, without discovering that his mental faculties are mature and his fund of information great. A more modest and unassuming man than Coleridge-Taylor it would be exceedingly hard to find. And he is as affable and kindly of manner as he is modest. One thing he will not do, however; he says he will not, because he cannot. He absolutely refuses to make a speech on any occasion for anybody about anything. In reply to a speech made by a young girl in the colored high school of Washington, D. C., who presented him with a beautiful, silver-tipped baton made from the wood of a tree which grew upon the illustrious Frederick Douglas's estate, he said: "I tried to make a speech in England once at eight o'clock in the evening. When I was half way through with it, I broke down. And so, it would be utterly impossible for me to make a speech at ten o'clock in the morning." Then he sat down. Something occurred a short while after that, which made him burst forth into speech, in spite of himself. The 500 pupils in the colored high school sang half a dozen choruses, which pleased him so much that he could not refrain from complimenting them and their director, Miss Harriette Gibbs. "I am delighted with your singing," he said. "I am sure one could not hear such singing from pupils of your age in all England."

In appearance Mr. Coleridge-Taylor resembles his African father rather than his English mother, for his complexion is brown and there is a decided curl to his hair. His features are fine, however, and his countenance is very pleasing indeed. In stature he is medium and is a bit thin.

If the Coleridge-Taylor concerts given in Washington proved one thing more than another, it is that there is no musical Parnassus too lofty or too steep for colored people to scale. By some it has been established as an axiom that the colored man's musical ability is limited to his skill in rattling bones, picking the banjo and twanging the guitar. But Coleridge-Taylor's marvellous achievements prove beyond a doubt that the colored man's ability has been greatly underestimated.

In decreeing that this genius should be born in England, the fates that spun the threads of Coleridge-Taylor's life were very kind indeed. In Great Britain his color constitutes no barrier to success. Since his genius first revealed itself to the musicians of his native land, he has had the same encouragement and incentive to develop his talents and press toward the highest possible mark that a white man under similar circumstances would have had. Since his first great composition was produced at the North Staffordshire Festival five years ago, he has been invited to contribute something to every succeeding event of the kind. And he has accepted the invitation.

Just before Coleridge-Taylor left England for America he was elected by an overwhelming majority conductor of the Handel Society, which next to the Royal Choral Society, is the oldest, wealthiest and most important musical organization in England. Naturally there were many musicians with years of service to their credit and of pure, unadulterated English extraction who aspired to this great honor. The fact that this coveted and important position was given to a man, who is hardly more than a youth and who is half African, at that, speaks volumes for his genius and the confidence in his ability which the English musicians repose.

Coleridge-Taylor is not thirty years old, as has been said, and yet he has undoubtedly written works which will be immortal. His future, therefore, is very bright indeed. What may we not expect him to contribute to his art in years that are to come?—*In The Voice of the Negro.*

A Trip South

What a pleasure railroad-riding in this country s become to what it was twenty-five years ago! the days of old the tracks were rough, and the aches were of an inferior quality, but now one n almost have all the conveniences of home life hile he is riding on the train. The Pullman aches are not only models of workmanship but ey are also palaces of comfort. Splendid by y and equally delightful by night. On our rough trains now are to be found dining-cars here meals are served equal, if not superior, to ose of the first-class hotels of our best cities. s a result a journey of a thousand miles now can e taken with great ease as well as dispatch.

Leaving Cincinnati on the Queen & Crescent e took our journey to the Southland to repre- nt the Methodist Book Concern at the confer- nces meeting in Mississippi and Louisiana. Our rst was the Upper Mississippi Conference which et this year at Columbus, Miss. When we eached the conference we found it well organ- ed with Bishop Spellmeyer in the chair, presid- g for the first time over a colored conference. he business was dispatched with the usual regu- rity of a Methodist conference and the work ing done we went to the other conferences. oing to Natchez for the Mississippi conference, Monroe, La., for the Louisiana conference, and ck to Gloster, Miss., for the Gulf conference. he first three of these conferences are among r colored people, while the last is our white nference having for its territory the states of ississippi and Louisiana and a part of Texas.

The work among our colored people is progressing finely and the conferences are improving each year. Our preachers are said to be the best in every respect among the colored people throughout the South. This is the verdict of the preachers and people of the Methodist Episcopal Church, South, as well as the conviction of the people of other Negro religious bodies. Many of these preachers are graduates of our Freedman's Aid schools, while some of them have taken a theological course at Gammon School of Theology. These men, in the very nature of the case, are coming to the front. Of course there is some opposition, but everybody knows, all things being equal, that the well-educated man must in time come to the front. The great difficulty in the matter is that as a rule they are not willing to bide their time until circumstances bring them to the front where they properly belong.

Our benevolent societies now are well manned among our colored people. Rev. G. G. Logan, a young man of splendid ability, has charge of the work of the Missionary Society. His addresses are inspiring to his people and the missionary collections are increasing as the result of his presence among his people. Dr. Mason, always a favorite in the South as well as the North, ably represents our Freedman's Aid and Southern Education Society among his own people. Dr. Thomas, recently appointed Field Secretary of the Board of Church Extension, is attending to his job and perhaps is really enjoying it now more than he will by and by when he finds out that most of the time his wife is a widow by reason of his absence from home attending to his work. Rev. E. M. Jones has taken up the work of the Sunday School Union with vigor and is pushing it to success. Dr. Wragg in his philosophical way holds fast to the American Bible Society and the collections for that worthy cause are increasing from year to year. While I. Garland Penn, Esq., a splendid combination of a Book Concern man and an Epworth League Secretary, is chief among ten thousand in his own country and among his own people. And what shall we say of the Editor of the SOUTHWESTERN? Well, if the circulation is not increased by his earnest addresses and hard work it seems to us that there is not much use of anybody else going into the field. We had the privilege of listening to these men at all these conferences and their addresses are on a par with the addresses we hear in the North among our own people.

A visit to several of our institutions of learning during our trip South increased our admiration and love for the work of the Freedmen's Aid and Southern Education Society. With all these agencies at work among the colored people in the South, and with the evangelistic spirit of our Methodism among the preachers, there is great hope for the colored people of this land. But, Mr. Editor, I fear this article is already too long, so I will cease further trespassing on the time of your readers.

D. L. AULTMAN.

Well-being is the only true wealth.

Gulf Conference

At Gloster, Miss., February 2nd, Bishop Henry ellmeyer presiding, the Gulf Conference open- its second annual session. It was the thirteenth nual meeting. Four years we met as a mission, ven years as a mission conference, and now ice as an annual conference. The weather, usual at this time of the year, was bad. On nday the storm of sleet and rain all but de- rred having any services at all. By majority one, Rev. F. F. Fitch was elected secretary; v. N. H. Oliver was elected treasurer; Rev. C. Mann was made statistical secretary.

Dr. E. S. Dunham, of Delaware, Ohio, held ntecostal services twice daily. These ser- es were very fruitful. The doctor won the arts of all the people who heard him. Rev. Lee Aultman, of Cincinnati, represented the ok Concern and the Freedmen's Aid. Mrs. D. Vennard, of St. Louis, Mo., principal of Epworth Evangelistic Institute, represented he Deaconesses' work. Her presence through- the Conference was an inspiration. Camp niel took occasion of her presence to se- e her services at their annual camp-meeting t August. Dr. McAdam, of Fort Worth Uni- sity, was on the ground presenting the inter- of the university of which he is the head. o in the interest of education, President J. Beeson, of Meridian Female College, and A. M. Beeson, President of the Male College, of Meridian, were present.

he Bishop by his kindly spirit, thoroughness real desire to be of help to the brethren made ideal presiding officer. The brethren learned love him. One thing noticeable was his announcement at the first session that he desired to expedite business, but that he was determined that on the last day of the Conference there should be no haste. "We will take time, brethren," said he, "to finish the business in good order."

The reports from the three presiding elders showed very substantial growth all through the Conference. In the matter of missions, the Conference has made a very enviable record. In the last three years the collections have gone from a few hundreds up into the thousands. Last year there had been an increase of some two hundred per cent., and this year there was a substantial gain over that. Dr. E. B. Caldwell, of the Missionary Society, by his presence in the Conference has done much toward bringing this about.

The report from the New Orleans District showed that in the last four years and a half, during which time we have been in Mississippi, that the increase on all money put into the Mississippi work had been over four hundred per cent., to say nothing of the more than four hundred members that we have there now.

On the Lake Charles District, a school has been started at Bell City. The intention is for it to become a college, and the outlook is good.

The Marshall District showed substantial gain all along the line, under the leadership of the new and young presiding elder, H. H. McCain.

As usual, all the reports showed good, healthy spiritual life, because of the revival spirit throughout the entire Conference. There are several camp-meetings within the bounds of the Conference. The Wesleyan standard of spiritual life, conversion for the sinner, a reclamation of back-sliders, and the sanctification of believers is held by this Conference. There is no fanaticism, wild-fire or come-out spirit among our brethren or people. To the core they are loyal to our Methodism, and believe in the old church of Asbury, Simpson, and the fathers of to-day.

The next session of the Conference is to be held at Welsh, La. If you want a time of spiritual refreshing, come over. We will give you the time later, as a resolution was adopted in the Conference unanimously asking for the time of our Conference to be changed to not later than December.

W. R. CHASE.

There are vast varieties of ministering for ministering spirits. The work of the social settlement is divine; but the poet and the painter, if they produce poems and paintings, cannot devote their time to its work. And the poems and pictures have their value, as well as service in giving food and clothing to those in need. The special gift does require special conditions, and it is not selfish to insist on those conditions, when the special work is held as unto the Lord. It often requires more heroism, more faith, more love, to deny than to accede to a given request. To yield is often easy; to be steadfast to one's own purpose, shining like a star upon the horizon, is not infrequently very difficult.—*Lilian Whiting, in "The Life Radiant."*

The Christian Life

Tell the God

Had I the gift of tongues, a Shakespeare's pen,
A seraph's voice to make heav'n ring again,
I could not tell the good I've found in men;
Their kind deeds have been numberless, yet still
I find myself sometimes recounting ill!

Had I the harp of Orpheus, a command
Of all the languages men understand,
The kind acts that I see on every hand
I could not even catalogue, yet still,
Sometimes, forgetting this, I name the ill!

A thousand thoughts come flocking to my mind
Out of the misty past that lies behind,
Recalling human kindness, yet so blind
Sometimes are human eyes I murmur still,
Forgetting good, rememb'ring only ill!

The heav'n I hope for is a lightsome place
Where smiles aye cling to every angel face;
Where, through eternity—and endless space—
Ten million tongues shall ne'er be still,
Always recounting good, forgetting ill!

—*Los Angeles Herald.*

The Golden Rule in Little Kindnesses

"Thank you so much," said one friend gratefully to another, in acknowledgment of very trifling favors.

"Don't speak of them," was the reply. "They are all such little bits of things."

"But sometimes the little things are much easier and pleasanter to take than great favors," persisted the appreciative friend.

Upon reflection the hearer was much impressed with the discriminating truth of the passing word. Is it not true, indeed? We all "just love" to do big favors, of course. We may really take delight in putting ourselves out to any extent to serve another or bestow a gift; but would we enjoy having others make a sacrifice or suffer a positive inconvenience for us? Here is where the Golden Rule has its fine and delicate application. There may be alloy of selfishness in the gold of our giving. Is it not more unselfish and kindly to please our friends in the way they choose and like best, rather than to insist upon our own way, though it may give us actual gratification? Measureless love, tact, and even self-renunciation, enter into the bestowal of kindnesses.

"You understand exactly what I like," said one who had received from another a simple gift of growing plants, instead of a more lavish gift which would have been gladly offered as a measure of love. But the giver knew how the sensitive receiver shrank from elaborate bestowals, and that if the receiver were to be the giver, she ought to give a trifle, too, in order to keep the golden rule.

If it is easier to take little kindnesses than large ones—since it requires great love indeed to receive without the burden of obligation, then let us be encouraged to do the little wayside deeds of love that cannot jar in the taking because they are so small. Yet are they very dear. "Pansies for thoughts" and roses for love may be sweeter than hothouse orchids.—*Julia H. Johnston.*

Forgetfulness of Self

Eagerness to help others often springs only from human generosity and a refinement of self-love, and that very same eager self-love would easily turn to vexation and despair. True charity is simple and equable as regards one's neighbor, because it is humble and free from self-seeking. Whatever does not spring from this pure love needs the knife of circumcision.

It is the circumcision of the heart which makes us children and inheritors of Abraham's faith, ready, like him, to go from out our native home, not knowing whither. Truly it is a grand lot to leave all, and abandon one's self to the jealous love of God, which is the circumcising knife! Our own hand always stops short in superficial prunings. Self-love stays the hand and spares us; it will not cut down into the very quick for itself. Moreover, there is always a choice, and an exercise of self-love in that choice, which deadens the blow. But when God's hand is lifted it deals unexpected blows; it knows precisely where to hit the joints so as to sunder the soul from self; it searches all things. Then self-love becomes the patient, and we must let it cry out. The great thing is not to stir beneath God's hand, for fear of hindering His work; we must abide motionless under the knife. Bear your own weakness and God's blows patiently. * * *

I always love to dwell on St. John's forgetfulness of himself for Jesus Christ's sake; he pointed to him; he was but the voice announcing him; he sent all his disciples to Him; and, therein, with his lonely, ascetic life, he was the greatest among the children of men. Forget yourself, and you will be a St. John in the desert.—*"Fenelon's Letters."*

At Sunset

It isn't the thing you do, dear,
It's the thing you've left undone,
Which gives you a bitter heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of hearthsome counsel
You were hurried too much to say.
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time or thought for
With troubles enough of your own.

The little act of kindness,
So easily out of mind;
Those chances to be angels,
Which every mortal finds—
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
To tarry until too late.
And it's not the thing you do, dear,
It's the thing you've left undone
Which gives you the bit of heartache
At the setting of the sun.

—*Anonymous.*

Showing Ourselve Friendly

Now, I think it would not be unfair to say that the people who groan and complain about the lack of social life in a church are, as a general rule, the people who have the least right to complain, because they are just the people who contribute least toward it. I have known not a few good men and women who will attend the Sunday services of a church, sit as near the doo possible, hurry out when the benediction is p nounced, exchange no word or salutation wi single soul, never show themselves at any of less formal and more homely meetings of church, and then, having thus done everyth they could to prevent the approaches of k hearts, speak in bitter terms about the coldn and stiffness of the people. It is too often f gotten that with what measure we mete, i measured to us again; and even a church is a li like the echo-bird, which sends back to us tones we utter or the chill silence which we out to it. If we desire friends, we must show o selves friendly. It is quite right that in co ship, the love-making should be all on one sid at the beginning, at least; but that rule is har applicable to a church. If we expect all brethren and sisters to be effusive towards while we are constantly coy and distant, i distinctly unreasonable, and the most gener Christian souls soon tire of that game. Th must be a little of give and take on both sides there is to be anything like geniality warmth.—*Rev. J. G. Greenhough.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—John 3: 16. Theme—God's love for world.

God's love is broader than the measure man's mind, deeper than the thought of ang and higher than the imagination of archan cherubim and seraphim.

God's love is fathomless in depth, measur in breadth, and incomprehensibly great height. To fathom His love, one would hav go back far beyond the beginning of things terial, where infinity in its boundless eternity its unknown, inexpressible beginning. To un take successfully to measure God's love one m know more fully the mind of God than God H self has undertaken to make known to any of creatures. To fully comprehend God's love must know His essential being, which is an possibility. "For who hath known the mind the Lord, or who hath been His counsellor?"

In the text God tells us a little of the deep m tery of the hoary ages in the unexplored, p eternity. God tells how He was moved in te compassion for man before man had any be when as yet no seraph had clapped his wings fire, or angel in ecstatic joy shouted the prais Him that sitteth upon the throne; when countless worlds were as yet deeply hidden in thought of Himself, and the assembly of morning stars and the sons of God had not b held; yet He so loved the world of mankind t He was willing to give His only begotten S to all who should believe on Him in the fu ages, when He would create the world and p man on it. The text declares: 1. That God lo man before He made him. 2. That the gift Christ to the world was the result of God's l 3. That the death of Christ was necessary to s man from perishing. 4. That faith in Ch Jesus saves from death. 5. That Jesus died all mankind, in all ages of the world. 6. T salvation in Christ is limited only by unbeli man.

Thoughts of Gold: The love of God for is practical and magnanimous; is a missio salvation to all who are in prison under the s tence of death; is for the worst of sinners, as hate Him and have forsaken Him.

Greenville, S. C.

YOUNG FRIENDS

Before it is Too Late

If you have a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you've a tender message,
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day.
Who knows what bitter memories
May haunt you if you wait?
So make your loved ones happy
Before it is too late.

We live but in the present,
The future is unknown;
To-morrow is a mystery,
To-day is all our own.
The chance that fortune leads to us
May vanish while we wait,
So spend your life's rich pleasure
Before it is too late.

The tender word unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent,
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late.

—*New World.*

A Boy's Remarkable Dream

I read of a boy who had a remarkable dream. He ought that the richest man in town came to him d said: "I am tired of my house and grounds; me and take of them, and I will give them to you." hen came an honored judge and said: "I want you take my place; I am weary of going to court day ter day; I will give you my seat on the bench if u will do my work." Then the doctor proposed at he take his extensive practice, and let him rest, d so on. At last, up shambled old Tommy, and id: "I'm wanted to fill a drunkard's grave. I ve come to see if you will take my place in these blic houses and on the streets."

This is a dream which is not all a dream. For very boy in this land to-day, who lives to grow up, me position is waiting, as surely as if rich man, dge, doctor, or drunkard stood ready to hand over s place at once. Which will you choose, boys? There e pulpits to be filled by God-fearing ministers, and ousands of other honorable places; but there are so prison cells and drunkard's graves. Which do u choose?—*Selected.*

"I Cant Afford to Go"

By Caroline A. Watters.

"Will you go with me to the theatre, John?" sked Frank. "There is a stirring play on the oards to-night," he added, noting the grave look n his friend's face.

"No, thank you, Frank," answered John. "I eally can't afford to attend the theatre."

Frank stared at his companion in surprise. The wo young men were employed in the same busiess house, and Frank knew that John was in reipt of a salary greatly in advance of his own.

"Can't afford to!" he repeated. "You're not eginning the miser-act so early, Jack, I hope."

"No, it isn't that," answered John with quiet ignity. "This is prayer-meeting night, you know, and I never allow anything to interfere with that. And, besides, I'm not a theatre-goer; and I don't believe I care to become one." The speaker's voice was deep and earnest as he continued:

"I am trying to make progress in the spiritual life, Frank, and I can't afford to do anything that might be a barrier in my way."

The words stirred Frank's conscience, but he refused to listen.

"Nonsense, Jack!" he exclaimed. "You can't make a hermit of yourself. I'm a Christian, too, but I don't see any harm in a good play now and then. Come along, like a sensible fellow."

And he continued to reason with his friend; but all to no purpose. John remained firm; and Frank finally left him, quite out of patience with what he called "ridiculous notions."

But were they such "ridiculous notions?" What does St. Paul say about "laying aside every weight," and "running the race set before us?" Have you ever met any one whom the theatre has made more prayerful, or more spiritiual minded? Have you discovered that the practice of theatre-going fosters devotion to Bible study, or love for the services of the church? Does it not rather tend to draw away the mind from religious duties?

If all this is true, then what right has a Christian to indulge in this amusement? Can we afford to lose any of our spiritual vitality? Can we afford to carry weights—*Epworth Herald.*

Kingston, N. Y.

The Boy Who is Faithful

BY ALICE MAY DOUGLAS.

It is all right to be smart, but it is all wrong to be smart in the wrong way. I have seen boys who think that they are smart in ordering others around and boasting of what they are to do. If I had any work to be done I'd never hire a lad like that to do it.

It is true that our employers are in need of smart boys and ever on the outlook for them; but there are thousands of positions where boys of only ordinary ability are wanted. Boys that are too smart are often not desired, since they too often want to dictate and cannot be dictated to; they try to run the business to suit not their employers, but themselves.

There is a greater demand for faithful boys than for smart boys. There is nothing that one more appreciates in one under him than faithfulness. I once heard a gentleman say that he asked a friend why he paid his secretary such a very large salary when he could secure one for a much smaller sum. He replied that he could secure one for a less amount, but not one who would do the work as did this one. "When I am gone," said the friend, "everything goes on just as if I were here." Now if this secretary had been smart, rather than faithful, his employer might not have been able to say of him what he did. He might have been obliged to have said, "I can't leave him, for when I'm gone he tries to run matters to suit himself and to improve upon my methods, and it is not a partner that I want, but a secretary."

Where one succeeds because of his smartness, ten succeed because of their faithfulness.

And not at the boy's faithfulness alone does a would-be employer look; he desires a boy who is an all-around moral boy. He knows that it is of no use to hire one who smokes cigarettes, for these muddle the brain, cause heart trouble and kill the smoker at so early an age that he will be obliged to soon secure another lad. Nor does he care for a boy who gambles, for his funds would be too handy for such and the temptation to borrow them too great. Nor does the employer desire a boy who drinks intoxicants even in the slightest degree, for he thinks there will be a possibility of his making a mistake.

It may be that the man who is thus critical indulges himself in all of these vices, but he wants the boy he employs to be free from them. He knows more than any other to what they will lead, and it is probable that a boy who is inclined to them would obtain a position with a good man rather than from a man like this, for a good man would think that he might assist the lad to give up his evil ways.—*The American Boy.*

Pleasant Persons

It is a grand gift to be able to smile as the pleasant man or woman smiles. It is not the stereotyped "duty smile" of society, it is not the patronizing smile of careless tolerance, or the painful smile of bored politeness.

Whatever adds even in the smallest way to the world's brightness and cheer is worth while. One who says an encouraging word to a disheartened neighbor, gives a look of love to a lonely one, or speaks a sentence which may become strength, guidance and comfort to another does something worth while. It is always worth while to live nobly, victoriously, struggling to do right, showing the world even the smallest fragments of divine beauty.—*Northwestern Advocate.*

Sorrow is apt to be selfish. The soul, occupied with its own griefs, and refusing to be comforted, becomes presently a Dead Sea, full of brine and salt, over which birds do not fly, and beside which no green thing grows. And thus we miss the very lesson that God would teach us. His constant war is against the self-life, and every pain He inflicts is to lessen its hold on us.—*Rev. F. B. Meyer.*

We must measure life by its fruits, and not by its weeds, writes Dr. Peloubet. An acre of desert has fewer weeds than any acre of the most fruitful garden in the whole land; but it is the garden that bears the fruit. It is not always easy to decide exactly what the fruits are. One bad apple on the tree does not prove the tree bad, but the plant that produces thistles we know is not an apple tree. One caterpillar's nest in a tree does not prove that the tree is not good at heart.

Then there is a difference in time as to when the fruit appears. In some trees it appears early in life, in others after long years. Moreover, the green fruit is very different from the same when ripe. It is the same with moral fruits. We must wait until they are ripe before we can fully judge. It sometimes takes years before we see the results of certain teachings. Most good people are like grafted trees, where some branches are not grafted, and it takes time to get rid of them.—*Herald and Presbyter.*

He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted. He who puts off impurity thereby puts on purity.—*Emerson.*

Have you ever had your day suddenly turned sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you? You can make to-day the same for somebody. It is only a question of a little imagination, a little time and trouble. Think *now*, "What can I do to-day to make some one happy?"—*Maltbie D. Babcock.*

SUNDAY SCHOOL

BY REV. G. M. JOLLY, D. D.

Lesson XI—March 12, 1908. Title—"The Slavery of Sin." nacles" (John 8: 31-40.) Golden Text—"Whosoever committeth sin is the servant of sin." (John 8: 34.)

After delivering the discourse of our last lesson Jesus went into Mt. Olivet, and probably spent the night in Bethany, in the home of Martha, Mary and Lazarus. Early the next morning He came again into the temple. The people gathered about Him. He sat down and taught them. This is His third discourse during this feast of Tabernacles. It was no doubt the design of our Lord to speak of Himself as the Light of the world, but the Jews interrupted Him. No less than seven such interferences occur in this discourse. They give it a variety of unexpected turns, and change to a great extent its entire train. (1) Jesus asserts His own and His Father's testimony. 14-19. (2) He shows the fatal effect of rejecting him. 20-24. (3) He gives the sure evidence of His testimony. 25-29. (4) The promise of freedom to them who believe in Him. 30-32. (5) The corporeal seed of Abraham. 33-40. (6) Children, not of God, but of Satan. 41-47. (7) Jesus greater than Abraham. 48-58.

I. *Those whom the truth makes free* (30-36). 1. *The servants of sin.* Sin is the transgression of the law, the omission of duty, and the inclination of the heart to evil. It first exists in man as a depraved nature, then it is seen in vicious habits, and finally as a loathsome disease. It is active and leads to that which is wrong, passive and prevents that which is right, inbred and inclines the heart to evil and that continually. To be the servant of sin is to have it reign over us, rule in us, and work through us to advance its own cause. It is to make in the master and ourself the slave. Sin proceeds from Satan who is a lying, thieving, murdering master. He is governed by raging passions, insatiable appetites, and vicious habits. The slave to such a master deserves our pity, sympathy, and active efforts to free him. The slave has not the rights or privileges of a son; he may be punished, banished or sold. Every one whom the Son does not make free will be banished from the house of the Lord forever.

2. *Hearing and investigating the words of Jesus.* Our Lord had been teaching in the temple, and elsewhere, for three or four days. He had affirmed that He was the Light of the world, had showed the fatal effect of rejecting Him, and had promised mercy to those who trusted in Him. Many went to the temple and listened to His discourses with reverent attention. We should go to the place where the gospel is preached, and give profound attention to it. We cannot escape responsibility by staying away from church. We should not go to be entertained, or to be edified merely, but to worship God. We should not hear the words of Jesus with foregone conclusions as these Jews were doing. They had their fixed conviction of religious duties, believed they were right, and were too wise to be taught. They could not overturn the words of Jesus, hence they labored to turn them aside. "Take heed how you hear," said Jesus. We may be wayside hearers, stony ground hearers, thorny ground hearers, or good ground hearers. We should investigate the dcotrines of the gospel, reach the wisest conclusions, and act upon them.

3. *Knowing the words of Jesus.* They should be known *historically.* We should study them until we are familiar with every act of our Lord's life. Yet this knowledge is not sufficient. Satan is very familiar with the Bible, and many wicked men can quote Scripture. Something more than an external knowledge of the Bible is essential to salvation. We should have an *experimental* knowledge of the words of Jesus. We can realize in the soul their truthfulness. The letter of God's word kills, but the Spirit gives life. The law, that knows no mercy, demands more than man in his fallen state can perform. But the Spirit, which brings life from above, enables him to keep the law. The witness of the Spirit is sometimes direct as "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8: 16.) At other times it is indirect and fills the soul with "love, joy, peace," etc. (Gal. 5: 22.)

4. *One result of the words of Jesus is freedom:* "The truth shall make you free." The gospel does not bring despotic freedom; this belongs to the ruler whose might makes right. But it does bring Christian freedom, that is, a freedom restrained by law. Freedom from a depraved nature: it does not destroy depravity, but subjects it to reason, conscience, and will. It is freedom from the desire to neglect Christian duties. Freedom from vicious habits. It gives the drunkard power over the appetite for strong drink. It enables the profane man to quit swearing. It removes from the murderer his revengeful spirit. It helps children honor, respect and obey their parents. And it prevents the slandered from gadding about circulating evil reports. We should continue in the words of Jesus. The Christian life is a warfare to be waged. Eph. 6: 10-17; a race to be run, Heb. 12: 1; and a character to be built, 2 Pet. 1: 5-7.

II. *The children of Abraham* (37-40). The covenant made with Abraham was two-fold. He was promised the land of Canaan, which was to the Jews a type of heaven, "that better country" (Heb. 11: 16). He was promised a large posterity: his descendents were to become as the stars of heaven, or the sands of the sea—innumerable. This posterity was a figure of all true believers in the Christ (Gal. 3: 7). He was also promised the Messiah, for through him all the families of the earth were to be blessed. (Gal. 3: 16.)

The Jews were exceedingly proud of the fact that they were Abraham's corporeal descendents. The dignity of freemen shown on the brow of every one who bore the name of a child of Abraham. The Jerusalem Talmud taught that "all Israel were children of kings." They said that as "children of Abraham, Isaac, and Jacob, not even Solomon's feasts could be too good for them." The position of any bond-slave, to a Jew has always been very repugnant. It is exceedingly difficult to find a satisfactory Jewish servant. To serve a Gentile is reckoned by them to be very humiliating.

If they had been the spiritual descendents of Abraham, they would have believed in Jesus as the promised Messiah, and their faith would have been counted, or set to their account, for righteousness, as His was to him. But instead of trusting in Jesus for life they sought to kill Him, not because He had done wrong but because their own hearts were wicked.

A brave and clear sighted faith will look on difficulties as divine calls and opportunities; as challenges to soberness, thoughtfulness, and divine enterprise.—*Rev. C. G. Ames.*

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Topic—March 12th.

Christ the Great Physician.

Scripture References—Luke 4: 16-19; 5: 27-3
1 Pet. 2: 24.

of the true Messiah could there be than the gr
Jesus in the synagague of Nazareth read a po
tion of the prophecy of Isaiah, and declared that
was fulfilled in Himself. What better evidenc
of the true Messiah could there be than the gra
cious words He spoke, the cures He wrought, th
suffering He relieved, the words of healing an
comfort He performed, the spirit He manifested—
yea, the life he lived? It was He who was preach
ing the Gospel to the poor, healing broken hearts
opening blinded eyes, breaking the prisoner's fe
ters and setting at liberty captives. He not onl
ministered unto those who needed Him, but als
to those who needed Him most. He is the Grea
Physician, seeking and serving those who ar
sick.

CURING BODILY ILLS.—Jesus while on the earth
healed all manner of diseases. He relieved me
of physical ailments, setting their bodies free
He is still working a healthy and helpful influ
ence upon the physical condition of men. His
Spirit in the community establishes and main
tains hospitals and dispensaries for the relie
of disease and suffering, and supports sanitar
science and improved hygienic conditions.

Jesus is the Savior of the body as well as th
soul. The practice of the principles which He
taught and of which He was the embodiment
produces healthy conditions and prevents dis
sipation and vice, the generators of disease and
crime. Obedience to Him will go far to rid th
earth of physical ills.

CURE OF SOCIAL EVILS.—Jesus never joined i
any discussion of how to reach the masses, o
what to do to save the submerged tenth, or wha
to do to bring about better social conditions. He
came into personal contact with the masses. He
made them feel He was their own brother. None
was too low for Him to reach and come to their
level. He ate with publicans and sinners. He
preached the Gospel to the poor. He raised the
standard of brotherly love and inculcated the
principles which permeating society means the
righting of all wrongs, the leveling up of all
classes. Jesus is the only physician that has the
panacea for all society's ills. Whether they are
acute or chronic, whether they are produced
by the "greed, selfishness and oppression" of the
rich, or by "the violence, strife and lawlessnes"
of the poor; whether they grow out of municipal
misrule, crowded tenement houses, race-preju
dice or social vice, Christ offers His never-fail
ing remedy—the Gospel of love.

CURE OF THE SOUL'S DISEASE.—Sin, the soul's
disease, is the worst of all. There have been
many specifics tried, but none could bring the
soul salvation. Jesus alone has provided the
remedy. "He was wounded for our transgres
sions, He was bruised for our iniquities; the
chastisement of our peace was upon Him; and
with His stripes we are healed." No case is too
hard for Him. He can heal all who come to
Him. He can illumine the understanding
strengthen the will and purify the affections.
The Gospel of Jesus Christ is not meant exclu
sively for respectable church-going folks, but
there is no den in the vilest portion of the large
city in which Jesus cannot work, "there is no
loathsome haunt of sin too foul for him to
cleanse." With such abundant provision for sal
vation, with such a Savior ever ready, ever near,
what hustling workers we ought to be. Every
where we should go singing:

"The Great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer,
O, hear the voice of Jesus

REPORT OF BOOK COMMITTEE MEETING.

The annual session of the Book Committee was held at New York, February 8-13, 1905. The following members were present: A. T. Cass, C. S. Wing, C. C. Wilbor, A. S. Mowbray, W. F. Whitlock, J. A. Patten, W. H. Logan, Hanford Crawford, O. P. Miller, C. E. Bacon, J. E. Farmer, E. B. Tuttle, J. E. Andrus, J. W. Pearsall, Richard Dymond, J. N. Gamble. Temporary illness detained R. T. Miller, H. A. Salzer and J. F. Harmon. R. V. Watt was absent in Europe. The following General Conference officers were present at some time during the session: Publishing Agents Homer Eaton, G. P. Mains, H. C. Jennings, and E. R. Graham; Editors W. V. Kelley, J. M. Buckley, J. T. McFarland, C. W. Smith, Levi Gilbert, D. D. Thompson, C. B. Spencer, D. L. Rader, S. J. Herben, F. D. Bovard, R. J. Cooke; Secretaries W. F. Anderson, E. M. Randall; Bishops W. F. Mallalieu, C. H. Fowler, J. F. Berry and Henry Spellmeyer.

The duties of the Book Committee are not small. It has supervision of all the publishing interests of the Church, elects the Book Editor, fills vacancies that may occur in the editorial staff, establishes or discontinues depositories, fixes the salaries of the Bishops and General Conference officers not otherwise provided for, and makes apportionment to the Annual Conferences of the amounts needed for the support of the Bishops and of the amounts required for General Conference and other Church expenses.

The work of the Committee was done thoroughly and carefully—a large amount of work for so short a time. This was made possible by careful labor, long hours of application, and the prompt, courteous help of the Publishing Agents and other officials of the Church. An unsparing review of all our publishing interests shows soundness, wisdom, industry and economy in their management. The year has been one of solid prosperity. The gross results have not quite reached the unsurpassed record of 1903, yet we are able out of the year's work to appropriate to the Conference Claimants $10,000 more than was given last year.

The various publications of the Church have been brought to a higher degree of excellence than ever before. The periodicals as well as their editors are "going on to perfection." The increased excellence of these publications means increased cost, and unless there is a corresponding increase of circulation there must be a falling off in profits. Will the Ministers and members of the Church require their leaders to lower this standard? There has been a small decline in the earnings of the several periodicals, due partly to the fact that growth in circulation has not been keeping step with progress in other directions. The profits are reduced more largely by the fact that your publishers decline a large and profitable advertising patronage for conscientious reasons. We do not believe that statements of a questionable or misleading tendency are excusable in a religious journal, not even in an advertisement.

The year has not been an easy one in the publishing business, but added energy and economy have made a good showing. Each part of this complex business is made to pay its own way, or bear the responsibility of failure. The Committee declines to tax one to support another. It is believed in that way the best results are secured, both for the business and the Superannuate Fund.

The Committee was careful to bear in mind that declaring dividends is not the chief business of the Book Concern. The inspiration and enlightenment of our people through the varied agencies of the press is the chief aim. To this end all have labored with increasing experience, intelligence and zeal.

As a result of the year we are able to report that the volume of business done by the New York House and its depositories amounts to $934,652; the amount of business done by the Western House, including the associated depositories, $1,222,896.

The increased cost of the materials used in this work and the necessary sale at the same price when materials and work were cheaper make it evident that the net profits are not in proportion to the volume of business done. Still, we are highly gratified to be able to exceed all recent dividends to the Superannuate Fund and divide among the Conferences $120,000.

Among the desirable things accomplished at this session of the Book Committee may be named:

1. The transfer of the San Francisco Depository to the Western House on an improved basis.
2. The adjustment of rival claims of the two houses to the earnings of the Epworth Herald.
3. Careful plans for a more faithful study of the advertising problems as they relate to religious journalism.
4. The restriction of our Sunday school periodicals to their special field as lesson helps.
5. The apportionment to the Conferences of the sums needed for the Episcopal Fund and for General Conference and other Church expenses.
6. Careful and liberal provision for the needs of the Epworth League.
7. The salaries of General Conference officers were fixed as follows: Bishops, Publishing Agents, Editors of Methodist Review, Christian Advocate and Sunday school publications, each $5,000. Other editors as follows: Epworth Herald, Northwestern Christian Advocate, Western Christian Advocate, Christian Apologist, Central Christian Advocate, Book Editor, and Haus und Herd, $4,500; Secretary of Epworth League, $4,500; California Christian Advocate and Pacific Christian Advocate, $3,000; Southwestern Christian Advocate and Assistant Secretary Epworth League, $2,000.

Among the things the Committee regretfully declined to do was to open a new depository and book store in Baltimore to take the place of the one closed. The Committee felt that the old discounts and credits were unfair to the Book Concern, and to other cities refused such favors. It was persuaded that the voice of the last General Conference on this matter was clear and commanding, and that, in view of the well-established policy of the Book Committee, determined as the result of much expensive experience, it could not with either consistency or safety re-enter this field.

The year before us opens with bright prospects for increased business, profits, and usefulness. The work at no point is for personal gain. It is educational and philanthropic, and should command the utmost co operation and support of the whole Church.

W. F. WHITLOCK, Chairman.
A. S. MOWBRAY, Secretary.

ATLANTA LETTER.

Rain, snow and sleet have been our uninvited guests during the early part of February. Suffering, sickness and death have been their companions.

The most disagreeable weather in the history of the city has prevailed. Business has been greatly crippled and many avenues for earning bread have been closed, on account of the conditions, and a great many who are dependent upon their daily earnings for food and shelter have suffered.

On Saturday, February 6th, the rain fell and as rapidly turned into ice, until the smooth asphalt streets of the city became a dangerous, slippery block of ice upon which man and beast alike fell, and fractured limbs and sustained painful injuries.

The trees along the streets and upon the lawns were as giants cloaked in Frost's hoary mantle and adorned with his heavy icicle beard. When swayed by the slightest breeze the frozen branches (and in many places, whole trees were uprooted), fell to the earth, breaking down ice overburdened wires and making travel extremely dangerous and hazardous.

The electric cars as they attempted to operate under their trolley wires heavily coated with ice, flashed a dazzling light of greenish hue that reflected against the heavens and made a picture of indescribable beauty. However, they too, suddenly came to a standstill and loomed up in the darkness of the city as the remnant of a stranded caravan.

Very soon after dark it was announced that the city lights would not burn on account of the danger of the falling live wires and at this writing the resident portion of the city is in darkness, though repairs are being hastened by the corporation owning them.

A relief fund was inaugurated and a nice sum was subscribed to aid those in distress. Our churches have exerted every effort to care for the unfortunate members and have fairly succeeded, but the number of persons who are sick has greatly taxed the churches in this noble effort.

The pastor of Central Avenue M. E. Church appealed to the younger members to render all the assistance they possibly could. Dr. Rush has a strong following of young people. Some of the most brilliant young people of the city are under his pastorate.

In a later letter the personnel of Atlanta M. E. Churches will be given, and the world will know that the young people of Atlanta are progressive and religious and that they are members of the M. E. Church. A statement sometimes questioned by our sister denominations.

WOODLEE.

NEW YORK LETTER.

Legally, Monday was Lincoln's birthday, but Sunday, Feb. 12, was actually the ninety-sixth anniversary of the birth of the immortal emancipator. Perhaps never before in the history of the city was the day more earnestly observed or the spirit of his teachings so deeply impressed upon the people. On Sunday, Lincoln was the subject of sermons and addresses in the churches and before large audiences meeting elsewhere. At St. James Presbyterian Church, a patriotic service was held all day. All the professional and business men of the city were invited to be present and several of them appeared on the programme as speakers.

Dr. James Edward Mason, secretary of Livingstone College, Salisbury, N. C., addressed an audience in one of the largest Y. M. C. A. buildings in the city. His subject was "Darkest Africa," and he predicted its redemption by Negroes. He spoke of the progress of the race since the emancipation and offered as a remedy for the present evils of the race, the Bible, the spelling book and the home.

President Roosevelt came to the city Monday and was the guest of the Republican Club at a Lincoln dinner given at the Waldorf-Astoria Hotel. In his speech he once for all cleared the minds of those skeptics who were in doubt as to his true attitude on the race question and proved himself to be the greatest and most fearless President since Abraham Lincoln.

Finding encouragement in the bill introduced in the Senate last December by Senator T. C. Platt of New York, which dealt with the disfranchisement question, and gleaning hope from the remarks of President Roosevelt at the Republican dinner, the colored citizens of this city have arranged a mass meeting to take place on February 21, in Mount Olivet Baptist Church, to discuss the suffrage question. James H. Hayes, the counselor from Virginia, who is conducting the disfranchisement fight in his state, is to be the guest of honor and it is planned to give him $1,000, raised by subscription. This is to help him in the cause.

In this City of Millionaires, great philanthropic movements are not uncommon. But one of recent date and peculiar interest is the announcement of Mr. Henry Phipp's gift of $1,000,000 to establish a fund for the erection of improved tenement houses for the working men of New York. The New York *Herald* says, in speaking of the gift:

"Mr. Phipp's gift is important, not so much for the amount of money it represents, as for the conscious philanthropy which impelled it and for the precedent as a guidance to other multi-millionaires."

The object of the movement is for the regeneration of the housing and sanitary conditions of fully three-quarters of the population living on Manhattan Island. It is interesting to know that an effort is being made to secure at least one of these proposed model houses for use of Negro tenants. If part of this magnificent gift should be used in improving the living conditions of the colored people of New York, it would be the fulfillment of a long and keenly felt want. The Negroes must at all times pay high rent, for small and inferior apartments, the houses frequently being filthy and neglected. Mr. Phipps' plan is to have the rents reasonable and within the reach of the working man, and the buildings will be so constructed that they will pay about 4 per cent. on the money used.

A novel but effective charity movement was introduced here by Miss Evangeline Booth, commander of the Salvation Army. Mr. Robert Hunter estimated that fully 70,000 hungry children went to the public schools in this city. Miss Booth came forward and inaugurated the "meal ticket" for school children and by giving immediate relief proved its efficiency. Eight stations were organized and scattered over the city and several thousand little ones are fed bread and soup each morning before seeking their class rooms.

The signs here all point to an extensive religious revival. The extraordinary awakening in Wales has excited the greatest interest in England and Scotland as also in this country. One hundred ministers have planned a great revival to take place in this city and will hold their meetings in Madison Square Garden, which has a seating capacity of 7,000, and in Carnegie Hall, where several thousand more may be accommodated. Famous evangelistic workers from all over the country have been engaged to aid in conducting the services. The idea is to have just such a religious awakening as was experienced when Moody and Sanky first came to New York.

L. H. SMITH.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE RELIGIOUS EDUCATION ASSOCIATION

[CONTINUED FROM PAGE ONE.]

sion of the Religious Education Association, *Zion's Herald* says:

"As the work of the Association is still in an inchoate stage, almost any judgment passed upon it must be qualified with a 'perhaps.' It marks a great advance in religious pedagogy—perhaps; it maintains the spiritual experience at the heart of the mechanical methodology—perhaps; it correlates the superfluity of learning in the universities with the lamentable lack of understanding among the masses—perhaps; it will improve the Sunday school without removing it away—perhaps; it will conduce to a better brotherliness between denominations without doctrinally de-Christianizing Christianity—perhaps; it will religionize education more than it will intellectualize religion—and again we say perhaps. All these ends may be realized in the work of the Association in the future, and we are hopeful that all the advantages indicated will be attained without the disadvantages possibly yet not necessarily attendant upon them. Yet there is danger that the progress sought to be made may be misdirected into by-paths or lost in meaningless meanderings, only after many days and delays returning to its original and ideal quest; and it remains to be seen whether the Religious Education Association peters out in vapid generalities, half-meant protestations of inter-denominational love, molluscus formulations of indefinite moralities which cannot furnish their own steam, or, on the other hand, keeping depth amid the breadth, power to push the principles, loyalty to Jesus Christ to sanction the ethics, and love amid all to constrain to social ministry, shall disprove in time all hasty criticisms, and exhibit itself, as its enthusiastic advocates prophesy, as great a movement in its way as was the founding of the American Board, the origination of the Y. M. C. A. movement, or the inauguration of Sunday schools."

Again the attention of our pastors is called to the fact that a large deficit still remains on the General Conference expenses. It was necessary at the close of the last General Conference to borrow $12,000 to clear all outstanding bills. This amount it was hoped would have been paid by collections coming from the Conferences and churches that had not already met their apportionment of the General Conference expenses. And now the commission makes another very urgent appeal, which we desire to reinforce, if possible, and urge all the charges of our territory which did not during the past quadrennium raise their full apportionment of General Conference expenses, to do so at once, and forward the same to any of our Book Concerns or to Mr. Oscar P. Miller, Treasurer, Rock Rapids, Ia.

There are now nine Young Men's Christian Association secretaries working among Japanese soldiers at five important military bases in Manchuria, including Dalny and Newchwang. They are well received by the soldiers and the officers.

A diamond has been found near Pretoria, South Africa, which weighs 3,032 karats, or about a pound and a half. It is said to be pure white and is valued at about four million dollars.

FLORIDA ANNUAL CONFERENCE

The thirty-third Annual Conference, of Fla. Methodist Episcopal Church, convened in Zion Methodist Church, Ocala, Florida, February 2nd, Bishop C. C. McCabe, D. D., of Philadelphia, presiding. The real business of the Conference was preceded by a half-hour devotional service The holy Sacrament of the Lord's Supper was duly administered to the ministers and all Christians present. The Bishop delighted the audience with his sweet "Songs of the Soul." Everybody wanted to hear him sing; one of the songs long to be remembered which the Bishop sung was "I'll be there, I'll be there," etc. Preparations for the services in all particulars were completed by the pastor, Rev. Williams Osburn Bartly, and his excellent committee on arrangement.

Upon roll-call 46 members and 9 probationers answered present and 2 were reported deceased. The Conference proceeded to organize with much enthusiasm. Many young and promising men were aspirants for offices of service and trust. Jos. M. Deas was easily re-elected secretary by a large majority. J. E. A. Kealer was re-elected Statistical secretary and Jas. F. Elliott was re-elected Conference treasurer. All of these gentlemen have given the Conference long and continued services in each department. Rev. Kealer served as statistician in the South Carolina Conference, and Rev. Elliott was statistician in this Conference for fourteen years. J. M. Deas has been the acceptable secretary of the Florida Conference for eleven years, and the General Conference Committee on Conference Journals reported the Florida Conference Journals as correct.

The Conference enjoyed the presence of many distinguished visitors and General Conference officers. Aside from the official presence of Bishop McCabe, the charm of the session was his systematic and rapid manner of doing the work of the Conference and his singing. His voice has an abiding charm. The genial, clever and sweet-spirited Rev. Dr. C. C. Jacobs, of Sumter, S. C., field secretary of the S. S. Union and Tract Society, was warmly greeted upon his arrival. His addresses before the Conference in the interest of his cause and his deep and profound discourse on Sunday evening before the large audience will long be remembered by all who heard him. Dr. J. P. Wragg, Dr. E. Caldwell, missionary from Japan; Dr. H. N. Ogden, representative of Methodist Book Concern; Rev. J. T. Dockings, Ph. D., president of the Cookman Institute at Jacksonville, Fla., were present and gave able addresses and sermons, and ably represented their several causes. The Conference was signally favored with the presence of Mrs. Bishop McCabe, who was introduced and greeted with cheers. Special mention should be made of Mrs. Jenkins, president of the Florida Conference Woman's Home Missionary Society. Her address was womanly and inspiring.

The reports from the ministers of the charges showed marked progress in spiritual and temporal work. The membership increased and the benevolent collections increased to $1,882,000. There were 128 conversions.

The past year was a prosperous one.

This Conference, by the Enabling Act of the last General Conference, set apart, from the East and West the Southern portion of the State, and now there is the South Florida Mission. Rev. Jeffrey Grant was made superintendent of this mision. On the whole, this was one of the best sessions ever held. The Conference will meet next year at Fernandina. The Bishop gave the members of the Ocala Church the sum of $100 to assist them in completion of the new church at this place, and thereby established the fact that the great M. E. Church is still helping our people in the Southland.

Sunday was truly a great day in Zion. The day opened with a glorious old-time love-feast. Many strong and helpful testimonies were given by ministers and laymen. At 10:45 a. m., Bishop McCabe preached a great sermon, which was followed by the ordination to the office of deacon of the following members of the M. E. Church: Gaims M. Hearst, Aaron H. Evans, Arthur Miles, Levi C. Haile, Anthony W. Williams, Anthony Demps, Boston Frazier, and Henry W. Bartly. Preceding the afternoon services, assisted by elders, the Bishop ordained as elders Geo. W. Covington, Thomas E. Dubose, Isaac P. Furgerson, Albert Emanuel, Allen R. Rutledge, Andrew J. Williams, Thomas W. Williams, Israel S. Smith and William P. Holmes.

JOS. M. DEAS.

TO PRESIDING ELDERS AND PASTORS

Before the General Conference Commission of the past quadrennium goes out of existence it is compelled to make one more presentation and plea.

At the close of the session at Los Angeles, as was stated before, there was a deficit of $12,000. We were directed by a vote of the General Conference to borrow this amount and appeal to the churches to raise and pay their apportionments. The whole embarrassment has arisen and continues because some churches and almost entire Conferences seem indifferent to this claim.

We asked at first, and ask now for the apportionments; nothing more.

The spring Conferences will soon meet. Will not presiding elders and pastors make then the best report possible? We also request deficient charges in the fall Conferences to report to the publishing agents or to Oscar P. Miller, Treasurer, Rock Rapids, Iowa, by May 1st, that then all contracts may be fully cancelled and the last dollar paid.

This missive is not for Conferences and charges having paid their apportionments. We hope it may be the last needed appeal to all others. Now, as formerly, we, as servants of the church and under the direction of its authority, come to you in behalf of the church's interest and good name.

HENRY SPELLMEYER,
W. F. WHITLOCK,
OSCAR P. MILLER.

CHANGE OF ADDRESSES

Rev. J. C. Brown, from Lecompte to Pineville, La.

Rev. M. S. Goins, from Houma to Napoleonville, La.

Rev. T. R. Wamble, from Clow, Ark., to 909 N. H. St., Fort Smith, Ark.

Rev, W. Hartley Jackson, from Navasota to 912 28th and I, Galveston, Texas.

Rev. J. J. Obee, from 1023 St. Roche avenue to 1505 Touro street, New Orleans, La.

Rev. H. T. O. Abbott from Mount Rose to Belcher, La.

Rev. June Williams to Forest, Miss., R. F. D. No. 1.

Rev. M. S. Goins from Houma to Napoleonville, La.

Personal and General

Rev. M. J. Dyer spent a few days in the city last week.

Peace in the Far East is not in sight. Both Japan and Russia say it is death to the ditch.

Rev. H. L. Ashe, of the North Carolina Conference, mourns the loss of his mother, who departed this life February 18th. He has our sympathy.

Rev. S. T. Clanton, D. D., formerly of this city, has been recently appointed Field Superintendent of the John C. Martin Educational Fund for the Southwest.

Mamie Alberta is the name of the new daughter that has recently come into the home of Rev. Dr. E. B. Burrougs and wife, of Charleston, S. C., bringing sunshine and cheer.

There are in England twenty-nine cities that have Methodist Mayors, and in the Japanese Parliament there are four Methodist members, and thus Methodism is proving itself to be world-wide.

Georgia made a clean sweep at the St. Louis World's Fair, winning the grand prie for the finest display of marble and the best collection of mineral resources on exhibition at the big Exposition.

The colored citizens of Washington, D. C., are preparing to entertain on a large scale in Convention Hall, the largest in the city, the great number of visitors who will attend the Presidential Inauguration, which promises to be more magnificent than any previous one.

Rev. J. A. Rolax passed through the city last week enroute to his charge at Hubertville. He was accompanied by Mrs. Rolax. During their stay in the city they were the guests of Rev. and Mrs. Henry Taylor.

The journal of the last session of the Texas Conference has reached our desk. The secretary, Dr. M. W. Dogan, puts up a most excellent minute, while the Wiley University printing office deserves commendation for the most excellent and mechanical appearance.

Rev. W. W. Russell, a former pastor of the Mount Joy colored Baptist church, in Edwardsville, Texas, passed creditably the civil service examination for the position of general foreman of construction crews on the Isthmian Canal work. He will leave for Panama soon.

Rev. Alfred Gray, of the Louisiana Conference, has passed to his reward, departing this life February 25th. Brother Gray had closed a splendid year at Washington, and at the recent Conference was appointed to another field. His body was laid to rest in the cemetery at Eola, La.

Three thousand persons signed the pledge of acceptance of Christ at Denver during the first fortnight of the revival still in progress there. Denver is a busy city, yet it closed its stores one week-day from half-past eleven till two in the afternoon that the clerks and employees might attend the meetings.

Rev. Robert Forbes, D. D., First Assistant Corresponding Secretary of the Board of Church Extension, will represent that cause at the following Conferences: Lincoln, Central Missouri, Kansas, Missouri, South Kansas, St. Louis, Southwest Kansas, Northwest Kansas, North Indiana, East Maine and Vermont.

The Negro Educational Review, a new monthly magazine, edited by Mr. David B. Bohannon, of Vincennes, Ind., in the interest of universal education and teachers of the race, has reached our exchange table. The January number contains several worthy articles from the pens of thoughtful men of the race.

Rev. Nathaniel N. Carroll, D. D., of the Washington Conference, is having his usual success as pastor of Asbury Church, Annapolis, Md. Since June an indebtedness of $2,273 has been paid and the mortgage has been burned. On the Sunday on which the church was declared free of debt Rev. A. Dennis preached at the morning service and Rev. Edward Cooper preached in the evening.

Dr. M. C. B. Mason, awake to the many interests and needs of the schools of the F. A. and S. E. Society, has spent some time at Claflin University, Orangeburg, S. C., looking after the several buildings now in process of erection at this institution. He agrees fully with President Dunton that in order to make the other enterprises complete, the next most urgent need is a central heating and lighting plant which will cost about $5,000. Will not some friend of Southern education supply this need?

We have received an invitation to the Meharry Medical College commencement. There are in the graduating class of medicine 61; dental, 13; pharmaceutical, 8. The exercises took place in the Meharry Medical Auditorium Tuesday night.

Judge Swayne, of Florida, against whom impeachment proceedings were instituted, was acquitted by the Senate on Monday of this week by a decided vote. This trial has attracted considerable attention, the House previously finding Judge Swayne guilty.

The trustees of the Broad Street Methodist Church at Rome, Ga., have been advised by Congressmen that the claim of the church for $2,500 damages had passed. The church was destroyed by Federal troops during the war, and the government was asked to make good the loss.

Rev. S. M. Bolden, one of the successful ministers of the Texas Conference, recently lost his mother and just a few nights ago lost by fire his home and all its contents, sustaining a loss of nearly $2,000. In this series of afflictions Brother Bolden will have the prayers, sympathy and brotherly help of his many friends.

The song service of Williams Chapel, Rev. C. W. Reeves, pastor, this city, drafted a set of resolutions which were unanimously passed, expressing their sympathy for Bishop and Mrs. Scott in the loss of their daughter, Miss Marie Adele. Miss Scott when a resident of this city was an active member of the song service and contributed no little toward its success. It is therefore fitting that she is remembered by this company of young people.

Attorney F. B. Smith won a signal victory a few days ago before the Civil District Court of this city. It was a case in which an old colored woman had been defrauded out of her property. The party in possession had employed two of the leading lawyers at the New Orleans bar. The case occupied the entire day. Both sides put up a stubborn fight. But the court decided in favor of Attorney Smith's client. This case involved several technical and difficult points, which Mr. Smith handled with fine balance of judgment and execution.

On Wednesday night, Feb. 22, Mr. Henry O. Franklin, formerly Lieutenant of the Ninth United States Volunteers, and Miss Marie Celeste Harris, were united in marriage at Handsboro, Miss., the Editor of the SOUTHWESTERN reading the ceremony. Miss Harris is a graduate of New Orleans University, and for some years taught in Thomy Lafon School of this city. She is a young lady of accomplishment and stands high in the social circles of the city. Mr. and Mrs. Franklin will live in San Francisco, Cal., where Mr. Franklin will enter into business.

Berea College of Kentucky has been fined $1,000 for violating the law that prohibits the co-education of white and colored races in that state. The college demurred in the indictment and the question of constitutionality of the law was raised. The case will go before the Court of Appeals of Kentucky, and should that court declare the law constitutional it will be taken to the Supreme Court of the United States.

The Cleveland *Journal*, published in Cleveland, Ohio, brings out, under date of February 25th, a Woman's Edition. The issue is profusely illustrated with striking cuts of many of the leading women of our race. Pictures of Mrs. Josephine Salome Yates and Mrs. Booker T. Washington are among those that grace the first page. The articles, all of which are written for the most part by our women, present the race problem from a woman's standpoint. This issue will be an inspiration to the movement of the National Association of Colored Women, as well as a stimulus to all of our people in whose hands it may chance to fall. Mrs. Carrie W. Clifford, who is editor-in-chief, of this edition, has certainly done her work well and deserves the credit and appreciation of the race at large. Copies of this magnificent issue may be had at five cents each by addressing the *Journal* Publishing Company, No. 216 American Trust Building, Cleveland, O.

NEWS NOTES

The keynote of the Denver Epworth League Convention is "Evangelize."

In the first month of prohibition in Charlotte, N. C., the city criminal docket showed a decrease of a little over 56 per cent.

The Kansas Legislature recently passed a bill providing for a separate High School for Negro pupils at Kansas City, Kan.

Bishop Moore plans to hold a Methodist Congress during the Lewis Clark Exposition in Portland, Ore., next summer, to last ten days.

Madame Stoessel, the wife of the gallant Russian defender of Port Arthur, has adopted six children, the orphans of officers who fell at Port Arthur.

The Methodists of Minneapolis and St. Paul have decided to publish a local Methodist newspaper. If this venture is successful the paper will be continued.

According to press notices the City Council of Greenville, S. C., voted to disband the Negro Fire Company in order that the pay of the white companies may be increased.

Since Andrew Carnegie began founding or enlarging public libraries he has given $39,325,340 for this purpose, three-fourths of which have gone to the United States.

In keeping with a custom of many years' standing each member of the recent graduating class of the Military Academy at West Point was presented a Bible. The American Bible Society donated the Bibles.

A fine site has been purchased on Sixth and Oak streets, Kansas City, Mo., on which is to be erected soon a first-class hotel for the accommodation of colored people.

The state of Illinois is to devote $5,000 to the purchase of grain for the birds. The cold weather and ice have worked a great hardship on the feathered creatures, and such a measure is commendable.

A piece of property has been purchased in Nashville, Tenn., by the Sisters of the Blessed Sacrament, with headquarters in Philadelphia, and will be converted into an institution for the education of our girls.

The colored voters of New York and adjoining states came together recently for the purpose of drafting a constitution and by-laws for a Negro political organization of national scope, to be known as the National Colored Voters' League.

W. H. Newman, president of the great Vanderbilt system of railroads with its more than 20,000 miles of trackage and more than 100,000 employes, has, it is said, been guaranteed a salary of $10,000 per month, a palatial residence in New York and a sumptuously fitted private car.

The Ninth Cavalry has been ordered by General Chaffee to take part in the inaugural parade on the 4th of March. This, it seems, was the suggestion of the President, who has not forgotten the gallant service of the Negro regiment at El Caney and San Juan Hill.

The decision of the Board of Judges appointed to select the three best essays for which Miss Helen Gould offered three prizes, on the question, "Which is a better representation of the original of the Bible, the American version, or the Catholic, known as theDouay Bible?" was in favor of the American version.

Japanese doctors use finely powdered charcoal, obtained by the slow combusion of straw in closed furnaces. Small bags filled with it are applied to the wounds, and its antiseptic and absorbent qualities generally effect a rapid cure. At a cost of 25 cents Japanese doctors can dress the wounds of 250 men.

At the mines of Virginia City, Ala., a terrific fire damp explosion occurred on February 20th, and it is believed that at least 150 men, one-fourth the population of the town, were entombed. Scores of bodies have been recovered, but they are so horribly mutilated and discolored that colored men cannot be distinguished from the white men. One hundred families and three hundred children are left destitute. A relief fund has been started for them at Birmingham.

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Delicious Biscuit, Griddle Cake and Doughnut

Farm and Fireside

One of the resolves of the recent great cotton growers' convention in this city was to use less fertilizers in the effort to reduce the size of the cotton crop. This appears not wise, for the cost of tilling land thus rendered unproductive will be as serious as a low price for the staple. Sound advice is to enrich the soil as much and as cheaply as possible, then grow crops that will yield a profit, either directly or indirectly. Surely all grain crops are remunerative; also any crop that can be consumed by the family or the growing stock on the place. People whose farms yield the food that the family requires are always prosperous.

Double the manure pile and you may double the crop. It is better than buying a new farm.

An exchange argues that it costs no more per pound to raise a colt than a steer, and the colt will sell for four times as much as the steer, if the colt is of the right kind.

Rotation of crops, says a successful farmer, is based upon the idea of food equilibrium. Each species of plant has its food in a given ratio, and different from the ratio of another species.

Clubs and milking stools are poor pacifiers for restless cows. If your cow is restless there is excuse for it. Quiet her by intelligent and humane methods and she will yield better results. If vicious beyond correction, convert her into beef—don't sell her as a "fine family cow."

Just what to do about cotton the coming season—whether to reduce or keep up the acreage—is of vital importance to the majority of our subscribers, and no one can give infallible advice. There are a multitude of advisers, in conventions and by circulars, and none fully agree. Theodore H. Price, of New York, advises selling the unsold crop at present prices, while Martin V. Calvin, of Georgia, takes the opposite view and urges a large reduction of acreage. A wise course would seem to be to adopt a conservative course for awhile at least. Sure dependence can be placed on a diversified crop. If there is plenty of corn, meat and vegetables on the place, it won't much matter whether cotton is high or low.

INQUIRY.

I wish to enquire for my brother, whose name is Henry Willis. The last time I heard from him he was near Elizabeth, Mississippi. I wish to ask the pastors and members of the M. E. Church between Elizabeth and Greenville, also between Greenville and Greenwood, Miss., who read this enquiry to please enquire for Henry Willis, and if such a person is known in that part of Mississippi, kindly inform me. Our mother's name is Amanda Willis. She had seven boys. We were born and reared in Newton county, Miss., near Decatur. I will gladly receive and appreciate any information that can be given me concerning my brother. Please address Frank Willis at 1942 Seventeenth avenue, Meridian, Miss.

ENQUIRY.

I desire to find my brother, Henry Young, who last wrote us from Macon, Ga. He belonged to George Lancaster, in Newport, Charles county, Md. Father's name was Madison Young. mother's Chrisy Young. Grandparents' names were Jesse and Charity Thompson. Frank Young, our brother, now lives in Columbia, Miss.; Charity, our sister, in Newport, Charles county, Md. I was Eliza Young, am now Eliza Travis. Any clue to my brother Henry Young's whereabouts will be gratefully appreciated. Eliza Travis,

Prince George Co., Rosecroft, Md.

ENQUIRY.

I want to find my brother who left his home in Harriston, Miss., in 1895 and went to Galveston, Texas, and from there to New Orleans. The last we heard from him he was in New Orleans one year ago. His name is Dane Wheatley. Father and mother were named Dane and Elishy. I hope that each pastor who sees this will read the same from his pulpit. I am his youngest sister. I am married now.

MRS ELIZA WITHERSPON.

Harriston, Miss.

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BOOKS RECEIVED.

"The Quest of John Chapman," by Newell Dwight Hillis. Published by the MacMillan Company, New York.

"The Master Word," by L. H. Hammond. Published by the McMillan Company, New York.

Silent Hour Series: "Lazarus: A Study;" also "Tongues of Nature." Address the author, Rev. J. Marvin Nichols, A. B., Gainesville, Texas. Price 15 cents each, postpaid.

"Industrial education and Industrial Conditions in Germany," published by the Gevernment Printing Office, Washington, D. C.

"The World as Intention," (a contribution to Teleology) by L. P. Gratacap. Publishers, Eaton & Mains, New York; Jennings & Graham, Cncinnati, O Price $1.25 net.

"Digest of Methodist Law," or "Helps in the Administration of the Discipline of the Methodist Episcopal Chuch," by Bishop S. M. Merrill, LL. D. Publishers, Jennings & Graham, Cincinnati, Eaton & Mains, New York. Price 90 cents.

"The Upward Leading," pulpit talks under various auspices, by James Henry Potts. Publishers, Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price 50 cents net.

Field Notes

George Edwards, Reporter, Belleville (Tex.) Circuit.—We held our first quarterly conference Jan. 28-29. Rev. W. E. Hutchson, pastor, and Rev. J. E. Bryant, presiding elder. The majority of officers made good reports. The elder gave a very good lecture on the raising of missionary money and how to make a church progressive. Such lectures, delivered by the presiding elders on every circuit, will be of excellent help to the pastors and members. On Sunday the Rev Bryant preached an able sermon. Rev. F. F. Morton, of Belleville, and Rev. Samples, of Bastrop, were with us. Paid the presiding elder in full $18, and $3.65 for missions. All the officers are pledged to do more for the upbuilding of the great church than ever before.

B. M. Hubbard, Pastor, Shreveport, La.—We are planning for a great year's work at St. Paul, both from a spiritual and a temporal point of view. The membership and friends in general welcome our return.

William Churchill, Reporter, New Roads and Morganza Circuit, La.—Sunday, February 19th, was a high day. Sunday night the spirit of the Lord was with us. The Lord's supper was administered by the pastor. The work is now moving on nicely. Of course our membership is small at present on this circuit, but under God's guidance we will succeed. Stewardess board: Celia Churchill, president; C. C. Reed, vice-president; Emma Smith, treasurer; Josephine Albert; S. S. Robinson, secretary. The welcome address in behalf of the church and pastor was delivered by Prof. Wm. Churchill and responded to by Sisters S. S. Robinson, C. Churchill and others. We had one of our strong brothers, namely, Brother D. D. Robinson, to loan us the sum of $125.00 on behalf of the new church. Also, Brother Joseph Kaitone, one of our trustees, gave us a donation of 1,200 bricks for the foundation of the new church. Our Sunday school is in bloom. I believe Methodism has now become a world-wide power.

Greenwood (Miss.) Ct.—Sister Arian Hardy departed this life recently. She leaves a husband, one sister and eleven children to mourn their loss. The burial ceremony was performed by Rev. G. W. Weatherby. J. W. MABRY.

Chilton, Texas.—Sister Elen House, a member of St. Paul M. E. Church, departed this life February 6th. She was loyal to her church and a good neighbor. Three children survive her.

J. S. MEDLOCK, Pastor.

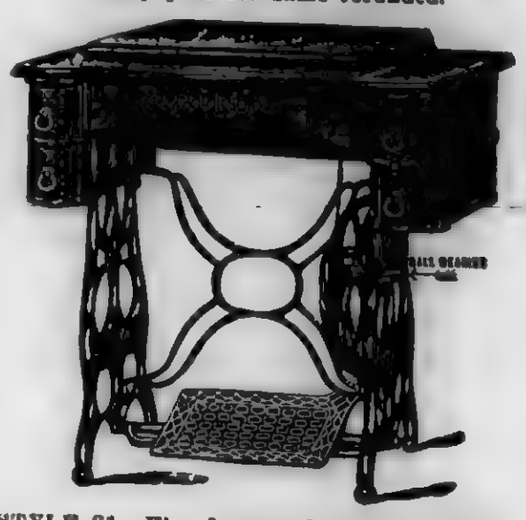
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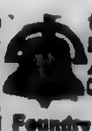
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Lucien Rolland, A. T. A.
F. E. Guedry, D. P. A.

Doings of the Workmen.

Pickens, Miss.—We are sorry to announce the sad fact that the Misses Mary Sarilla and Fanny Robinson lost their home and all its furniture by fire on the 18th ult., at about 12 o'clock in the day at Pickens, Miss. Each of these young women are faithful laborers for their church and race, and have worked hard to sustain themselves. Any contribution from friends will be gladly received. Among the articles lost in the fire was a good piano, organ and a choice collection of 300 books. The friends and co-workers who cannot afford to help with money could send a copy of some nice reading matter.

Denison, Tex.—To the Brethren of the Dallas District and Members of West Texas Conference: Let us awaken and rally to the needs of education this year as never before. Christian education is the controlling power of the universe. It produces thought, thought produces action, and action, rightly applied, will lift the dark scales from our eyes as from St. Paul's. Then we will be better able to see the great need of this educational light. When we see clearer and understand fully the work of the Freedmen's Aid Society, then we can the better present its claims. No one can present the claims of his or her church well unless they have studied the same. There are two things needed in order to convince your audience that your claims are right and just: First, get the interest of the work deep into the soul, study it carefully, and there will be produced a strong and forcible argument. Without these two elements, the claims of the Freedmen's Aid and Southern Education Society that the church has put upon us will fall short, and this should not be. Brethren of the Dallas District, as my name is one of the two sent in to the Secretary of this society to arrange for a great educational rally during our district conference, which will be held at Pilot Point some time in July, let us renew our strength for this great cause. The presiding elder will give us a special night. We want every charge to report in full at the district conference and as much over as possible. We cannot raise too much for our schools. I will keep in touch with each pastor. The Dallas district stands on the front line of the West Texas Conference, so let us retain our position. Yours for the church,

W. E. Blackson.

J. S. Todd, Pastor, Ebenezer M. E. Church, Jacksonville, Fla.—Bishop C. C. McCabe, D. D., LL. D., who presided over the Florida Conference, spent the Sabbath, the 12th of February, with us in Jacksonville. He dedicated the new buildings of our Cookman Academy. The Sabbath was a busy one for the Bishop and a delightful one to us. At 11 a. m. the Bishop preached for the white people of our church at Snyder Memorial Church. At 3 p. m. a large crowd gathered at the school and there assisted by Dr. C. C. Jacob, Dr. J. M. Kemper and the writer, the Bishop dedicated the beautiful buildings and raised a collection of $253.00 for the school. His address was a masterpiece. Christian education for the colored people as for any other people was greatly emphasized by him. To illustrate the good work done by our schools and the blessed effect wrought among us and upon us, the Bishop stated that 10,000 persons had been educated in the schools of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church and not one had been arrested and found guilty of crime. We have concluded that this is the best work the church can do. Give more of them Christian education and crime is lessened. Give all the Negroes Christian education and we will have no more crimes committed. At 7:30 p. m. the Bishop was with us in our New Ebenezer and preached an able sermon to the large congregation, to the delight of all and to the glory of God. We have been specially blest at the close of the old and the beginning of the new Conference year. Two of the Bishops have visited us and preached for our people; and Dr. Jacobs, our true friend, also spent two Sabbaths with us and preached each Sabbath able sermons and presented the cause of the Sunday School Union to the people in a very helpful way. I am delighted to have the general officers of the church visit my people. They help us very much. Come again, my brethren. We have started out at Ebenezer for another year's victory for the church and Master.

Thos. P. Thomas, Pastor Asbury M. E. Church, Richmond, Va. — Our fourth quarterly conference was held on the 1st of February, Rev. D. W. Hays presiding. Reports indicated that affairs are in excellent shape. This is the most prosperous year the church has ever witnessed. The outlook is cheering and we are encouraged. Rev. W. A. C. Hughes, Ph. B., of Jackson St. M. E. Church, and Rev. G. D. Pinkney, D D., of Leigh St. M. E. Church, were present and spoke encouraging words. All departments of the church are alive. The stewards have paid the presiding elder $40.00, looked after the poor, paid pastor up-to-date $360.00, and will raise their full apportionment of benevolence for conference. Trustees have raised $680.00 this year. Sunday school and Epworth League are alive spiritually and financially. The membership has increased from 150 to 200, not including the work at Manchester. Dr. Hays is a most helpful presiding elder to both pastor and people. After the conference a royal reception was tendered by the Ladies' Aid Society, which was enjoyed by many delighted guests. The church presented the elder, Rev. D. W. Hays, D. D., with a beautiful and valuable present. We shall do our work well as the days go by for merit is the standard of promotion.

J. P. Patrick, Dickinson, Texas.—I reached my new field of labor, December 24th. My people received me pleasantly indeed. We have our own work in good shape and everything is moving along smoothly. On the 21st of January a storm of blessing struck the parsonage. About ten o'clock Saturady night we were awakened by the sound of sweet voices singing "Let the stranger in." This was one of the grandest "Pound Parties" I have ever witnessed. In a few minutes the tables were so heavily laden that they fairly groaned under their burden. Miss Lillie V. Felix and Mrs. J. L. Crawford were the leaders of this grand party.

C. L. Angrum, Pastor, Sterlington, La.—A surprise party was given in honor of the pastor, who was recently appointed to Mt. Sinai M. E. Church, led by Brother Perry Mitchell and a host of other friends. I was cordially received by the brothers and friends on the 15th of February.

M. A. Wesley, Reporter, Osborn, Miss.—Rev. L. J. Terrell, pastor of West Point Circuit, made his first visit to his new work on the first Sunday in February. The people received him gladly. Our first quarterly conference was held February 19th, with our new presiding elder, Rev. F. H. Henry, in the chair. He was cordially received at this place. The committee fixed the pastor's salary at $475.00 and that of the elders at $60.00. We hope for a year of great success, both spiritually and financially.

Mrs. Mary Anna Williams, Reporter, Asbury Charge, Waynesboro, Ga.—Rev. W. H. Brown is closing his last year with us as presiding elder of this district. We regret to lose him, for he is a good, kind and considerate administrator, and no one can better fill his place.

Greenville, Miss.—Whereas: Providence has seen fit to restore to us our beloved pastor, Rev. J. M. Marsh, and whereas, he has gained favor in our eyes, as a young minister equal to the emergency; we thankfully acknowledge that since he has been the pastor of Revels Memorial Church that it has been strengthened spiritually as well as financially, and we deem it eminently befitting that we record our appreciation of him. Therefore, be it resolved, That the members and friends of our church do hereby offer a vote of thanks to the conference for their courtesy to us in our struggling condition. Be it further resolved, That we offer to the Rev. Marsh a vote of thanks in advance for his cheerful and encouraging remarks, with the assurance that his leading will be endorsed by our hearty co-operation.—J. B. Shepherd, Reporter; E. C. Pierce, Supt. S. S.; C. M. Griffen, Pres. Epworth League.

A. Davis, Pastor, Gate City, Va.—Our second quarterly meeting was held in Fifth Street M. E. Church, at Big Stone Gap, Va., Feb. 18-19. Rev. R. A. Swan, our beloved presiding elder, was present, and looked carefully into every department of the church work. The conference was one of unusual interest. We raised for all purposes this quarter, in spite of the severe winter, $90.57. We were able to pay the elder in the quarterly conference. Sunday was a great day for Methodism in Big Stone Gap. Just a year ago we had only seven members in this town, with no church building. Now we are worshipping in a $1,000 church, with a membership of twenty-seven, a good Sunday school with fifty scholars enrolled and with an average attendance of thirty. The elder preached two wonderful sermons and administered the sacrament to nineteen communicants. Four came forward for prayer. A collection of $19.70 was taken. Thus closed the best meeting held on this charge so far.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the New Orleans Southwestern Christian Advocate. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

HOW TO SLEEP.

A Book For Tired, Sleepless People.

Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

F. J. George, La Verne, Ills., Pub., Department G.

FREE

To introduce my great Antiseptic Aeriform Medication and to prove beyond doubt that it will cure consumption, bronchitis, asthma, catarrh and weak lungs, I will for a short time give *One Month's Treatment Free*, including Inspirator and all medicines complete, exactly as shown in illustration.



One Month's Treatment Free.

Do not delay, but write at once, and tell me the nature of your lung, throat or head trouble, and how long the disease has had a hold on you. The Month's Free Course is intended to prove the genuine merits of the cure, and costs nothing to afflicted ones, who enter upon a course of treatment.

I will keep in close touch with my patients during the progress of the treatment and will make no charge whatever for my professional services, consultations and all correspondence. Address Dr. Marshal Beaty, Specialist, 218 West Ninth Street, Cincinnati, Ohio.

Conference Notices

BIRMINGHAM DISTRICT

SECOND ROUND.

Village Springs, April 1, 2; Lehigh, 3; Selfville, 4; Oneonta, 8, 9; Altoona, 10; Blount Springs, 14; Colony, 15, 16; Avondale and Wesley Mission 22, 23; Sayreton, 29, 30; Warrior, May 6, 7; Enon, 13, 14; East Thomas Mission, 16; Springville, 20, 21; Irondale, 22; Brown Chapel, 27, 28; Woodlawn, 27, 28; Bessemer, June 3, 4; St. Paul, 10, 11; North Birmingham, 13; Tuscaloosa, 17, 18; Murphy, 18; Mantua, 24, 25; Pickens, 26; Horse Creek, 25, 26.

Always your brother,

W. H. NELSON.

WAYNESBORO DISTRICT.

SECOND ROUND.

Bellville and Hagan, April 8, 9; Rocky Ford, 15, 16; Statesboro, 22, 23; Excelsior, 22, 23; Charlestown, 29, 30; Millen, May 6, 7; Asbury, 13, 14; Waynesboro, 20, 21; Augusta Station, 26-28; Augusta Mission, 27, 28; Waynesboro Circuit, 27, 28; Bascom, June 3, 4; Sylvania and Girard, 10, 11; Summit, 17, 18; Wadley and Louiseville, 24, 25. Dear Brethren: April 23rd is Easter Sunday. Let's make it a great Missionary day; plan to raise the entire claim on that day. District stewards and Pastors will please meet at Trinity M. E. Church, Millen, Ga., March 1st, 1905, 10 o'clock a. m. A full attendance is desired as we want to arrange some plan if possible that will insure the building of the much needed Dormitory for Haven Normal Academy at Waynesboro, Ga. Sunday School and Epworth League Convention will convene at Spring Head M. E. Church April 27 to 30. Programs will be out in time. Motto, five hundred converts. A new church built or an old one repaired where needed. Southwestern Christian Advocate in every Methodist home.

Yours for success,

W. H. BROWN, P. E.

Millen, Ga.

NOTICE TO THE SAVANAH ANNUAL CONFERENCE.

Dear Brethren: The minutes for 1904 were issued from the press February 16th, and sent out to the presiding elders. I am not therefore further responsible for their delivery to you.

Respectfully,

J. D. JENKINS, Con. Sec.

Dear Brothers of the Louisiana Conference: I bought twelve Disciplines and one Methodist Hymnal during the recent session of the Louisiana Conference at Monroe. I was taken very sick at the depot and lost the books mentioned while en route home. If through mistake the same are in the possession of any brother or if any one can give me any information concerning them please let me hear from you. I am thankful to be able to say that I am getting better and I ask the prayers of the entire conference that I may be fully restored to health. I am your co-worker for the Master,

WM. EMMETT.

Flourney, La.

NOTICE.

To the Pastors and Friends: I will be around again soon to preach to your congregations on the subject of "Infant Baptism." My attempt last year, I feel, resulted in some good and this year I hope the results will be greater. I have so far this year a number of invitations from different churches to preach on this subject and am beginning this year's work hopefully. I want to work for God as long as I live and probably my days here now are not many. So help me to spread the word along this line. It will help every cause of our church.

M. ADAMS,

Okoloua, Miss.

NOTICE!

The new minutes of the Anniston Session of the Central Alabama Conference are now about ready and all who are in arrears on minutes fund, will please send it direct to the Secretary at 405 Locust Street, Huntsville, Ala., at once! It is my earnest hope that these minutes be sent out earlier this year than they were the two preceding years. It is those in arrears who are causing the delay in getting out early minutes. Please send on the money. The book will contain about 60 or 65 pages I am told.

Yours truly,

W. T. TRAMMELL, Sec. Con.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, Notre Dame, Ind.

The American University

THE FIRST MILLION.

BY BISHOP C. C. M'CABE.

Stephen Girard is reported to have said, "There is no trouble about getting rich after you have gotten your first million." What is true of individuals is true also of a university. Give us the first million of an endowment and all will be well. It will grow of itself then. While the stately McKinley Hall of Government is going up let every friend of the American University subscribe to the endowment. We will take pledges and subscriptions of any amount from five dollars to a million dollars. When we get our first million well invested we will be able to open the University for work. By that time the McKinley Memorial will be completed and there will be at the disposal of the Faculty eighty rooms for university work. Massachusetts avenue will be macadamized clear out to our campus. The bill for this is now before Congress. Then it will be possible to drive in twenty minutes from the Capital of the nation to the University grounds. A trolley line will be started, and dwelling houses are going up in the vicinity so that there will be plenty of places where students can room and board. It will be a University that will stand for the Protestant religion and for the open Bible as the Word of God, and for religious liberty for all mankind. We appeal to every member of our church and of all churches to help us to speedily raise our first million. Over half of it is in hand and in sight now. Give us the other half and we will begin work. On this business please address me, care The American University, Washington, D. C.



Rev. L. M. Thurston,
Director,
BEETHOVEN
MUSICAL SOCIETY.

Don't Neglect Yourself.

1668 Second Street,
LOUISVILLE, KY., April 14, 1903.

I have been weak and sickly for the past four years, caused by irregularity and carelessness regarding the laws of health, but about five mo ths ago my condition became very serious. I had severe backache and suffered a constant dull pain in my head. I spent weary, painful days, and miserable, restless nights. The doctor told me that I must have patience.

His medicine did not, however, give me even temporary relief and as I had been told of the curative qualities of Wine of Cardui I decided to try it.

I found that it relieved me of pain. As my general health improved my other troubles were gradually diminished and after five weeks' use of the Wine of Cardui I was once more a well and happy woman.

Mrs. C. M. Thurston

WINE of CARDUI

Wine of Cardui regulates the menstrual flow, banishes headaches, backaches and bearing-down pains. Severe headaches, bearing-down pains, indigestion, loss of appetite and nervousness are symptoms of female weakness and should be given prompt attention. If you are troubled with menstrual irregularities do not let them run on. They will certainly grow into dangerous and chronic troubles. Get a bottle of Wine of Cardui and begin treatment at once.

All druggists sell $1.00 bottles of Wine of Cardui.

GREAT $2 COMBINATION OFFER.

The Weekly Constitution, The Sunny South and The Advocate, All Three One Year for Only TWO Dollars.

We present elsewhere the announcement of the *Weekly Constitution* and *Sunny South*. We have made special arrangement with these two great papers by which we can offer our readers a clubbing combination with our paper for only $2.00 a year for all three.

The *Weekly Constitution* with its facilities for gathering news and interesting features will present each week a splendid general newspaper and summary of the world's events.

The *Sunny South* will give, weekly, continued stories from the best writers, short stories, sketches of travel, adventures and readable incidents that will interest every member of the household.

Our paper will for 1905 give the best local and general features. The news from different correspondents, the improvements that are present and in prospect, meetings and movements of more than ordinary interest and all events that touch upon home matters will be faithfully chronicled.

By this combination offer, only $2.00 a year, you will receive the South's greatest general newspaper, the South's popular literary weekly and your own church paper. The remarkable price is your opportunity to make your investment for the year 1905 periodicals for your home at once. Please send your orders, accompanied by the full amount, directly to this office, and your subscription to the *Constitution* and *Sunny South* will be promptly forwarded. Eaton & Mains, 420 Carondelet street.

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To Show Good Faith and to Prove to You That I Can Cure You I Will Send Free a Package of My Remedy to Every Sufferer.

I hold the secret of a discovery which has seldom failed to cure women of piles or female weakness. Failing of the womb, painful menstrual periods, leucorrhea, granulation, ulceration, etc., are very readily cured by my treatment.

I now offer this priceless secret to the women of America, believing that it will effect a cure in almost any case, no matter how long you have suffered or how many doctors have failed.

I do not ask any sufferer to take my unsupported word for this, so will send you some of the medicine free. If you will send me your name and address I will mail you a trial package absolutely free, which will show you that you can be cured. Do not suffer another day but just sit down and write me for it right now.

Mrs. Cora B. Miller, Box 24, Kokomo, Ind.

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A New Seed Discovery for

FORAGE, POULTRY, POPPING

A subscriber to the Southern Agriculturist secured the original seed from an old Indian in Northwest Texas. After experimenting with it seven years he wrote that paper: "With good ground and care it will make from 50 to 100 bushels to the acre, and planted thick and cut stalk and all it will make more feed and better feed than anything I ever saw. The old Indian said poultry fed on it would never have the cholera. I have not lost a fowl with cholera since I have been raising it. It also pops beautifully" This article brought hundreds of requests for seed, and now only a few bushels are left. Send 10c for a 3 months' trial subscription to Southern Agriculturist, 39 C. P. Bldg., Nashville, Tenn., and you will get 100 seed by return mail, also details of $50 prize seed-growing contest.



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POPULAR TALKS ON LAW.

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Self-Defence.

It is a matter of importance that one know how far he may go in using force against force in the defence of himself, his family and his property. The right of self-defence will occur to us as being a natural right. One could scarcely be expected when attacked, either in person or in property, to say "I will wait for the law to punish the aggressor," for the one attacked has no means of knowing how far the attacking party may go in the use of violence, as he even may go to the extent of taking life.

Then, too, the law recognizes a weakness in human nature—or shall we call it strength rather?—that impels one when attacked to defend himself by the use of force. Self-preservation is truly the first law of nature.

The law of self-defence is an old one, recognized from the beginning. It extends not only to one's own person but to one's family and possessions. The old law speaks of a man's home as his "castle" and gave him the right to defend it, even to the extent of taking life; with certain limitations, which we will learn, that right still exists.

Of course there must be a limitation put upon the right of self-defence or it will be abused, and men, under cover of the excuse that they were put to an act of violence by necessity, will cover up acts which are unjustifiable and hence punishable. The law, broadly speaking, limits the right to cases where necessity exists, and it will only excuse a man when he uses that violence which under the circumstances would appeal to a reasonable man as necessary for his self-protection. Nor will a court compel him to exercise the best of judgment at the time, for it recognizes that when the occasion for self-defence presents itself, the mind of the one attacked is more or less disturbed and the even balance of his judgment shaken; but where the means taken to defend one's self are manifestly more than necessary, as where one slapped in the face draws a revolver and kills, the act will be considered unjustifiable and the perpetrator of it held to account; but if the person attacked has reasonable grounds for fearing that killing or felony is being attempted by the attacking party, the defence may go to the extent of taking life. It is well decided that where one is merely struck with the fist and has no reasonable grounds for believing that he is in danger of being killed or of a felony being committed, his use of a gun, or a knife, or deadly weapon is unjustifiable.

The fact that the person defending himself was mistaken as to the intentions of his assailant does not affect his right to take life if there appeared to him at the time reasonable grounds to believe that unless he did so he would be killed or a felony would be perpetrated against him. It has been held that the mere fact that the assailant put his hand in his pocket was not sufficient to justify the taking of the assailant's life on the ground that the assailant was believed to be reaching for a weapon.

Suppose that the person called upon to defend himself had been himself the provoker of the quarrel or the immediate cause of the attack, would his subsequent use of violent means in self-defence be justified under the rules laid down? The question has arisen in many cases and has usually been decided in the negative. The person himself must be free from fault in order to justify himself for killing another.

The cases go to the extent of saying that anyone who brings on or provokes a personal encounter cannot rely upon the plea of self-defence. We can quickly see that if the law were permitted to be otherwise, one desiring to kill another would only have to provoke that other sufficiently to cause him to use violence in order to take his life and escape the consequences. The main question as to whether or not the force used could have reasonably been deemed necessary is a question to be left to the determination of the jury in all cases.

It is also of interest to ask whether a man attacked is bound to retreat. It is quite well decided that when a man is attacked with a dangerous weapon he must retreat as far as he can safely do so before using like means in defending himself; but where the one attacked has reasonable grounds for believing that he cannot safely retreat he is justified in using violence in self-defence. The right of self-defence goes to the extent of excusing a man for resisting arrest by violence where the attempted arrest is unlawful.

How far one may go in the defence of his property, or possessions, is reserved for treatment in a subsequent article.

(To be Continued.)

Sick Headache

When your head aches, there is a storm in the nervous system, centering in the brain.

This irritation produces pain in the head, and the turbulent nerve current sent to the stomach causes nausea, vomiting.

This is sick headache, and is dangerous, as frequent and prolonged attacks weaken the brain, resulting in loss of memory, inflammation, epilepsy, fits, dizziness, etc.

Allay this stormy, irritated, aching condition by taking Dr. Miles' Anti-Pain Pills.

They stop the pain by soothing, strengthening and relieving the tension upon the nerves—not by paralyzing them, as do most headache remedies.

Dr. Miles' Anti-Pain Pills do not contain opium, morphine, chloral, cocaine or similar drugs.

"Sick headache is hereditary in my family. My father suffered a great deal, and for many years I have had spells that were so severe that I was unable to attend to my business affairs for a day or so at a time. During a very severe attack of headache, I took Dr. Miles' Anti-Pain Pills and they relieved me almost immediately. Since then I take them when I feel the spell coming on and it stops it at once."

JOHN J. McERLAIN,
Pres. S. B. Eng. Co., South Bend, Ind.

Dr. Miles' Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails he will return your money. 25 doses, 25 cents. Never sold in bulk.

Miles Medical Co., Elkhart, Ind

AGENTS WANTED.

$75 PER WEEK and expenses easily made selling combination policies for a big sick and accident company. Write to-day. Address U. S. PROTECTIVE SOCIETY, Salisbury, Mo.

WOMAN'S HOME MISSIONARY WORK IN THE LOUISIANA CONFERENCE.

It is admitted by the ministers of our Conference that the work of this important branch of our Louisiana Methodism needs to be reorganized and thoroughly revived. To that end o convention for the workers and lovers of this department of our work is called to meet at Mt. Zion M. E. Church, this city, May 11, at 11 a. m. Each presiding elder's district is asked to take up the matter and see that representatives to the number of at least one, and not more than two, from each pastoral charge be chosen. It is also requested that all pastors will call attention to this notice, and that the city pastors co-operate in planning for and making the convention a success. J. F. Marshall, P. E. No Oo North Dist.; F. T. Chinn, pastor Mt. Zion M. E. Church.

The *20th Century Pastor* will be sent to you four months on trial for twenty-five cents. *The 20th Century Pastor* is a publication of magazine size. It is devoted to sermonic thought of the richest and freshetst character on the most vital subjects. It contains outlines, more or less amplified, on themes for the Sabbath services, the week-night and other occasions. It gives attention also to illustrations and such other matter as helps in intelligent preparation for religious work. In its contents it is one of the most original magazines of its class published. We make the above offer because we wish all Christian workers to become acquainted with the *20th Century Pastor*, now in its sixteenth volume. This offer may be withdrawn at any time. Send 25 one-cent stamps. 20th Century Pastor, 2361 East Dauphin Street, Philadelphia, Pa. It and the SOUTHWESTERN will be sent a full year for $1.75.

$25.75 WASHINGTON, D. C., $25.75 AND RETURN.

The Southern Railway will place on sale March 1, 2 and 3, round trip tickets to Washington City for $25.75, good to return until March 8. By depositing ticket with Special Agent in Washington and payment of one dollar an extension can be had until March 18th. For particulars call or address Southern Railway ticket office, No. 704 Common street, New Orleans.

J. C. ANDREWS, S. W. P. A.



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3 GLAIOLUS, Groffs New Hybrids, new type.
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1 HYACINTHUS CANDICANS.
1 ZEPHYRANTHUS.

THE MAYFLOWER is devoted to the culture of flowers and is the finest strictly floral magazine published. Each number contains one leading article giving the history, peculiarities and culture of some flower. An Information Box where the readers may have any question in reference to flowers answered. A Correspondence Department under which head are published communications from subscribers from nearly every State in the Union, giving their experience with different flowers. Besides this are several short articles, poems, etc., etc.

The above TEN BULBS, a year's subscription to THE MAYFLOWER, and THE SOUTHWESTERN a year, all for $1.35.

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I was helpless and bedridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 743, Watertown, N. Y.

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The People's Store

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They Live in Our Memory.

Nanticoke, Md.—Mrs. Leah Nutter, daughter of Mr. and Mrs. James Elsey, died January 27, and was buried January 29. Mrs. Angie Lucretia Elsie died February 9 and was laid to rest February 12. Both were members of Asbury M. E. Church and died without fear for Christ was with them. Their funeral services were conducted by the pastor, Rev. D. Hammond.

Monticoke, Md.—Philip Archie Hammond, the beloved son of Rev. Solomon and Mrs. Lena Rozelle Hammond, born October 31, 1881, at Clarkesburg, W. Va., died January 6, 1905, after a long and painful illness. He was converted January 4, 1901, and has lived since a consistent Christian life, obedient to his Master's will, and also to that of his parents, to whom he was passioately devoted. He led a pure and blameless life and was a lover of truth and righteousness. Wherever his father was stationed, he took a deep interest in church work, especially in the Sunday school and Epworth League. When his health began to fail and he realized that he could not get well, he thoroughly consecrated himself to God, made a complete surrender and said with his whole heart, "Lord, Thy will be done." His last moments were spent in a perfect ecstasy of joy and praise. He was conscious to the last, and died very quietly and peacefully. He leaves a father, mother, three sisters, one brother, several relatives and a multitude of friends to meet him on the other side. His funeral services were conducted January 9 from his late residence by Rev. D. A. Ridout, of Laurel, Del., assisted by Rev. J. E. A. Johns, of Salisbury, Md., and Rev. J. A. Jeffers, of Quantico, Md. He was laid to rest January 10, in Mount Auburn Cemetery, Baltimore, Md.

Lamar, Ala.—Brother Charley Coverson departed this life January 29, in the Christian faith. He was about 85 years of age. A wife and a host of friends mourn his loss. The funeral service was conducted by our pastor, Rev. J. W. Landom, and Rev. H. H. Thompson. L. J. Freemon.

Staunton, Va.—Mary Jane Irving fell asleep in Jesus, Thursday morning, February 9, aged 60 years, 5 months and 13 days. She was quite a sufferer for about seven months, but bore the illness with patience and was ready and willing to go to her Father. She was a devout Christian, a dear, loving mother, wife, sister and friend. She was a faithful and loving member in her church, and the societies of which she was a member. She was always anxious about the welfare of her loving family. She was a dear loving friend to all with whom she was connected. She leaves a dear, loving husband, a devoted daughter and son, a sister and a large circle of friends to mourn their loss.

At rest, sweet one, at rest,
On Canaan's peaceful shore;
Where sorrows never come,
And weeping is no more.
Sweet peace to her soul.

REV. O. N. SAMPLES.

Valdosta, Ga.—Rev. O. N. Samples, pastor of Trinity M. E. Church, died at his post Sunday morning, January 22, in full triumph of faith after an illness of three months. He said that all was well between him and his God. Rev. Samples was a loving father, a devoted husband and a faithful Christian minister. A wife, four sons and a daughter survive him. His remains were deposited in the city cemetery by the Rev. A. B. Allen, presiding elder of the Waycross District, Rev. W. A. Holmes, J. A. Peak and others assisted. The bereaved ones have the deepest sympathy of the church and many friends of both races. We commend them to God who is able to comfort them in this hour of sorrow.

B. C. Roberts.

IN LOVING REMEMBRANCE OF "MA" IRVING, BY GRACE CUMMINGS.

All the fret of life is over,
Fold the weary hands to rest;
Torn and bleeding hearts that loved thee
Still must whisper, "God knows best."

For thy life of loving labor,
Home and church thy Master praise;
Memory shall lighten sorrow
In the brightness of its rays.

Farewell, mother, friend, companion,
Thou art home at last, but we
May not yet put off the armor;
Still must fight for victory.

O, Thou Savior, who stood weeping
In the home of Bethany,
Speak the word of consolation
To the hearts that mourn to-day.

Thou did'st break Death's band asunder,
"Thou of life the Fountain art;"
May Thy resurrection glory
Comfort every broken heart!

Mary E. Dawsey.



HOW TO WIN A HUSBAND.

Woman's sphere in this 20th century is not limited any more than is man's. She can occupy almost any business position or profession, and yet the popular view of womanhood is that she best fits the position of wife and mother and head of the household. Every girl should know her heart and also know that her womanly system is equal to the strain of marriage. If a girl is nervous and irritable ten chances to one it is due to some trouble peculiar to womanhood.

Cupid has no place in a girl's heart if she is nervous and irritable, feels dragged down, worn out for no reason that she can think of. The weak back, dizzy spells and black circles about the eyes are only symptoms. Go to the source of the trouble and correct the irregularity. Stop the drains on the womanly system and the other symptoms will disappear. This can be done easily and intelligently. So sure of it is the World's Dispensary Medical Association, the proprietors of Dr. Pierce's Favorite Prescription, that they offer $500 reward for women who cannot be cured of leucorrhea, female weakness, prolapsus, or falling of the womb. All they ask is a fair and reasonable trial of their means of cure.

"After confinement I gained no strength," writes Mrs. A. Davis, of Sweetwater, Ala. "Even when my baby was a month old I could hardly do any work. I don't know what to call the disease. I had a weak feeling in the pit of my stomach, felt miserable all over. I was sick three months and a lady friend told me to try Dr. Pierce's Favorite Prescription as it had done her so much good. I did so, and after taking three bottles was cured. This was about five years ago and I have had no return of the disease. Am very thankful for the remedy. I cannot praise your 'Favorite Prescription' enough. It is a wonderful medicine for women."

Dr. Pierce's Pellets are gently laxative.

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His address is 98 St. Paul street, Memphis.

"La Creole" Hair Restorer retails at $1.00 per large bottle. If your dealer cannot supply you, we will send by prepaid express, to any station in the United States or Canada—

One bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Lyons, Texas.—Sister Miley Brooks, one of the oldest members of the M. E. Church at this place, died suddenly February 13th. She was born in the State of Alabama in 1845. Thirty-one years ago she professed a hope in Christ and was baptized at Brenham, Texas, by Rev. J. K. Loggins. She leaves a husband, seven children and a host of relatives and friends. The funeral service was conducted by the writer. J. H. Hubbard.

Pelahatchie, Miss.—Bro. Joe Smith, a faithful member of Mt. Pleasant M. E. Church, also sister Pheba Outen, died in peace on February 8th. The funerals were largely attended. The church and relatives mourn their loss. The week previous occurred the deaths of Bro. Eli Nicholds and Bro. John Allan, members of our church.

S. Jossel, Pastor.

Natchitoches, La. — Mr. Whitten Diggs, aged 54 years, died January 31st and was buried in this city February 1st. Rev. Richard Robinson, a former deacon in our church and member of the Louisiana Conference died at his home in this city February 5th, aged 90 years. His funeral was attended by the writer. Little Walter Thomas, aged four years, died February 7th. May their ashes rest in peace.

W. J. M. Price.

Oxford, Miss.—Sister Kissie Umphras, the wife of Bro. Tobe Umphras, a member of Mount Zion M. E. Church, died February 10th, in full triumph of faith. She was 74 years of age. Her husband, two sons and grand children to mourn their loss.

L. W. Mosley.

UNITED FOR LIFE.

adisonville, Texas.—At the home of bride's sister, on February 11, Mr. '. Ratliff and Miss I. B. Green were ed in the bonds of matrimony. Green is an intelligent and loyal ber of our church.

A. E. GIBBS, Pastor.

nsfield, La.—Miss Menolia C. was ed in holy wedlock to Mr. George on of Shreveport, at Wesly Chapel . Church January 23. They were mpanied by Mr. E. Gilbert, P. John- and Mr. W. R. Gardner, Misses C. in, A. Shelton and M. L. Hender- The bride was a Sunday school er and also a member of our ch. A grand reception followed e K. of P. Hall.

HATTIE COLEMAN.

ilton, Texas.—Mr. John Henry and Miss Pearl Chatman were d inn holy wedlock February 17th. Medlock officiated.

w Orleans, La.—Mr. Pierce Adams Miss Clara Jones were united in iage on February 16th at the 's residence. May God's choicest ngs rest upon them through life.

C. W. REEVES.

muda, La.—At the home of the Miss Perine Edmond and Mr. Robinson were united in holy ck, Wednesday February 1st. ride's maid was Miss Lizzie Rob- ; the groom's attendant, Mr. Dor- dmond. The bride is the daugh- Mr. J. B. Edmond, Sr., one of the g and most reputable citizens of community. The groom hails one of our best families and is our most prominent young farm- The young couple are honored ers of Brothers and Sisters of of the World, and of St. Paul No. 10, of which the groom is y Presiding Captain. This socie- l issue to him in short a check his marriage endowment, he be- third degree Two-link of this fra- . There were present at the cer- some of Bermuda's most distin- d white citizens. Rev. Andrew int officiated.

JAMES APPLESSES.

glasville, Ga.—At the home of de on February 5, Mr. S. S. Sim- was happily married to Miss May Parks. Mr. Simmons is a student of Clark University, as taught the public school at Springs for five consecutive and has now entered upon the He stands high in his (the M. urch and community, and is the Persuviant of F. & A. A. Y. Ma- and for the State of Georgia. ide is a member of the A. M. E. , is an accomplished lady, and from one of the leading families community. We predict for happy and prosperous voyage life. Rev. J. O. Smith offic-

dale, La.—Mr. Futilio Alexan- d Miss Malinda Freeman were in holy wedlock February 16.

J. L. AUGUSTUS, Pastor.

esville, Ala.—Mr. Peter Whils- Miss Carrie L. Jones, the daugh- Mr. Unfred Jones, a prominent of our church, were united in ony February 15th, at Clark Chapel M. E. Church. Robt. L. Cobb, the pastor, officiated.

Natchitoches, La.—Mr. Joseph Lemons and Miss Hattie Coleman, residents of this parish, were united in holy matrimony at the parsonage on February 6th. W. J. M. Price officiated.

Morrilton, Ark.—At the home of the bride's parents on Februray 8, Mr. Reno Strickland and Miss Katie Roseman were united in the bonds of matrimony. Also on the 12th, Mr. R. W. Wallace and Mrs. Eller Miller were united in marriage, L. G. Hodges officiating.

Mobile, Ala.—The marriage of Henry Ezie and Ethel Bell occurred February 1st; Abe Burford and Emily McClosky, February 16; Albert R. Brown and Pernita Rogers. A. C. Carter officiated.

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Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m
9:45 p.m.	Sunday Excursion	7:40 a.m
9:45 p.m.	Wednesday Excursion.	7:40 a.m

Queen & Crescent.

No.		No.	
1	St Louis Ex 8:10 p m	2,	St Louis Lim 9:10 a m
3,	St Louis Lim 8:15 a m	4,	St. Louis Ex. 7:30 pm
5,	Local 4:45 p m	6,	Local 6:00 am

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m	
8:45 a.m.	St. Louis Express	9:10 a.m	

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom	8:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksb .rg ex.	6:00 a m	Vicksburg ex	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
12:05 a.m.	Port Allen Local	3:15 p.m.	
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m	

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.	
9:45 a.m.	Daily ex. Sat and Sun.	4:00 p.m.	
9:45 a.m.	Saturday and Sunday.	5:30 p.m.	
7:25 p.m.	Daily Except Sunday.	8:05 a.m	

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10:30 a.m.	Sunday Only	8:45 a.m.	
6:00 p.m.	Sunday Only	7:00 p.m.	
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5:00 p.m.	Saturday Only	6:00 p.m.	
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.	

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances.

WEEK ENDING FEB. 25th.

Atlanta and Savannah—L. G. McLendon, *1; Mrs. Della Hall; Robert Crowe.

Central Alabama and Mobile—G. W. Lewis, *1; M. K. Farmer; Mrs. Fanny Mays; J. W. Thomas, 1.

Central Missouri—Prof. A. C. Macklin, *3.

Delaware—Frank Trigg.

Florida—J. S. Todd, *1; G. W. Watson.

Lexington—W. H. Clark; Miss Lena Simpson.

Lincoln—Dr. A. O. Coffin; D. Coburn, *1.

Little Rock—L. G. Hodges, *1; A. Z. Mitchell; Jonas Coulter; J. S. Lovinggood; W. H. Higgins, *1; T. R. Wamble, *1.

Louisiana—C. D. Crockett, 1; H. J. Wright; M. S. Alexander; S. W. Williams; Louis Martin; A. W. Wilson; W. S. Chinn; Miss Lydia Dunbar; Mrs. Ella Bertrand; C. H. Monroe, 1; D. J. Price; M. J. Dyer, 1; Wm. Robinson, *2; W. D. Riggan, *1; First St. S. S.; L. Bibolet; J. W. Turner, *1; J. J. Hoffman; H. Taylor.

Mississippi and Upper—D. T. Youngblood; S. Jossell, *1; R. L. Carpenter, *2; I. L. Pratt, *1; J. H. Bynum, 2; A. Davis, *1; H. A. Pryor; W. H. Smith; J. A. Y. Dickens; T. M. Rhodes; T. L. Spencer.

New York City—H. E. Moorehouse.

North Carolina—J. H. Jones, 1; J. D. Murphy, *1.

South Carolina—W. M. R. Eaddy, *2; N. T. Bowen, *2, 1.

Tennessee and East—W. H. Pleasants, *1.

Texas and West—Mack Henson, *1; J. W. Stone, *1; J. H. Holden; W. H. Jackson, *1; E. P. Prince.

Washington—Edythe Hammond; J. J. Cecil, *3; Mrs. Mildred Waller.

Miscellaneous—J. W. Lively.

It sometimes happens that requests for renewal subscriptions are sent to persons whose renewals have "done been sent," but which were not entered on the mail list used for addressing. All who remit should watch for an acknowledgment in this column, and the subscriber should take particular notice of the date on his address label and see that is correct; if not, then notify us after a reasonable time.

We have just received a lot of S. S. Notes and Handbooks for 1905. They are better than ever. Send orders to this office.

Crescent City Notes

At the home of Mr. and Mrs. Knox, in Hagan avenue, this city, a grand birthday celebration was given Wednesday, February 15th, in honor of Mr. H. R. Knox. The house was beautifully decorated. Rev. T. J. Johnson and his wife were present, also Mr. and Mrs. W. M. Tabor, Mrs. L. Hilburn, Miss J. Hilburn, Miss Bertha Williams, Messrs. J. Watts, J. Bermont and others. The speakers of the evening were Rev. Johnson, W. M. Tabor and J. Bermont. Mrs. T. J. Johnson rendered several instrumental selections and others vocal music. A very pleasant evening was enjoyed by all.

At the home of Mr. M. Anderson, corner Third and Galvez streets, Mr. Moses Anderson and Miss Antoinette Bolden, in the presence of a few select friends, were joined in holy wedlock. The groom had been confined to bed for some time. The occasion was a very quiet but unique affair. The ceremony was performed by Rev. Jno. A. Lindsay, pastor Malden Chapel, on Feb. 22, 1905. The bride is a faithful member of our church. We pray for their success.

The members and friends of Simpson Chapel are delighted with their new pastor, Rev. Henry Taylor, as was evidenced by a grand surprise and pound party last Friday night, Feb. 24, led by Brother A. Robinson and Sister L. F. Murray. Despite the unfavorable weather the services are well attended and the collections are excellent. The Sunday school and Epworth League have elected their teachers and officers for the ensuing year, with Miss Ellen Guesnon superintendent and Mr. R. Armstrong president of the League. The Epworth League, assisted by the auxiliaries of the church, will tender Rev. Taylor a reception Friday evening, March 10, at 8 o'clock. They take this method of inviting the pastors and many friends to be present. An excellent program will be rendered. Sunday, March 5, speaking meeting at 11; communion Sunday evening at 7. "The forces are mobilized, the flag hoisted, the command given. Gen. Taylor is at the head. Victory will be ours."

COTTON.

Cotton has held pretty steady during the past week and was 7⅛ on Monday. There is some prospect or rather it is claimed that a strong combination is being formed to "bull the market," which means that all offerings of the real stuff will be taken and held for a rise. It is claimed, too, that the mills did not stock up when the price was the lowest, and are yet short. This, if true, must mean a higher price later on.

Miss Lydia Dunbar gave our office a pleasant call last week.

Services at Williams Chapel were well attended Sunday. Prayer meeting and Sunday school at the usual hours. At 11 a. m. the pastor preached. At 3 p. m. the Steward Sisters held their monthly meeting. Mrs. A. E. Brazely presided. At 6 p. m. song service, led by Mr. J. Jefferson and Miss S. E. A. Brazely. At night the pastor preached. Four persons joined the church. One subscriber for the Southwestern. Collection, $10. The King's Daughters, Sons and Daughters of Conference and Mrs. C. Matthews, B. Williams, S. Obee, C. Johnson and Mrs. C. Lambert and others gave the pastor one of the largest pound parties that has been given at that parsonage. Many pounds of choice groceries were presented. Brother W. M. Matthews led in prayer. Miss Mabel Powells made the presentation speech. Response by the pastor. Rev. Reeves takes this method of thanking these friends for this token of their respect and prays God's choicest blessings upon them. The pastor's wife thanks the friends for a purse coming from the children, King's Daughters and Sons and Daughters of Conference.

The Church Extension Board of the Louisiana Conference is hereby notified to meet at the office of the Southwestern Christian Advocate at 12 o'clock, March 9th. By order of the president. F. B. Smith, Secretary.



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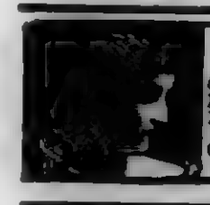
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Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, MARCH 9, 1905

Vol. 39 No. 10

Editorial

No life is so narrow as the life that excludes God and no life is so full and so manly as the life that is under the complete dominion of the enthroned Christ, the legitimate ruler of every man's heart.

Man is a social being, 'tis true, but any sociality which excludes the presence of the Holy Spirit is at once sinful and should not be tolerated. What can not be done in Jesus' name should not be done at all.

According to the census bureau, of the total Negro population, 45.2 per cent. are classed as bread winners, as against 37.3 per cent. for the whites, and 34.2 per cent. for the Southern whites, or nearly 10 per cent. in favor of the Negro.

It has been brought to light recently that the capturing of Negroes when labor is needed on the plantations has been the practice for some time in the lower part of Madison county, Texas. The captured Negroes are worked only during the cotton-planting season, they are then released, but when needed again are recaptured. Sheriff Payne seems determined to break up this new kind of peonage, and we hope he will be successful.

Rev. Dr. H. H. Proctor, a prominent and scholarly minister of the Congregational Church, is doing the race and public in general a splendid service in opposing dance halls in Atlanta. These infamous places, run for the most part by white men as a source of revenue, prove to be schools of crime and veritable pest-holes. The dance halls in Memphis, St. Louis and New Orleans are a menace to civilization, and likewise a millstone about the necks of the Negro race. We wish Dr. Proctor all success in his manly fight.

After all, do we treat the unfortunates in the manner that is most conducive towards their reformation? Sternness and unwarranted rebuke often hardens the heart and stiffens the will of those we seek to reform. 'Twere better that we receive those who have sinned in the spirit of forgiveness and clothe them in the mantle of charity. A gentle rebuke of their misdoing, with a kind word of encouragement, will effect more easily and permanently a reformation than a stern condemnation. No more tender account of dealing with a fallen one is found than that of the Master, who dealt with the woman polluted with a sinful life in a tender way and at the same time rebuking her sin, brought her to repentance and no doubt to a genuine reformation. It never hurts any way to be kind in spirit and gentle in dealing with those who have sinned.

THE EX-SLAVE PENSION FRAUD

Quite a few frauds have been perpetrated upon the ignorant people of our race. There are many unscrupulous individuals who are living on their ability to prey upon the ignorant. But of recent date there has been no fraud perpetrated that has more elements of the highway robbery than that of the ex-slave movement. There are a considerable number of persons who have no organic connection, save that of a purpose to rob, who are going here and there through the country collecting fees from the ex-slaves, purposing to help them to secure through a Congressional bill to be passed, an indemnity for all ex-slaves for their labor during bondage. One old soul out of her penury has accumulated $7.00, which she had neatly tied up and hid away. One of these unscrupulous rascals representing the ex-slave movement came around. These supposed agents usually size up the pile and that was true in this case. And so the old woman gave this fellow her all, the seven dollars, saying "God bless you, honey; take it and do the best you can for me." He took it and she has not heard of him since. A recent arrest in Virginia discloses the fact that two white men have been operating in that State. They were attired in blue coats and brass buttons and had application blanks as well as credentials, duly authorizing them to examine ex-slaves who had attained the age of 55 and who were not worth over a thousand dollars. These men have literally swindled innocent colored people out of thousands of dollars. They have been indicted under thirty different cases. One of the men since arrest, tried to commit suicide, but failed.

These items are cited in order that our preachers may wage war on these men who are swindling our people.

There is not the ghost of a chance for the ex-slaves to be pensioned and all money paid to supposed agents is just so much poured into a rat hole and even worse. Let the people desist from such payments and chase the rascals from the community.



BISHOP ISAAC W. JOYCE, D. D., LL. D.,

Presiding this week over the Central Missouri Conference at St. Louis, Missouri

THE VICTIMS OF ACQUITTALS

Mr. Frank W. Mack, of New York, in *Everybody's Magazine*, is emphasizing the disadvantages of persons who are accused, tried and acquitted. "They suffer," he says, "not only the expense of the defense, but ever thereafter they are covered with suspicion." He believes the State should indemnify every innocent person arrested and acquitted of crime.

Mr. Mack's idea as to the indemnification of the "suspect" acquitted may not be very practical, nevertheless, it savors of a deal of hard common sense. Too frequently charges are made, based upon the flimsiest kind of testimony, and although it is said that every person is innocent until proven guilty, the very moment a charge is made there is a division of opinion as to the innocency trouble of meeting with rebuttal the testimony, of the person accused. The accused is put to the circumstantial and manufactured, by the prosecution, and is at no little trouble to prove his innocency. There are two observations: First, our laws are not perfect. Human institutions and governments are at their best full of faults. Second, so long as we are under the dominion of sin so long will there be inequalities in the adjustment of human relations, and true enough the innocent suffer with the guilty. There is too much proneness on the part of general humanity to make accusations, and many an innocent person has suffered untold anguish and inconvenience by some hasty and unwarranted charge, and these departed to an untimely grave with a sorrowing heart under a cloud from which they were never able to deliver themselves.

IS IT A RACE WAR

The Sunday morning dispatches told in glaring head lines of the possible race war at Senatobia, Miss. One paper is headed "IMPENDING RACE RIOT," another paper puts it "RIOT RUNS WILD." The whole trouble seems to have been that an obstreperous Negro struck a white man with a pair of brass knuckles, who was fired upon in turn by the white man, the shot taking effect, but not very seriously. Whereupon the dispatches say, "in the brief space of a half hour a company of young men had rounded up most of the objectionable characters of the community, giving each of them a severe whipping and notifying all of them to mend their ways or suffer the conse-

(CONTINUED ON PAGE NINE.)

The Cookman Institute

By Miss Mary Neff, A. B.

The present year is a memorable one for this institution. It opened its fall session under most favorable and promising auspices, and the fondest hopes of all are more than being fulfilled in the high degree of prosperity which it is now enjoying.

Sunday, February 12, was a great day. It was the occasion when the two beautiful new buildings were dedicated. The old buildings were destroyed by the disasfrous fire which swept over Jacksonville some three years ago, carrying in its wake the old buildings which had been such a source of inspiration and encouragement to the colored people for so many years. But the Freedmen's Aid Society generously and heroically sought at once more suitable and larger quarters upon which to erect the new buildings. The land includes 7½ acres, a fine site for school purposes, with a large campus overlooking the city. The main buildings, as seen in the above illustration, stand one hundred feet from the street, and present an attractive and imposing appearance.

The interior of the main building is admirably arranged and well equipped for school purposes, having on the first floor four large, airy and well-lighted recitation rooms, which are occupied by the students of the graded department. The halls are spacious, having on one side the president's office and bookstore, and on the opposite side the music room. On the second floor is the chapel, with a seating capacity of 300, and two beautiful recitation rooms set apart for the academic students. The third floor is used as a dormitory for the boys and apartments for the teachers who have charge of the building.

The smaller building in the picture includes the president's private study, dining hall and kitchen on the first floor; on the second floor are the teachers' apartments and the girls' dormitory. All of these living rooms in both buildings are well adapted for the health, comfort and convenience of their occupants. Both buildings are heated throughout with furnaces and lit by electricity. The cost of the lot, together with the new buildings and their equipments, will exceed $30,000. These large buildings, which present such a rich and rare opportunity to the more enterprising colored youth, are now crowded to overflowing with ambitious students eager to secure an education at any price. The enrollment at present is 331, which is much larger than in many years past. Nearly every part of the state is represented, the different homes ranging from Key West to Georgia.

An educational institution of this character, having such high moral aims and Christian ideals, never lacks students. The Cookman Institute has ever stood as a center of Christian influence, aiming to mould and shape the characters of its young people as well as to train the intellect. The school, like the factory, is known by its products, and those who have been touched by its influence have gone out with new and improved ideals both of character and conduct. Its students have gone forth to teach by example and precept the poor and ignorant of their race the high art of noble living. Besides, they have served to arouse and inspire their fellow men to moral responsibilities and patriotic duties.

The services on Sunday afternoon, Feb. 12, marked an important event in this famous institution, which claims the honor of being the oldest school for colored people in Florida. The chapel was filled to overflowing with a fine representative audience, including many visitors and Northern patrons of the school. Bishop McCabe preached the sermon, after which he conducted the dedicatory services, assisted by the Rev. Dr. J. S. Todd and Rev. Dr. Charles C. Jacobs, of Sumter, Ga. The Cookman chorus of sixty voices rendered choice music.



COOKMAN INSTITUTE AND PRESIDENT DOCKING

Of course Bishop McCabe could not conduct a service without a collection, and after he had been in Florida attending the two Conferences he had learned much of the grand and glorious work this school has done for our Florida Methodism. Now that he had come and saw what the institution might accomplish with greater facilities and larger accommodations, he became enthusiastic in his pleading for generous gifts. The people responded quickly and freely, and soon about $250 were subscribed.

The outlook for the school was never brighter. Its future prospects are full of hope and encouragement. With its new buildings, so admirably located, and with its new president, the Rev. J. T. Docking, Ph. D., who comes with a kind of enthusiasm that is catching and has already imparted new life and new hopes, the school and its friends are confident that a new and prosperous era is dawning.

Instead of bewailing the passing years, the old should be chary of losing any that remain. Age should beware of rusty tools and of empty hands. To ignore the flight of time and keep straight on with your work, is to erect the best barrier against time's attacks. "Do thy work," whether old or young. "Improve the shining hour." Leave all the rest to God.—*Margaret E. Sangster.*

"Oh, don't let us always be a talking about bearin' His will, and sufferni' His will. Let's talk about *enjoyin'* His will. When the baby is pinin' away and sickly, an' dyin', that be His will, perhaps; but that be His will, too, when the baby be a great big, thumpin' boy, and thrives uncommon. It be God's will, perhaps—if it ben't our own carelessness—when the house be burnt down, and we escape with our lives. But it be the Lord's will, too, all the days that we come and go, and find all safe and sound. The Father's will isn't that we should be out in a far country perishin' with hunger. His will is the best robe and the fatted calf; the comin' home, and the bein' merry. *'My meditation of Him shall be sweet.'* You may say what you like about *sufferin'* the Lord's will; I shall talk about enjoyin' it and delightin' in it."—*Daniel Quorm.*

Our life is but the childhood of our eternity, the school days preparatory for the immortal years beyond.—*Canon Farrar.*

Some one has said: "The soul in its highest sense is *a vast capacity for God.*" I would add the word "elastic;" the soul is a vast and an *elastic* capacity for God. The more we fill in the blank, the more room there is for further filling in; the more our heart is crowded with the Divine Presence, the greater room there is for more of that Presence.—*Thomas S. Hastings, D. D.*

Many of us are walking in the shadow of death; all of us know something of its gloom. To us each and all there comes the proffer of guidance and cheer from Him who has passed through a lifetime of death's shadow, and who knows what of its imaginings have any basis of reality, and what are needless fears.

"Christ leads us through no darker rooms
Than He went through before."

Ministerial Faithfulness

By Rev. Joseph Courtney, D D.

he consideration of this subject is of great im-tance. The call to the ministry embraces sev- things. A great world of wickedness is be- us, and God has devised ways and means for redemption. The minister is not only called preach the Gospel, but he is to have the special e of souls. In fact, he, under God, is the er of souls—that is, he is instrumental in ir salvation. He is an official, authorized of l to administer divine truth both to the church among the people at large. This high office ries with it grave responsibilities, he is to ren- an impartial account to God for the faithful formance of his duties. He is warned against dling the Word of God deceitfully. He can- be instrumental in bringing glory to God and fication to the church by practicing deception. may under such a strain, succeed in a way, he is at the same time under condemnation ore the bar of his conscience. "Be not de- ved; God is not mocked; for whatsoever a n soweth, that shall he also reap."

here is a grat deal of fault-finding with the ple to-day by many of thie ministers. They m that no remedy can be found to remove ny of the evils which are supposed to be prac- d by scores of church members. To my ught, one of the best remedies adducible is isterial faithfulness in the performance of y, which would obviate many of the evils of ich there is so much complaint. Many of the churches and ministers are doing but little to reach and train the young people and the children as they should be religiously, hence the fundamental cause for much of said complaints. Can we hope to have a better church in the future, except we now educate and properly train the recruits who are to compose it?

Because this is not being done as generally as it should be—there are insome instances apparent manifest indifferences on the part of many, especially the young people, in the deep affairs o the church. And because of this, it is reported that many of the younger ministers with ability are turning aside from their high calling to other pursuits. Why should this be? Should not the strong bear the infirmities of the weak? Could not such young men bring great honor to themselves and glory to God by helping develop and strengthen their weaker brethren? Is God a failure? Is His church a mere myth, and not a divine reality? What is the history of the church in the past? Has not God uncovered His arm in the defence of His people? Has not the church triumphed gloriously over all forms of opposition? They have been great and many; but thank God here is the church to-day in front of the world's progress, leading on to glorious victory over sin. The Methodist Episcopal Church has set forth in its discipline, on "Pastoral Fidelity," some things well worth serious and prayerful consideration by every pastor. It is not strange to be confronted by difficulties in all lines of business, and the church is not an exception to the rule. We quote the following from this Discipline: "'We shall find many hindrances, both in ourselves and the people.' 1. In ourselves their is much dullness and laziness, so that there will be much ado to get us to be faithful in the work. 2. We have a base, man-pleasing temper, so that we let people perish rather than lose their love; we let them go quietly to hell lest we should offend them. 3. Some of us also have a foolish bashfulness. We know not how to begin, and blush to contradict the devil. 4. But the greatest hindrance is weakness of faith. Our whole motion is weak, because the spirit of it is weak. 5. Lastly, we are unskillful in the work. How few know how to deal with men, so as to get within them, and suit all our discourses to their several conditions and tempers; to choose the fittest subjects and follow them with a holy mixture of seriousness, terror, love and meekness."

How easy it is for pastors to prepare themselves by a careful study of the above to successfully meet many of the difficulties which confront them in their work. We are co-workers with God in the exangelization of the world. Let us be faithful and measured success will be ours to enjoy. "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

Lexington, Ky.

Atlanta Conference

By Mrs. J. P. Wragg

he second annual meeting of the Woman's me Missionary Society of the Atlanta Confer- e met at Mallalieu Chapel, East Point, Ga. er an impressive communion service, in rge of Rev. George Standing and the pastor, v. J. H. Matthews, the president; Mrs. E. H. ver opened the meeting with a very touching ress, followed by a most cordial welcome ad- ss by Miss Edna Matthews, and responded by the writer.

he delegates from the various auxiliaries re introduced. It could be seen by this num- of wide-awake ladies and their excellent re- ts that the vice-presidents had their districts e and at work. The report from the Confer- e Organizer was very encouraging. Every ny was carefully accounted for by the treas- r.

Misses Martha Drummer, M. I. Hardwick, lhelmina Dickerson, Annie E. Hall, and Mes- nes J. W. Swain, L. J. Price and P. H. Travis d inspiring papers, inciting the workers to re- n to their several homes to work as never be- e for the interest of the society. Mrs. Rev. n Crolley was present from the Savannah nference, and spoke feelingly of her efforts to vance the work in the charges where she has n sent.

Rev. George Standing was at his best. He ught many fresh, good thoughts from the old ntry. He was given the Chautauqua salute. e solos by Mrs. Dr. W. F. Penn, Mrs. N. J. lley and the duet by Misses Mendell and odard were a rare treat to the Convention. r dear sister Julia Montgomery is a faithful rker, and the sisters are always glad to shake hands and hear her tell of her struggles to p the society going where money is so scarce and women have so little time to call their own. Our prayer service before each session was much enjoyed. Every interest of the Woman's Home Missionary Society was looked into by the president, and each lady was requested to ask questions, and to discuss freely any part of the work of this great society. These questions and discussions were indeed helpful. Our two deaconesses, Misses Annie E. Hall and Martha Drummer, were present at all times, and were great factors in making the meeting a success. The Corresponding Secretary was busy from the start to the finish in helping the ladies to plan for their new work. The meeting was well taken care of by Rev. J. H. Matthews and his faithful members.

The following officers were elected for 1905: President, Mrs. E. H. Oliver; President at Large, Mrs. L. J. Price; Vice-president of the Atlanta District, Mrs. J. N. C. Coggins; Vice-president of the Gainesville District, Mrs. G. W. Arnold; Vice-president of the Griffin District, Mrs. J. E. Watkins; Vice-president of the Rome District, Mrs. S. A. Kane; Corresponding Secretary, Miss F. Mitchel; Recording Secretary, Mrs. J. P. Wragg; Treasurer, Mrs. J. A. Rush; Conference Organizer, Mrs. A. P. Melton; Secretary for Young People's Work, Miss M. I. Hardwick; Secretary of the Mite Box Department, Mrs. R. T. Weatherby.

After singing "Blest be the tie that binds," the Convention adjourned.

Love is as easy to lend as it is to borrow.

Troubles are hard to take, though they strengthen the soul. Tonics are always bitter.—*T. De Witt Talmage.*

How She Managed It . . . . . .

"You are always invited everywhere," said one girl to another, enviously. "How do you manage it?"

"I don't manage at all," replied the other, rather resentfully; "but when I am asked I try to earn my bread and butter!"

This, of course, meant that the speaker tried, by being as agreeable as she knew how to be, to make some return for the hospitality she received. A girl who goes everywhere in a critical spirit cannot expect to be a very welcome guest. If it happens that her own especial friends are not present and she will not exert herself to be nice to the other guests, even if they are not of her "set," it is not probable that her hostess will be in any haste to ask her again. There are some girls, on the other hand, who diffuse an air of friendliness and of being pleased with everyone and everything that is delightful. They are not insincere, either, but they have the blessed faculty of getting the best out of everybody with whom they are thrown in contact. One of our most brilliant women, one whose name is a household word in almost every American family, once said to the writer, "I have never yet met anyone who, no matter how stupid he or she might appear at first, did not prove, on closer acquaintance, to know at least in one line far more than I do!" It would be well if we could all take to heart this lesson in gracious humility and try to learn from those we consider our inferiors, rather than to condescend to them.—*Harper's Bazar.*

There are many people in the world who don't know what they really are till circumstances show them.—*Jean Ingelow.*

THE CHRISTIAN LIFE

Kneeling at the Treshold

THOMAS GUTHRIE.

I'm kneeling at the threshold, weary, faint and sore;
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.

A weary path I've traveled, 'mid darkness, storm and strife.
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er;
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand,
Singing in the sunshine in the far-off sinless land:
Oh, would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song!

The friends that started with me have entered long ago;
One by one they left me struggling with the foe;
Their pilgrimage was shorter, their triumph surer won,
How lovingly they'll hail me, when all my toil is done!

With them the blessed angels that know no grief or sin,
I see them by the portals, prepared to let me in.
O Lord, I wait thy pleasure; thy time and way are best;
But I'm wasted, worn and weary; O Father, bid me rest!

How to Sweeten Life

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the every day trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally incomprehensible forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshaled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing-machine, the headache, the heartache, the nursery, the schoolroom, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life ,the temper, and the heart; and all may have and enjoy it.—*Ram's Horn.*

The Upper Way

BY W. C. STILES.

THE FREEDOM OF A MAN.*—"This was the great secret of thyself. Into thee, as into no other, God by his plan of love put the element of the risk and the faculty of freedom. That is to say, he made thee capable to be his Friend. He made thee so that thou couldst not be forced to love him, even though he wrought on thee with infinite power infinitely multiplied. Into this dust-formed man, as into no other, he put his own breath of will and spirit, and by this he provided that thou shouldst never be coerced. Not even himself was excepted. He put it out of his power to coerce thee, just as truly as it is beyond the power of any ordinary friend of thine."

GOD TOOK THE RISK.—"There is no ape in all the African forests that can make God suffer. There is no fish that swims the sea, nor any bird that sweeps the air, out here where we walk under the canopy, that can bring a pang to God's heart and God's love. And had he never made thee, and beings like thee, he would have entered upon no risk of suffering. But on that far day when into this dust-formed art shape, soon to be a man, God, to make it man, breathed his own free life, and the art shape awoke from his sleep of nothingness and found that he could say, even feebly, and only as a cry, 'I can,' and 'I will,' in that hour God took the risk. At last here is a being who can cause God to rejoice—and who can also cause him to suffer. God took the risk."

THE TASK OF ATONEMENT.—"How shall God apply the bond of his love, of his transcendant glory, of his holy character, of his perfect spiritual order to a man? The man is as yet unordered. More, he is viciously disordered, so far as he has sinned. How shall God induce him to put himself in order; how shall God bring him up to the ordered way? How shall he give him a right standing side by side with himself in the perfect order of heavenly life?

"Now I conceive that any philosophy of an atonement must answer these questions. The Atonement that God may provide must be supposed capable of restoring the order, that is the broken law, of a man's life."

THE SINNER, THYSELF.—Are you not a sinner, my friend? Do you see nothing yet higher to reach after? There is ignorance, colossal and binding, and death comes after swiftly. Caught you are in the great nature pang of the universe, and you cannot escape. There is life on the mountain, and somewhere a fount of perpetual youth, but where is our strength? It is absurd to pause and say, 'This is religion,' or 'This is theology.' Remember Thyself. Tissue of vanishing atoms, whirled in the bosom of endless years—where art thou? Struggling in quagmires, while thou hast not been able to hide thine eyes from the light that burns on mountain tops! It may be religion to consider how thou wilt get home, but is not the question interesting?"

THE BESETTING GOD.—"A man may turn away and say: 'Go to, let us be wicked. Let us have no more to do with God. Let us take the risk. Let us drive him entirely away.' How daring! And how futile! We dream a dream the first uneasy night, and wake to say: 'It was a strange dream. How could it be if there is no God?' Sudden revolt from our audacity comes unaware, and we fling ourselves in the green grass and cry out: 'But there is! There is!' And somehow, after all our effort, when the psalmist speaks to us, 'As the hart panteth after the water brooks, so panteth my soul after thee, O God,' we assent with a groan. O, that we might be rid of him! O, that he would let us alone! But he will not let us alone. Not a day goes by without a mystery, and something is behind it that we cannot explain until we have uttered the Ineffable Name."

*The extracts given are from *The Upper Way*, an Open Air Discourse of "Path of Life and the Process of Walking Therein," by W. C. Stiles. Price, $1. Published by Eaton & Mains, New York.

Sowing and Reaping

BY REV. E. W. S. HAMMOND, D. D.

I wonder if out in the highways,
Or whithersoever I go,
I must gather the strength of the harvest,
Whose fruitage, is that which I sow.

If of toil, and of tears and of sorrow,
For the sake of the souls that I know?
Will my Savior His tender compassion,
And His wonderful mercy bestow?

In the morn, and at even-tide sowing,
Nor with-holding from weaker, or strong;
A harvest of bounty; all growing,
With grateful, and jubilant song.

Some day, when the sowing is over,
And life's toilsome quest be no more,
I shall enter the rest of the faithful,
That remains, on that beautiful shore.

Nashville, Tenn.

Postal Card Sermon

BY B. F. WITHERSPOON, D. D.

Text: John 14: 27. Theme: Christ's Legacy to the World.

It is said that good counsel is the best legacy a father can leave for his child. The best and only thing Jesus had to leave, to bequeath to the world, was His peace. He was too poor in earthly goods to leave anything else in His last will and testament.

Augustus, the emperor of Rome, when about to die bequeathed as a valuable legacy to his successors, the advice of confining the empire within those limits which nature seemed to have placed as its permanent bulwarks and boundaries, but they sought to get more, and lost all. Our Savior, the King of Kings, before He died had nothing better to give his followers than His peace, which they have to-day, after nineteen hundred years, in its original form and essence.

Christ's legacy holds the first place in the galaxy of Christianity. It was the theme of the angel's song on the plains of Bethlehem. It was the voice that hushed the howling cyclone and the raging waters on the sea of Galilee. It was the mighty instrument that took David up out of the horrible pit. It is the power that reconciles God to man. It is the dove of our salvation, and God's best gift to the world. Christ's legacy in its operation gives rest to anxious souls; assurance that satisfies, and comforts man in sorrow, and inspires, and animates his hope, and is the life of genuine repentance.

The strength and duration of Christ's legacy is seen in that it is able to satisfy the soul, strengthen the heart, lift up the spirit in death, illuminate the grave, bridge the river of death, open the gates of heaven, and bring man home to God the Father in heaven.

Have you received the great and wonderful legacy of the world's Redeemer, which he left for you, nearly nineteen hundred years ago? If so, keep it and use it; if not, get it and appreciate it.

Greenville, S. C

Of all the evidences of Christianity that have smitten unbelief between the eyes, the study of missions is the greatest.—*A. T. Pierson, D. D.*

Every storm of stress and sting
Is God's way of bettering.
—*Herrick Johnson.*

If you would win the saint's glory, you must fight the saint's fight.

YOUNG FRIENDS

Open the Door of Your Heart

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide;
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room.
Open the door of your heart.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
You need no map or chart,
But only the love the Master gave.
Open the door of your heart.

Edward Everett Hale.

A Hint For Little Tapers

Remember that every one—not almost every , but every one—is shining upon somebody ly or brightly, every day. If you are follow- of Christ, so much the more are you, young old, "the light of the world."

One night a man took a little taper out of a wer and lighted it, and began to ascend a long, ding stair.

"Where are you going?" said the taper.

"Away, high up," said the man, "higher than top of the house where we sleep."

"And what are you going to do there?" said little taper.

"I am going to show the ships out at sea where harbor is," said the man, "for we stand at entrance to a harbor, and some ship far out the stormy sea may be looking for our light n now."

"Alas! no ship could ever see my light," said little taper; "it is so very small."

"If your light is small," said the man, "keep burning brightly and leave the rest to me."

Well, when the man got up to the top of the hthouse—for this was a lighthouse they were —he took the little taper, and with it he lighted great lamps that stood ready with their pol- ed reflectors behind them. And soon they were rning, steady and clear, throwing a great, ong beam of light across the sea. By this time lighthouse man had blown out the little taper d laid it aside. But it had done its work. ough its own light had been so small, it had en the means of kindling the great lights in the of the lighthouse, and these were now shining er the sea, so that ships far out knew by it here they were and were guided safely into the rbor.—*The Wellspring.*

Rothschild's Rules

A well-known New York millionaire gives to ch new employee a set of rules of conduct, en- aved on a square of stiff white cardboard. he rules are those that the founder of the great nking-house of Rothschild formulated and be- queathed to his children. They read as follows:

"Carefully examine every detail of your business.

"Be prompt in everything.

"Take time to consider, but decide positively.

"Dare to go forward.

"Bear troubles patiently.

"Be brave in the struggle of life.

"Maintain your integrity as a sacred thing.

"Never tell business lies.

"Make no useless acquaintainces.

"Pay your debts promptly.

"Employ your time well.

"Do not reckon chance.

"Work hard. —*Newark News.*

Make Your Opportunities

The opportunities are here yet. But there are no opportunities for the boy who sits down and grumbles about there being "no chance of rising in this business." Opportunity will never come to those fellows.

Men make their own opportunities by hard work and by conserving their employers' interests. No matter how many men are employed in an establishment, the employer will keep watch of the man he finds working two hours overtime. The man working just wants to work without telling the employer anything about it. The employer will find it out.

When the man is sent to do a thing he ought to do it without asking how it ought to be done, even if he makes a mistake. If he is doing the work wrong he will be told so quick enough. Let him just jump into the breach and do it to the best of his ability. Let him work every day as if he was "carrying a message to Garcia."—*Harlow N. Higinbotham.—Northwestern Advocate.*

Some Sins of the Tongue.—Slander: How easily we speak slightlingly of another!

Slang: How common this loose and vulgar fault!

Blasphemy: How thoughtless some good-meaning people!

Profanity: A foolish and wicked habit.

Falsehood: How common the "white lies" of a worldly and wicked society!

Uncleanness: Only a bad heart will tolerate the bad joke and story.

Complaining: How forgetful we are of the mercies of God!

Some Right Uses of the Tongue.—Thanksgiving: Praising God for His mercies.

Testimony: Confessing Christ before men.

Invitation: Asking others to come to Christ.

Comfort: Cheering up the soul of the sad.

Consolation: Encouraging the despairing to trust.

Witnessing: Convicting the wickedness of sin.

Reproof: Kindly given, not in anger but sorrow.

Singing: Offering the tribute of praise and worship.

Oh, how many are the will-o'-the-wisps that rise up in the way to frighten the Christian from the path of duty! Yet they are but mists that vanish, or are seen only at a distance, and to which we never catch up. We see before us some great temptation, and looking through the magnifying glass of our imagination we think that we shall never be able to overcome it. We only think of our own weak selves, forgetting to trust in the strong arm of our Father in heaven, who will not suffer us to be tempted above that we are able; but with the temptation will also make a way of escape.—*G. B. F. Hallock, D. D., in "Upward Steps."*

Home Mission Notes

By a special invitation, Mrs. Clinton B. Fisk was one of the guests at the unveiling of the statue of Frances A. Willard, in Statuary Hall, at the Capitol in Washington, D. C., on February 17. At the special services held in Miss Willard's honor in the evening at Metropolitan Methodist Episcopal Church, Mrs. Fisk was invited to the platform, and was one of the speakers of the evening.

The Home Mission text-book for 1905, entitled "The Burden of the City," appears to be meeting a general want. The demand for it is large, and it is spoken of in terms of strong commendation by the auxiliaries who have taken up the study. It may be ordered of Miss Van Marter, 150 Fifth Ave., New York. Price 50 cents, cloth; 30 cents, paper, net. The postage is 7 cents for the cloth edition, 5 cents for the paper.

Bishop and Mrs. Walden, who have been visiting institutions under the care of the church in the South, made the teachers and students of Browning Home, Camden, S. C., very happy by their presence and their inspiring sympathy. The superintendent of Browning Home writes, "They were so genial, so interested, and so sympathetic in everything that we shall carry the joy of their visit through all the year."

There is a family of eighty-four girls in Browning Home this year. This means constant and painstaking work on the part of the five teachers. There are 270 pupils in the day-school. A number of applications to the Home have been refused for lack of room. It is hoped that another year four additional rooms may be furnished, thus providing sleeping rooms and a dining room to accommodate one hundred girls. A delightful revival has recently occurred in which were thirty conversions among the Home girls. Every member of the Home is now a Christian. The girls and teachers have sent their contributions to the Silver Birthday offering.

The beautiful Silver Birthday offering card prepared by Mrs. C. W. Gallagher especially for the use of Young People's Societies is meeting with great favor. The card is in national blue, printed in silver, bearing upon its face the answers to several questions concerning the work, and at the bottom "25 YEARS" in large letters, which are adorned with twenty-five stars, each to be punched for no less than ten cents, thus making the amount of $2.50, which is the required amount from auxiliary and circle members. The cards are supplied free to the Young People's Societies. Auxiliaries desiring to purchase them can do so by applying to Mrs. C. W. Gallagher, 1146 Capitol Street, Washington, D. C., or to Miss Van Marter, 150 Fifth Ave., N. Y., and sending the purchase price, which is at the rate of fifty cents per hundred.

The Oriental Home in San Francisco is doing excellent work. Six young girls to remain permanently in the Home have been received during the last few months. This is not a small matter—to receive into a Christian Home the girls from a heathen land, doomed to destruction in this land of the free, and train them in Christian life and knowledge of Christian home-making.

Marcy Home Kindergarten, Chicago, Ill., is made up almost entirely of Jewish children. They have a delightful sunny south room, fitted up with ferns and palms and bright pictures, in which they come to work and play five mornings of each week. The sewing school and kindergarten connected with the Home are full of interest, and give promise of great good. The Home is a center of busy activities, and in and through all the religion of the Lord Jesus is being quietly and effectively taught.

The Medical Mission, 36 Hull street, Boston, Mass., hopes some day to have a summer home of its own to which weary mothers and sick children can be taken for a little needed rest. Many of the families of the Mission live in two dark, miserable rooms, where they have but little light or air. In one such family a little boy of nine years, during the illness of the mother, attended to all the house-work, and took care of three younger children. The connection of this family with the Mission was a boon to them indeed. Dr. Harriette J. Cooke is still the capable and greatly beloved superintendent of the Mission.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson XII—March 17, 1918. Title—"Healing of the Man Born Blind." (John 9: 1-11.) Golden Text—"I am the Light of the World." (John 9: 5.)

Jesus is still at the feast of tabernacles. The time is a Sabbath in October A. D. 29, probably soon after our last lesson, and near the close of the third year of our Lord's ministry. There had been warm contention between Jesus and the Pharisees. They took up stones to cast at Him, but He passed through their midst and went away.

I. *The miracle* (1-7). 1. *The man born blind.* It is likely this miracle was wrought soon after Jesus left the Pharisees. This blind man was a beggar. He frequented the temple, and was well known to the Jews. To heal him was a blessing to him and a relief to the public. His condition very forcibly illustrates the state of the unsaved.

2. *The question of the disciples:* "Master, who did sin, this man or his parents, that he was born blind?" Many of the Jews believed that all diseases and afflictions could be traced back to some great sin. They taught that God visited the iniquities of the fathers upon the children. Many diseases, or a field for them, are inherited. But how could they think it possible for a man to sin before he was born? We must exist before we can act. Some Jews believed in the transmigration of souls. I do not suppose any of the disciples thus believed. Possibly they claimed this man was being afflicted for sins committed in a former body. False doctrines are dangerous and hard to remove. God may suffer any one to believe a lie and be condemned.

3. *The answer of Jesus.* (1) "Neither this man hath sinned, nor his parents." This blindness was a result of sin, but not of actual transgression on the part of his ancestors. Adam sinned. This man was not responsible for it, yet he suffered from it. Sin is in the race, it is no fault of ours that it is here, yet we feel the bad effects of it. (2) "But that the work of God should be made manifest." This man was not born blind that the glory of God might be displayed. The Lord never does evil that good may come of it. But because of existing evils this man was blind, and the power of God will be clearly seen as a result of this blindness. (3) "I must work the work of Him that sent me while it is day." The works of God are largely to seek the salvation of our soul, to use the means of grace, and to be charitable to the poor. To work the works of God is to discharge every obligation we are under to Him, and to His creatures. We should do these works "while it is day," or during this life. This was the blind man's opportunity. If he had missed it he probably would never have been healed. We should improve every chance to do good. When passed they are gone forever. (4) "The night cometh when no man can work." Night here no doubt means death. Every man's work on earth is finished, so far as individual effort goes, when he departs this life. But our words and deeds live after us, and produce their good or bad results while we sleep in the grave.

4. *The healing of the blind man.* (1) The act of Jesus: "He spit on the ground, made clay of the spittle, and anointed the eyes of the blind with the clay." It is not certainly known why Jesus did this. He could have healed this man as He did the two men at Jericho some time later. But Bartimus had given abundant evidence of faith, and this man had not shown his confidence in Jesus in any way. This work may have been to test his belief. There was no virtue in the clay. The miracle was clear, and the people so understood it. (2) The command: "Go wash in the pool of Siloam." This pool is just south of Jerusalem. Its sides are walled with stone. It is fifty-four feet long and eighteen feet wide, and is likely fed with water from the temple mount (Whedon). Elisha told Naaman to wash in Jordan seven times (2 Kings 5: 10). When Jesus commands we do well to obey. (3) The blind man did as Jesus directed. He went, he washed, and he came seeing. This clearly showed his faith. He felt sure he would be healed if he obeyed. Sinners if they would be saved must believe in Jesus and do His will.

II. *The Investigation* (8-11). 1. *By neighbors and others.* (1) "Is not this he that sat and begged?" They were undecided about this man. They did not think it possible that he could be the blind beggar. They were divided. Some said, "this is he;" others said, "he looks like him." When the man was called and questioned he said, "I am he." This man, though a blind beggar, was of good material. When Jesus brings us out of the darkness of sin into the light of truth we should tell others about it. (2) "How were thine eyes opened?" Many of the greatest discourses of Jesus are results of accusations by His enemies. The parable of the Prodigal Son, and that of the Good Samaritan, and that of the Vineyard, would likely never have been spoken if all men had been friendly to Jesus. We may be fairly inquisitive, but should always show prudence, wisdom and goodness in our questions. The man's answer to this question showed courage and firmness. He never denied Jesus, or gave an uncertain sound as to who healed him. His parents showed weakness, even cowardice. But the healed man suffered persecution, and expulsion from the synagogue, for being true to Jesus. The grace of God can work wonderful changes in the heart of man, so great is the reformation in his life. They should give Jesus the glory for all He does for them.

2. *By the Pharisees.* (1) The friends of the healed man took him before the Pharisees to ascertain if in their judgment a miracle had been wrought, or to hear their explanation of this strange work. We should seek the opinion of others in matters we do not understand. (2) This miracle was wrought on the Sabbath day. The Jews taught that works of necessity, works of charity, and works of devotion, might be done on the Sabbath. This was a work of charity. The Sabbath was not broken when the man was healed. We can be over zealous on Sabbath observance. (3) The Pharisees asked the man how he had been healed. He related to them the whole matter. He told the same story every time. He was perfectly true to Jesus. It is well to get all the facts possible in a case before we give a decision. (4) They reached different conclusions. Some said: "This man is not of God because he keepeth not the Sabbath." This accusation was not true. Jesus had not broken the Sabbath. But this was the only point they could make against Him, and they made the most of it. It is easy to draw wrong inferences from the work of others. Others said: "How can a man that is a sinner do such miracles?" This was another false accusation. Jesus was not a sinner. He never broke a divine law. The Pharisees just called Him a sinner. Many false accusations were brought against Jesus. The man who had been healed said: "He is a Prophet." He can foretell events, teach the people, and exercise the power of God. He is more than man. Only those who come in touch with Jesus know Him.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Topic March 19.

Glorifying God in our Daily Work

Scripture References: Matt. 5: 13-16; Rom. 12: 11.

The Word.—A part of the Sermon on the Mount, our first Scripture selection enjoins certain duties upon the "blessed ones." After the benedictions come the injunctions. They are "salt" and "light," and as the former they must purify and preserve, and as the latter they must illuminate. The passage from Romans is in the consecration chapter, and deals with consecration applied to our business. We are exhorted to be zealous, fervent, and faithful in our daily business. Both unite to emphasize the fact that we are to be faithful to God in every secular relationship, and thus glorify God in our daily life.

Our Homily: Salt and Light.—Salt and light are the two most essential elements in the world for life. Each element expresses a quality which is essential in the Christian and practical in its relation to our everyday work. Notice the Christian—

As the Salt of the Earth. Salt is a nourishing substance. It is a universal condiment. It renders food palatable and healthful. So the Christian makes the world a fit place in which to live. Salt preserves and keeps from corruption. So the Christian is the conservator of society. The church saves the world from moral putrefaction. Salt has also a biting and consuming power. It is an irritating force when brought in contact with a wound. So real Christianity has an irritating power to disturb sin and the enmity of wicked men. If we are what we should be as Christians we will oppose and stir up wickedness. We are to be as salt—nourishing, preserving, and consuming.

As the Light of the World. Light is the great illuminator. Whether the natural light of the sun or the artificial light of oil or electricity, it uncovers and discovers. It displaces the darkness and cold of the night. It gives life to the world. So the Christian is the light of this moral world. He uncovers the hidden things, and illuminates the mind discovering sin to men. There are some things that all may not do, but every Christian can *shine*. In any humble place, under any condition, you may be the *light* of your little world.

This Influence to Be Exerted in Daily Life. We are not to be religious only when on exhibition. We are to be the "salt" and "light" in our everyday business life. We are to exemplify our religion in our working clothes. In the home, in the store, in the school, and where duty may take us, there we are to be the light and salt of life. We are to make our religion an everyday affair. In practical ways we are to glorify God everywhere and everywhen.

Salt—

When unused becomes useless and valueless.
Has a preservative power and keeps from death.
Has a biting and consuming force to stir up.
Is a type of the wide-awake Christian.

Light—

Is but a reflection of the great sun.
Discovers the truth to men.
Helps another to find the way.
Causes the darkness to go away.
Is a type of the influential Christian.

The Daily Life—

Is the real life.
Is more potential than what we say.
Is making character and destiny constantly.
Is the only real test of the Christian's life.
Is the best and really only place where we can glorify God.—***From Notes On the Epworth League Devotional Meeting Topics.***

Editorial Items

Our people in and around Clow, Ark., are doing remarkably well. It is estimated that they own in that vicinity 2,000 acres of land, while in an adjoining county, known as Walnut Grove, they own about 1,500 acres. Clow is the seat of Clow Academy, which is a feeder to Philander Smith College.

Mr. Andrew Carnegie has authorized President King of Oberlin College to state that all moneys which have been lost by students through the failure of the Citizens' National Bank, which closed its doors at the time of the Chadwick exposure, would be paid by him on presentation of their passbooks. It is also stated that Mr. Carnegie will also pay the losses, by the bank's failure, of widows, old soldiers, and others who would have been impoverished by the bank's failure. He also reimburses the Young Men's Christian Association to the extent of about $3,000, which was lost in the failure. This generous action on the part of Mr. Carnegie is prompted by the fact that the failure of the bank was due to the fraudulent use of his name in securing loans by Mrs. Chadwick.

The nine landscape paintings of William A. Harper, a Negro artist of some distinction, have been awarded blue ribbons by the Municipal Art League of Chicago, and ordered hung in the Institute. Mr. Harper will go to Europe and competent judges say he will win fame in a few years.

Of the 13,204 living persons who were catalogued in Mr. John W. Leonard's book, "Who's Who in America," 10,618 furnish data concerning their educational advantages: 73.41 per cent. of these were college men. Among the others 11 per cent. had a classical education in academies, 1 per cent. in normal schools, 3 per cent. in high schools, leaving only 10 per cent. from the common schools and about 3 per cent. who had private education. This is a very striking example of the advantage of college training. All men are not constructed for classical education, but the small per cent. who are thus favored forge easily to the front.

Across the St. Lawrence at Quebec there is now in course of erection a cantilever bridge, which will contain the largest span of any bridge yet erected. Its length over all is 4,220 feet, the total width of the floor is 80 feet, and through it will be laid a double track railway, two roadways for vehicles, and two sidewalks.

The Chicago Board of Education has under consideration the establishment of a department in the Normal School in which teachers will receive instructions that will enable them to impart to dumb pupils an oral method of communication. This system is already installed in the public schools of Chicago and by its use dumb children are growing up and entering the ordinary walks of life and dispatch the duties of the same with almost as much ease as their less handicapped fellows.

President Roosevelt has received from Senor Quesada, the Cuban Minister, a gift which will increase in value each year, in the shape of a handsomely bound Russia leather volume, on the pages of which is the correspondence between Cuba and the various powers of the world when that new Republic became a part of our great nation.

The colossal plaster casts of statuary, which were among the main features of the St. Louis Exposition, have been secured by the Inaugural Committee of the Presidential Inauguration and will line the route of the inaugural procession. Each night during inaugural week the whole city of Washington will be brilliantly illuminated and the fireworks, which will be the special features of one evening, are expected to exceed in splendor anything of the kind ever witnessed in this country.

MISS SCOTT'S TRIUMPHANT DEATH

The funeral of Miss Marie Adele Scott, daughter of Bishop I. B. Scott, took place at Clark Memorial M. E. Church, Nashville, Tenn., Sunday, February 19th. The spacious auditorium was filled with sympathizing friends, who, in a very tender and pathetic way, gave demonstration of their profound sympathy with Mrs. Scott and family. The exercises begun with that beautiful hymn, "Nearer my God to Thee." Dr. J. A. Kumler, president of Walden University, offered a fervent prayer. The choral class of Clark Memorial rendered very sweetly the hymn, "I Would Not Live Alway." The pastor, Rev. T. W. Johnson, read 2 Cor. 15th. Dr. Josie Wells and Rev. G. W. Henderson, D. D., dean of the School of Theology of Fisk University, both of whom were intimate friends of the family, spoke feelingly of the character and life of the deceased. Remarks were made also by President Kumler and by Dr. G. W. Hubbard, Dean of Meharry Medical College, and Rev. Ruston Taylor, pastor of Lee Avenue Christian Church. The solo, "Thy Will Be Done" was very beautifully rendered by Dr. Hardy, of Meharry. A touching letter from Dr. J. W. E. Bowen, of Gammon Theological Seminary; resolutions of sympathy from Spellman Seminary, of which the deceased had been a student, and the hymn, by request of the family, "Safe in the Arms of Jesus," were a sad but fitting finale to the beautiful life so suddenly ended. The floral offerings were profuse as well as expressive of the high esteem in which the family is held by their many sympathizing friends. The obsequies were unusually impressive, and prayers were fervently offered to the Throne of Grace for Mrs. Scott and her children, as well as for the father, Bishop Scott, in his distant field. The casket was then borne to the Greenwood Cemetery.

METHODISM IN ITALY UNITED

Word has been received at the Mission Rooms of the final consummation of negotiations which have been going on for more than a year, looking towards the uniting of the Evangelical Church of Italy with the Methodist Episcopal Church in Italy and with the Wesleyan Methodist Church. The matter first came before the Board of Managers of the Missionary Society for consideration at the February meeting in 1904. A special grant of $5,000 made by the General Missionary Committee at Boston for the support of this work becomes available from the first of January, 1905. The churches and stations which come to the Methodist Episcopal Church by this union are scattered all over Italy from Udine in the extreme north to Scicli, the southeastern point of Sicily. By far the larger number of the stations, however, are in central and northern Italy, most of them within the bounds of the Rome District.

By this union there have been united to our church sixteen stations, having a total membership of about 500, besides 200 probationers. There are good schools at three points. In six of the cities or towns there is good church property, estimated to have a total value of about $47,000. The most valuable church properties are in the cities of Venice and Leghorn, in the first of which the Methodist Episcopal Church has no church property, and never before has it had any work in Leghorn. Of the sixteen stations already mentioned, only two of them are in cities, viz.: Venice and Pisa, where our church is already at work. But in each of these two cases the union of the churches will decidedly strengthen our activities.

OUR WORK IN INDIA

Bishop Frank W. Warne, after holding the North India and the Northwest India Conferences, writes that both were seasons of peculiar interest. There have been increases in practically every direction. In the North India Conference during the year just closed, there were 3,466 baptisms and in the Northwest India Conference 9,111 baptisms, and an increase in the Christian community in the North India Conference of 2,355 and in the Northwest India Conference of 7,911, or a total increase in the Christian community of 10,266. The Christian community of the North India Conference is now 47,619 and of the Northwest India Conference 72,222, or a grand total of 129,841 in the Christian community of these two Conferences. "Beyond that," says Bishop Warne, "there are within the bounds of these two conferences 50,000 enquiriers, at a very low estimate, whom we cannot baptize because we have not workers trained to care for the applicants for baptism who desire to become Christians. Was there ever anything more wonderful in Church history? Thirty-five dollars a year will put a man and his wife in training to become pastor teachers, and we have hundreds we could train from among our Christians if we had the money to support them.

"We are making a specialty of the Jubilee in India. We have made a call for one hundred and fifty thousand rupees from our Indian Christians, and have fully organized and are expecting to raise the full amount of an average of one rupee for every member of the Christian community. We have made a call for ten thousand rupees from the children of the Mission in India, and ten thousand children's hearts for Jesus. We began fifty years ago without a Christian, but we will begin the second half-century with well on towards two hundred thousand Christians and another one hundred thousand enquirers. Who can estimate what shall be done during the second half-century? I have never seen such enthusiasm and hopefulness among the Indian missionaries as there is now. There is great rejoicing over the new recruits who have recently come to us from America."

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

SHALL THE NEGRO HOLD OFFICE

The *Christian Advocate*, published in Nashville, Tenn., in a recent issue, commenting upon the President Lincoln's Birthday speech, says:

"It is singular that neither Bishop nor President can see that if by 'civil privileges' is meant the holding of public office, then the distinction cannot be maintained. Here precisely is the crux of the problem. Southern people do not especially object to the Negro's voting, provided he has qualified himself for it. But so long as he is outlawed socially—as he will be always—just so long is he ineligible for office, outside the limited number of offices which would bring him into contact with his own people only. Is this unreasonable? So is race antipathy. Is race repulsion deep-seated, ineradicable? So is the objection to Negro officebearers. The sooner the President comes to understand this, the better for his peace of mind and for his relations with the people of the South."

There seems to be considerable confusion as to what is meant by social equality, and credit is due the *Advocate* for clearing the mist just a little. The *Advocate* includes under the term of "social equality" office-holding, for the reason, it is alleged, that office-holding because it brings white and level. We wonder if our confrere has not shut his eyes just a little bit to the circumstances around him. He objects to office-hohlding because it brings white and colored people in contact with each other. As a matter of fact there are a number of official positions in the discharge of which there are no social functions whatever connected therewith. On the other hand they are discharged upon the same principle that the ordinary commercial business is transacted. Purely that and nothing more. This granted, we beg to call the attention of our confrere to the fact that there are Negro business houses in many parts of the South that are supported very largely by the Southern white population. There are grocery stores, dry-goods stores, butcher shops, and institutions of like character where the races come in contact with each other, and where there is no thought whatever of the idea of social equality. And for our life we cannot see where it can be alleged that the handling of any phase of the United States Government business partakes any more of social equality than does the ordinary business of our towns. Indeed, there are instances where Negro physicians have served white patients. This will be permitted at times, when, on the other hand, it is alleged that postmastership savors of social equality. The Negro is anxious for the preservation of the race purity and of both races as the white man is, and he does not clamor for social equality. But when he seeks an opportunity for earning a living, in order that he may provide for his family and properly educate his children, then his motives must not be misinterpreted and adjudged as desiring social privileges.

PRESIDENT ROOSEVELT INAUGURATED

President Roosevelt was inaugurated last Saturday under the most favorable circumstances. The crowds attending the inauguration are said to have been the most representative and perhaps the largest in the history of the nation. One report claims it was the first national inauguration since the Civil War. Just as President Roosevelt was about to leave the White House for the Capitol he was presented with a ring by Secretary Hay. The ring was worn by President Lincoln at the time of his assassination, at which time Mr. Hay was his private secretary.

The demonstration was hearty and sincere. Citizens of all rank and all sections vied with each other to do honor to President Roosevelt and Vice-President Fairbanks. It is said more southerners were in the parade than since the Civil War. The second division of the parade was in command of Gen. Joe Wheeler, and there marched with the Georgia Cadets a grandson of Stonewall Jackson. Besides these there were a



BISHOP JOHN W. HAMILTON, D. D., LL. D.,
Presiding this week over the Lexington Conference at Louisville, Kentucky.

number of Southern Governors with their brilliant staffs, all of which went to make the parade a national affair. The colored man was by no means left out. The Ninth Cavalry was given a conspicuous place, and these heroes of San Juan were heartily cheered throughout the march, while the third division of the parade was under the command of Mr. Judson W. Lyons, Register of the United States Treasury. This is the first time since the inauguration of President Lincoln that the colored man was given a place in the parade.

And now Mr. Roosevelt is President, not by an accident, but by the most popular vote that any President has ever received at the hands of the American people. There need be no fear as to his administration. He is one of the most remarkable men of the century and is undoubtedly a world character. If he lives to retire from the Presidency four years hence he will have so established himself in American history that he will be read of and admired for centuries to come. He is a genuine man, with manly sympathies for every type of citizen under the American flag. He is a man emancipated from fear and endowed with a keen and remarkable intellect, reinforced by a sound body. A man who pays allegiance to that which is right and who fears both man and God when he is in the wrong. Theodore Roosevelt represents more largely the spirit and aggressiveness of the American idea than any man before the American people.

THE FLORIDA MISSIONS

At the last General Conference twenty-five enabling acts were passed, four of which concerned work among our own people. Provision was made for the organization of a Mission Conference, including the colored work in California, New Mexico, Arizona and other western sections. An enabling act providing for the division of the South Carolina Conference, upon a two-thirds vote of the members present and with the approval of the Bishop was passed. This matter will be determined at the next session of the South Carolina Conference. The Louisiana Conference was granted an enabling act to divide, but it looks as tho the division is dead, at least for a while, in this Conference. An enabling act was also passed granting the Florida Conference the privilege, on the two-thirds vote of the members present and on the approval of the Bishop, to establish a Mission in Southern Florida. At the last session of the Florida Conference it was unanimously voted to establish the Mission, which embraces that part of the State of Florida south of parallel 29, including the established charges, to-wit, New Smyrna, Dayton, Ormond, and DeLand Circuit. Rev. Jeffrey Grant was appointed superintendent. Brother Grant is one of the prominent members of the Florida Conference, having served in the presiding elderate and all the best charges of his Conference, and with experience and genuine ability he will give a good account of himself as the superintendent of the Florida Mission.

FLORIDA CONFERENCE NOTES

Rev. S. A. Huger commences his fifteenth year as presiding elder of the Florida Conference.

Mrs. A. R. Rutledge, Mrs. A. E. Jenkins, Mrs. homas Holsendorf and Mrs. J. E. Debose, wives of the ministers of the Conference were in attendance upon the session.

Rev. J. S. Todd, D. D., is giving eminent satisfaction as the pastor of Ebenezer, at Jacksonville.

Dr. W. P. Thirkield was detained from the Conference by the death of his father. The Conference adopted appropriate resolutions of sympathy.

Bishop B. T. Tanner and Bishop L. J. Coppin, of the African Methodist Episcopal Church, were among the visitors. Each delivered an inspiring address. The Bishops of our sister church were most cordially received.

The sermon by Rev. T. B. H. Walker was a special feature and received favorable comment.

A splendid program was rendered by the teachers and students of the Emerson Home, of which Miss C. M. Buckbee is the superintendent.

It was largely through the untiring efforts of Presiding Elder S. A. Huger that the Florida Mission was authorized by the last General Conference. That it was the wish of the brethren is established by the fact that the session of the Conference unanimously voted requesting the Bishop to set apart the Southern Florida Mission.

Rev. A. S. J. Allen and Father London Roper, a superannuate, passed to their reward during the year.

IS IT A RACE WAR

[CONTINUED FROM PAGE ONE.]

quences." And enroute searching for the Negro who did the assaulting the mob "attacks several Negroes." The whole matter seems to have quieted down with three Negroes being whipped, one house perforated with bullets and the wife of Orange Bruce, a Negro was shot in the hip. The sheriff should be given the credit of dispersing the mob.

And here it is again. The old, old story of a "race riot," occasioned only by the conduct of one man, and, as it generally has been, no doubt innocent people have suffered because of his crime. Why should "objectionable characters" be "rounded up" by "a company of young men?" Only this—that's a way some communities have of doing things without reason or warrant. There was no riot; there was, however, a brutal assault upon Negroes, brutal even though they were "objectionable," for there are laws meeting all cases of eliminating objectionable characters.

Wiley University, Marshall, Texas, through the Mercy and Help Department of the Epworth League, is doing much to relieve suffering among the extremely poor of the city. The students give willingly to assist in this charitable work.

The Woman's Home Missionary Society is doing most excellent work in many parts of the South, but in no place is the work more effective than that done at Asheville, N. C., in the Allen Industrial Home. This institution is more than the name of Home would signify; it is really a school of considerable proportions and is meeting a vital need of the people in that community. Under the superintendency of Miss Alsie B. Dole the work has grown continuously. At present all of the buildings are crowded to their utmost capacity, and now plans are being laid for a new building, which is to be ready for occupancy by the fall. Miss Dole quietly and unpretentiously is doing an excellent work.

Mr. Green, a member of the legislature of Illinois, has introduced a bill to suppress mob violence. It designates any company of five or more assembled for unlawful purpose as a mob and that the legal heirs or adopted children of such persons who lost their lives by means of a mob shall recover from said counties or cities in which the lynching occurred damages to an amount not exceeding $10,000, and further provides that lynching shall be conclusive evidence that the sheriff was derelict in duty and the Governor shall declare the office vacant at once. But the bill also provides that, if the sheriff proves ten days thereafter that he did his utmost in defense of the accused, he may be reinstated.

Rev. A. L. Martin has enjoyed a remarkable pastorate of seven years at Waugh Methodist Episcopal Church of the Delaware Conference, located in Cambridge, Md. When Brother Martin went to that place he found the church with an indebtedness of $1,400 of some years standing, all of which has now been paid. The parsonage has been tastefully remodeled, the cemetery has been enclosed and beautified, the church hall renovated and the church grounds improved by fences and trees. His last enterprise is that of the construction of a modern church, which, when completed, will cost $10,000, toward which $7,000 have already been raised. The white people of that community have given of this amount $1,300. The church is 83 feet by 63, pressed brick front, stone trimming, slate roof, inclined floor, and lecture room and auditorium connected by folding doors. An appeal signed by the Mayor of Cambridge and many of the representative citizens states that when this church edifice is completed it will be "an ornament to the town." Brother Martin's Conference, the Delaware, meets soon at Dover, and he has been requested to return for the eighth year. He sends us a large list of subscriptions from his church.

Personal and General.

Rev. M. H. Hinton, our pastor of the Lincolnton charge of the North Carolina Conference is aggressively pushing his work.

The Boston *Colored Citizen* of a recent date gives a splendid write-up of Rev. Robert F. Long and his church, of Monroe, La.

The property in the center of the wholesale district of Indianapolis, Ind., which was destroyed by fire, was valued at $1,100,000.

Bishop W. F. McDowell was chosen in succession to President Cuthbert Hall, president of the Religious Education Association of America.

A bill has been introduced in the Indiana Senate to prevent marriage between natives of the Philippine Islands and the American white women.

President Judson S. Hill, of Morristown (Tenn.) Normal and Industrial College, spent several days in Chicago recently in the interest of his school.

Mrs. Barnes, of Vicksburg, Miss., the mother of Mrs. Robert Thomas, is in the city this week at the home of her sister, Miss Ora J. Wilson, No. 1729 Bienville street.

President Roosevelt received in person on February 22, the degree of Doctor of Laws from the University of Pennsylvania, and made a speech on the navy in accepting it.

Mrs. Marion Golden, of Grenada, Miss., was among the visitors to the city during Carnival week and was the guest of Mrs. W. R. Butler, at her residence 1924 Sixth street.

Dr. M. W. Dogan, of Wiley University, Marshall, Texas, delivered the address to the graduats at the recent commencement of the Meharry Medical College, Nashville, Tenn.

Rev. C. W. Reeves, pastor of Williams Chapel, this city publishes annually an itemized statement showing the contributions of each member to the different departments of the church.

Mrs. O. M. Fitzgerald, the mother of Bishop Fitzgerald, celebrated her ninety-second birthday recently, not in the usual way, but by a prayer and praise service at her home in Newark, N. J.

The date of the first meeting of the Commission on the Unification of the Book Concerns, called by Rev. Dr. Day, the member-at-large, to meet in New York, has been changed from March 22nd to April 26th.

Mrs. Person, of Jackson, Tenn., and her daughter, Mrs. J. P. Watkins, of St. Louis, Mo., who is accompanied by her son, Mr. J. P. Cordie Watkins, are in the city this week, the guests of relatives and friends.

Rev. W. P. Clark has been appointed district missionary secretary of the Alexandria district, Louisiana Conference, and Rev. W. J. M. Price has been appointed district secretary of the Freedmen's Aid Society of the same district.

Rev. Dr. Silas C. Swallow, for many years editor of the *Pennsylvania Methodist*, announces that that paper will suspend publication with the last issue in March, and will be succeeded by the *Church Forum*, of which Dr. Swallow will be the editor.

The *Afro-American Ledger*, published in Baltimore, gives Governor Warfield, of Maryland, a rap for his recent utterance in regard to the race problem now confronting Maryland. The argument of the *Ledger* is convincing and has great carrying force.

The Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, held its meeting in Cincinnati, some days ago. A hearty welcome was given to them by the Preachers' Meeting and the Methodist Social Union.

An entire congregation has come over to us from the African Methodist Episcopal Zion Church, at Worcester, Mass., and Rev. W. B. Perry is the pastor. The congregation has connected itself with the Philadelphia District of the Delaware Conference.

Rev. J. M. Harris is vigorously pushing his work in Kansas City, Mo. Recent mention was made of this congregation securing new quarters and as a result splendid crowds attend each service. The present membership is 230 with an outlook for a rapid increase.

The New York *Age* reproduces in pamphlet form its series of contributions and editorials on the "Reduction of Representation in Congress." Fortune and Peterson, of New York, are the publishers. The volume contains reading matter of intense interest.

Rev. C. N. Grandison is in Pittsburg, Pa. He has filled the pulpit of Rev. Dr. W. H. Reese, has conducted evangelistic services in Bethel African Methodist Episcopal Church, and is at present engaged in a series of meetings in Warren Methodist Episcopal Church.

The John C. Martin Educational Fund has as its object the supplemental education of 30,000 Negro preachers. Dr. S. T. Clanton is the general superintendent for the Southwest, and Rev. D. B. Boatner is the professor of the John C. Martin chair in Philander Smith College.

Overweighted by an unusual crowd gathered on Monday night, February 27, in the Fleet Street A. M. E. Z. Church, Brooklyn, New York, the second floor of that structure gave way and precipitated five hundred people to the floor below. Ten persons were killed and forty were injured.

Bishop Berry has been ill in Syracuse, but has sufficiently recovered to go to his home in Buffalo. Engagements for a few weeks have been necessarily cancelled. We sincerely trust that the Bishop may be able soon to resume his work and to this end he has the prayers of our brethren.

The Missionary Society has published an interesting program for the Easter Missionary Service, under the title of "Light and Life." The music has strength and beauty, while the arrangement of the program is excellent. Programs may be ordered of the Missionary Society, the price being $1.00 per hundred copies, postpaid.

The graduating exercises of the Flint Medical and Pharmaceutical College will be held in the Chapel of New Orleans University this evening. There are seven in medicine and one in pharmacy. Dr. J. T. Newman will deliver the address to the class, the exercises beginning at eight o'clock. in the next week's issue a full account of the exercises will be found in our columns.

Miss Beatrice Ross and Miss Blanche McArthur, of Bay St. Louis, Miss., Rev. J. C. Houston and his daughter, Miss Edwina, of Pass Christian, Miss.; Rev. J. E. Holmes, of Bay St. Louis; Mr. D. B. Watkins, of Poplarville; Rev. J. M. Shumpert, presiding elder of the Meridian District; Mrs. Dr. L. T. Miller, of Yazoo City; Dr. Henri Woods, of Vicksburg, and Rev. T. B. Cooper, of Hahnville, La., were among the Carnival visitors.

The good news comes of a glorious revival at John Wesley, Baltimore, Md., of which Rev. S. H. Brown, D. D., is the pastor. One hundred and sixty were converted, ranging from five to seventy years of age, one hundred and twenty-seven of whom joined John Wesley. The pastor preached a series of sermons on "Prodigality," and at each Sunday morning service the church was packed to its limit. There was no evangelist, Dr. Brown conducting the meeting throughout.

Rev. R. L. Dickinson, D. D., closed on Sunday an excellent year's work at Cory Chapel, Cleveland, Ohio. The doctor goes to his Conference (the Lexington) which convenes this week in Louisville, Ky., with the largest benevolence fund this church has ever raised and all other claims paid in full. The total receipts and disbursements for the year just closed aggregate $2,200. Rev. Dickerson has indeed merited the high esteem and love of this people who hope for his return.

Rev. J. H. Blake, under whose inspiration the Colored Men's Branch of the Young Men's Christian Association, of Montclair, N. J., was organized February 25th, with fifty-two members, is a useful and important member of the new committee of management. Dr. Blake's church is gaining strength under the inspiration of a most successful revival. Rev. William Waff, an evangelist, assisted Dr. Blake. The church has been crowded each night. Many souls have been gathered in and the effect of the revival is felt throughout the entire town and men and women of adjacent towns are crowding to the altar crying for mercy. So far seventy-five have been converted and the fire is still burning.

No Yellow Specks,

No lumps of alkali, are left in the biscuit or cake when raised with Royal Baking Powder. The food is made light, sweet and wholesome. Royal should take the place of cream of tartar and soda and saleratus and sour milk in making all quickly risen food.

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Farm and Fireside

A well hen, if not too fat, is full of life. Sick hens mope.

No young animal is profitable that is not growing steadily.

Plowing under a good sod is one of the cheapest ways of manuring.

It is estimated that the wheat crop of the world is 4,000,000 bushels short of the usual demand.

A New York dairy farmer secured a supply of ice, which lasted nearly all summer by packing it in one end of the shed which was floored with poles, filling with ice, partitioned with slabs battened with boards, the spaces around the ice filled with sawdust.

It is neither profitable nor always entirely safe to keep great numbers of hogs together. Besides the liability to disease getting among them, there is always a certainty that the stronger will crowd the weaker from their feeding places, so that the inequality in size will increase instead of decrease.

A farmer from western Massachusetts writes that he has successfully fattened turkeys on sweet acorns, with very little other food. The turkeys would go to the oak groves in the morning, and stay there nearly all day, and soon get themselves into fine market condition. As soon as they are well fattened they should be sold off, as they show a tendency to go off condition when the supply of acorns begin to fail.—*Notes from the Michigan Advocate.*

PERSIMMONS AND MULBERRIES.

Articles have heretofore appeared in the *Agriculturist* showing the remarkable fattening properties contained in the common persimmons that grow wild around the farms. If the reader has an abandoned acre of land, now is the time to go to the woods, dig up the persimmon trees and transplant on that worn land. In a few years that acre of persimmon trees will fatten more pigs than an acre of corn.

The Russian mulberry trees will feed chickens, turkeys and keep hogs in good flesh. Do not neglect to set out a dozen of this variety of mulberry trees.

Cotton seed meal can be fed to lambs and ewes in limited quantities. It should not be fed in large quantities to ewes for several weeks before parturition or immediately thereafter. A handful or two fed along with a little corn meal and oat chop will give variety to the ration and will prove beneficial to both ewes and lambs. Most persons who are not acquainted with cotton seed meal feed it in too large quantities. From quotations furnished me, you should be able to obtain cotton seed meal for less than the price indicated in your letter; $21.50 per ton, in carload lots, is the most recent quotation received.—*Notes from the Southern Agriculturist.*

Insanity is an alarmingly increasing result of the monotony of women's lives on the farm. Make vanity of thought and action by new interests. You can find them right there about your farm, among your neighbors, in the books you *must* read and the good magazines.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind.

Literary Notes

BOOK REVIEWS.

JUST A MINUTE, by Charles Frederic Goss, D. D. Published by the Sunday School Times Co., Philadelphia. Price, 75c.

A collection of little sermons on various passages of Scripture, happily written for the multitude of those who are busied with many daily cares, and would not have time to read a book of long sermons. They contain a wealth of illustrations. Every sermon gives the spirit an uplift.

THE MASTER-WORD. By L. H. Hammond. Published by the MacMillan Company, New York City.

The author has produced in this book an intensely interesting work. No piece of fiction has so adequately described the position in which one so nearly white as is the heroine of this story is placed. Of illegitimate fatherhood, living all of her life among white people, caring naught for the people of whose blood she possesses so small a part, this young woman finds herself a misfit, and it is upon this and the sin of her white father in giving her such a heritage that the absorbing interest of the story hinges. The unselfishness and the great nobility of soul of the white wife of the father of this girl appeal to one with great strength. This story is a splendid interpretation of certain phases of southern life.

THE QUEST OF JOHN CHAPMAN. By Newell Dwight Hillis. Published by the MacMillan Company, New York City.

This is an excellent story, vital and moving, carrying us with it in sympathy and admiration until the end. Rude characters, descriptions of lonely and beautiful scenery, and a simple yet thrilling love story, in which love and the greed of man play strong parts, make this worthy of the pen of Dr. Hillis. The action takes place in the latter part of the 18th century, ending in the 19th, and while for the most part fiction, it is still historic. The chief charm of the book centers about the hero, John Chapman, and Dorothy, the girl whom he loves. A cruel father separates them and John goes in quest of her, in the meanwhile dropping and planting apple and fruit seeds and hedging them about so they may be ready for the settlers as they come. He finds Dorothy, only to lose her by death, and he continues his travels, planting seeds and vines as he goes. The public will not grow tired of American history if all tales founded on it are as good as this one.

THE SILENCE OF MRS. HARROLD. Published by Harper Brothers, Franklin Square, New York.

The scene of this story is laid for the most part in New York City, giving very interestingly the lovely life of a man and his wife, surrounding them with many friends and interests It is clearly and forcibly written, and is a story of great dramatic power and is also a tale of curious psychological interest. The wife has lived a life of which, because of a severe illness, she can recall nothing, and partly about this hangs the interest of the story.

THE FINEST BABY IN THE WORLD. By Theadorer. Published by Fleming H. Revell Company, New York City. Price, 50c.

This consists of a unique collection of letters from a man to himself about his own baby, a little girl of whom he of course is very fond. They are pretty bits of conceit that mothers will love to read. It is delightfully and simply written and through it all the man revels in fatherhood, realizing that he to whom God sends little ones is blest.

CURE YOUR OWN KIDNEY AND BLADDER DISEASES AT HOME AT SMALL COST—ONE WHO DID GLADLY TELL YOU HOW.

Mr. A. S. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer, for Mr. Hitchcock is positive it will result in their permanent cure.

Field Notes

W. J. M. PRICE, PASTOR, NATCHITOCHES, LA.—We desire to thank the people of Natchitoches, led by Mrs. S. V. Rivers and Miss Evalina Murdrick, for a surprise which was tendered us Thursday night, February 23. We received 209 pounds of choice groceries, some dry goods and a purse. Prayer was offered; refreshments were served. All were invited to come again. God bless these good people.

Phill Joseph, Campti, La.—Our new pastor arrived on Thursday, February 2, but on account of bad weather has not been able to preach as yet. He has now gone back to his old home to bring his family. The widow of Rev. A. H. Banks is yet at Campti, where she is getting along very nicely, teaching a private school and has 44 students. She is expecting to teach in our public school. The brothers and sisters are doing all they can to make it pleasant for her.

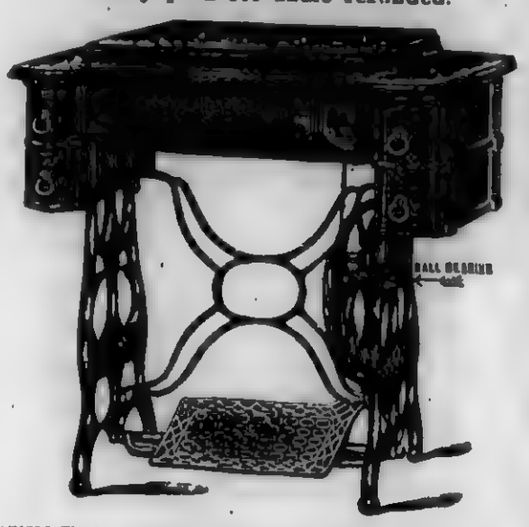
$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 853, Detroit, Mich.

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Any machine not entirely satisfactory after a month's trial can be returned, and money paid for same refunded.



STYLE 21—Five-drawer, drop-head cabinet, golden oak. Swell front table with tape measure inserted Latest pattern ball-bearing stand with ball-bearing steel pitman.

OUR PRICE, $17.75 CASH.

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THE GIC HAIR GROWER

not a Straightener and has made more friends than any preparation on the market. For thin, short hair and dandruff it has no equal. Price, $1 00. Send 4 cents in stamps for "Hair and Skin Talks," to MRS. A. H. THOMAS, 196 35th Street, Chicago Ill.

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Lucien Rolland, A. T. A.
F. E. Guedry, D. P. A.

Doings of the Workmen.

ARKANSAS.

FLORENCE E. THOMPSON, DANVILLE, ARK.—On my arrival here we were met at the train by Brother Moore and Brother Irvin and were carried to the home of the latter, where a nice supper was prepared for us. After which the young people rendered some excellent music for our benefit. At the parsonage we found many good things in store for us. Too much credit cannot be given to the good people of Danville for their kindness.

Mrs. L. H. Hunly, Reporter, Roanoke, Ala.—On last Saturday we were aroused by hearing a low knock at the door. When we opened the door who should we see but two of our class leaders, Bro. Nelson and Bro. Patton, with hands full, arms full, and all around their feet upon the ground lay fodder, corn and horse food. "We are storming," they said, and we at once grasped the situation. They had not only thought of the pastor and his family, but of the "Circuit horse" also. We were indeed truly glad to see the brethren, as we have been able to have but very few services this year on account of the weather. God bless you brethren. Come again.

GEORGIA.

ARAGON, GA.—Rev. C. W. Adams, our new presiding elder held his first quarter at the Shady Grove M. E. Church February 25-26, and on Sunday morning met the Sunday school and delivered an interesting lecture. At 11 o'clock he preached to a crowded house, also at 7.30 p. m. This winter has been the coldest we have experienced, but it did not stop Rev. R. T. Jackson, the pastor. He and the District Steward made the Elder leave with them a clear receipt for his first trip at Shady Grove. So Elder C. W. Adams has broke the record of all the presiding elders who preceded him. And the church is planning to do its best this conference year on all lines. We have a good Sunday school with a large attendance which is the equal of any school on the Rome District. We have also one of the largest day schools with an enrollment of from 75 to 140 children. Our teacher, Mr. W. S. Lester is a young but competent man. The presiding elder, pastor and writer spoke for the SOUTHWESTERN in highest terms. Raised for the quarter, or, during the meeting, $15.55. Success to C. W. Adams and Rev. R. T. Jackson.

G. H. Lennon, Pastor, LaGrange Circuit, Ga.—We have just completed a splendid job of painting on Union Chapel. The inside of the church has been beautified with an appropriate variety of colors suitable to the building. We have a loyal set of members at this church who are always ready to put their shoulders to the wheel and assist in bringing things to pass. Mr. E. P. Jenkins, our teacher at this place, has a large school and is doing excellent work. We have made some improvements at Louise Chapel, together with new lights. Our public school at this point is taught by Miss M. L. Parham and Mr. Lewis Parham. The attendance is large and encouraging. May there be a united effort to push the intellectual, moral and spiritual needs.

Rev. F. R. Bridges, Pastor, Culloden, Ga.—On February 21, late in the night, after the family had retired, a storm struck the parsonage of the M. E. Church, with a large host of its members and friends singing "The Lord will provide." They brought many pounds for their needy pastor. There are some loyal Methodists in this place, and we are always ready to open our doors for such welcome visitors. The pastor was also presented with a purse of money by the stewards. Our church is alive and we are striving for nothing less than success this year. The Sunday school is very good, the Epworth League has been re-organized with Bro. E. H. Hampton as president. He is a man worthy of the position and is ready at all times to extend to his pastor a helping hand. Charlie Owen, first vice-pres.; Mrs. F. R. Bridges, second vice.; Johanna Hampton, third vice.; Sallie Woodwards, fourth vice; Florence L. Hampton, secretary. The League has put on new life, the future is bright. Pray for our success this year.

KENTUCKY.

CHARLES PYLES, PASTOR, WASHINGTON, KY.—The 12th of February was the day set apart for Freedman Aid collection and at 11:30 a. m. the exercises opened. Devotions conducted by Rev. Pyles. It was quite an occasion in the M. E. Church. Rev. Pyles made a good talk on the condition of the people in the South and "the Plans of Education in the M. E. Church." Miss Laura Moore read a paper on "The Manhood of Lincoln." Mr. William Wadworth presented an excellent paper on "The Boyhood of Lincoln." Prof. J. C. Crawford spoke of "The Emancipation of 4,000,000 Negroes in 1865." Collection, $4.00.

LOUISIANA.

S. GREEN, PASTOR, WASHINGTON, LA.—I take this method of thanking and expressing my appreciation to the young people of this place who on the night of February 24, marched to the parsonage, awakening its inmates, and surprising us with a goodly collection of fine groceries. May the blessings of the good Master be showered upon them and may they all be converted this year. You may come again; be sure of a cordial welcome.

G. W. FOREST, PASTOR, MANDEVILLE, LA.—Sunday night, 7:30 p. m., after Rev. James, of the A. M. E. Zion Church, preached, your humble servant went in for soul-saving. Nineteen souls bowed for prayer, five of whom were converted and added to the church. One subscriber for the SOUTHWESTERN.

T. H. Morrison, Pastor, Marthaville, La.—I arrived here on February 10, and was met by the brethren and cordially recived. Everybody seemed to be in good spirits and are looking forward to a year of great success. In the midst of our rejoicing in the hope of the future, some clouds arose to darken our sky. On the morning of the 14th inst. Sister Laura Phillips, who had been sick for seven or eight months, fell asleep in Jesus. She was a member of Union Chapel M. E. Church in this place and lived a consistent Christian life. She was loved by all who knew her. She was a sister to the Rev. J. P. Calvin, once a member of the Louisiana Annual Conference, and now a member of the Texas Conference, and located at Kildare, Tex. She leaves five children, a husband and a sister and a host of friends to mourn her demise. Her funeral service was conducted by the pastor.

M. S. Goins, Pastor, Napoleonville, La.—On February 21, a welcoming party was given by the members and friends of the Wesley M. E. Church in honor of the new pastor. Many pounds were brought to the parsonage and made glad the hearts of the pastor and family. The party was led by Bro. Andrew Welch, Alic Hickman and many other friends. All are invited to call again. The church is alive and we are beginning where the Rev. D. M. Seals left off.

E. B. RICHARDS, PASTOR, BALDWIN, LA.—We are starting off all right. Our old organ has been repaired. It plays like a new one. We received a donation of $12 from O. W. Hankins.

OLIVER, LA.—We wish inquiry for Mr. Paul Hamilton, a member of the Rising Sun Tabernacle No. 45. We heard that he had been accidently killed. Any information concerning him will be gladly received. A. S. LEWIS, W. S.
W. D. PIGGEN, F. S.

J. C. Williams, Pastor, Statesboro Charge, La.—Our first quarterly conference was held Jan. 7-8, with Rev. W. H. Brown, presiding elder, in the chair. On Sunday morning and night the elder preached two of his most eloquent sermons, he also gave a good lecture on "Loyalty to our church." We raised this quarter for pastor $110, for elder $20; total $130. On Tuesday night the parsonage was stormed by a committee representing the four churches in the city, the M. E. church, the First Baptist Church, the A. M. E. Church and the Thomas Grove Baptist Church. Remarks were made by the pastor and wife and Sister Nellie Taylor then recited. After a song by Bro. Henry Hill all bade us goodnight and we were left to gather up our numerous packages of groceries and dry goods.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of Southwestern Christian Advocate May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

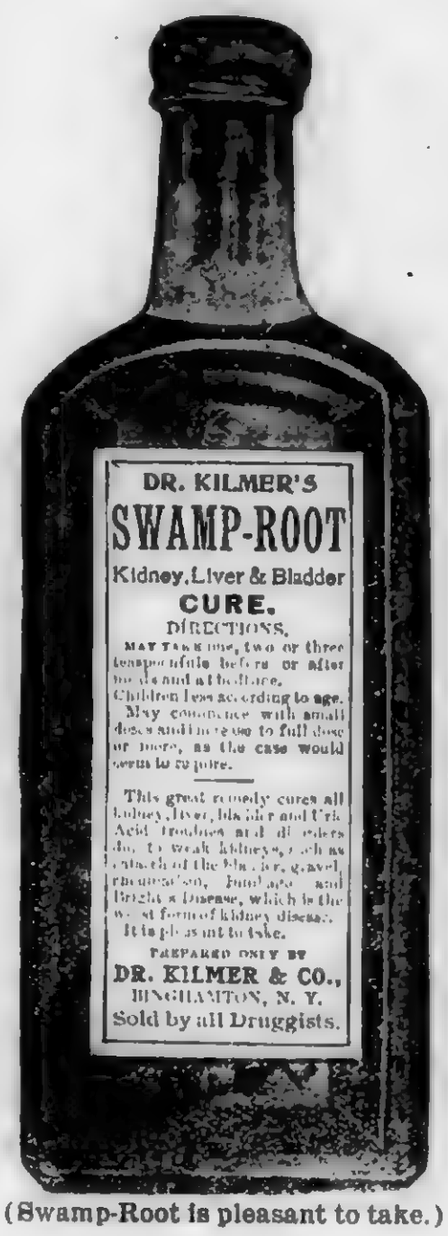
Didn't Know I Had Kidney Trouble.

I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers. Gratefully yours,
MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.



(Swamp-Root is pleasant to take.)

How To Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in aglassorbottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

EDITORIAL NOTICE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., besure to say that you read this generous offer in the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Conference Notices

PARIS DISTRICT.

SECOND ROUND.

Paris, March 26-27; Morgan Chapel and Blossom, 25-26; Brookston work, 31-April 2; Hinckley Ct., 1-2; Wolfe City and Ladonia, 6-9; Chicota Ct., 15-16; Celeste and Farmersville, 21-22; Greenville, 23-24; Paris Ct., 29-30; Honey Grove and Dodd City, May 7-8; Bonham work, 6-7; Medill Ct., 13-14; Terrell work, 20-21; Cooper and Commerce, 22-23; Sulphur Springs, 27-28; Thompson Town, June 3-4; Red River Ct., 9-11; Free Hope work, 10-11; Clarksville Ct., 17-18; Clarksville, 18 19. Dear Brethren: Easter Sabbath this year falls on Sunday April 23. It is our custom to observe the Sabbath as Children's Missionary Day. Canvass each man, woman and child in your respective appointments as you enlist them for unusual financial and spiritual results. See that your appointment for missions is raised. Send the amounts away on Monday, April 24. See that your officers subscribe to the SOUTHWESTERN. Its columns are always full of splendid information on church work.

FREEMAN PARKER, P. E.

MARSHALL DISTRICT.

SECOND ROUND.

Ebenezer, March 25-26; Daingerfield, April 1-2; Harlton Ct., 8-9; Jefferson, 15-16; Lodi Ct., 22-23; Texarkana St. Paul, 29-30; DeKalb and New Boston, May 3-4; Queen City Ct., 6-7; Kildare Ct., 11-12; Marshall Ct., 13-14; Mallalieu Ct., 14-15; Hawkins Ct., 20-21; Tyler, 21-22; Pittsburg, 27-28; Woodlawn Ct., 28-29; Longview Ct., June 3-4; Mineola Ct., 4-5; Lasater, 10-11.

Dear Brethren: Allow us to suggest a kind word to you. We all will admit that this last winter has been hard on us, and our work has been hampered. Unless we are active in the cause of the Master we will lose a great deal. Let every pastor send at once to the missionary secretaries, 150 Fifth Avenue, New York, and get Easter programmes and make Easter a great day in the church. Now is the best time to plan for Easter. To delay means defeat sometimes. You are all experienced pastors, and we believe will plan wisely for this year's work.

O. I. JONES, P. E.

A CHEAP HEART CURE

A Norwich Lady Tells You What to Use at Home If You Would Cure Yourself at Once.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will, without charge, direct them to the perfect cure she used.

We advise everyone interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

ATLANTA DISTRICT.

SECOND ROUND.

Battle Hill, March 23-26; Hogansville Ct., April 1-2; Hogansville Station, (Friday night) 1-2; Grantville Ct., 1-2; Palmetto and Coweta, 8-9; Oakland City, 14-16; North Atlanta, 13-16; Easter, 23; Newnan Ct., 29-30; Grantville and Lutherville, May 6-7; Newnan 14-15; College Park, 19-21; Foss Chapel, 18-21; Chapel St., 26-28; Fairburn, 27-28; Central Ave., 28-29; Gate City, 25-29; Scroggins Chapel, June 3-4; Children's Day, 11.

Deaer Brother: I have called your attention to our great benevolent days Easter and Children's Day. What you get out of them will depend on what you put in them. May God bless you in your work and thus souls shall be saved and the necessary means raised for running the church. Remember us at your family altar. Yours in Christian Bond,

ELIJAH H. OLIVER, P. E.

You Must Sleep.

If you cannot, it is due to an irritated or congested state of the brain, which will soon develope into nervous prostration.

Nature demands sleep, and it is as important as food; it is a part of her building and sustaining process. This period of unconsciousness relaxes the mental and physical strain, and allows nature to restore exhausted vitality.

Dr. Miles' Nervine brings refreshing sleep, because it soothes the irritation and removes the congestion.

It is also a nerve builder; it nourishes and strengthens every nerve in your body, and creates energy in all the organs.

Nothing will give strength and vitality as surely and quickly as Dr. Miles' Nervine.

"During the past winter I had two attacks of LaGrippe which left me very weak, and in bad condition. I was so nervous I could not sleep. My wife, after trying different remedies, went for a doctor. The doctor was out, and a neighbor recommended Dr. Miles' Nervine, and she brought home a bottle. I had not slept for some time, and had terrible pains in my head. After taking a few doses of Nervine the pain was not so severe, and I slept. I am now taking the second bottle, and am very much improved."
HENRY M. SMITH, Underhill, Vt.

Dr. Miles' Nervine is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails, he will refund your money.

Miles Medical Co., Elkhart, Ind

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 176, Notre Dame, Ind.

SHUBUTA DISTRICT.

Mt. Jordan, April 8-9; State Line, 10-11; Waynesboro, 12-13; Shubuta Ct., 14-16; Shubuta, 15-16; Desoto, 15-17; Beaverdam, 18-19; Quitman, 22-23; Enterprise, May 6-7; Heidelberg, 8-9; Paulding, 10; Montrose, 11-12; Lake Como, 13; Vernon, 14; Ellisville Ct., 15; Laurel, 16-17; Ellisville, 2021; Mt. Olive, 22; Taylorsville, 23; Collins, 24.

Dear Brethren: Please get the paper out among the people. They do not know when the Presiding Elder is coming. Please see to it.

Fraternally yours,
J. B. BROOKS, P. E.

PULASKI DISTRICT.

THIRD ROUND.

Pocahontas, April 2-3; Graham, 8-9; Bluefield, 15-16; Princeton, 22-23; Christiansburg, 29-30; Radford, May 6-7; Dublin, 13-14; Childress, 20-21; Pearisburg, 27-28; Independence, June 3-4; Pulaski, 10-11; Draper, 17-18; Pulaski Ct., 19.

Dear Brethren: Our District Conference will convene June 21-25, at Needmore, on the Pulaski Circuit. Purchase your R. R. tickets for Pulaski. Remember every charge must report their benevolence taken in full. Remember our motto, "Class First."

Yours,
W. E. MITCHELL, P. E



I CURED MY RUPTURE

I Will Show You How to Cure Yours FREE

I was helpless and bedridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 743, Watertown, N. Y.

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DRYADES, EUTERPE and POLYMNIA STS.

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Where you can save money on everything in Dry Goods, Shoes, Millinery and Fancy Goods.

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GLOBE-DEMOCRAT

In addition to the service of the Associated Press, it has its own correspondents everywhere and covers the events of the world more thoroughly than any other paper. It is absolutely essential to every person who would keep abreast of the times. It is first in news, first in interest and first in the homes of the people, where its cleanness, purity and accuracy make it ever welcome.

Semi-Weekly, One Dollar A Year

The Great Republican Paper of America.

The WEEKLY GLOBE-DEMOCRAT is issued in Semiweekly Sections, eight pages or more, each Tuesday and Friday. It is a big SEMIWEEKLY PAPER, giving all the news of all the earth, TWICE EVERY WEEK, and a great variety of interesting and instructive reading matter for every member of the family. Almost equal to a daily at the price of a weekly. ONLY ONE DOLLAR A YEAR.

Best—Daily and Sunday—Cheapest

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Daily, including Sunday—
One year, $6.00; 6 months, $3.00; 3 months, $1.50.

Daily without Sunday—
One year, $4.00; 6 months, $2.00; 3 months, $1.00.

Sunday edition, 48 to 76 pages—
One year, $2.00; 6 months, $1.00.

The Great Newspaper of the World.

Send your subscription today or write for free sample copy.

Address THE GLOBE PRINTING CO., St. Louis, Mo.

Dear Pastors of Lexington Conference: Several requests from pastors have made it necessary for me to have a representative at Conference. Mrs. (Rev.) J. S. Bailye, of Coke Chapel, Louisville, has very kindly consented to issue vouchers to all who have money to pay into the fund of the Woman's Home Missionary Society. She will be supplied with printed vouchers and prepared to see you at the opening of the session. Yours for the cause,

MARTHA A. SISSLE.
Treas. of Lex. Con. W. H. M. S.



Postal Typewriter, PRICE $25.00

Has Universal Keyboard.

For Further Particulars Write

B. R. PETERS, 518 E. St. Peter St., New Iberia, La., or

POSTAL TYPEWRITER CO., Norwalk, Conn

AGENTS WANTED.

$75 PER WEEK and expenses easily made selling combination policies for a big sick and accident company. Write to-day. Address U. S. PROTECTIVE SOCIETY, Salisbury, Mo.

Hurrah for Spring! March is Here

Now Is the Time to Get Busy--Put on New Life--New Energy--New Vim.

Already our vast army of workers are pushing business—hustling—making money. Are you one of our workers? If not, why not? Read all this page. See order blank at bottom. Let us hear from you QUICK. OTHERS DO.

1



LADIES' VICTORIA WATCH 6 size, gold filled hunting, 10 year case, engraved in an assorment of handsome scenic and floral designs, fitted with the reliable New York Standard movement, 7 jewel, nickel finish, stem wind, lever set. Your jeweler would charge you from $10 to $20.00 for a watch like this, yet it is FREE to you for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

Which had you rather do?—Do business with a firm that does exactly as claimed, or with a firm that claims to do one thing and does another? We do exactly as claimed. Every offer and statement in this advertisement are facts. There is no "pulling the wool over your eyes." We do not describe a watch in beautiful language worded in such a way as to make you believe one thing and mean another. We state plainly the facts. There can be no misunderstanding. 10,000 agents are now selling Chief Elkhorn's Indian Wrang Tang Liniment. In another year 15,000 will be doing it. Over a million bottles have been sold through agents in the Southern States, and millions more will be sold. Agents who commenced years ago to sell it are still selling it today. We do not make a practice of giving premiuns. During the year 1905 we will only give the watches mentioned here. We do not make money when you work for a watch. We prefer that you work for the cash. If you need a watch—work for one. If you don't—work under the cash plan. Read what we have to say below, and if you then desire to join the company, send in your application for the agency--if you are not already an agent.

3



Here you are! A dandy, good enough and fine enough to please any lady. Ladies' 0 size, (exactly size of cut above) gold filled 20-year case, artistically engraved, and fitted with the reliable New York Standard 7 jewel movement. A watch like this is generally sold by jeweler at from $18 to $25 yet you can get it FREE for selling only 32 bottles of Wrang Tang Liniment at 50 cents each.

AFFIDAVIT

I, the undersigned, manager of The Wrang Tang Liniment Company, St. Louis, Mo., solemnly swear that every statement made in this advertisement, to the best of my knowledge and belief, is the truth; and further, if you accept our offer to act as agent under either the cash plan or watch plan, you will be dealt with honestly, and our promises will be kept faithfully. Yours sincerely,

W. R. PONDER, Mgr.
WRANG TANG LINIMENT CO.,
St. Louis, Mo.



$100.00 REWARD

Will be paid if either watch as described on this sheet is not exactly as represented. When we say that a watch case is warranted to wear 10 or 20 years, we mean that it will wear 10 or 20 years before it turns brassy. If we say that the famous New York Standard 7 jewel movement will be put in the watch, we mean that it will be put in it. If you do business with us you know exactly what you will get.

WRANG TANG LINIMENT CO.,
St. Louis, Mo.

WATCH OFFER NUMBER 1 and 2.

In order to obtain a watch free under offer 1 and 2 it is necessary for you to sell 16 bottles of Liniment at 50 cents each, which amounts to $8.00. When you have sold the Liniment and sent us the $8.00, the watch will be sent you immediately. ☞ 2 extra bottles of Liniment are added to the box Free to cover express charges. Read cash offer below.

Watch Offer 3 and 4

In order to obtain a watch free under offers 3 and 4 you must sell 32 bottles of Liniment at 50 cents each, which amounts to $16.00. When you have sold this quantity of Liniment and remitted us $16, your choice of watches will be sent you immediately, and 4 extra bottles are added free to cover express charges.

WRANG TANG LINIMENT. Strong, Powerful, Penetrating.

It's medicine—it's not water—it's not weak. It is so strong and powerful that it goes through the skin, through the flesh and into the very bones—every drop—not a sign left on the skin—no oil—nothing. **That is why it's Action is Magical.** Its like Gold to Silver. A 20 dollar gold piece is 20 times as valuable as a silver dollar, yet a silver dollar is larger. It's not the size of a thing that makes it valuable. **It's the Quality. One Bottle of Wrang Tang Liniment is worth 20 bottles of Water Stuff.** Every drop is medicine—medicine that's powerful—medicine that's strong—medicine that's magical.

4



Do you know what Elgin means in watches? It means the best. Well, here is a 20 year gold filled handsome engraved Elgin case, fitted with the reliable New York Standard movement. Gents size.

NOTE—The movement in each 4 watches are idenically the same, except in size. The only difference is the case. A 20 year case will wear 10 years longer than the 10 year case. ☞ You have to sell 32 bottles of Liniment to get the 20 year case.

$4.00 CASH PLAN.

For the benefit of those who prefer the cash to a watch you can accept the agency under our cash plan.

A box of Liniment contains 18 bottles, but two of the 18 bottles are added free to cover express charges. The remaining 16 bottles when sold at 50 cents each, will amount to $8.00. Out of the $8.00 you send us $4.00 and keep $4.00. Of course, when the box arrives at the express office you must advance the money to pay the express charges on it which will vary from 40c. to $1.00. According to the distance from t. Louis, but the 21 extra bottles in the box when sold will pay you back, making the express cost you nothing.

Cut out this Order Blank and return to us.

ORDER BLANK.

Date.....190....

WRANG TANG LINIMENT CO., St. Louis, Mo.

GENTLEMEN: Please send me by express at once a box of Wrang Tang Liniment and add two extra bottles to cover express charges. I agree to use my best efforts to sell as quickly as possible and build up a good trade in my locality. I also promise to make prompt returns as fast as Liniment is sold.

SHIPPING DIRECTIONS.

Name .....

Post Office Address.....State.....

Express Office.....County.....

Age.....Occupation.....

☞ Be sure and write plain so as to avoid mistakes.

Do you want to work for the gold watch?.....

Do you want to work for $4.00 cash?.....

2



Mens' 10 year standard watch, gold filled, 18 size, full engraved case, warranted to wear for 10 years, fitted with the reliable New York Standard 7 jewel movement, stem wind and lever set. Yet we give it FREE for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

They Live in Our Memory.

Forrest City, Ark.—Mr. Henry Mallory, the son of Bro. John Henry Mallory, departed this life January 19, 1905, aged 21 years. For seven years he was a member of Wesley Chapel M. E. Church, during which time he lived a pious life. He was a worthy young man, loved by all who knew him. The church and Sabbath-school, of which he was Secretary, have lost a faithful member. The deceased leaves a father, mother, brother and many other relatives and friends The funeral service was conducted by the pastor of the A. M. E. Church.

FANNIE B. STOKES.

New Orleans, La.—Mr. E. H. Anderson, Jr., son of Bro. E. H. Anderson, Recording Steward of First M. E. Church, and President of the State Epworth League, died January 29, at his father's residence in this city, after a brief illness. Brother Anderson, Jr., was reared in the First St. Sunday-school, and was brought up in a well regulated home, surounded by the influence of Christian parents, which early developed in him religious piety and a vigorous Christian character. He was converted at an early age, but like many drifted somewhat away upon reaching his majority. But when wasting disease gave warning to him that Death would soon proclaim the mortgage upon his earthly existence, he returned to God, and gave evidence of his acceptance in the assembly of the righteous. Peace to his ashes! Our heartfelt sympathies are hereby extended to the bereaved family. Revs. W. R. Butler, presiding elder, and J. A. Tircuit, pastor, officiated.

Forrest City, Ark.—Brother John Henry Mallory, born October 1883, joined the great silent army Jan. 19, 1905. He lived a model Christian life. His mother, who died during his infancy, was a member of the M. E. Church. When he professed a hope in Christ he united with the church of which she was a member of and remained a loyal member of the same until transferred to the church triumphant. Brother Mallory had been connected with Wesley Chapel about ten years. He lived at peace with all men and was by them honored and respected. Peace to his ashes! Rev. Wilburne, of the A. M. E. church, attended the funeral service.

HENRY WEST.

REV. A. GRAY.

Washington, La.—God in his infinite wisdom has summoned from our midst our friend and brother, Rev. A. Gray, one of Christ's embassadors, who bore the commission, "Go ye into all the world and preach the gospel to every creature." He was 54 years of age and one of the old ministers of the Louisiana Conference, having served many years in the itinerary. At the recent session of conference held at Monroe, he was given the superannuate relation on account of ill health. On the morning of Feb. 25, just before his soul took its flight he said to his wife, "There is not a shadow between me and God. My way is clear. Do the best you can for yourself and children, and try to educate them. The Lord will provide for those who trust in Him." The memorial services were held at St. Mark M. E. Church, Washington, where he served as pastor until the last Annual Conference. The memorial sermon was delivered by Rev. E. C. Goins. Rev. L. C. Campbell, of the Baptist Church, was present and assisted in the service. The pastor, Rev. S. Green, made the closing remarks and the remains of our brother were conveyed to the depot and from thence to Eola for burial. A faithful wife and three children mourn their loss.

JOS. H. AUGUSTUS.

Baton Rouge, La.—Mrs. Mary Jordan, an old member of Wesley Chapel, died in the faith Feb. 3. Mrs. Delia Vanburn, also a member of Wesley Chapel, died in peace, Feb. 10. Servants of God, well done; you are crowned at last.

H. JAMES.

Flat Rock, Tenn.—The Reaper whose name is Death, visited our community Sunday, February 26, and claimed as his own Sister Jane Burns, one of the oldest members of Patterson Chapel M. E. Church, aged 64 years. She professed a hope in Christ 34 years ago. The deceased leaves a husband, mother, one sister, two brothers, four children and a host of friends. She was a worthy member of the Benevolence Society. Funeral services were conducted by the pastor, assisted by Rev. S. L. Howard.

F. N. COLLIER, Pastor.

Sharon, Tenn.—Sister Mollie Hunt, one of the members of Lenston Chapel M. E. Church, died in full faith Saturday, Dec. 24. She leaves a mother, one child and a host of relatives and friends. The funeral was largely attended. S. M. STRAYHORNE, Pastor.

Charlotte, N. C.—Mrs. Margaret O'Neal died Feb. 7, and was buried the 10th inst. Sister O'Neal was a devout Christian and for more than twenty-five years a member of the Methodist Episcopal Church. She loved the church and upon it her affections centered. She died in great peace, having suffered patiently during her long illness. The deceased is survived by three loving daughters and two sons. Sister O'Neal was also a member of the Household of Ruth, which paid special tribute to her memory. G. B. McLean officiated, Rev. Drs. A. J. Warner, P. P. Austin and Alexander assisting.

Kansas City, Mo.—Palmyra Scott and Annie Edwards, both good, strong members of Asbury M. E. Church, recently departed from this world. The death angel came calmly to their bedsides and conveyed them gloriously to their long resting place. Both funerals were conducted by the pastor and very largely attended. That of Sister Scott being one among the largest ever held in Kansas City. Seldom has one died who is missed so keenly as Sister Scott. May both of these mothers long live in our memory.

WM. H. WHEELER, Pastor.

Clinton, La.—Sister Mary Seals was called Home on Feb. 15. She was a faithful member of Mt. Carmel church for three years. Age, 18 years. The pastor was not present. The funeral was conducted by the Rev. E. H. Hall and J. Tutson.



The American Farmer the Best in the World.

The American farmer is the greatest man in the world to-day because he is master of the soil—he is gaining in intelligence quite as rapidly as his products are increasing in magnitude. Our recent combines of capital in United States measured in money are enormous, yet such figures sink into insignificance when compared to the money, brain and brawn invested in agricultural industries. For instance, the farmers of Minnesota and Dakota have received $300,000,000 for their products in a single year. The farmer knows what Nature will bring forth for him from his experience in the past. He knows if certain seeds are planted and properly cared for that Nature will take care of the rest. In the same way *you are master of your own destiny.*

Providing your blood is in good order, it only needs a little effort on your own part to keep healthy and strong—rid your body of the poisons that are apt to accumulate and your system is ready to ward off the attack of the germs of disease. Dr. Pierce's Golden Medical Discovery makes rich red blood—by increasing the number of red blood corpuscles. There is no alcohol in this great tonic to shrivel up the red blood corpuscles. As an alterative extract, made only of herbs and roots, it goes about its work in nature's way. It stimulates the liver into proper action, and feeds the worn-out nerves, stomach and heart on pure blood. Used for over a third of a century it has sold more largely than any other blood medicine in the United States. More bottles of Dr. Pierce's Golden Medical Discovery are sold to-day than ever before—that is a true test of its medicinal value after thirty-eight years of deserved popularity.

Dr. Pierce's "Medical Adviser" sent on receipt of stamps to pay for mailing *only.* Send 21 one-cent stamps for book in paper covers, or 31 stamps for cloth-bound volume. Address Dr. R V. Pierce, Buffalo, N.Y.

RUST UNIVERSITY

HOLLY SPRINGS, MISS.

COLLEGE, College Preparatory,
NORMAL,
ENGLISH,
KINDERGARTEN, Kindergarten Training,
INDUSTRIAL, Including Typewriting and Commercial Course.

Terms the Lowest. Send for Information and Catalogue.

WILLIAM W. FOSTER, JR., President.

"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and will make curly or kinky hair lie straight and smooth for a long time.



MISS NANCY RICE.

Nothing Takes Its Place.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owing very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT

Has Done Wonders.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly."



MR. LOUIS NEMORE.

If your dealer cannot supply you, we will send by prepaid express, to any station in the United States or Canada one bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

HOW TO SLEEP.

A Book For Tired, Sleepless People.

Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

F. J. GEORGE, La Vergne, Ills., Pub., Department G.

UNITED FOR LIFE.

GREEN-WHITFIELD.—By Rev. L. L. Neal, February 16, 1905, Mr. Jesse Whitfield, a member of our church, and Miss Lee Green, a member of the Baptist Church. Both are residents of Queen City, Texas.

GRAY-BOYKIN—At the Baptist church, near Homewood, Miss., February 16, 1905, by Rev. N. Toole, Mr. Allen Gray and Miss Carrie Boykin.

GRAY-BOYKIN. — Near Homewood, Miss., at the Baptist Church, Mr. Allen Gray and Miss Carrie Boykin were united in holy wedlock Feb. 16.

YOUNG-ESPRIE.—By Rev. E. C. Goins, Opelousas, La., February 23, Mr. Johnnie Young and Miss Rosa Esprie.

NASH-GARDNER.—By Rev. E. C. Goins, February 23, Mr. Joshua Nash and Miss Mamie Gardner, prominent and highly respected young residents of Opelousas, La.

MANTELL-ROOSE.—By Rev. E. C. Goins, February 17, 1905, Mr. R. Mantell and Miss Stella Roose, both of Opelousas, La.

BROWN-HAYS.—By Rev. J. W. Burns, February 14, Mr. J. H. Brown, of Altheimer, Ark., and Miss Evelina Hays, formerly of Tennessee. Mr. Brown is one of our best business men, whose success in farming places him in the foremost rank of that profession. The better part of his life he has spent in the M. E. Church. The bride is of sweet address, pure character and devoted to the Christian work. They carry with them the best wishes of all.

LEWIS-REED.—On February 26, at the residence of the bride, Brookston, Tex., in the midst of over one hundred people, Mr. Sam Lewis and Miss Lillie Reed were married. Miss Reed is a faithful member of the M. E. Church at Ambia. The groom is a member of the Baptist church. G. R. Turner officiated.

EARLYCUT-WILLIAMS.—At Lettsworth, La., Thursday evening, Feb. 23, 1905, by Rev. J. J. Woolridge, at the church, Mr. Anderson Earlycut and Miss Lily Williams. Many were in attendance. After the ceremony we heard a soul-reviving sermon by the pastor. This work is improving.

SMITH-JONES.—At Boyce, La., Feb. 3, Mr. Warner Smith and Miss Lee Jones. Bro. Smith is a member of our church. Miss Jones was secretary of our Sunday school. We pray God's choicest blessing on them. The pastor officiated, assisted by Rev. Wm. Emmett, our pastor at Flournoy Circuit, La. REV. M. L. BALDWIN.

MCREE-BRIDGETT.—Mr. George McLee and Miss Zonia Bridgett, at Poland charge, on Feb. 9. Also Mr. Horcas Haug and Miss Henrietta Bowie. We ask God to bless them all. W. Hampton officiated.

GLOVER-LOVELADY.—At the residence of the bride's father, Mr. Howard Lovelady, Miss Helena Lovelady and Mr. Fred Glover were united in wedlock. We wish them success in life. N. Toole officiated.

PARKS-BUFORD.—At the home of the bride's parents, Ebenezer, Miss., February 15, 1905, by Rev. G. N. Hurst, Rev. J. W. Parks and Miss Julia Buford. God bless them ever.

BOOKIE-BRANCH.—At the residence of the bride's sister, Clinton, La., January 5, by Rev. J. Tutson, Mr. Louis Bookie and Miss Carrie Branch. The bride is a member of the Macedonia church.

RIVIERE-STONE.—Dennis Mills, La., February 20, by Rev. J. D. Banks, Mr. Alphonse Riviere and Miss Carrie Stone. Both are members of the Methodist church.

BENARD-WASHINGTON.—At the residence of the bride, Eola, La., Feb. 16, 1905, by Rev. S. M. G. Taylor, Mr. Robert Benard and Miss Lena Washington.

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Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	
———	Mob. & Const Lim., Daily	7:20 p.m.
8:55 a.m.	Const Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
———	Const Ac., Daily ex Sunday	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p m.
9:30 a.m.	McComb Accom.	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex	7:00 a m
9:40 a.m.	Baton Rouge accd		4:00 p m

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
12:05 a.m.	Port Allen Local	3:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m

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7:35 p.m.	Sunday Only	8:05 a.m.
9:45 a.m.	Daily ex. Sat and Sun.	4:00 p.m.
9:45 a.m.	Saturday and Sunday.	5:30 p.m.
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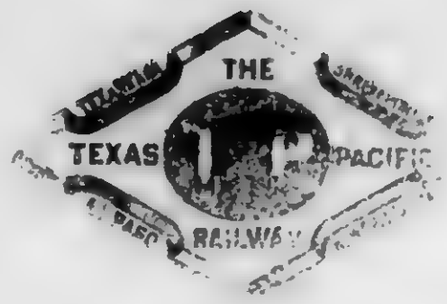
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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances.

WEEK ENDING MARCH 4.

Atlanta and Savannah—Delitha Hudson; J. S. Strippling, *3; Matthew Holman, *1; C. P. Cannon.

Central Alabama and Mobile—Geo. Wright; B. F. Greene.

Central Missouri—W. A. Holmes.

Florida—J. S. Todd, *2.

Lincoln—J. C. McLure, *1; Mrs. Ella Pitts.

Little Rock—D. B. Harston, *1; D. W. Nelson, *1; G. A. Hall, *1; J. S. Lovinggood; J. W. Barns, *2.

Louisiana—W. R. Chase; G. W. Forest; H. Taylor, *6; B. J. Reddix, *1; E. J. Harrison, *1; John B. Hall; Alfred Williams; Mrs. L. Daleysjudre; T. P. Norris, *1; H. James, *1; J. H. Thompson; E. H. Clark; J. D. Brightop; C. L. Angrum; R. C. Worsham, *1; W. J. M. Price, *1; T. F. Robinson: Mrs. L. J. Shallowhorne, *1; Henry Davis; V. Chapman, *1; Jules Benn; H. A. Sorrell; J. B. Fox, *1; James S. Scott; J. W. Turner, *1, 1; P. N. Gardner, 1; W. A. Moers; Alice Bell; Mrs. Milly Lemens; J. D. Butler; Allen Luster, *1; Miss C. Ricks.

Mississippi and Upper—C. L. Walls, *1; I. S. Thomas, *1; A. D. Williams; Beverly Foster; Miss M. E. Herring; E. H. Langston, *1; Margaret Arrington; H. Roundtree, *2; J. H. Everett, *1; H. A. Johnson, *1; B. F. Woolfolk, *2; C. T. Terry; J. B. Brooks, *1; W. L. Marshall; W. P. C. Morrison, *1; Joe Keyton; H. J. Brown; D. F. Dudley; G. W. Baker, *1; R. B. Anderson, *1; F. G. Wilbon, *1; Mrs. Polly McGee; Moses Coleman; S. M. Mays; R. L. Carpenter, *1; H. E. Morgan, *1; H. J. Jordan, *2; J. E. Patterson, *3; R. N. Jones, *8; S. Curry; H. L. Grady; D. A. Carr; W. H. Smith, *3; L. J. Piernass; Mrs. O. McArthur; R. P. Threlkeld, *5; Mrs. Marion Golden.

South Carolina—T. McFarland; L. M. Dunton; W. H. Greer.

Tennessee and East—J. D. Starr, *1; W. E. Mitchell, *1; M. Williams, *1; G. G. Gordon, *2; R. W. Marbury, *1.

Texas and West—A. L. Carper, *1; Walton Brown, *1; B. I. Adams, *1; M. Q. A. Fuller, *1.

Miscellaneous—J. F. Gregory; W. S. Kilmer; Mrs. E. Delaney; Thos. Mason; J. H. Meyers; Mrs. J. G. Gayles.

It sometimes happens that requests for renewal subscriptions are sent to persons whose renewals have "done been sent," but which were not entered on the mail list used for addressing. All who remit should watch for an acknowledgment in this column, and the subscriber should take particular notice of the date on his address label and see that is correct; if not, then notify us after a reasonable time.

Crescent City Notes

Miss Lydia Dunbar is sending in interesting reports of the work of Simpson Chapel.

Miss Lillie Humprey and Miss Jones graced our office with their presence this week.

Mrs. Rosa Miller has gone on a visit to Natchez, Miss., where she will spend a few weeks with her friends and relatives.

Sister Margaret Smith, of Houma, La., is visiting her daughter, Mrs. L. F. Murray, one of the active members of Simpson Chapel.

We regret to learn of the illness of Rev. M. L. Baldwin, at Boyce, La. He has been unable to attend church services since his return from Conference.

At Wesley Chapel Sunday evening the Sacrament of the Lord's Supper was administered to 241 communicants. The collection for the day amounted to $52.41.

To the Pastors of the New Orleans South District: You are hereby called to meet at Morgan City, La., March 30, 1905, instead of March 9. By order of the presiding elder, W. R. BUTLER.

The surprise party given Rev. Henry Taylor by the members and friends of Simpson Chapel was led by Brother A. Robinson and Sister Amanda Swanson, instead of Sister L. F. Murray.

At Pleasant Plain, Thursday night, Feb. 24, Brother D. B. Phillips preached an excellent sermon, and Sunday evening the new pastor, Rev. Wm. Harrell, preached his introductory sermon to a large congregation. Collection for the day, $8.

Mr. and Mrs. Fisher gave a birthday party in honor of Mr. Fisher at their home in this city. A large number of friends were present and a pleasant evening was enjoyed by all. Mr. Fisher was the recipient of many handsome presents. Mr. Wm. Tabor delivered the address of the evening.

At Clinton Street M. E. Church Sunday general speaking meeting was held at the early prayer meeting hour, also at 11 a. m., conducted by Rev. A. Lester and Wm. Mathews. Sunday school at the usual hour was well attended. At 3 p. m. the Stewardesses held an extra meeting. The following new members were added to their band: Mesdames S. F. Charles, R. Morant, M. D. Miller and C. Terrence. At 7:30 the Holy Communion was administered to a large number. Four annual subscribers to the SOUTHWESTERN. Collection for all purposes, $36.35.

On Wednesday evening, Feb. 22, at Wesley Chapel M. E. Church, a grand reception was tendered the pastor, Rev. T. J. Johnson, by the different auxiliaries. Master of ceremonies, Mr. T. N. Higgins. The program consisted of short addresses, made by Mrs. O. Tolbert, Mrs. M. E. Higgins, E. Wittenberg, Mrs. M. Johnson, Mr. R. J. Nash, Mrs. L. Green, Mr. J. Bamberg, Mr. Andrew Green. Prayer by Rev. Harrold, pastor Pleasant Plain. Excellent music was rendered by the choir under the leadership of Mrs. L. Crayton. Refreshments were served in abundance. Bertha Williams, reporter; Mr. H. R. Knov, president Trustee Board.

At Simpson Chapel Sunday morning, Feb. 26, the sermon preached by Rev. W. F. Waters was indeed helpful and inspiring to all who heard him. Logical, forceful, instructive and eloquent. Sunday, March 5, speaking meeting. The Spirit of the Holy Ghost descended and permeated the church, every one present was made to rejoice. Several unconverted ones came forward for prayer. At night every available seat was taken, and the Lord's Supper was administered to over two hundred waiting souls. Rev. Taylor should indeed feel proud and greatly encouraged at the manifestation of enthusiasm and earnest desire of his congregation. Six subscribers were added to the list of the SOUTHWESTERN.



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ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, MARCH 16, 1905

Vol. 39 No. 11

Editorial

Don't complain because you can't do what other persons are doing—do what lieth nearest you; you will thereby be happier and more successful.

The forty-fifth ballot has been cast in the Missouri Legislature for a United States Senator and still there is no election. It seems to be a new version of the dog in the manger.

From present indications foreign immigration to this country for the present year will reach the one million line. A mighty horde to be assimilated by American life. Our wide invitation to the world may yet have to be withdrawn for the safety of our national type.

At St. Louis a lawyer does a big divorce business. The total fee in his shop for a divorce is $48, and he tells his client what should be done in order that separation may be secured. His method is "cheap and quick." The sooner the licenses of such lawyers are revoked and they be given passports, the better it will be for the communities afflicted by their presence.

A new step was made a few days ago by a delegation headed by Bishop A. Grant of the African Methodist Episcopal Church, who called upon President Roosevelt, requesting that a commission be appointed by Congress to investigate the race question in the United States, with the view of suggesting some plan for the betterment of the condition of the colored people and to bring about a more harmonious relation between the races in this country.

The Japanese have shown great desperation in their attack upon the Russian position at Mukden and victory is theirs with a frightful loss of life on both sides. Kuropatkin's army has been surrounded and, if not annihilated, it is demoralized to the extent that it cannot again make a successful stand. From Tokio comes a dispatch stating that the Japanese have taken in the battle of Mukden 60,000 prisoners, including General Nakhimoff, and the Russians suffer a further loss of 90,000 killed and wounded. The Japanese give the following partial list of spoils: Flags, 2; heavy guns, about 60; rifles, 60,000; ammunition wagons, 150; carts, 1,000; shells, 200,000; rounds small-arm ammunition, 25,000,000; cereals, bushels, 75,000; fodder, bundles, 275,000; light railway outfit, miles, 45; horses, 2,000; maps, cart loads, 23; clothing and accoutrements, cart loads, 1,000; rations of bread, 1,000,000; fuel, tons, 70,000; besides, tools, tents, bullocks, telegraph wire and poles, timber, beds, stoves and numerous other property. No report from the Singking direction has been received. With this decided victory we may have peace.

THE FAMILY ALTAR AND REVIVALS

Many plans in aggressive evangelistic work have from time to time failed. Revivals cannot be forced; they cannot be brought on at stated times of the year and by professional methods. Spring or autumn cut a very little figure in helping or hindering a revival when all else is right. A revival hinges upon one thing—the spiritual attitude of the church. A church set on fire for



REV. R. E. GILLUM, D. D.
Pastor Union Memorial Church, St. Louis, Mo.

the conversion of souls will have a perennial revival, the power of which sinners cannot resist nor can the purpose be thwarted by the devil. There are many means of grace that worketh toward the spiritual development of the Church, but if the family altar were set up in every home it would offset many defects along other lines. Set the church a-praying on its knees at home. There is a directness in family prayer that is at once powerful and uplifting. There is a peculiar force to a prayer offered in the public congregation that has been previously offered in the home.

The family altar, blessed in the past so signally by the Almighty, still holds its place in these modern days. First of all, what a source of strength it is if the heads of the family, under their own vine and fig tree, lift their voices in song; prayer and Scripture reading. There is in this a personal touch with the Divine. Its worship, free from all form, is an approach to God free from all ecclesiasticism; it is an unembarrassed family talk with God, the most interested friend of every family. Then again—What a sacred influence there is thrown about the children when the father and mother take them thus to the throne of grace. It is a recommendation of Christianity that needs no argument to produce conviction. The child may not have a personal experience of acceptance, but no child reared around a family altar will doubt the integrity of the Scriptures, the divinity of the Christ and the fact of regeneration. The leading of the young to Christ is ten-fold easier when they have been warmed by the fires of a family altar. On the other hand, it is an up-hill road to conduct a revival when prayer is neglected in the home. Young people whose professed Christian parents neglect devotions have almost a justifiable hesitancy in their slow acceptance of Christ. It is an outrageous inconsistency for people to lead the singing, praying and exhorting of a revival in the church who neglect to pray and sing and exhort at home. Such inconsistency is a stumbling block to many sons and daughters. Let the fire burn brightly on all family altars and then it cannot help burning in the church.

WORTHY OF EMULATION

The citizens of Jackson, Mississippi, are setting a very timely, practical, patriotic and worthy example. It will be remembered that some weeks ago a white girl was assaulted and the colored citizens formed a committee of twenty-five to assist in search of the guilty. (So far, after the utmost persistency, all effort to place the guilt upon some colored man has failed.) But the committee has now become a permanent organization. A convention was held in Mt. Helm Baptist Church, with Prof. J. A. Martin presiding, and the following platform and constitution was adopted:

"Article 1. In order to reach a higher standard as a race, reduce the opportunities for committing crime and lawlessness among our people, and to obtain the protection and respect which we merit, we, the undersigned colored citizens of Jackson, Miss., do make, publish and declare this to be the constitution or articles of agreement of the Citizens' Reform League.

"Art. 2. The obejcts and purposes for which this organization is created are those of honorably co-operating with the city, county and State officials in all matters whereby crime and lawlessness may be reduced among our people in this city. Also all duties properly belonging to an organization of similar character.

"Art. 3. The organization shall be composed of all law-abiding citizens who are willing to cooperate with us.

"Art. 4. There shall be four sub-committees or one appointed in each ward of the city, to be appointed by the chairman or president, composed of persons in such wards who are members of this organization, and of each sub-committee there shall be elected a chairman by the members thereof. It shall be the duty of each member to report to his chairman or committee any information leading to correction, arrest or breaking up of such lawlessness as gambling, prostitution or illegal sale of intoxicating drinks to minors in certain neighborhoods.

"At. 5. The Citizens' Reform League shall meet at such times as the president shall deem necessary and issue a call. The name and style shall be Citizens' Reform League. The officers

[CONTINUED ON PAGE EIGHT.]

Aggressive Evangelism

By Rev. J. P. Brushingham

The movement for aggressive evangelism is taking a deep yet quiet hold upon Methodism. No denomination is more actively co-operative in the revival movement led by Dr. Chapman, in the large cities, than our own Methodism. We are being represented by such strong men as Rev. Henry Ostrum, Bishop Warren, Rev. C. B. Allen and others. The movement which swept Denver and is now stirring the Coast, was met by Methodist sub-commissions organized immediately after the adjournment of the last General Conference. Important however as is the concerted movement in great centers of population, still more important is the deep interest in local churches and conferences throughout the entire connection. There needs to be an overwhelming sense of individual responsibility which cannot be relegated to any outside assistance. The time has come for the doing of things, and for every Christian minister and worker to stand in their places and see the salvation of God. It is time to "perform the doing of it," and not merely to study how it shall be done. A single soul is worth a hundred methods. The sub-commissions upon aggressive evangelism, appointed from the annual Fall Conferences, are proving that God's power and blessing is with the movement. Reports which come to the Secretary of the General Conference Commission from all quarters, contain appeals to the churches, urging immediate revival effort, asking for organization for personal work, and for every day evangelism to meet the multitudinous counter-actions of the day.

The Commission from the North Indiana Conference is carrying on its work largely by issuing and distributing tracts, seeking to reach and arouse every department of every church in the Conference. The following series has been prepared:

1. "Conditions—The Basis for Evangelism," by the Presiding Elders.

2. "Everyday Evangelism," by Edwin H. Hughes, D. D.

3. "Evangelism in the Sunday Schools," by W. E. Carpenter.

4. "Evangelism in the Epworth League," by E. M. Randall, D. D.

5. "Evangelism in the Home," by Bishop Mallalieu.

5. "A Soul-saving Church," by the Committee on Aggressive Evangelism.

These tracts are published in lots of 10,000, and cost about $1.50 per thousand.

Many pastors are preaching upon them, and organizing for personal work.

The District Sub-Commissions from the Detroit Conference send cheering news. The Rev. W. F. Stewart, president of the Saginaw District Commission has inaugurated a co-operative plan for revival meetings throughout the district, without the aid of professional evangelists. The secretary reports at the present time that fifteen series of meetings are in progress under this plan, and others have closed. Over 350 conversions are reported, and the entire section is being stirred. The seating capacity of the churches is being taxed to accommodate the audiences.

Commissioner Robert Stephens, of Danville, Illinois, writes urging that the four Conferences of the State of Illinois shall unite in a great convention at Springfield, and plan for a campaign in the State

Commissioner R. L. Selle, of Denton, Texas, sends news of having received the long-coveted District Tent, to be used under the direction of the Commission on Aggressive Evangelism, and moved from point to point, as in the judgment of the Commission it can be made to serve its purpose best

Muncie District, North Indiana Conference, has arranged a three days' meeting at Gaston. Bishop Henry Spellmeyer will be present. The programme has been carefully prepared, and includes reports of work done by Presiding Elders, pastors, exhorters, local preachers, Sunday school superintendents, Epworth League presidents, class leaders, Ladies' Aid Societies, deaconesses and committees.

Presiding Elder L. C. Burling, of the Freeport District, Rock River Conference, has arranged for a district ministerial meeting to be held at Galena, Illinois, April 25th, with a strong evangelistic programme.

The Sunday School Temperance Society

By Rev. E. M. Jones, D. D.

Doubtless the greatest evil in the world is the liquor traffic. It is the mother of nearly all other vices. It is the hot-bed of many crimes. It is God's greatest foe and the church's greatest hindrance. The home and society have never had a greater enemy, and nothing in all the world has blown out the lamp of hope in the hearts of so many as the drink habit. Nothing in all the world unfits men for life's duties and drags them down to degradation so much as intemperance. It is more devastating than diseases and more destructive than war. Its cost to the world in money stretches into billions of dollars, and its ruin and destruction of bodies and souls cannot be computed. Eternity alone will tell the history.

The open saloon is the young man's greatest temptation, and through it many millions go to ruin. The saloon ought to be closed for the wrongs it is doing the world and for the injuries with which it is afflicting humanity. For, lo, these many years the church has been contending for the abolishing of the rum traffic and for the closing of the saloon. The church, in many respects, has had large success, but has not succeeded in closing the saloons.

MAKE THE YOUNG STRONG ENOUGH TO RESIST. If we cannot close the saloons, raise up and train the young to resist their temptations. If we raise and train a generation of young people to hate the saloon and love the cause of temperance, we are safe, and right triumphs over wrong just the same. I know no institution in all the world more capable of doing this than the Sunday school. Hence every Sunday school should organize a temperance society and special efforts should be put forth to train the youth in the principles of sobriety

The pastors and Sunday school superintendents should have in every Sunday school "The White Shield League." This is the name of the Sunday School Temperance Society of the Methodist Episcopal Church. No Sunday school should consider itself complete until it has a well organized temperance society connected with it, in which our young people shall be taught the effects of drunkenness

The temperance pledge cards are sold by our Book Concern for twenty-five cents per hundred, and the badges for $1.25 per hundred.

Let all of our Sunday schools organize at once the "White Shield League," and send for the cards and badges.

SUNDAY SCHOOL TEMPERANCE SOCIETY CONSTITUTION.

ARTICLE *I.*—Temperance work shall be carried on under the name of "The White Shield League of the Sunday School of ———— Church."

ARTICLE II.—The officers shall consist of President, Secretary and Treasurer.

ARTICLE III.—Any member of the Sunday school may become a member of this League by signing the following pledge:

"I hereby declare that with God's help I will abstain from the use of all alcoholic liquors as a beverage, and will use all honorable means to discourage their sale and use by others."

ARTICLE IV.—Meetings of this League shall be held quarterly during the session of the school on the Sunday devoted to the temperance lesson.

ARTICLE V.—The badge of the White Shield League shall be a white shield in the form of a pin or button.

ARTICLE VI.—The White Shield League shall be in affiliation with the Temperance Society of the Methodist Episcopal Church.

It is outlook, not inlook, which stimulates and sanctifies. The monks of Chartreuse built their cloister a hollow square, with windows looking only on the inner court, and none at all looking toward the mountain glories which surrounded them on every side. So, many Christians try to build their characters. That will not do. We must open wide our minds and hearts to the "Light of the world," and He will illumine and warm and revivify our whole being.—*Thomas S. Hastings, D. D., in Union Seminary Addresses.*

"For we have not a high priest that cannot be touched with the feelings of our infirmities; but one that hath been in all points tried like as we are." Therefore every one of us is privileged to say: "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." In the deepest gloom of the valley, as we grope through it with those who are dearest to us, we can hear the ring of our Shepherd's staff, as He finds the way for us; and we can gain comfort from the touch of His rod, even while the darkness of the hour shuts Him from our sight.—*S. S. Times.*

Who is the happiest of men? He who values the merits of others and in their pleasure takes joy, even as though it were his own.—*J. S. Blackie.*

Facts and Figures Concerning the Work of Our Twenty Negro Conferences

By Mrs. Hilda M. Naysmith

It has been part of my labors for the past four ears to stir up the inactive workers of the Wom-'s Home Missionary Society within our own onference (Little Rock), through our good OUTHWESTERN. Feeling it is rather narrow and lfish to be limited by just one's own little here, I now address myself to all our ladies, d well wishers, including preachers and pre-ding elders, in our twenty conferences in the outh.

It is a well-known fact that for more than twen- years has this Society given unto us some of e best type of consecrated women to labor nong our girls in the various Industrial and lodel Homes scattered over this land. The ood these women have done in energizing and spiring our women to higher and better ideals life, eternity alone will reveal. Think only of e splendid work that has been done in our hayer Home at Atlanta, Ga., where, since the ry beginning of that Home's existence, our be-ved co-worker, Miss Mitchell, has poured out r best energies, prayer and thought. Think of e uplifting influence that institution has had nong the people of that State. How many neat d beautiful homes have come from the ideas ceived by our girls while there. What woman-ess, what upward tendencies, what nobler con-ptions of life, what religious piety, what beau-ful accomplishments acquired, what grace, what gnity, what sweet humility, what powers for efulness and service has not our dear Miss itchell been able to instil in those girls who ve been privileged to come under her care. nd see the recognition and reverence that has me to our women my reason of their training ere, and what we say of this Home can also be id of all the rest of our Homes in the other tates. All praise to the noble women who came ars before the writer was able, to engage in this ork, and made it possible for hope's sweet eam to be realized in the heart of every girl's som—that of being a well-trained young oman.

The Woman's Home Missionary Society has ven its thousands so gladly, so willingly, to this ork. Our sisters of the Anglo-Saxon race did t give of their affluence to make these bless-gs possible to us, but many gave from limited comes, and some gave though they themselves ere exceedingly poor. They gave for love of od, for church, for country, for home, for fire-de; they gave their money gladly (and do so t) that the spirit of justice and goodwill should me to all. They gave of their means that merica's people should glorify God in their omes, thus making this nation an example of the st and highest type of Christian civilization. Ve have encouraged the hearts of our friends their labors and gifts unto us, in the lives of e hundreds of good women we have sent into r cities and rural communities to help our ople by the lives they live as wives, mothers, achers and keepers of home, but that is not ough. The time is now fully ripe that we out our worldly goods must also endeavor to help is Society to enlarge its work. We must not ways be receivers—that shows weakness. We ust now become givers and helpers and auxili-y forces for the development of other parts of r land that need the ministration of our Wo-an's Home Missionary Society. It is an en-uraging fact and worthy of note, that out of r twenty conferences, seventeen reported at the last annual meeting of the Board of Managers of the Society, as helpers in this noble work. My heart was made to rejoice when I looked over our annual report and found that only three conferences had neglected to make some report of moneys collected for this Society, for, readers, you know majority rules, and that means that these three silent conferences will, ere our fiscal year closes July 15th, 1905, make reports, so we can all be a united whole in this matter. It will, no doubt, be interesting to our readers, especially to pastors, to see just how much we raised in different conferences, for that reason I give you the following table of statistics:

Atlanta Conf. raised during the past year.	$245.56
Central Alabama	33.75
Central Missouri	59.71
Delaware	90.00
East Tennessee	115.00
Florida	85.00
Louisiana	70.00
Lexington	170.00
Little Rock	247.00
Mississippi	20.75
North Carolina	82.45
South Carolina	26.30
Tennessee	8.00
Texas	177.00
Upper Mississippi	8.00
West Texas	232.00
Washington	262.00
Lincoln	.00
Mobile	.00
Savannah	.00
Total from 17 Conferences	$1,934.15

Now then, for every dollar of this money given to our Society, the Society gave to us in our different Homes, in the way of salaries of teachers, student aid money, for incidentals and repairs, $15.00. Think of it, $15.00 to every one dollar. May we not hope that we will not only double, but double many times this amount by another year. It will be noticed that the Washington Conference leads with $262.00, our own, the Little Rock Conference, comes next, with $15.00 less than Washington, then comes Atlanta, with $245, and West Texas with $232. May we not hope that our two Carolina Conferences, Mississippi Conferences and Lexington Conference will raise at least $275.00, and none less than that which the Washington Conference raised last year. Let us provoke one another to good works for the glory of God and for the welfare of our people. A race with intelligence, manhood, womanhood, refined and cultured homes—not a few of them, but many—must have perfect liberty, must be respected and honored among peoples of the earth. It is that our people may be fitted to take proper and merited rank among other nations—not a few of them, but the majority—that we so earnestly entreat you to awake and labor mightily in the interest of this good society. My brethren, presiding elders, pastors: We must look to you for assistance, for help. Our work is not thoroughly understood by the majority of our women, but you who travel our districts, who stand in our pulpits; you who marry our sons and daughters, visit our sick, bury our dead and baptize our infants, you know the value of our Society's work to the people. Will you not represent the work in our behalf, will you not take a collection for it and send it to our National Treasurer, Mrs. Geo. H. Thompson, in Cincinnati, Ohio; or, if the Conference Society is organized, to your Conference Treasurer of the Society. I have faith in you to believe that you will. One of our Presiding Elders made it a part of his duty to take up a collection for the Woman's Home Missionary Society twice a year in his district, when no auxiliary had been organized, and, as a result, his district is our banner district in the Conference in that sphere of endeavor.

I shall study our reports with diligence and see what you will do this year, and the God who gave Christ to the world will, if you sacrifice to make others better and nobler, surely compensate you, both in "basket and in store," and finally give unto us all the welcome plaudit, "Well done."

Tuskegee Conferences

BY REV. M. W. DOGAN, A. M., P. H. D.

The fourteenth session of the Farmers' Congress and Workers' Conference was held at Tuskegee, February 22-23. The Farmers' Conference was devoted to talks and discussions by practical farmers, and was full of interest from beginning to end. Dr. Booker T. Washington, the chairman, in a short address, outlined the plan and object of the Conference, and urged all to feel at home in the meeting. A remarkable degree of interest was aroused as one farmer after another arose and stated in his own language the conditions in his community. Many told of the amount of land owned, and how they secured it. The Public School System came in for a great share of discussion, and many helpful suggestions were given. These Conferences are of incalculable benefit to the farmers, and the pleasing growth in attendance shows the benefits being derived. Aside from the farmers, many visitors were present. On the platform were teachers, preachers, lawyers and doctors, and they seemed deeply interested in the proceedings.

The second day the Workers' Conference was held. This Conference was composed of teachers. The subject for discussion was, "The Conditions of the Public Schools and How to Better Them." There were present many college presidents and high school principals, as well as teachers in the public schools, and all seemed deeply interested in the subject. It was brought out in the discussion that the Public School System in many of the Southern States, as regards the Negroes, was not in a very healthful condition. Suggestions were made as to how conditions could be bettered. There is great suffering because of the inadequate distribution of the Public School Fund. In many cases, supplemental aid had to be secured to maintain anything like an adequate system. Surely much good will come of these discussions.

Dr. Washington has greatly benefitted our people by these conferences which are held from year to year. The attendance has steadily increased. People are present from all parts of the country, so there is no section but that feels the good effects. There were farmers present from Arkansas, Louisiana, Mississippi, Alabama, Tennessee and South Carolina, and they were made to feel so much at home that free and frank expression was easily secured.

Again all present were benefited by the opportunity to inspect the work as carried on at Tuskegee, the most famous institution of its kind in all the world. All were delighted with the cordial treatment received from both teachers and pupils, and favorable comments of the visitors will insure increased attendance at the conference next year.

Marshall, Texas.

THE CHRISTIAN LIFE

Songs in the Night

Night is a time of darkness an uncertainty, and in many places it is a time of danger and terror. It is a time to be silent and shudder. Who shall sing in the night? In the night of adversity and pain and sorrow men sigh and wail. But there are men and women who find it in their hearts to sing even in the night.

The Christian sings in the night because he has solid comfort. "Unto the upright there ariseth light in darkness." The sun is gone down, the lamps are extinguished, the darkness is impenetrable, but God is near. "I will fear no evil, for Thou art with me." Madame Guyon was a cultivated, spiritual, holy woman who went about doing good; but because her teachings seemed to be adverse to the doctrines of the Roman Catholic Church she was thrown into prison. Released through the intercession of a powerful friend, she was again shut up in prison, and for many years kept in dungeons, part of the time in the Bastile in Paris. Her cell was narrow, damp, and bitter cold in winter, and covered with the mold of ages. She was denied all privileges, all books, and all recreations. She expected to remain in prison until such time as it should please the authorities to take her out to her execution. This was a long dark night, but the light of holy consolation shone within her soul, and she sang in prison as sweetly as when free. "I feel no anxiety in view of what my enemies shall do to me," said she. "So long as God is with me, neither imprisonment nor death shall have any terror."

So sang Paul and Silas in the night at Philippi, though they were in the inner dungeon and their feet made fast in the stocks. So sang one of the suffering Christian poets, who had never known freedom from pain and sorrow:

"Thy gracious presence, O my God,
All that I wish contains;
With this, beneath affliction's load,
My heart no more complains.

"This can my every care control,
Gild each dark scene with light;
This is the sunshine of my soul;
Without it all is night."

The Christian sings in the night because the darkness is a blessing as well as the light. We murmur and cry like children in the night, when we should be singing our sweetest songs. We do not see the goodness of nature's dark side nor taste the sweetness of the honey from the carcass of the conquered lion. The noblest characters have been wrought out through the agonies of sanctified affliction. It was when Paul Gerhardt had been driven from his church and his home in Berlin, and his broken-hearted wife, not knowing whither they could turn, sat down in the night to weep, that he went out under the stars and composed that wonderful hymn of faith and hope:

"Give to the winds thy fears;
Hope, and be undismayed;
God hears thy sighs and counts thy tears;
God shall lift up thy head."

Little do we know what is best for us in this world. The stings of misfortune and adverse criticism may do more to fertilize our souls and make our lives fruitful than all the comforts we have.

The Christian sings in the night because he has a bright hope. The night may be dark and lowering, but the morning cometh. The darkness covers thee now, but the light shall shine round about thee to-morrow. Thy head is crowned with thorns to-day, but it shall be crowned with glory to-morrow. Thy garments are dust-covered and travel-stained to-day, but to-morrow thou shalt be clothed in fine linen, clean and white. Thy feet are sore and weary with the the rough and thorny journey, but soon they shall go through the gates of the New Jerusalem and march up to the great white throne. Thine eyes are dim with tears to-day, but to-morrow they shall see the King in all His beauty and the land that is afar off. Thy hands are paralyzed with the battle and the toil of life, but soon they shall grasp the harp of gold and wake the music of the skies. "Weeping may endure for a night, but joy cometh in the morning."

Even the night of deathh as no terrors for the Christian, for it is only a momentary darkness which precedes the dawn of eternal day.

"Then let this feeble body fail,
And let it faint or die;
My soul shall quit this mournful vale,
And soar to worlds on high;
Shall join the disembodied saints,
And find its long-sought rest,
That only bliss for which it pants
In the Redeemer's breast."

The Christian should sing in the night because the night song is the sweetest and best. Anyone can sing in the daytime, but it takes a nightingale to sing in the darkness. The song in the night cheers the weary pilgrim. Bunyan tells us how Christian was cheered in the Valley of the Shadow of Death by a low, sweet song. A song in the night is the best evidence of Christianity. The Christian who murmurs and whimpers in the night casts a reflection on his Lord, and shows that his profession of religion is not very sincere. But the Christian who sings in the night honors God and proves that his religion is genuine and infinitely valuable. Many a weak arm has been strengthened, many a fainting heart has been encouraged, many a sinner has been converted by a song in the night from the lips of a suffering or dying saint.

Then sing on in the darkness as well as in the light.

"Sing on in sunny days;
Sing on in darkened ways;
Sing on, His name is Love;
Sing on, He reigns above.
Sing, sing."

The Christian Advocate.

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—"Yet doth He devise means that His banished be not expelled from Him."—II Sam. 14: 14. Theme—God's Heaviest Punishhment.

The punishments inflicted by God are never inflicted merely for the sake of punishment, but are doubtless designed to secure obedience to divine law, and to uphold the dignity of moral order among all created intelligent beings throughout His boundless universe. Punishment is the divine spur of justice used to vindicate the honor, and the glory, and the perpetuity of righteousness among all beings, holy and unholy, in time and in eternity. Punishment is exasperated justice, in its relation to mercy and love, at its extremity using its utmost strength in the defense of the helpless in the midst of wrongdoers.

Separation from God is the greatest punishment that can be inflicted on the soul of man, and this punishment has in it degrees of intensity and duration.

There are divisions in the punishment of God. Some, although they are banished, desire to return to God; others having no desire, are still wandering away from God in their banishment; and yet there are some, who, like the prodigal son and the repentant backslider, seek and avail themselves of the first opportunity of returning home to God. There are some who have by sin expelled themselves, and by reason of that they do not desire to return to God. Before their expulsion they had closed their eyes and hearts against the truth, traduced their conscience, and wilfully forfeited their life.

There is such a divine punishment known as judicial banishment. It is not final. It is bitter, but may be cured; it is severe, but full of love and mercy; it is dangerous in that man may go so far away from God as not to desire to return to Him; it is imminently dangerous in the fact that one while in it may lengthen and deepen his own punishment till he may get beyond the reach of mercy, beyond the recall of love, beyond the circle of assimilative attraction, beyond the point where the banishment becomes expulsion.

There is such a thing in divine punishment known as judicial expulsion. It is inflicted on those who have knowingly and wilfully forfeited their life, having hated God, spurned the Lord Jesus Christ, and outraged the Holy Spirit. God's plan is original, and was devised that His banished might return to Him, fully restored to the happiness of heaven and the favor of God. Jesus died that the banished from Eden might not be expelled from God, for expulsion is an unknown word in the glorious language of heaven.

Greenville, S. C.

Precious Chapters

Psalms, twenty-third, forty-sixth, fifty-first, eighty-fourth, ninety-first, one hundred and nineteenth, one hundred and twenty-first, one hundred and forty-eighth; Isaiah, forty-first, fifty-third, and fifty-fifth; Daniel, third; Matthew, fifth; Luke, eleventh, fifteenth; John, tenth, fourteenth, fifteenth and seventeenth; Acts, second, Romans, eighth; First Corinthians, thirteenth, fifteenth; Second Corinthians, fifth; Ephesians, fifth; Colossians, third; First Thessalonians, fifth; Hebrews, eleventh; James, first and second; First Peter, fourth; First John, third and fifth; Revelations, twenty-first and twenty-second.

Study very carefully the Gospel and Epistles of John.—*Central Advocate.*

The Elizabeth A. Bradley Memorial Home in Pittsburg, Pa., having secured the required endowment of $15,000, has now completed an organization, and will arrange for the speedy opening of the Home. The Home was given by the daughters of Mrs. Bradley in loving memory, and will be used as an orphanage under the care of the Woman's Home Missionary Society.

We are always wanting wings to fly with in God's service, and we have only hands and feet. The Lord Jesus Christ comes into the world to teach us, by those thirty years of life as the Carpenter, that the loftiest service of God can be lived out in the lowliest conditions—that to do one's work honestly and thoroughly and cheerfully is as much the service of God as the life of the angels before His throne.—*Mark Guy Pearse, in "Gentleness of Jesus."*

YOUNG FRIENDS

How to Have Your Own Way

I have a secret which I would like to whisper to the boys and girls, if they will put their ears down close enough. I don't want father and mother to hear, for it would be a surprise to them.

You have long wanted your own way. You have become tired of hearing mother say, "Come right home after school," "Don't be late," "Be sure to tell the teacher." It is "Do this" and "Don't do that" all the time. You are sick of it, and would like to have your own way.

Well, put your ear down while I whisper the word "Obey."

O, you think I am making fun! No, I am not. I know a boy who decided to do just what his father said. He never offered excuses, never tried to get out of work, until finally his father came to trust him perfectly. His father said, "I know that Harlie will do what is right." When he went out at night, or to school, or to play, his father never said a word, for he had come to have perfect confidence in his boy.

Honestly, obedience is the road to freedom. If you want to have your own way, just begin to obey.—*Selected.*

The Angel of the Slums

Miss Eva Booth, who has been put in charge of the American division of the Salvation Army, has had a remarkable career. She began her work in the Salvation Army when a little child, in the slums of London, where, with her sweet voice and tambourine, she participated in the street meetings, and won many followers for Jesus Christ. She went with her father in his tours for several years, and always made a deep impression with her singing, and then she gave herself entirely to slum work, in which she was remarkably successful. Then, after ten years, she went enthusiastically into other phases of Army work, and so successful has she been, that, after serving as commander in Canada she comes to this country as the supreme head of the American division.

This interesting bit of romance has come to light in connection with Miss Booth's transfer to the American work: "When she was near her twentieth year she won the love of a young student of sociology who was pursuing his studies in the London slums. The young man saw the girl whose voice and presence swayed the crowds that gathered, and promptly lost his heart to her. He attended the meetings of the Army, joined in the choruses of the songs, and finally avowed his love and asked Miss Booth to become his wife. But the bar of the Army's regulations was between them. The young man was unwilling to take up the task of soul-saving, and Eva Booth was so devoted to her work that she would not become the wife of any man who could not engage with her in her labors.

"Eva Booth continued in her efforts in her chosen field, and the sociologist sadly went his way. Miss Booth is now the only one of General Booth's daughters in the Army who has not married."—*Epworth Herald.*

So long as we love, we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.—*Robert Louis Stevenson.*

Home Mission Notes

Health and happiness reign in the New Jersey Home, Morristown, Tenn., while Kent Home, Greensboro, N. C., with its repairs and furnishings and larger number of pupils, is in a most helpful condition.

King Home, Marshall, Texas, has seventy boarding pupils, one hundred and twenty-eight in plain sewing, fifty-three in dressmaking and fourteen in millinery. Prosperity and progress characterize this Home.

The Reading Circle has added to its list, upon recommendation of the Secretary, Mrs. Levi Gilbert, "The Burden of the City," by Isabell Horton; "Making of an American" and "Battle With the Slums," by Jacob Riis; "Souls of Black Folks," by W. E. B. DuBois.

To strengthen the stakes and lengthen the cords, a call is made for a Silver Offering of $200,000 to mark the Twenty-fifth Anniversary of this organization. The plan is that each member contribute on an average twenty-five of the smallest pieces of silver, equalling $2.50.

The Eliza Dee Industrial Home, Austin, Tex., has entered upon its first year of usefulness with fifteen boarding pupils and one hundred and eight in plain sewing, twenty-three in dress-making and five in drafting. During the observance of the week of prayer for colleges, twenty-two girls were converted.

Size these Notes Same page as young friends****

The inspiring thought of the Woman's Home Missionary Society of the Methodist Episcopal Church is the Silver Anniversary and its fitting celebration by the 85,000 loyal, devoted and self-sacrificing women who constitute the membership, together with the enthusiastic army of young people, 40,000 strong.

The first Silver Offering paid into the treasury was the sum of $25 from a generous friend in First Church, Chattanooga, Tennessee; the last reported at the meeting of the Board of Trustees, January 25th, 26th and 27th, 1905, held at the Western Methodist Book Concern, Cincinnati, O., was the sum of $1,000 from the surplus fund of the Publisher of *Woman's Home Missions.*

The report of the Treasurer, Mrs. Thompson, exhibited receipts from August 1, 1904, to January 1, 1905, as $120,637.50; disbursements, $118,-179.23; balance on hand, $2,458.27.

Number of mite boxes distributed, 23,000.

Letters of gratitude from the ministers testify to the good work done through the department of supplies under the care of the Secretary, Mrs. H. C. Jennings.

The Training School building at Kansas City, Mo., is completed at a cost of $15,900; $900 of which stands for the liberality and generosity of local friends who received the grateful acknowledgments of the Board. The new structure was named Fisk Hall—a tribute memorial to the lamented Gen. Clinton B. Fisk, no less than the devoted and honored President of the Woman's Home Missionary Society.

Woman's Home Missionary Society

FLORIDA CONFERENCE.

Among the many delightful occasions of the recent session of the Florida Conference, held at Ocala, Fla., the seat of Emerson Industrial Home and School, was the anniversary of the Woman's Home Missionary Society, held on Friday evening, February [illegible]

The large church was filled with an enthusiastic audience when the hour for opening arrived, and the presence of our beloved Bishop McCabe added much interest to the occasion.

Mrs. Anna Jenkins, Conference president, in her annual address, told of the work that had been done during the year, and reminding her people of benefits received, exhorted them to renewed efforts for the upbuilding of the Society, whose work among them in the past and present has been and is so potent for good.

Miss C. M. Buckbee, superintendent of Emerson Home and first vice-president of the Society, made the next address, taking for her subject, "The Wonderful Growth of the Woman's Home Missionary Society"—this year being its silver birthday anniversary, when a special effort is being made to raise a silver thank-offering.

The music for the evening was furnished by the choir of Emerson Home, whose singing received many warm words of commendation. Several readings and recitations were also rendered by students of the Home.

The closing address, full of help and encouragement, was made by Mrs. Mabel Hilbish, a general organizer of the Woman's Home Missionary Society

Thus closed what was pronounced "the best" anniversary of the Woman's Home Missionary Society ever held in Florida.

A pleasant incident of the Conference was the reception at Emerson Home, Saturday afternoon, to the Bishop, members and visitors of the Conference. A short [illegible] of vocal and instrumental music and recitations was given, at the conclusion of which Bishop McCabe was made master of ceremonies. He commended the work of the Woman's Home Missionary Society, and told of the good influence the Society's schools are having in the South, and urged the preachers to help in every way possible this much-needed work.

After favoring the company with one of his inspiring songs, the Bishop called on several of the older members of the Conference for speeches, who responded felicitously. "The Prodigal Son" was sung, to the delight of all, by Rev. W. O. Bartley.

Refreshments were served and a pleasant social hour was enjoyed by all.

At the business meeting officers for the ensuing Conference year were elected as follows: President, Mrs. Anna Jenkins, Waldo; first vice-president, Miss C. M. Buckbee, Emerson Home; second vice-president, Miss Carolina Bowago, Key West; treasurer, Mrs. J. P. Patterson, Fernandina; corresponding secretary, Mrs. Richard DuBose, Orlando; recording secretary, Miss Anna M. Owens, Emerson Home.

ANNA M. OWENS, Rec. Secretary.

How much more powerful a motive in human actions is love than fear! How much more readily does the heart of the man or of the child respond to kindness than to harshness! There is a very remarkable reflection attributed to the Emperor Napoleon when, as an exile at St. Helena, he looked back on his past life. He is reported to have said, "My empire, and those of the other great conquerors, Alexander the Great, Cæsar, Charlemagne, were all founded on fear, and all have perished! There was only one based on love, that of the Great Author of Christianity; and that alone continues, and will endure."—*Great Thoughts.*

There is no other way in which one's life will be so surely, so quickly transfigured, as in the faithful, happy, cheerful doing of everyday tasks. We need to remember that this world is not so much a place for doing things as for making character. Right in the midst of what some people call drudgery is the very best place to get the transformed, transfigured life. The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright. But we must take heed always that we do our tasks, whatever they are, with love in our heart. Doing any kind of work unwillingly, with complaint and murmuring, hurts the life.—*J. R. Miller.*

We are always wanting to be doing, to be giving, to be planning for the future, to be mapping out all your life; instead of resting and receiving day by day, leaving the morrow to our God, and rejoicing in Jesus Christ amidst all our falls and failures. Instead of going on rejoicing in Jesus, we are tempted to despond, and to go on despondng, after every failure, negligence and sin.—*George H. Wilkinson.*

What can any man better follow than the guidance of law, duty, conscience, these cherubims of God.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson XIII—First Quarterly Review, March 26, 1905

GOLDEN TEXT: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John 20: 31.)

Lesson I.—Title: "Christ the Light and Life of men."

GOLDEN TEXT: "In Him was life; and the life was the light of men." John 1: 4.)

A live student has the spirit of a student. The the Christian has the spirit of the Christ.

It is only the spirit within that gives significance to forms without.

Light reveals things which would otherwise remain undiscovered.

Christ brought to light life and immortality.

He threw light on the *value* of human life.

He threw light on the *relationships* of human life.

He showed to men *God's estimate* of man.

Lesson II.—Title: "The witness of John the Baptist to Jesus."

sacrifice were significant only as they fore-Christ died for men that men might live to God.

GOLDEN TEXT: "Behold the Lamb of God, which taketh away the sin of the world." (John 1, 29.)

The lambs were offered by the Levites in sacrifice wer significant only as they foreshadowed the sacrifice of God's Lamb which taketh away the sin of the world.

The "Lamb of God" shows the love of God. Christ ried for men that men might live to God. "The Lamb of God" represents the life of God which he freely gave to save the souls of men.

"The sin of the world" is *infidelity* to the character of God.

"The sin of the world" is *indifference* to the claims of God.

"The sin of the world' is *ingratitude* for the gifts of God.

"The sin of the world" is *unresponsiveness* to the love of God.

"The sin of the world" is *disobedience* to God's commands.

"The sin of the world" is *transgression* of God's law.

"The Lamb of God" takes away the sin of the world by taking away the *love of sin.*

"The Lamb of God" takes away the sin of the world by imparting a positive *love for the Savior.*

"The Lamb of God" takes away the sin of the world by establishing in man's heart *the law of love.*

"The Lamb of God" takes away the sin of the world by establishing in man's heart *the love of law.*

"The Lamb of God" takes away the sin of the world by *pardon.*

"The Lamb of God" takes away the sin of the world by *purification.*

"The Lamb of God" takes away the sin of the world by *power.*

"The Lamb of God" takes away the sin of the world by *redemption.*

"The Lamb of God" takes away the sin of the world by *regeneration.*

"The Lamb of God" takes away the sin of the world by *righteousness.*

Lesson III.—Title: "Jesus Wins His First Disciples."

GOLDEN TEXT.—"Thou are the Son of God: Thou are the King of Israel." (John 1, 49.)

The Son of God is the only rightful Ruler of the sons of men.

The Son of God's love represents the sum of God's love.

Alas that chosen Israel should reject her chosen King!

Only the King of Israel had power to make Israel kingly.

Lesson IV.—Title: "The First Miracle in Cana."

GOLDEN TEXT: "Whatsoever He saith unto you, do it." (John 2, 5.)

Saying and doing constitute the twofold evidence of sincerity.

The performance without the promise is better than the promise without the performance.

The word of the doer is empowered by his being a doer of the word.

The "sayings" of Christ warn against the ways of sin and invite to the ways of salvation.

Lesson V.—Title: "Jesus and Nicodemus."

GOLDEN TEXT: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3, 16.)

It is highly significant that God *so loved* that he *gave*.

The deepest love of life may keep a man back from the highest life of love.

Only the life of love is good enough to last forever.

Lesson VI.—Title: "Jesus ot Jacob's Well."

GOLDEN TEXT: "Whosoever will, let him take the water of life freely." (Rev. 22, 17.)

Every man's destiny turns on the pivot of his will.

Lesson VII.—Title: "The Second Miracle in Cana."

GOLDEN TEXT: "The same works that I do bear witness of me, that the Father hath sent me." (John 5, 36.)

What a man does most is indubitable witness of what he most is.

Lesson VIII.—Title: "Jesus at the Pool of Bethesda."

GOLDEN TEXT: "And a great multitude followed Him, because they saw His miracles." (John 6, 2.)

More multitudes will follow the Master when they really see who He is.

Lesson IX.—Title: "The Miracle of the Loaves and Fishes."

GOLDEN TEXT: "I am the Living Bread which came down from heaven." (John 6, 51.)

God is always sending His life down to us that He may lift us up to Him.

Lesson X.—Title: "Jesus at the Feast of Tabernacles."

GOLDEN TEXT: "Never man spake like this man." (John 7, 46.)

It is the meaning in a man's soul that gives might to his message.

Lesson XI.—Title: "The Slavery of Sin."

GOLDEN TEXT: "Whosoever committeth sin is the servant of sin." (John 8, 34.)

That a man shall have some master is not for him to choose; but who or what that master shall be, the man's choice determines.

Lesson XII.—Title: "Healing the Man Born Blind."

GOLDEN TEXT: "I am the Light of the world." (John 9, 5.)

The light of Christ will come full-circle when the night of sin is gone.

—By Rev. Charles Cook Woods, D. D., in the Sunday School Journal.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

LESSON TOPIC.

March 26th.

Scripture References—Matt. 28, 19; Acts 1, 8; 1 Cor. 16, 9.

The Word.—Our first scripture is the "great commission," the basis of missionary enterprise and the marching orders of the church. The great work of the church is not self-existence and perpetuation only, but world-wide conquest. The early church so understood it, and in the first century went out to the uttermost parts of the world as they knew it. The gospel belongs not to one race, nor to any one nation, but to "all nations." In apostolic days they were witnesses "in Jerusalem, in all Judea, in Samaria, and to the uttermost parts of the earth." The apostles literally and speedily obeyed the great commission. The last selection has reference to the open doors of opportunity, which were never so signally inviting as to-day. The whole world is open now to the missionaries. Not only does the missionary call come to us from the Word, but Providence has opened every nation and laid on the Protestant church the responsibility of going to the ends of the earth as an evangel of Christ. But, as in Paul's day, there are "many adversaries." Opposing forces face the church; but the promise of victory is with us. Let us hear and heed the missionary call!

..*Our Homilys The Great Commission.*—The story goes that a missionary was on his way to India when on board the ship he conversed with Lord Wellington. Expressing his fear lest the conditions then existing there should hinder his work, and asking the advice of Wellington as to whether he should proceed, the Iron Duke said, "Sir, what are your marching orders?" The missionary repeated this great commission. "It is your business to obey your orders, and leave the results to God," replied Wellington. So to-day this commission has never been repealed. It is the call of the church to-day just as much as in apostolic days. We are not to discuss it and quibble at its meaning, but to obey it. Certain imperative duties are upon us:

1. *To Really Believe in the Call.* Many in our modern churches have no vivid personal conception of the missionary call. They do not believe that their duty is to evangelize the world. They need missionary conviction. Bishop McCabe always insisted when missionary secretary that every one needed a second conversion, a conversion to missions. Not only are many unconvicted, but many actually oppose the work of missions. They need to study this great commission. One imperative need in church and in League is to get our people to really *believe* in the missionary idea, to *hear* the missionary call.

2. *To Begin to Fulfill the Commission.* There is a pressing duty to get under the burden and to give some fairly creditable answer to this call from God. Instead of giving a thoughtless dollar and imagining our duty done, we need to give by tens and hundreds. Instead of playing at missions we need to get down to business and do something worthy of a church of large ability. We would not depreciate what the church is doing, but surely we have not yet measured up to opportunity and ability. Thousands of our best young students need to be sent to the foreign field. Many churches could support alone a missionary in the field who are now giving only a few dollars. If we are to really obey this call we must multiply by the ten, twenty and hundredfold our offerings for missions. We *must* push this work. Organize mission study classes! Circulate missionary libraries and literature! Talk missions, think of missions, dream about them, get really in earnest, and then we hope to lead the church to obey the great commission. We trust that this lesson may be a real inspiration to every chapter. Look at the open doors. Consider your duty. Do it quickly.—*From Notes on the Epworth League Devotional Meeting Topic.*

The International Committee of Methodist Women

The work of the International Committee of Methodist Women is to obtain information of the work of all women in the various branches of Methodism that are represented at the Ecumenical Conferences of Methodism. As is well known, our Methodism in relation to Ecumenical Conferences is divided into the Eastern Section and the Western Section. The women of the Eastern Section of Methodism are represented in a committee of which Mrs. Hugh Price Hughes, 8 Taverton street, Gordon Square, London, W. C., is president, and Mrs. Geo. Patterson, 149-151 Highbury New Park, London, N., is secretary.

The Western Section is composed of the following twelve branches of Methodism: Methodist Episcopal Church, Methodist Episcopal Church, South, Methodist Church in Canada, Methodist Protestant Church, United Evangelical Church, Union American Methodist Episcopal Church, Primitive Methodist Church, Free Methodist Church, African Methodist Episcopal Zion Church, African Union Methodist Church, Colored Methodist Episcopal Church, African Methodist Episcopal Church.

In view of the great and increasing work of the women of our churches, it becomes of importance to the church at large to know with what interests these women are engaged, what results they are obtaining in the various branches of service, and also cultivating a certain comity and sisterhood among all Methodist women throughout its various branches. The results that are reached will furnish inspiration for all women to faithfully continue their patient labors toward winning hearts for Christ and achieving triumphs for our Savior.

The first report that was made was the tabulated statement of work for 1902. The former report gave returns from but four branches of Methodism—the Methodist Church of Canada, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the United Evangelical Church. Through the earnest efforts of those concerned in this work, especially of the secretary, Mrs. R W. MacDonnell, statistics are made of seven of the twelve branches of Methodism for the year 1904.

We earnestly urge upon the authorities of those branches of Methodism whose woman's work is not reported in the statistics that they take measures to nominate a woman of each church to serve on this International Committee, and to forward such names to the secretary of the committee for the Western Section, Mrs. R. W. MacDonnell, 346 Public Square, Nashville, Tenn., so the next report sent out will contain statistics from each one of the twelve branches of Methodism belonging to the Western Section.

We take from the statistical report the following figures: The number of auxiliaries belonging to the Women's Foreign Missionary Society of the Methodist Episcopal Church are 9,155; members, 217,093; last annual income, $492,493; number of boarding and day schools, 604; pupils enrolled, $1,500; missionaries and teachers employed, 265; deaconesses and probationers, 23; deaconess institutions, 12; hospitals and dispensaries, 30; Bible women, 1,000; Home Missionary Society: auxiliaries, 3,658; members, 99,036; last annual income, $377,090; boarding and day schools, 54; pupils, 5,990; missionaries and teachers employed, 167; deaconesses and probationers, 40; hospitals and dispensaries, 5; patients treated, 3,292.

MRS. JANE BANCROFT ROBINSON, President.

MRS. R. W. MACDONALD, Secretary.

Chou Fu, a Chinese Viceroy

By Rev. H. Olin Cady

One thing that characterizes Protestant missionary work, and distinguishes it from that of the Roman Catholics, is the attention paid to the wide distribution of the Bible, both as a whole and in portions.

One of the means to reach the most influential classes is the present of a portion of the Bible, with a suitable tract, to each of the contesting students at the great triennial examinations at the Chinese provincial capitals. This requires, at Chentu, for each examination about 15,000 copies, which are generously donated by the Bible societies.

For one examination a committee of the missionaries at Chentu procured the printing of a special edition of Martin's "Evidences of Christianity." Besides this, it is our habit to present to the officials at Chentu copies of the New Testament, and such books as Faber's "Civilization East and West." Among those who have received there the New Testament is Chou Fu, recently governor of Shantung, the native province of Confucius, but now appointed Viceroy of the Liang Kiang Provinces, one of the most important positions in China.

I do not know that this was the first time he had seen the New Testament, nor do I know the relation of the herein related events, except that they occurred afterwards.

In June of 1900, that memorable year, the superintendent of the West China Mission being on a visit to Chentu, and desiring to call on the Viceroy Kwei Chuin, we sent our cards to him, asking for an interview at such a time as would suit his excellency's convenience.

Promptly at the hour designated we arrived in sedan chairs at the gate of the viceregal Yamen. At the word *chin* (invite) the series of double doors flew open, revealing a double line of "braves" resplendent in their uniforms of crimson, green, and black.

Between these lines we walked through the courts to where, at the farther end of the upper court, before the reception room, the viceroy stodd to receive us. We were ushered in and seated at a table spread in supposedly American style; the viceroy at the head, and on either hand in the seats of honor the missionaries. There were also present the chiefs of the provincial foreign office and two interpreters, for which latter, to the pleasure of the viceroy, there was no need, since we all spoke the Mandarin. Partaking of the viands and conversing with the viceroy about the province and our work and purposes, we spent a pleasant hour—more pleasant than if we had known what was taking place at about that time in the Yamen of the governor of Shansi, the bloody "U," or if we had known what was in the next room and concerning which the viceroy was thinking. We had at the time received no intimation of the storm that was bursting on our fellow missionaries in North China, and of course our host did not introduce the topic.

As we returned to our chairs, on looking about I remarked to my companion that the viceroy had shown us high honor in receiving us at that hour, for I recognized the official chairs and escorts of many of the highest officials of the province. From this we knew that they were in waiting to see the viceroy.

A few days afterward the viceroy's proclamation was posted throughout the province, commanding all officials to spare no efforts to protect all foreigners in their jurisdiction and also all churches and native Christians, threatening to hold each official personally accountable for any disorder in his particular jurisdiction. In all those trying months not a missionary was injured, and, to my knowledge, not a church destroyed throughout all that vast province of Szchuan.

Some time later I learned through one of the high officials of the province the cause of the assembly of officials on the day we visited the viceroy. While we were dining with him, on the table in the adjoining room lay the empress dowager's edict commanding the viceroy and all officials to "cruelly exterminate" all foreigners. The edict had arrived the day before, and Chou Fu, treasurer of the province, to whom a copy had also been sent, had hastened to the viceroy to Kwei Chuin to urge that the cruel decree be ignored. So strong an impression had he made that the viceroy had called a council of all the high officials, and here they were to consider the question of our lives and the lives of all other foreigners in the province.

At the first only Chou Fu stood for ignoring the imperial command. But by the force of his character and will he finally persuaded them all, so that the result was a unanimous decision to defy the edict and protect all Christians.

It is the general opinion of those conversant with the situation, whether foreigners or Chinese, that Chou Fu saved West China from a worse fate than befell North China.

After the Boxer power had been broken Chou Fu was transferred to the treasurership of the province of Chile, in which is Pekin, in North China. While in this position he ordered some eminent Chinese scholars to prepare a new translation of the Bible, to be published at his expense; but this was too great a task for those he appointed to accomplish, especially as the time was limited. Upon Yuan Shi Kai being appointed viceroy of Chihli, Chou Fu succeeded him as governor of Shantung, and last September he sent to Shanghai a request to be supplied with sufficient copies of the New Testament to furnish one copy to every official and candidate for office in the province, from the rank of county magistrate upward.

"For," said Governor Chou Fu, "by studying the Book which the missionaries hold sacred, a better understanding will prevail, and peace and harmony result."

"Coming as a present from the governor, the books will surely be read. But many of those who receive the Testaments will echo the eunuch's answer to Philip's question: "Understandest thou what thou readest?" "How can I except some man should guide me?"

Evanston, Ill.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

WORTHY OF EMULATION

[CONTINUED FROM PAGE ONE.]

shall be a president, vice-president, secretary, treasurer and chaplain.

"Art. 6. The chairmen of the sub-committees, together with the officers of the league, shall constitute an executive committee."

Officers of the league were elected as follows: Prof. J. A. Martin, president; Rev. William McMorris, vice-president; William J. Latham, secretary; Rev. A. J. Johnson, treasurer; Rev. C. P. Jones, chaplain.

We most heartily commend this movement. There are some who think that such a movement is unnecessary, contending that Negroes have not been guilty of condoning the crime and concealing the criminals of the race. This position cannot be entirely ignored. The endorsement of the movement must in no sense be taken as a confession that Negroes have been derelict in duty in condemning crime, for in positive language and under all circumstances the better element of our people has condemned the crimes of the race; but there has been a feeling that any man having been arrested, his arrest alone meant execution at the hands of the mob. For be it understood that the better element of the race is not so closely in touch with criminals as to definitely single out the guilty, and, fearing the shedding of innocent blood, such a movement has been slow in forming. The time is ripe, however, for our people to most heartily join in this movement. There has been a general awakening of conscience against lawlessness. The Southern press, pulpit and statesmanship have been sincere and zealous in the attempt to check mob violence, and the effect has been gratifying. Lynching has been very considerably decreased. A fair trial is given the accused. The courts are protected, if necessary, by the militia. Under these circumstances we can afford to meet this growing sentiment half way and help to remove the bloody stain from the Southland. But more, the better class of Negroes can not only afford to endorse this movement, but must do so. If good white men seek the suppression of the lawless of their race, then we must throttle the criminal of our race. Neglect along this line will put us in bad light. Let the Citizens' Reform League become general.

President Roosevelt's words along this line are very appropriate here:

"Laziness and shiftlessness, these, and above all, vice and criminality of every kind, are evils more potent for harm to the black race than all acts of oppression of white men put together. The colored man who fails to condemn crime in another colored man, who fails to co-operate in all lawful ways in bringing colored criminals to justice, is the worst enemy of his own people, as well as an enemy to all the people. Law-abiding black men should, for the sake of their race, be foremost in relentless and unceasing warfare against law-breaking black men. If the standards of private morality and industrial efficiency can be raised high enough among the black race, then its future on this continent is secure, the stability and purity of the home are vital to the welfare of the black race, as they are to the welfare of every race."

NOT AN UNUSUAL CASE

It takes a great deal of grace for a Negro to agree to the suffrage movement, even though he may sincerely believe in a qualified suffrage, when he is fully aware of the fact that qualified suffrage is directed, not against the ignorant and irresponsible, but against those who are fully qualified to meet all the requirements. We take the following extract from the Huntsville, Ala., *Journal*:

"We would do as law says, but that they do not and will not do. A colored man who goes there to register, who owns property and pays taxes, the registers tell him that they can't register him unless the probate judge will certify that there is no encumbrance on the property, and this the judge refuses to do because it is not the law. As for educational qualification, these registers are the judges and no colored man can satisfy them that he possesses the required qualifications. We have graduates from colleges, and yet these registers refuse to register them. Colored men all over the country that own and control more than the law requires, and yet they can't register."

This is not an isolated case. It could be duplicated again and again, and he who runs may read.

THE CENTRAL MISSOURI CONFERENCE

Methodism in the border states among our people may not be very strong numerically, but it is of a vigorous and healthy type. If the church had been alert and housed our colored membership as it moved northward, all of our border Conferences would to-day be stronger in members. The Central Missouri Conference embraces the states of Missouri and Iowa and the southwestern portion of Illinois. This Conference enters upon its nineteenth year as a worthy division of our common Methodism. Its preachers partake of the stalwartness of the western life—tall, broad-shouldered and capable of enduring much hardship. Our work is scattered and in many palces very, very poor, but these men have constructed a Conference only thro toil and sacrifice. While the fathers manfully bore the deprivations of a pioneer western life; still there is a younger class of men who serve the church on small and obscure appointments whose heroism could be constructed into a story of thrilling interest. So these men came to St. Louis with song triumphant and with shouts of victory. Hardships melt and are forgotten in an Annual Conference and new hope and strength are found for the coming conflict. Bishop Joyce presided, and he filled the bill perfectly. And what a delight his presidency was. Led by the Bishop's deep spiritual earnestness, the Conference was evangelistic throughout. During all the business the fire burned and the afternoons were given over to the Pentecostal services.

The session was held in Union Memorial Church, St. Louis, of which Rev. Dr. R. E. Gillum is the pastor. This is one of our big churches. Thirteen hundred members! The union of Elliot Avenue and Wesley churches some years ago has proven to have been a wise movement, and a royal host indeed was Union Memorial. The Conference was simply charmed by the attention of Pastor Gillum to every detail and the effort of the membership to provide for their guests. It looked as tho the church had given itself up to one thing, and that was, the entertainment of the Conference.

The following officers were elected: Secretary, B. F. Abbott; assistants, F. S. Bowles and A. J. McAllister; treasurer, G. W. Reeves; assitants, W. A. Bohanan and W. R. Rivere; statistical secretary, R. E. Gillum; assistants, S. P. Johnson, H. A. Henley and J. M. Harris.

The changes in membership are noted in the following items:

TRANSFERS—A. J. Williams from the Florida Conference and Tobias W. Fulghen from the Lincoln Conference.

RECEIVED ON TRIAL—Henry T. Reeves.

ADMITTED INTO FULL MEMBERSHIP—John C. Guyton, Silas P. Johnson, Martin L. Jackson, Martin T. Hooks.

ORDAINED—*Deacons*, John C. Guyton, Monroe Denney, Preston Overton, George W. Wynn, Henry L. Billups; *elders*, John H. Boone, Alonza A. Tolson.

DECEASED—James A. Dorsey and Isaac Caito.

The pastors reported in the aggregate the folloing amounts for the benevolences:

Missions	$580.00
Church Extension	385.15
Freedman's Aid	304.35
Sunday School Union	14.75
Tract	22.85
American Bible	13.45
Woman's Home Missions	88.75
Woman's Foreign Missions	27.95
Episcopal Fund	71.12
Conference Claimants	170.45
General Conference expenses	20.25
Total this year	$1,699.07
Total last year	1,962.34
A decrease of	$263.27

In membership the Conference makes a slight increase:

Full members—	
This year	5,639
Last year	5,497
Increase	142
Probationers—	
This year	808
Last year	769
Increase	39

CONFERENCE NOTES.

Dr. R. E. Gillum presided at the statistical session.

Every phase of the church's activity was faithfully and in several cases eloquently presented.

Rev. W. A. Bohanan preached the missionary sermon to a large audience. It was a strong and burning message.

The second annual session of the Woman's Home Missionary Society was held. The anniversary service took place Friday afternoon. Mrs. J. E. Chambers, a member of the General Committee for Colored Deaconess Work of the Woman's Home Missionary Society; Miss Nell Foster, secretary of Young People's Work in the St. Louis Conference, and Mrs. M. L. Curl, president of St. Louis Conference, Woman's Home Missionary Society, made brilliant and encouraging addresses to the women. This work is growing and the outlook is bright. Mrs. J. M. Harris was elected president and Mrs. H. A. Henley, corresponding secretary and treasurer.

Dr. I. G. Penn showed genuine spiritual leadership in the manner of conducting the devotional services.

Give God a chance on you. He will make something of you if you will only let Him have His way.

If you would spend as much time in preparation as you spend seeking a position, then you would get more to do.

The number of conversions in the great revival in Wales it is now thought will reach 75,000.

Personal and General.

Miss Lizzie Miles and Mr. Harvey C. Johnson, of Baton Rouge, were in the city last week, the guests of Mrs. E. M. Whiteside.

Mr. Charles Stewart, the well-known newspaper correspondent, and his wife, of LaMarque, Tex., are the proud parents of a fine baby boy.

Mrs. T. J. Wilson, of Meridian, Miss., and Mr. W. A. Hardy, a student of New Orleans University, were pleasant callers at our office last week.

The date of the Delaware Conference will not be postponed but will convene at Dover, Del., March 29, 1905, as previously announced, Bishop J. F. Berry presiding.

The family of the late Governor Pattison has received $20,000 from some of his Pennsylvania friends as a testimony of the high esteem in which they held him.

Sir Wilfrid Laurier, of Canada, thinks that the lynching, murder and divorce evils of the United States are probably due to the absence of religious teaching in the common schools.

Mr. W. E. Shallowhorne, a student of Flint Medical College, class '07, has gone to Shreveport, where he will spend his vacation with his parents, Rev. and Mrs. C. D. Shallowhorne.

Thomas Pearson, the first Negro admitted to practice in the United States District Court, at San Francisco, is spoken of as a man of education and ability. He was admitted January 18.

Mrs. E. G. Dickerson, of Canton, Miss., Mrs. L. D. Miller, of Yazoo City, Miss., and Miss Anna Dotson, of Greenwood, Miss., visited New Orleans during Carnival week and were entertained at the home of Mrs. C. V. Garrett.

Mrs. V. Porch of Homer, Rev. E. Hutcherson of Bunkie, Rev. D. S. Sloan of Jeanerette, Rev. S. Goins of Napoleonville, Rev. R. W. Young of Franklington and Dean Pierre Landry of Gilbert Academy, Baldwin, were among our visitors last week.

The February issue of the *Liberia and West Africa* says: "Bishop Scott made a trip up to Gardnersville on the 18th ult., in the interest of the Church. The Bishop has been kept very busy during his stay in the Republic and he has been blessed with good health."

Rev. A. G. Glenn, D. D., our pastor at Marion, Ala., will preach the commencement sermon of the Marion Institute on Sunday, May 21, and Prof, R. M. Davis, A. B., will deliver the annual address of the M. C. B. Mason Debating Society at the commencement in May.

Mrs. Emma Chambers of Baton Rouge, Mrs. Ella Jordan and Mr. W. J. Walker of Shreveport and Mr. and Mrs. H. M. Evans of Meridian, Miss., called at the SOUTHWESTERN office last week, and we were pleased to have them do so.

Mr. Charles Arthur Robbins, of Terre Haute, Ind., a graduate of De Pauw University, class of 1904, sailed from New York for South America on the steamer Advance Tuesday, March 7. Mr. Robbins is under appointment as a missionary teacher in the English College at Iquique, Chile.

Mrs. Winston Smith and Mrs. F. J. Hill, of Kettleton, Miss., accompanied by T. J. Mayo, Travillo and Wallace Smith, spent a few days in the city last week at the home of Mrs. D. Curtis. While here they visited the office, and we were pleased to have Mrs. Smith renew her subscription.

Rev. J. W. Lewis has begun his second year's work at Zachary under very favorable conditions. He was cordially received by the members and friends of Albert Chapel and this work is now in a flourishing condition. Plans are being laid for the erection, in the near future, of a new church in Zachary.

Samuel Taylor, of Indianapolis, Ind., who represented Shortridge High School in the State Oratorical Association, and won second place last year, was elected recently to the position of secretary of the Shortridge Senate, being the first time in its history that a colored student has been elected to an office.

Mr. John C. Dancy, Recorder of Deeds for the District of Columbia, was tendered a banquet on the evening of March 1st. The same was an acknowledgment by Mr. Dancy's many friends of Washington of his worth as a citizen, churchman and public servant. Judge Robert H. Terrell was the toastmaster.

Dr. Samuel W. Siberts, of Mercedes, Argentina, who has been in the United States since November, 1904, sailed from New York on the steamer Byron, Friday, March 3, returning to the mission field. Mrs. Siberts remains for the present at Evanston, Ill., to make a home for a daughter who is attending school.

The Rev. Dr. G. G. Logan, Field Secretary of the Missionary Society, will fill the following appointments on the Alexandria District of the Louisiana Conference: Natchitoches, March 25; Preachers' Meeting, Bunkie, 26-27; Eola, 28; Cheneyville, 29; Booneville, 11 a. m., March 30; Alexandria, 8 p. m., March 30.

Dr. William Goodell Frost, president of Berea College, Kentucky, lectured on "The Negro Problem," in Hartford, Conn.' some days ago. The Hartford *Post* says Dr. Frost gave a masterly outline of the Negro problem and that the startling revelations and charges which he made gave this widely-discussed question fresh interest.

Rev. J. J. Obee is in from a brief trip on his district. Work at Lake Arthur has been opened with Rev. T. G. Oneal as pastor. A church site has been purchased. Rev. Carter Dorsey has been placed in charge of Oakdale and Rev. John Coleman in charge of Newtown. This makes a total of 40 appointments on the Alexandria District.

The *Christian Index*, Rev. R. T. Brown, D. D., editor, the official organ of the Colored Methodist Episcopal Church, and the Richmond *Planet*, of which the Hon. John Mitchell is the editor, each has installed a linotype machine, the work of which adds to the appearance of the journals named, and indicates progress in the field of racial journalism. Here's a hand of hearty congratulation and a word of cheer and of God speed.

Rev. Dr. M. C. B. Mason of the Freedmen's Aid and Southern Education Society recently secured space in twenty-one daily newspapers for representation of the work of the society. The Board of Managers at its last meeting passed, unanimously, resolutions thanking Dr. Mason for the aggressive methods which he has pursued in the promotion of the Lincoln Birthday observance.

Mrs. Ernest F. Herman, who has been teaching for more than five years in the Colejio Americana, the Methodist Episcopal School in Concepcion, Chile, arrived in New York with her two daughters on the steamer Keenigin Luise, Thursday, March 9. Mrs. Herman's homeward journey took her across the Andes, then by ship from Buenos Ayres to Genoa, Italy, and from Naples to New York. Her present address is Sugarloaf, Pa.

The members and friends of St. James Church, Shreveport, are manifesting their pleasure over the return of Rev. C. D. Shallowhorne after an absence of twelve years by loyally helping him in the work. Through the untiring efforts of the Stewardesses and King's Daughters the parsonage has been renovated and newly furnished. Also the church and fence have been neatly painted. Rev. Shallowhorne paid our office a visit last week and reported every department of the church in good working order and the outlook as bright for one of the most successful years of his ministry.

Change of Addresses

Rev. H. N. York from Vaiden to Lexington, Miss.

Rev. H. A. Sorrell from Jackson to Slidell, La.

Rev. C. W. Adams from Atlanta to 12 Smith street, Rome, Ga.

Rev. George Johnson from Clinton, La., to Allen, La.

Rev. W. R. Smith to No. 614 Maney avenue, Murfreesboro, Tenn.

Rev. W. D. Lewis to Marshall, Texas.

Rev. N. R. Randolph to St. Martinsville, La., box 23.

Rev. Hampton James, No. 1710 Royal street, Baton Rouge, La.

Rev. W. M. McDonald from Ardmore to Okmulgee, I. T.

NEWS NOTES

President Roosevelt used at his inauguration the Bible that he kissed when inaugurated Governor of New York, Jan. 2, 1899.

Cerebro-spinal meningitis is said to be epidemic in New York, there having been more than 1,000 deaths from it in the course of the last two months.

The great Simplon tunnel through the Alps, which is twelve miles in length, is expected to be inaugurated March 24, 1905. It is considered the greatest engineering feat of the age.

Governor Hanly of Indiana, in rejecting an applicant for an appointive office recently, announced his decision that the man who drinks at all cannot receive recognition at his hands.

The Board of Health of New York City, in making scientific tests of greenbacks, discovered that a bill will carry millions of deadly germs with power of contagion for at least a month.

Mr. Charles W. Anderson, a member of the race, has been appointed collector of internal revenue for the Second district of New York at a salary of $4,500 a year, to succeed Chas. H. Treat.

Miss Mary Williams, a St. Louis colored girl, who graduated from the Provident Hospital Nurse Training School, has been appointed by the government to a position in Oklahoma Territory.

The new Methodist Hymnal, which has been prepared for the joint use of the Methodist Episcopal Church and the Methodist Episcopal Church, South, will be ready for delivery on Sept. 1, 1905.

According to medical authorities, consumption is the cause of more deaths than all the wars and diseases to which the human race is exposed. There are at present 150,000 deaths annually in this country from consumption alone and probably a million throughout the world.

The Bordentown Pottery Company will open in a few days a factory in Bordentown, N. J. Rev. I. W. L. Roundtree and the Rev. J. H. Morgan, well-known colored men, are at the head of this enterprise, which has as its object the uplift of the people of the race through the agency of industry.

The members and friends of John Mann M. E. Church, Winchester, Va., are much elated to know that they are to receive $1,800 from the government, having a war claim for damages to that amount. This church is being renovated and repainted in preparation for the Washington Conference, which is to convene there on April 12.

At the recent commencement exercises of the College of West Africa the degree of Bachelor of Arts was conferred upon Miss Clavender L. Sherman, daughter of the late Hon. R. T. Sherman. Miss Sherman is the first person to successfully complete the full course of this college, and is also the first Liberian young woman to graduate from the college course in Liberia.

The sudden death of Mrs. Jane Lathrop Stanford, widow the late United States Senator Leland Stanford, in Honolulu, February 28, was due to poisoning. The Senator and Mrs. Stanford founded the Leland Stanford, Jr., University at Palo Alto, Cal., to perpetuate the name of their son, gave millions for its buildings and equipments, and, it is estimated, about $30,000,000 for its endowment.

March 24th is the eighty-fifth birthday of Fanny Crosby, the world-famous blind hymn writer. It is proposed by many to make the following Sunday a "Fanny Crosby Day" in her honor—singing her hymns and praising God for her useful life. The world owes her a debt that it can never pay, but it can acknowledge it. A Fanny Crosby Day Committee has been formed by her townspeople, to whom her friends can send incidents of the influence of her hymns or any other testimonial of regard. Printed matter will be forwarded to all who apply to the committee. All letters may be sent to 756 State street, Bridgeport, Conn. H. Adelbert White, secretary.

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Farm and Fireside

SHIPPING EGGS.

During the next few months fanciers will be busy packing and shipping eggs.

For the benefit of those just starting in the fancy trade will give my method of packing in baskets. I keep several sizes of market or grape baskets on hand, also a lot of excelsior. When there is an order to be filled, I make a thick pad of the excelsior to fit the bottom. When packed in firmly it should more than half fill the basket. Then I take a small bit of excelsior and form into the shape of a bird's nest, put in the egg, small end down, and pull the excelsior well up over the other end. Have the egg entirely covered; pack down well at the side and end of basket a roll of excelsior, and make a thick pad for the top. For the cover take a piece of cheap muslin, cut about three inches larger than top of basket; with a knife push the cloth well up under the rim of basket, which is very easy to do, and when it is on smooth and tight, makes a very presentable looking basket. I sew a card on the cloth with the address on it on one end; on the other a card with "Eggs for Hatching—Please Handle With Care," which makes the express company more careful with the basket. Eggs go safely in these baskets; very few are ever broken and they hatch well. MRS. L. SIMMONS.

HOW TO GROW EARLY TOMATOES

People residing in the country cannot purchase tomato plants as city people can but they can fill shallow boxes with vegetable mold and plant tomato seed in boxes, keeping the box of plants in the house, where the temperature is generally 15 degrees warmer than out of the house. So soon as the plants are several inches high, begin pinching off all the shoots, leaving only the stem. Then put a cane or small stick by each plant, tying with a piece of old cloth so as not to cut the plant. When the tomato plant is a foot high, if the weather is warm enough, transplant with the stick that has supported it. Continue to keep shoots pinched off. By keeping the plants tied up, the sun wil hasten their bloom and ripening of fruit, and they will ripen when the fruit is selling at ten cents a quart.

SWEET POTATOES.

Southern farmers may not know the fact that sweet potatoes in the city of New York are selling for $4 per barrel. The sandy soils of the Southern pine region are especially adapted to growing from 100 to 200 bushels of the best keeping and most palatable sweet potatoes in the world. It is now time to begin bedding the potatoes for the coming crop, and the acreage should be 50 per cent. larger than all the history of the South—*Notes from the Southern Agriculturist.*

When a colt is growing the hoofs should be looked to occasionally to see if they do not require trimming.

Cows go dry more from mismanagement than from any other cause. Irregularity of milking and failure to "strip" when milking, will cause any cow to dry off. The richest milk is the last drawn from the udder, and for that reason alone the dairyman should strip closely. Changes of food, when made suddenly, will also cause the cows to fall off in yield, but in winter the cause may also be due to extreme cold and insufficient shelter; while in summer the use of netting in the windows, to protect the stables against the entrance of flies and other insects, will serve to prolong the milking period.—*Michigan Advocate.*

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Field Notes

SOUTH CAROLINA.

W. M. R. Eaddy, Pastor, Lamar, S. C.—My first quarterly conference was held by Rev. W. G. Valentine, presiding elder, Saturday, February 11, at Asbury M. E. Church. Devotions were led by the presiding eldre and pastor. Bro. W. L. Lucas was elected secretary. Elder Valentine dispatched business in his usual manner. His ruling is enjoyed by all. It was a splendid gathering of the members. While the brothers showed that they came to prove their fidelity to the cause, Asbury's sisters came for the same purpose and well did they prove that they mean advancement in the cause of Christ. Reports were few, owing to the inclemency of the weather. Paid the elder $12.20; pastor, $58.96. On Sunday we drove over to Sandygrove where we found many waiting the elder's arrival. At this place he excelled himself; indeed, it was a masterly sermon. Quite a number of young men came forward for prayer. There has been some material improvements on the charge since last quarter: the committee on parsonage furniture has put into the parsonage and paid for the same, $30 worth of furniture. A nice heater has been put into Asbury church, also a bell. A nice bell has been put into Sandy Grove M. E. Church, also. Miss Mary Mouldraw, of Sumter, S. C., is doing efficient work, teaching at Sandy Grove in the day school. Miss Hattie Smith, also of Sumter, is at the head of the Enoch school. She, too, is doing good work. Mr. R. E. Howell, of Timmonsville, has in excellent shape the town school of this place. Mr. Clarence Davis, of Darlington, S. C., closes his school on Wednesday night of this week. He has made an enviable record. Other schools near us are doing well.

GREENVILLE, S. C.—On the 27th ult. a number of friends planned to surprise Dr. B. F. Witherspoon; this date being his twenty-fifth anniversary in the Christian ministry. It was one of the most enjoyable occasions of the season. The following gentlemen made impromptu talks on the following subjects: "Why We Celebrate," A. B. Davis; "The Ministry," J. C. Martin; "The Ladies," T. J. Bryant; "Our Church," Rev. M. M. Mouzon, P. E.; "Our Hostess," J. C. Thompson; "The Men, God Bless Them," Mrs. M. C. Davis; "May You Live Long and Prosper," J. W. Duncan. Dr. Witherspoon responded in his happiest and most thoughtful strain. The program was interspersed with delightful music rendered by Misses Cecelia A. Johnson and Lelia E. Sneed, after which light refreshments were served. A shake of the hand, a God bless you and the untiring, ever ready and beloved Witherspoon started on his twenty-sixth year of preaching and soul-saving for the Master.

HOW TO SLEEP.

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Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

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MISSISSIPPI

J. A. PATTERSON, PASTOR, EDWARDS, MISS.—Friday night, February 24, a great storm came from the East, swept the parsonage door open and there fell upon the table sugar, rice, meat, fruits, flour and many other things. It was an act which greatly encouraged the pastor and his wife. This shows the spirit of unity that exists between the good people of Edwards. The sweet songs rendered were from both Methodists and Baptists. This party was led by Brother Albert Parks, Sisters M. B. Parks, Leonard, Miss Louisa Perkins, and many others whom the pastor mentions. Come again kind friends.

J. S. THOMAS, PASTOR, HAZLEHURST, MISS.—Dr. G. W. Smith, our new presiding elder, held our first quarterly conference February 19-20. Owing to the cold weather but few members attended, yet those present accorded the elder a warm reception. It was quite a compliment to the preachers and laity to receive him as a presiding elder. Everything seemed to be on the look up on all lines. Rev. Smith delivered a noble sermon and gave an interesting talk on the SOUTHWESTERN. I think our list of subscribers will be increased this year. Colection, $13.20. Paid pastor, $5.65; presiding elder, $8.20.

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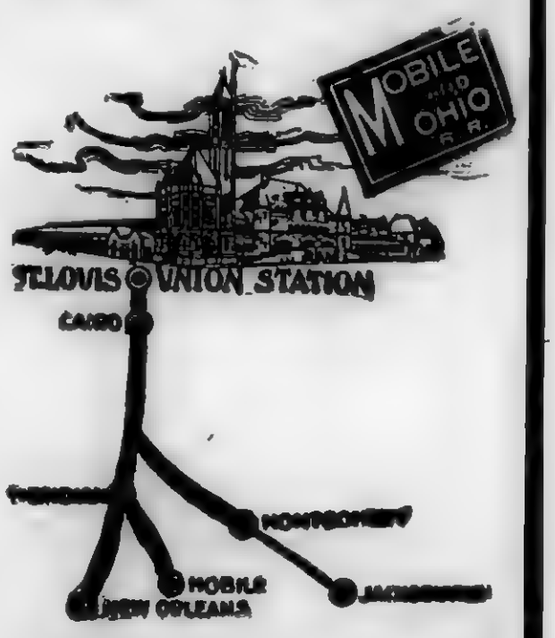
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Popular Talks on Law

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DEFENCE OF ONE'S HOUSE.

In our last talk we discussed Self-Defence. Akin to the right of a man to defend himself against an unlawful attack is the right to defend his home. The constitutions of twenty-seven of the states provide that one has a natural right to protect his property. "A man's house," says the old law, "is his castle, and he may take such steps as are reasonably necessary in the defence thereof against unlawful intrusion." Indeed the law regards an assault on a man's habitation for a felonious purpose as an assault on his person or on the person of an occupant.

One is never bound to retreat from his house, and in general may even kill to prevent a forcible and unlawful entry. The exercise of the right to protect one's home must not exceed the bounds, however, of defence or protection, so that the kind of force that one may use depends somewhat on the nature of the attack and the purpose of it. Where an entry is by force and the purpose of it is to commit a felony, killing, if necessary to prevent it is excusable and any one in the house, even a lodger, is justified in the protection of the house by any means found necessary. One who has a reasonable fear that a felony is intended need not wait until the assailant gets within the house, but may meet the intruder on the threshold and use means fatal to the assailant if necessary to protect himself from death or great bodily injury. If the assailant, however, can be repelled otherwise, and the one assailed does not use any other means of defence, the latter is not justified in killing. If the intruder flees the person assailed is not justified in pursuing and committing an injury.

It is held that the term "house" includes a place of business or a rented room occupied as a bedroom. Where one is attacked in the yard the courts hold that he should before taking life retreat into the house, if there is a reasonable opportunity so to do. Where one has peaceably entered the house the owner or occupant is not justified in using force to expel him, without first demanding or requesting that he leave; but where the entry was by force a preliminary request is not necessary before using force in ejecting the intruder. Where one or more persons assemble about a house and threaten to break in, the occupant is not justified in shooting until he gives warning.

A man was held to be justified in killing where on returning home at night he found the door fastened against him, broke it open, entered and in a fight that ensued killed the intruder. It has been held that the act of entering at a window in the night will not excuse the use of a deadly weapon without first warning the intruder to desist. Where a house is occupied in violation of law, as for gambling purposes, the occupant, or owner, cannot justify force used in putting out a person from a gambling room for disorderly behavior.

Decisions are pretty well agreed that a man cannot defend his real property, other than his dwelling, to the extent of taking life; but in a Michigan case a building thirty-six feet away from the dwelling, in which the owner's servants slept, was declared to be a part of the dwelling. As to personal property, one may not take life in defending his rights, save where the effort is to deprive him of his property by a forcible felony such as robbery or burglary.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



MRS. E. AUSTIN.

An interesting letter to our readers from Mrs. E. Austin of New York City:

BROOKLYN, N. Y., Nov. 9th, 1902

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours,

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If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Doings of the Workmen.

LOUISIANA.

J. TUTSON, PASTOR, CLINTON, LA.—Macedonia Church.—Our first quarterly conference was held February 25-26. Presiding Elder, J. W. Turner, presided with much care and dignity. The majority of officers were present with good reports and the elder was well pleased with the same. Sunday he preached an excellent sermon and nineteen precious souls came to the altar for prayer. The Rev. D. S. Kilbon also was with us and preached. Paid the elder in full, $10. One cash subscriber for the SOUTHWESTERN. We are trying to get the paper into every home. This is my second year at Macedonia and the outlook is bright. Raised last year for all purposes $650.25. The pastor's salary last year was $450.00, this year $500.00.

(MRS.) DELLA E. ANDERSON, CLINTON, LA.—It has pleased the Almighty for Bishop Spellmeyer to return to us our worthy pastor, Rev. F. Walker. Our first quarterly conference was held February 20th. Devotional exercises were conducted by Rev. J. W. Turner, our new presiding elder. The leaders and officers were present with very good reports, which showed that the work of this charge is progressing. Revs. G. A. Payne and D. S. Kilbourne were with us and assisted in the Love Feast. We are well pleased with Rev. Turner and believe him to be the man for the place. His words of instruction and encouragement were highly appreciated by all.

J. C. BROWN, PASTOR, PINEVILLE, LA.—When I was appointed to this place I said I was going to the city of the dead, but I find that the living are here also. On the night of February 23 we were visited by a host of friends, young and old, led by Bro. A. F. Tillman, J. Brown, W. Brown, Sisters L. Green, L. Oliver and others. They presented us seventy pounds of choice groceries, also a handsome purse. May God bless these young people of Pineville. The pastor made a short address. Brother Brown and Tillman responded. Prayer was offered and shortly afterward our friends departed. Watch Pineville.

JULIA DOTSON, POLAND CHARGE, LA.—On the night of February 24 a great storm struck the parsonage and after prayer the brothers and sisters were invited to come again with their good things.

E. H. CLARK, PASTOR, PECAN POINT, LA.—During the month of December, the brethren presented the pastor a new $3.00 hat to wear to the conference. Bro. W. C. Archie was the prime mover. Also the stewards sisters, led by Sister Ann McElroy, presented him a purse of $6.00 to assist in his preparation for conference. Brother Dan Jinkings' present was a fine shirt and collar. The pastor was very thankful for all of the above. God bless them.

MARYLAND.

FREDERICK CITY, M4.—Dr. I. L. Thomas, the field agent of the Board of Church Extension delivered a remarkable and eloquent address by special invitation at the anniversary of the Colored Hospital Committee February 9th. A very large audience greeted the Doctotr and heard him with profound interest and special delight. Dr. Thomas is a natural born orator and inspires young and old who are so fortunate as to hear him. The hospital enterprise is advancing grandly under the leadership of the popular physician, Dr. Bowen, supported by Revs. T. O. Carroll, J. F. Wagonor and the prominent citizens both colored and white.

MISSISSIPPI.

KOSCIUSKO, MISS.—W. A. Moore, recording steward of Hesterville charge.—We held our Quarterly conference February 25-26 with our loving presiding elder, S. H. Nevils, in the chair. The brothers were not all present on acount of the bad roads but those with us had bright faces and written reports showed that the work is steadily growing. The elder preached two impressing sermons and administered the Sacrament to fifty-two. Paid pastor $26.45. Paid presiding elder in full and every interest of the church was looked after. Elder Nevils spoke highly of the SOUTHWESTERN and Rust University. We have with us this year Rev. R. J. Stokes whom the people welcomed with loving hands as though they think him the man for the place. Grand total raised this quarter $43.45. This is Hesterville Circuit and she means to get on the main line and go up the hill.



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$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 853, Detroit, Mich.

Conference Notices

GAINESVILLE DISTRICT.

SECOND ROUND.

Union Grove, March 25-26; Oxford, 24-26; Covington, April 7-9; Suwanee and Norcross, 15-16; St. Luke, 14-16; Duluth, 29-30; Commerce, May 5-7; Nicholson and Athens, 6-7; Gillsville, 13-14; Elberton, 19-21; Elberton Ct., 20-21; Lavonia, 27-28; Lawrenceville, June 3-4; Roswell, 3-4; Hoschton, 3-4; Fort St., 18-19; Gainesville and Toccoa, 16-18; Centerside, 24-25. Dear Brethren: Make Easter, April the 23d, and Children's Day, June the 11th, great rally days. Present the causes of Missions and Education to all the people, and urge them to give liberally. Have revival services in every charge, and gather in the people. Yours for success, G. W. ARNOLD, P. E.

MONTGOMERY DISTRICT.

SECOND ROUND.

Mobile, Warren Street, March 25-26; Wesley Chapel, April 2-3; Theodore and Tensaw, 8-9; Pensacola, 14; Century, 15; Brewton and Pollard, 15-16; Castleberry, 22-23; Evergreen and Sandbar, 29-30; Montgomery, May 6-7; Troy, 13-14; Union Springs, 20-21; Brown Grove Circuit, 27-28; Booth, June 3-4. A. W. MCKINNEY, P. E.

SAN ANTONIO DISTRICT.

SECOND ROUND.

San Antonio, East End, April 1-2; San Antonio, St. Paul, 8-9; Floresville, 15-16; Goliad, 22-23; Yorktown, 25-26; Cuero, 29-30; Cologne, 29-30; Gonzales and Shiner, May 6-7; Gonzales Circuit, 13-14; Belmont Circuit, 20-21; Ben Allen, 27-28; Seguin, 27-28; Lavernia Circuit, June 3-4; Kerrville, 10-11; Pleasanton, 17-18; Hondo, 24-25; Del Rio, 26-27. Dear Brethren: We have been greatly hindered in our work during the winter months but must submit ourselves to the will of God. Now that this unfavorable season has passed we should begin our work again upon all lines at once. Easter Sunday is April 23rd, and we should make it a great day for benevolent causes. Remember our Sam Huston College and collect something for the same by commencement. Remember also the SOUTHWESTERN. Respectfully yours,

J. W. WEAKLEY, P. E.

MARION DISTRICT.

SECOND ROUND.

Marion, April 8-9; Old Town, 15-16; Walthall and Allen, 29-30; Wedgeworth, May 6-7; Oak Grove, 13-14; Eutaw, 20-21; Union (St. Paul), 27-28; Clinton, June 10-11; Gainesville, 17-18; Demopolis and Uniontown, 20; Selma, 21; Mt. Sterling, 24-25. Let every church and Sunday school observe Easter Sunday and each member of the church pay from 50 cents to $1.00. Have no division in the collection. Send money direct to New York and present receipts to conference. Dear brother pastors, please see that every one does something.

H. N. BROWN, P. E.

HOUSTON DISTRICT.

SECOND ROUND.

Orange, April 1-2; Beaumont, 8-9; Beaumont Mission, 8-9; Liberty, 15-16; Richmond, 22-23; Richmond Circuit, 22-23; Kendleton, 29-30; Thompson, 29-30; Columbia, May 6-7; Roeville, 6-7; Tabernacle, 12-14; St. Paul, 13-14; Galveston, Central Mission, 13-14; Trinity, Houston, 21-22; St. James, Houston, 21-24; St. Mark, Houston, 23; Mallalieu, Houston, 20-21; Wallisville, 27-28; Crosby, 28-29; Harrisburg, June 3-4; Boynton, 4-5; Velasco, 6; Mt. Vernon, 12-13; Sloan St., 12-14; Sour Lake, 8; Hamilton Chapel, 18-19. Dear pastors, please collet and send to Brother O. P. Miller, Rock Rapids, Iowa, $1 each from the smaller charges and $2 from the larger ones, to make up the deficit of $12,000 of the General Conference fund; also push the subscription for the SOUTHWESTERN. Put it in the homes of our people. It will help you to succeed in your work; try it if you have not. EDWARD LEE, P. E.

DALLAS DISTRICT.

SECOND ROUND.

Mexia Circuit, April 1-2; Hubbard and Dawson, 1-2; Pelham Circuit, 8-9; Corsicana and Ennis, 15-16; Milford and Italy, 22-23; Fort Worth, City, 29-30; N. Fort Worth and Aberlien, May 6-7; Fort Worth Circuit, 13-14; Pilot Point and Denton, 20-21; Denison, 27-28; Sherman Circuit, June 3-4; Dallas, St. Paul, 10-11; Waxahachie Circuit, 17-18; Lancaster and S. Dallas, 24-25. Dear brothers, arrange to have every one of the benevolent committees report something at each quarter; arrange to have love feast in connection with each conference. The weather was so bad that we could not observe Lincoln's birthday in February, so plan otherwise. I have been asked by Drs. Mason and Thirkield to appoint two pastors to conduct a Freedmen's Aid Anniversary during our district conference, which meets July 18-23, in Pilot Point, so I have appointed Revs. W. E. Blackson and T. S. Moore. Please bring to that meeting all claims for that fund. Dr. Logan will be there, so bring all of your benevolent money or receipts for the same. Make special preparation for Easter, our missionary rally day, April 23. The 28th day of May was set apart by our Annual Conference as Woman's Home Missionary Day. Help the sisters with their work. Remember also that our conference voted that we observe Children's Day without fail. Please keep these dates well in mind and arrange well for them. Don't say "can't," but "I will try." God bless you.

L. M. RICHARDSON, P. E.

Every Heart-Ache

Every pain in the breast, difficult breathing, palpitation, fluttering or dizzy spell means that your heart is straining itself in its effort to keep in motion. This is dangerous.

Some sudden strain from overexertion or excitement will completely exhaust the nerves, or rupture the walls or arteries of the heart, and it will stop.

Relieve this terrible strain at once with Dr. Miles' Heart Cure. It invigorates and strengthens the heart nerves and muscles, stimulates the heart action, and relieves the pain and misery.

Take no chances; make your heart strong and vigorous with Dr. Miles' Heart Cure.

"I suffered terribly with heart disease. I have been treated by different physicians for my trouble without results. I went to a physician in Memphis, who claimed that I had dropsy of the heart. He put the X-ray on me, and in connection with his medicine he came near making a finish of me. Some time before this a Mr. Young, of St. Louis, was in our town. He saw my condition, and recommended Dr. Miles' Heart Cure to me. I gave it little attention until my return from Memphis, when I concluded to try it, and am pleased to say three bottles cured me.

CHARLES GOODRICH,
Caruthersville, Mo.

Dr. Miles' Heart Cure is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails he will refund your money.

Miles Medical Co., Elkhart, Ind



I CURED MY RUPTURE

I Will Show You How to Cure Yours

FREE

I was helpless and bedridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 743, Watertown, N. Y.

THE BIG STORE...

CHAS. A. KAUFMAN CO., Ltd.

DRYADES, EUTERPE and POLYMNIA STS.

The People's Store

Where you can save money on everything in Dry Goods, Shoes, Millinery and Fancy Goods.

To the Ministers of the Upper Mississippi Conference—Dear Brethren: The Minutes of the conference are now ready for distribution, but I have not the money to send them out. I have not received a dollar since the conference and fully one-half of the ministers failed to pay then. So you will do yourselves credit, save me and the presiding elders a deal of worry, and get your journals earlier by sending the money to me just as soon as you see this notice. This applies only to those who have not paid.

N. R. CLAY, Sec'y.

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Dear Brethren of the West Tennessee District: Fellow laborers in the Master's vineyard, I want to call your attention to the pledge each one made at Gallatin, which I am sure you made in good faith. That was to raise one thousand dollars for Walden University on the Fifth Sunday in April. Now brethren, success only comes to those who plan and work until it is won. Let us prove to the church that we are thankful for Walden University and for what it has done and what it is still doing for us as a race. I hope no one will fail to do their whole duty on the Fifth Sunday.

Your fellow laborer in Christ,

J. A. W. MOORE.

Memphis, Tenn.

The Conference Board of Church Extension, of the Mobile Conference, will meet March 20, 1905, in the Ripley St. M. E. Church, Montgomery, Ala., at 12 m. All members are requested to be present. One dollar must acompany every application.

L. D. WILLIAMS, President.
J. H. REDERIC, Secretary.

NOTICE TO THE MISSISSIPPI CONFERENCE.

The conference minutes will of necessity be late in coming out this year, on account of the fire which took place here on the 24th inst., in which the conference minutes and the proceedings of the last session, which were placed in the hands of the printer were burned. I shall have to recollect the matter as best I can, and for that reason they will be late.

G. W. SMITH, Sec.

NOTICE!!!

TO ALL SUFFERING WOMEN

You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

Here is health to you if you want it.

EXCELSIOR

Uterine Tonic

A Remedy for All the Complaints and Weaknesses Peculiar to

THE FEMALE SEX

Including: Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstration, Backache, Bearing Down Pain, Lucorrhea, General Debility, Palpitation of the Heart, Swimming and Giddines of the Head, Inflammation of the Womb and Ovaries.

You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Sample sent free upon request. If the sample does no good a whole bottle won't, but you will ever praise the day you first took

"EXCELSIOR UTERINE TONIC."

FULL SIZE BOTTLE $1.00

Manufactured Only By

THE PEOPLES DRUG STORE,

A. V. BOUTTE, Proprietor and Manager

NEW IBERIA, LA.

If you want to get the biggest returns for your labor and your ground, you can't afford to plant anything but

FERRY'S SEEDS

—the standard after 49 years' test. They always produce the largest and surest crops. All dealers sell them. Our 1905 Seed Annual free on request.

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PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

LEXINGTON CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY.

Dear Treasurers: No woman is a full member of the Woman's Home Missionary Society who does not pay $1.10 per year It is just as much your duty to collect the ten cents as it is to collect the dollar. Please do this and forward me five cents for every member you report to the Conference Corresponding Secretary. If this is fully done next quarter it will not be necessary to make an assesement to defray the expenses of our May meeting. I am sure any woman who is made to understand this will readily pay her ten cents. Let us do our whole duty as treasurers.

Yours for the cause,

MARTHA A. SISLE,
Treas. of Lex. Con. W. H. M. S.
Indianapolis, Ind.

To the Pastors of the Louisiana Annual Conference:

Dear Brothers: Remember we voted to pay one dollar each on the printing of minutes, within thirty days after the adjournment of the conference. The time has passed, and we are ready to put the minutes in the press. Please send the money at once to me.

W. R. BUTLER,
1924 Sixth St., New Orleans, La.

During the conference at Monroe I lost one of my annual conference journals of 1886. Any one forwarding the same to me will receive a souvenir for their trouble. Yours,

H. J. WRIGHT,
622 Washington Ave., New Orleans, La.

To the Preachers of the New Orleans South District:

We are called to meet at Morgan City, La., March 9, 1905. Brothers, please don't fail to come. The Rev. J. E. Rolax will present a paper on the necessity of a united ministry.

E. BAPTIST, Pres.
M. S. GOINS, Sec.

NOTICE.

PINE BLUFF DISTRICT.

Dear Brothers: I want to warn you of what I call negligence in duty. Let nothing hinder you from raising every dollar of your Mission and Easter money April 23. Get the programs in time so you can practice the children. Arange for the collections in time; get subscribers for the SOUTHWESTERN; you can if you try. Study your Bible and the literature of the church and instruct the people. There are many things we can do in helping our young people. Put your Epworth League to work. This will enable you to get ready for the District Convention that will meet in June. And I want every man to come with his delegates and money for the Epworth Farm. Let us labor for conversions of souls to Christ's church. Any way I can help you I am ready and willing to do so. There will be a calling of the roll in May at the closing of the school. Don't fail, brethren. We shall succeed by the help of God, with your help. Report to me after your Easter collection. I am yours in Christ,

S. M. MCDONALD, Pastor.

Field Notes

W. H. Gilliam, Starkville, Miss.—The people of Starkville know how to make things pleasant for their pastor. A surprise party led by E. C. Collier and others came to the parsonage, and brought many good things, which left the pastor and family with delighted hearts and smiling faces. Come again. You have a standing invitation.

Guilford College, N. C., Summerfield Charge.—Our second quarterly conference convened at Collin's Grove, Feb. 18-19, with M. J. Bullock, our presiding elder, presiding. The brethren from the different churches were on time with splendid reports in spite of the ice and snow. We had a good session. The elder was at his best and preached a wonderful sermon on Sunday. Paid him $12.50; pastor, $48.45.

W. H. Jones, Pastor, Morgan City, La.—On my return here for the second year, my people received me gladly. Sister E. Lyons and Caroline Robinson led a pound party to the parsonage on the 8th and on the night of the 17th Mrs. Laura Robinson and Miss Alice Simms gave us another pounding. A pleasant time was enjoyed. Refreshments were served. We have begun this year's work by improving our side walk, which adds greatly to our property. Our motto here is, Souls converted, all claims raised and the **Southwestern** in every home possible.

CHESTER CANNON, BATON ROUGE, LA.—On the night of February 15th, the young people of St. Mark surprised Miss Estel Reddix, the daughter of Rev. B. J. Reddix, and presented her a nice purse in token of the high respect in which she was held among them. The family is soon to depart for their new field of labor. Refreshments were served by a committee composed of Misses Ella Primust, Daisa Primust, Sarah Davis, Pearler Lampkins, Carrie Lampkins, Lena Matthew, Francis Nelson and Messrs. Frank Primust and Robert Davis, Jr.

TALK IS CHEAP; ACTIONS SPEAK LOUDER THAN WORDS.

To any reader of this great paper who will send me their name and address (a postal will do), I will send (not a sample) but a full-size box of Glossine, Queen of all hair tonics. This, the greatest and most meritorious remedy for the human hair, causes the hair to grow with rapidity and gives to it that rich glossy tone so much desired by all. No matter how short or harsh or curley your hair may be, Glossine will make it long and straight, soft and fine, and of so rich and pliable a texture that it can be dressed in any prevailing style desired. Glossine cannot fail. I stake my honor on its great merit and prove its worth by sending a full-size box free to all who write to me. Address MISS HELEN MARTIN,
No. 9 Governor St., Richmond, Va.

C. E. MOODY, PASTOR, LEXINGTON, MISS.—I arrived at my post promptly the first Sunday after the adjournment of the conference, found everything O. K., and was given a very warm reception by the officers and members. The good people here seem to be as proud of their pastor as he is of them, hence peace and harmony prevails. Notwithstanding the weather has been very disagreeable for services we have raised fifty dollars. The church is alive both spiritually and financially and we have other work well in hand and anticipate doing a greater work this year than in the history of our ministry. On last Wednesday night a party of young people, led by Brother G. W. Jackson, our efficient steward, Sisters Jackson, Hymen and many others too numerous to mention, gave us a pleasant call and to our surprise they brought some of near everything that one could wish to make them happy. We expressed our appreciation for their kindness, but they assured us that they were only sorry that they were not able to do more. A careful survey showed that they left one hundred pounds or more. Call again brethren. We are always glad to have you come.

J. M. THOMPSON, COLUMBUS, MISS.—On February 24th a storm rose in the North—coming Southward—about 10:00 p. m. It struck the Methodist parsonage. Unlike the angry, howling winds so dangerous to human life, this storm was filled with sweet music and ladened with many pounds of groceries. Those prominent in this affair deserve much credit, among whom are Sisters Billups, Haden, Topp, Sargent, Shumpert, Hendricks, Evans, White, Marcus, Jones and many others, together with the brethren. The pastor expressed his gratefulness in an appropriate five minutes talk, which was highly appreciated by the party. Come again, sisters, you and the brethren have a cordial welcome. The Lord bless you all.

W. S. JONES, REPORTER, HEIDELBERG, MISS.—Our first quarterly conference was held February 25-26. Elder J. B. Brook was on time. A good number of class leaders and local preachers were present with well written reports. A goodly number partook of the Lord's Supper. The presiding elder was at his best and preached two excellent sermons. Collection for the quarter, $19.65. One subscriber for the SOUTHWESTERN.

BOWERTON, MISS.—J. J. Goodwin, Recording Steward of Bowerton, Miss.—Our first quarterly conference was held at St. Morris M. E. Church February 25-26 with our presiding elder, G. W. Smith, presiding. The majority of the brethren were present with written reports, which indicate the work to be in a favorable condition. We are to pay the pastor $660; traveling expenses, $25.00; presiding elder, $72.00; bishop, $6.00; conference claimants, $5.00. The elder dispatched business carefully and easily. Sunday was a happy day. Dr. Smith preached a stirring sermon to a large and interested audience. We were glad to have him with us. Our pastor, J. I. Garrett preached at 4 o'clock and he filled our hearts with joy. We love our new pastor and we are going to do all we can to make him happy. Seventy-seven souls communed and one joined the church. Collection for the conference, $31.35; paid the elder $18.00; pastor, $13.35.

JAMES JORDAN, PASTOR, HEIDELBERG, MISS.—Sunday, February 26, was a happy day with us. Rev. J. B. Brooks, our presiding elder, was with us, preached two grand sermons and administered the sacrament to about 60. Although the weather has been unfavorable we paid the elder in full, $17. Raised in full for this quarter, $25 The work has taken on new zeal.

H. JUDSON BROWN, PASTOR, LIBERTY, MISS.—Rev. J. D. Gilbert held our first quarterly here February 24. The presiding elder's salary was raised $7.50. The people here are loyal Methodists. They have furnished the parsonage and supplied us with provisions. May God bless and prosper them. We are praying for a successful year.

Trials of Motherhood

335 Broad Street.
PHILADELPHIA, PA., June 12, 1903.

I suffered for nine years with ovarian troubles making life a burden to myself as well as to my family. During that time I had two miscarriages and although we longed for a child to bless our home this seemed impossible. I had constant racking bearing-down pains in the pelvic organs and a pulling through my limbs with frequent headaches. I felt sick at my stomach and vomited frequently and no medicine helped me until I tried Wine of Cardui.

Then my general health improved, the pains gradually lessened and after 18 weeks I was well. I am now the happy mother of a boy eighteen months old and my husband joins me in sending heartfelt thanks to you for your splendid medicine. Without, I would have been a childless, instead of a happy and well mother.

Mrs Frederick Nirdlinger

CHAPLAIN, ST. ANDREW'S ASSOCIATION.

WINE of CARDUI

Wine of Cardui is the most successful menstrual regulator. By regulating menstruation, Wine of Cardui banishes inflammation from the entire female organism and the strengthened ligaments bring the organs back to their proper place. This is what Wine of Cardui did for Mrs. Nirdlinger. It banished the racking pains and burning inflammation and brought her relief. She was restored to health and strength and gives Wine of Cardui the credit of making her able to become a happy mother. This medicine equips a woman for every duty of wifehood and motherhood. There are many suffering women who think that health can never be theirs because they cannot secure the services of a great specialist, but we want to say right here that while Mrs. Nirdlinger lives in Philidelphia, a great medical center, she depended on Wine of Cardui for a cure and she was cured. This same medicine is within your reach. Will you take it?

All druggists sell $1.00 bottles Wine of Cardui.

A WATCH BARGAIN

A $25 WATCH FOR Ladies' or Gent's Size **$5.45**

We Sell Only Watches of Merit.



That have been timed, tested and carefully regulated before leaving the factory and a written binding guarantee for 25 years on both case and movement is sent with each watch. A $25.00 watch will run no more accurately nor wear better than our richly engraved, latest style handsome **Jeweled** Movement Watch. It has a solid gold pattern **Double Hunting Case**, engraved in assorted designs. The movement is an Im 21 Jeweled "Evington," is stem-wind and stem-set with cut balance, patent safety pinions, regulator and barrel and has sunk second-dial and exposed winding wheels. We are so sure that you will want this watch when you see it that we will send it C. O. D. $5.45 and express charges and allow you to examine it at the express office before paying the agent a cent. WE TAKE ALL THE RISK THAT THE WATCH WILL PLEASE YOU. After examining and being satisfied as to its merits, pay agent $5.45 and express charges and the watch is yours. When ordering, state Ladies' or Gent's size. We send FREE with the Ladies' Watch a handsome 50-inch gold laid lorgnette chain and stone set slide, or with Gent's Watch a handsome engraved vest chain with intaglio charm. Order now—to-day. Just send us your name, Post-Office and Express Office address and the watch will be promptly sent to your express office for your examination.



NATIONAL CONSOLIDATED WATCH CO., Dept. 711, Chicago.

They Live in Our Memory.

Union City, Tenn.—Sister Emmaline Perry, aged 74 years, departed this life after a short illness. She joined the M. E. Church in 1878 and lived a good and faithful member of Hudson Grove Church some twenty years or more. She moved to Union City and lived in the old church from its organization until death. She leaves a son, daughter, several grandchildren and a host of friends. The funeral was conducted by the pastor, Rev. S. M. Strayhorne. Interment was in the new cemetery.

Grenada, Miss.—Mr. S. S. Sims, son of Mr. and Mrs. Cary Sims, of Grenada county, Miss., was born Dec. 17, 1873, and died Jan. 11, 1905. He was a promising young man, possessing great talent. The deceased was a member of Springdale Baptist Church, and formerly a student of Central Mississippi College. He became one among the best teachers in his county; was afterwards married to Miss Minnie I. Hardiman. Two children were born into this family. Last spring Mr. Sims moved to Muskogee, I. T., where he became a teacher in one of the public schools. On the 11th of January, on his way home from his school, he was frozen to death. His remains were brought back to his old home in Mississippi and laid away by the Odd Fellows in Mt. Carmel Cemetery. A wife, two children, father, mother, five brothers, three sisters and many friends mourn his departure. The funeral service was attended by Revs. M. Weathers and Booker.

(Miss) DAISY E. HARDIMAN.

Pecan Point, La.—Brother Richard Shannon, a faithful member of the M. E. Church for thirty years, died in full triumph of faith Jan. 27, leaving a bereaved wife. He was born in Houston county, Ga., 60 years ago. Corinth M. E. Church has lost a good member. He rests from his labors. The writer being absent, Brother W. C. Archie, a local preacher, attended the funeral.

E. H. CLARK, Pastor.

Kilmichael Circuit, Miss.—Little Maggie Baines, daughter of Bro. Paul Baines, aged 12 years, 1 month and 27 days, accidentally caught on fire Saturday night and was fatally burned before the flames could be extinguished. Her father and also her brother, Amos, were badly burned while trying to rescue her. She died a brave soldier of the cross.

Lord, tho' we cannot understand it,
  Why from us she now should go,
When we need her, greatly need her
  In the work of life below.

We surrender in submission,
  To thy will, we are bowing low,
Help us, Lord, like her to love thee,
  Teach us that we do not know.

The funeral service was conducted by the pastor, G. W. Baker.

Pott's Camp, Miss.—After several years of suffering and pain, Bro. John Immanuel Howell fell asleep in Jesus on the morning of Feb. —, 1905. Bro. Howell, though ill most of the time, was a faithful Christian, attending most of the church services and was ready at all times to aid in advancing the cause of Christ. He died as he lived. Peace be to his ashes. A father, mother, brothers, sisters, other relatives and friends mourn their loss.

W. F. ISAIAH, Pastor.

Cave Spring, Ga.—Just ten months ago I lost my dear mother, who was dearer to me than all other earthly possessions. She worked for the Lord 60 years, and on Sunday, Feb. 26, a dear sister of mine, after an illness of two months, was called Home. She had been a laborer in the Lord's vineyard 35 years. Age 54 years. I conducted recently the funeral services of Mrs. Jennie Kerby and Mrs. Anna West, neither of whom were connected with the church. S. B. BEAUFORD, Pastor.

Eola, La.—Brother I. Garrett died Feb. 16, in full triumph of faith.

S. M. G. TAYLOR.

Hahnville, La.—Sister Polly Pollard, a consistent member of St. James M. E. Church, fell asleeep in Jesus Jan. 26. Sister Pollard was a faithful Christian, loyal to her church. She was loved by both white and black. Peace to her ashes. She leaves one child, husband, mother, father, two brothers, one sister and a host of friends to mourn her loss. Rev. A. Willis, from the Baptist church, assisted in the funeral.

T. B. COOPER, Pastor.

Lawrence, Miss.—Sister Sueky Moore departed this life in full triumph of faith. Her last words were that she was waiting on the Lord. Her funeral was at Union Chapel M. E. Church, from which she died, being a member for more than 20 years. Age, 80 years. The funeral was attended by Rev. W. H. Smith. The pastor, Rev. N. Goodlow, was away.

W. M. BUFKIN, Steward.

Sister Lottie Williams departed this life Feb. 13, 1905, after a long illness of 18 months. She was a member of the Pine Grove M. E. Church and had been for 20 years. She lived a consistent Christian and never wavered from any duty devolving upon her relative to the church during those 20 years. She died in the triumph of faith. The church loses in Sister Williams a valuable member and the community loses an esteemed and sociable woman. She was a good wife, a loving mother and an amiable friend. She leaves a husband, five children and a host of relatives and friends to mourn her loss. She sang before dying, "Why do my moments move so slow and my salvation come?" The pastor not having arrived from conference the funeral was conducted by Revs. W. E. Bradford and Dave Johnson, both of the Baptist Church. J. D. GILBERT, Pastor.

Eupora, Miss.—On the 26th of January, 1905, death entered the home of Brother W. M. Ford, and took from him his dear wife, Sister Ford. She was about 54 years old, and had been a member of the M. E. Church about 40 years. She leaves one son, W. M. Ford, Jr., the superintendent of the Sunday school and a host of friends. Her funeral was largely attended. It was conducted by the writer and Rev. J. H. Quinn. C. L. WALLS, Pastor.

Mrs. Julia Hinkle, the wife of Rev. Samfort Hinkle, of Pewee Valley, Ky., was born June 18, 1867. She departed this life Jan. 22, 1905. She was converted to God when quite young, and attached herself to the Methodist Episcopal Church, and lived a consistent Christian and a true, faithful member. The church feels that she has lost a dutiful member. She leaves a kind husband and six daughters and three sons to mourn their loss. Her funeral was very beautifully conducted by her pastor, Rev. L. C. Harris, assisted by Rev. R. Reynolds of the Baptist Church.

SALLIE L. PARKER.

CUPID'S MIRROR.

"The beauty of a woman's face or figure is but the external sign of the good health within," says Dr. R. V. Pierce, of Buffalo, N. Y., the specialist in women's diseases. Further, to be happy and beautiful one must naturally have good health. Now, if a woman has dragging-down feelings, together with constantly returning pains and aches, a too great drain upon her vitality and strength, she will never look beautiful. The feelings of nervousness, the befogged mind, the ill-temper, the pale and wrinkled face, all result from those disorders peculiar to women, and the only way to effect their cure is to strike at the source of the difficulty. There is every reason why she should write some great specialist, one who has made the diseases of women a specialty for a third of a century like Dr. R. V. Pierce, founder of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. All correspondence is held sacredly confidential, and he gives his advice free and without charge.



During a long period of practice, Doctor Pierce found that a prescription made up entirely of roots and herbs, without the use of alcohol, cured ninety-eight per cent. of such cases. After using this remedy for many years in his private practice he put it up in a form that can be had at any store where medicines are handled.

In many cases Dr. R. V. Pierce's Favorite Prescription will fit the needs and put the body in healthy condition.

So sure of it is Dr. Pierce, he offers a reward of $500 for women who cannot be cured of Leucorrhea, Female Weakness, Prolapsus, or Falling of Womb. All he asks is a fair and reasonable trial of his means of cure.

Don't allow the dealer to insult your intelligence by offering you a cheap substitute.

Send 21 one-cent stamps to pay expense of mailing and get Dr. Pierce's Medical Adviser in paper covers, *free*. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Pleasant Pellets are the most desirable laxative for delicate women.

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HOLLY SPRINGS, MISS.

COLLEGE, College Preparatory,
NORMAL,
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Much of the physical beauty of man or woman is dependent on the hair. Keep this "crowning glory" in best condition with "La Creole" Hair Restorer, the preparation used by famous Creole beauties. It **makes the hair lie straight and smooth** for a long time, cures dandruff, prevents falling hair and restores original color to gray hair.

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Mrs. Melissa Dancy, of 281 Orleans street, Memphis, Tenn., is one of the most prominent women in the colored society of this city, in both a social and religious way; Mrs. Dancy has been using our "La Creole" Hair Restorer for many years and takes pleasure in saying:

"Your 'La Creole' Hair Restorer is unexcelled for the purposes for which you recommend it, viz., to keep the hair in a soft and glossy condition and to prevent it from falling out."



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"Your 'La Creole' Hair Restorer is a splendid dressing for the hair and I have received great benefit from its use."

His address is 98 St. Paul street, Memphis.

"La Creole" Hair Restorer retails at $1.00 per large bottle. If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada—

One bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

UNITED FOR LIFE.

NONMENT-RUSH.—At the bride's ne, Jossie Creek, Miss., February 1905, by Rev. N. B. Bell, Mr. George nment and Miss Mary Ann Rush. y God's choicest blessings rest upon m.

'LEARE-CARMICHAEL.—At Sylcauga, ., on March 5, 1905, by Rev. G. W. eves, Mr. J. Pleare to Mrs. E. J. Car-chael. They are members of the ptist and M. E. Churches, respect-ly.

OCKS-CARMICHAEL.—At the home of bride in Sylcauga, Ala., March 5, 5, by Rev. G. W. Reeves, Mr. M. nn and Miss Lizzie Carmichael.

GARDNER-ADAMS.—At the residence the bride's parents, Waco, Texas, bruary 2, 1905, by Rev. A. T. Jack-, Mr. Will Gardner and Miss Bell ams.

JOHNSON-LANG.—At the home of the de's parents, at Loboro, Ga., Febru-23, 1905, by Rev. L. G. McLendon, Charlie Johnson, a graduate of Georgia State College, and Miss gie Lang, a cultured and refined ng woman. We predict for them a py future.

BAKER-BAYOU.—At the residence of s. Jas. S. Wright, Natchitoches, La., rch 1, 1905, by Rev. W. J. M. Price, Frank Baker and Miss Martha ou, both of Natchitoches. May irs be a long, happy and useful life.

BANKS-MATTHEWS.—At Allen, La., on bruary 24, 1905, by Rev. T. H. Mon-, Rev. G. W. Banks and Mrs. Ida tthews. Rev. Banks is one of the ng ministers of the Louisiana Con-ence. He was recently appointed Logansport and Mt. Zion, where he s cordially received. We bespeak them a prosperous and happy fu-e.

HARVEY-FOUCHES.—At the home of bride, at Covington, La., February 1905, by Rev. B. R. Jackson, Mr. ward Harvey and Mrs. Prevatier aches. A grand reception followed. y success crown their life.

MARTIN-MARTIN.—At the home of . A. Martin and wife of Covington, occurred on January 9, 1905, a nd celebration of their thirty-one rs of wedded life. May happiness l prosperity continue with them.

MORGAN-CAROTHERS.—By Rev. J. A. te, Oxford, Miss., March 1, 1905, Mr. drew L. Morgan, one of the leading iness men of Oxford, and Miss Dai-Carothers, who is one of the most ular young ladies of the city.

NEWSOME-LOCKETT—At the residence the bride's parents, at Eastman, February 23, 1905, by Rev. Mat-w Holiman, Mr. Dennis Newsome, a mber of the M. E. Church, and Miss ttie Lockett. We wish them a suc-sful voyage.

Field Notes

TENNESSEE.

VM. JOHNSON, PASTOR, MOUNTAIN Y, TENN.—The second quarterly con-ence of this charge was held in the church February 25-26. Rev. R. Swan, presiding elder, was on time presided to the delight of all. te a goodly number of the officers e present with written reports ch showed the work to be alive. elder was much pleased to see the church and to know that we had ten along so well with the building it. He preached two soul-stirring mons on Sunday and all were made l. Collection, $12.25.

MISSISSIPPI

J. E. HOLMES, PASTOR, ST. PAUL M. E. CHURCH, BAY ST. LOUIS, MISS.—It was between the hours of nine and ten o'clock on the night of the February 22, 1905. We had retired for "a happy night's rest," and all the "air was holding a solemn stillness' when there broke forth upon the gallery this beautiful song: "There's a stranger at the door, let him in."—*and we let him in;* and to our great surprise in came a number of ladies and gentlemen who brought such good things as meat, meal, sugar, coffee, rice, flour, etc., and even money was given by several. They sang to us, "There's a stranger at the door; let him in." We sing to them: "God be with you 'till we meet again."

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RAILROAD SCHEDULES

Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Const Lim., Daily	7:20 p.m.
8:55 a.m.	Const Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago.	7:10 p.m.
8:10 a.m.	Northern Express.	5:15 p.m.
9:30 a.m.	McComb Accom.	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	2:15 p m
Vicksb'g ex.	6:00 a m	Vicksb'g ex	7:00 a m
9:40 a.m.	Baton Rouge accd.		4:00 p m

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
12:05 a.m.	Port Allen Local	8:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Cala. Express.	6:20 p.m

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.
9:45 a.m.	Daily ex. Sat and Sun.	4:00 p.m.
9:45 a.m.	Saturday and Sunday.	5:30 p.m.
7:25 p.m.	Daily Except Sunday.	8:05 a.m

Louisiana Southern.

10:30 a.m.	Sunday Only	8:45 a.m.
6:00 p.m.	Sunday Only	7:00 p.m.
8:35 a.m.	Saturday Only	9:45 a.m.
5:00 p.m.	Saturday Only	6:00 p.m.
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.

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Bayou Sara Acc'd.	4:00 p. m.	9:40 a. m.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances.

WEEK ENDING MARCH 11.

Atlanta and Savannah—J. A. Richie, *5; A. J. Noland, *1; J. E. Morrison; J. W. Fisher, *2; Anna E. Hall, *2; L. G. Viel, *1; R. T. Jackson, *1; J. W. Queen, *1.

Central Alabama and Mobile—C. F. Lightfoot; L. L. Allen, *3; R. E. L. Beasley; Geo. Wright; Willie Wood; W. H. Harrison.

Florida—S. M. Seville; T. P. Patterson, *4.

Lexington—H. Williams; Francis A. Holt.

Lincoln—D. C. Borson.

Little Rock—L. G. Hodges, *1; G. A. Hall, *1; W. S. Sherrill, *3; W. A. Smith, *1; M. F. Strong, *1.

Louisiana—C. W. Reeves, *4; J. H. Thompson, *1; J. W. Turner, *5; G. J. Rogers, *2; W. R. Butler, *1; T. B. Cooper, *1; J. J. Obbee; E. B. Richards, *1; Mrs. Ella Jordan; Mrs. Emma Chambers; J. D. Brightop; A. Dejoie; C. D. C. Bryan; G. A. Payne; M. S. Goins; E. Fields; W. J. M. Price, *1; J. W. Lewis, 1; A. Hilton; D. S. Sloan; E. B. Richards; W. S. Harris; R. J. Johnson; C. D. Shallowhorne; Clara Vacca; Mrs. A. Foster; J. A. Tircuit, *1; J. H. Rylander; A. M. Brazier, 1; M. C. Harrison, *1; Mrs. E. L. Bolden; Minnie Curry; Wm. Harrell; A. Luster, *1.

Mississippi and Upper—D. B. Watkins; Dan Southard; H. M. Evans; G. W. Smith, *5; J. I. Garrett, *2; B. L. Tynes; Wm. McMorris, *2; A. M. Trotter; Jacob Miller; Amy Brown; E. Williams; I. S. Gray; J. C. Hibbler; E. H. Langston, *1; O. W. Rhodes; S. E. Woods; A. J. Howard; H. B. Hart, *1; A. B. Blewitt, *1; L. F. Jones, *1; J. H. Johnson, *1; S. H. Cannon, *2; J. W. Byrd, *2; H. W. Frank; C. Washington; N. B. Belle, *1; P. S. Bowie, *1; S. Curry; R. N. Jones, *3; D. Ray, *1; B. F. McEwen, *1; Nancy McCally; W. H. Smith; W. T. Wright, *1; W. C. Weatherall, *1; J. W. Wimbush, *3; D. B. Shaw, *1; N. E. Goodloe, *1; M. C. McEwen, *1; M. Cooper, *1; O. Gillespie, *1.

North Carolina—W. T. Lomax, *1; Oliver Peeler; Robt. Smith, *1.

South Carolina—M. M. Mouzon, *5; T. K. Kirkland.

Tennessee and East—M. Williams; J. F. Neal.

Texas and West—R. Hilliary, 1; G. W. Gill, 1; B. E. Knowles; B. M. Taylor, *1; Allen Riley.

Washington—W. R. Burger, *1; Thos. Lynn.

Miscellaneous—Wrang Tang Lin. Co.; Cont. Chem. Co.; Mrs. Philip Jones.

Crescent City Notes

Friday night, March 10, the Epworth League members of Simpson Chapel had their installation and reception, which was greatly enjoyed by all present. The officers are: Robt. Armstrong, president; vice-president Spiritual Dept., E. J. H. Sorrell; Mercy and Help, Esther Lang; Literary, Lydia Dunbar; Social, Sarah Jones; secretary, Mary Taylor; treasurer, Lillie Humphrey; sergeant, Arthur Robinson. Rev. V. Chapman, after encouraging words, rendered service as installing officer. Revs. Hubbs, Tircuit, Harold and Jones were present and participated in the exercises. Revs. F. T. and W. Chinn were present later in the evening. Sunday, March 12, at 11 a. m., Rev. A. Luster preached very acceptably. At night we were favored with the presence of Dr. Frederick Knight, of New Orleans University, and Rev. C. Hunter. Rev. Hunter preached and the large and appreciative congregation was amply repaid for their presence. Dr. Knight will preach next Sunday night, March 19.

Dr. G. G. Logan, Field Secretary of the Missionary Society, will hold meetings in this city during the second week of April, each at 7:30 p. m., as follows: Simpson Chapel, April 9; Mt. Zion, April 10; Union Church, April 11. All Sunday-school superintendents and Epworth League presidents are requested to meet Dr. Logan at the meeting of April 11, at Union Church. City pastors will please make announcement.

J. F. MARSHALL.

The board of stewardesses of Thompson Chapel, Rev. D. M. Seals, pastor, are working very hard to make things pleasant for the inmates of the parsonage. Notwithstanding the inclemency of the weather on the night of March 8th, we were agreeably surprised by being presented with many pounds of choice groceries to the amount of 70 pounds. The party was led by Sisters Mary Edward and Lucy Williams. The pastor expressed his thanks in a few words, prayer was offered, and the company retired with a cordial invitation to call again.

Whereas, We have heard of the death of Miss Marie Adele Scott, daughter of Bishop and Mrs. I. B. Scott, which occurred in Atlanta, Ga., Feb. 17, 1905, and

Whereas, Bishop Scott and family spent eight years in this city during which time we found them to be true Christians, loving associates and good citizens; and Miss Marie was ever found amiable, winsome and attractive, carrying with her the true qualities of a Christian;

Resolved, That the family is bereft of a jewel, the church a faithful member, and the race of one who promised to be a great light.

Resolved, That we, the members of the New Orleans Preachers' Meeting of the Methodist Episcopal Church, in weekly session assembled, tender the family our heartfelt sympathy and prayers.

Resolved further, That we commend them to the God of Comfort, who is fully able to dispel the gloom that now hangs over the home of the family.

Signed: T. J. Johnson, W. M. Harrell, C. W. Reeves.



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On Friday evening, March 10th, at Wesley Chapel Hall, a farewell reception was tendered Messrs. W. E. Shallowhorne and Gosy, who have been students of the Flint Medical School, and are now returning home for the vacation. During their stay in this city these young men have been faithful workers in Wesley Chapel Sunday school and have gained the respect and appreciation of all. The evening was pleasantly spent listening to interesting addresses and music. Refreshments were served and the friends parted from their young guests hoping to meet them again next year.

COTTON.

Owing to the vigorous efforts of the bull element in the cotton market, led by Brown, Hayne, and the syndicate, the price has advanced somewhat, being 7½ on Monday.

Dear Sisters of the Woman's Home Missionary Society, Louisiana Conference: Let every president of the auxiliaries of the W. H. M. S. rally; let us awake and be about our Master's business. "The Master's business requires haste." Call your meetings and pay your dues. Remember silver offering. Subscribe for the SOUTHWESTERN and Woman's Home Missions. Work, for the night is coming. (Mrs.) D. M. Walker, New Orleans.

Services at Pleasant Plains M. E. Church, Sunday, March 5th, were good. The pastor, Rev. William Harrell, preached at 11 a. m., and the presiding elder, Rev. J. F. Marshall, delivered at 7:30 the sacramental sermon. The attendance was good.

At Williams Chapel, Sunday, March 12th, prayer meeting and Sunday school at the usual hours. At 11 a. m., Rev. E. D. Dennis of the A. M. E. Church preached. At 3 p. m., the leaders' speaking meeting was held. At night the pastor, Rev. C. W. Reeves, preached. Rubie Adams was baptized. One annual subscriber for the SOUTHWESTERN. Collection, $11.73.

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Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor
EATON & MAINS, Publishers.

NEW ORLEANS, MARCH 23, 1905

Vol. 39 No. 12

Editorial

Atlanta has separate elevators for colored people. That is to say, upon the regular elevators the colored people are not permitted to ride, but they may ride upon the elevator marked "FOR FREIGHT AND COLORED PEOPLE." It is seldom that Negroes of self-respect can bring themselves to the point of this humiliation and accept such free rides.

Whatever you may owe to yourself you owe something to others. A person entered a social gathering one evening ruffled in spirit because of some happening with which no one in the gathering had to do, or knew the slightest of. This individual sulked during the entire evening; was lifeless in conversation, reticent in answer to questions, void of interest in the evening's program, and was almost on the point of being ungracious to the guest of honor and to the host. Whenever it was possible this uncomfortable person, who marred much of the pleasure of all others for the evening, would find a seat in a corner. Here and there persons were asking, "What is the trouble with Miss M.?" and when finally approached, she said: "Nothing but that concerns myself." And here's the point. Can anything concern an individual that may not in some way concern others? No one has the right to mar the pleasure of others. Whatever you think your individual rights are you owe to those around you at all times the most cheerful and agreeable expression of your own soul, the most hopeful and pleasing interpretation of the life with which you are environed. You owe something to others whatever you may owe to yourself.

The theologian proves the validity of Christianity by what is known as Christian Evidences, and it is argued that Christianity has a divine origin because of its superiority as compared with Greek philosophy and other ancient thinking, and its divine origin is further claimed on the ground of Christ's sinless character, the nature and credibility of miracles and of testimonies of apostles and the Gospels. But the most striking, and by far the most convincing evidence of the divine origin of Christianity is found in Christian experience. The greatest miracles of Christian history is not the opening the eyes of the blind, or of feeding the five thousand, or the raising of the dead, but the greatest of all miracles is the conversion of the sinful soul. And this miracle performed to-day is the same in every particular as the conversions which occurred during the time of Christ's life on earth. Conversion admits of no argument. When a person testifies, I know Him in whom I believe, all argument as to how and why fail. The consciousness of sins forgiven and the witness of the Spirit of divine acceptance are two of the mightiest forces in Christianity. The fact remains that the conversion of the sinful soul is the mightiest argument the Christian faith has to offer in its defense.

YELLOW NOVELS

The kind of books that one reads indicates as clearly and unmistakably the character of the reader as the company he keeps, and even more so. For the choice of association will be made with some deference to public opinion, while in the selection of books there may be absolute freedom, thinking that it will not be known just what is being read. It is all right enough to read, and President Roosevelt gives us the most remarkable example of prolific reading of recent days, but what do you read—that is the question. There is a fad in reading the "latest books," just like keeping up with the latest fashions, and it is not uncommon to enter some homes and find the broom lying on the floor, the dinner dishes unwashed, the house very poorly kept, and the housekeeper leaning over, intensely reading a book—it's a novel. The place of fiction in literature is not to be discarded, nor is the value of story-telling to be under-rated, but the market has simply become flooded with trashy novels. And the only value they have to those who read them is that they hold interest to the end, and as the person says, "I cannot stop until I finish it." The characters are unreal, the scenes are extravagantly drawn, and far from anything that could or would happen in actual life. False ideals of home, love, marriage relations, relations between parents and children, and semi-ethical ideas of duty, a perverted heroism, all of which could be prefaced by the adjective "yellow." For if there are "yellow" journals there are "yellow" books that are not only not worth the time it takes to read them, but have a damaging and degrading influence.

THE AGE LIMIT

Dr. William Osler, who is soon to go from John Hopkins University, Baltimore, Md., to the Regius professorship of medicine in Oxford University, England, at a recent banquet was reported as saying that "a man has outlived his usefulness at forty and ought to be chloroformed at sixty." This statement has attracted considerable attention. Dr. Osler claims that the idea of chloroforming at sixty was a joke. Quite a serious thing to joke about. His statement has met with favorable as well as unfavorable comment. Dr. Harvey W. Wiley, the chief chemist of the Department of Agriculture, shares the belief of Dr. Osler that a man should be retired at sixty, but Dr. Wiley thinks that science will extend the limit of the vigor of the ordinary life to seventy.

The New York *World* in taking exception to Dr. Osler's statement points out the vigor of Gladstone at 84, Milton's writing of "Paradise" at 59, and Grant's military genius after 40. While there are instances which are exceptional when men after they were 60 were capable of doing the usual amount of work which they could do between the ages of 35 and 50, yet many as a rule are not as vigorous after 60 as they were before, and at this age are more likely to break down, their judgments are more easily affected by sympathy and show signs of physical, if not mental decay. The age limit for retirement in army life is 64, while at the last General Conference, there seemed to have been a concensus of opinion that the Bishops should be retired at 72. The average Methodist preacher does not go beyond 60 in active service.

Dr. Wiley gives some laws of health, the observance of which he says will prolong life. If the vigor of life can be prolonged to seventy and after, then it will give to us for longer years men who have been tried and whose experiences and judgment are wanted in the councils of church and state affairs, and will add joy and blessings to thousands. Dr. Wiley says:

"There are four methods to prolong life, and all must be followed. They are heredity, temperance, work and play. Unless a man starts in life with a long line of healthy ancestors behind him, he labors under a handicap hard to overcome—impossible to overcome, in fact. The man who starts out in infancy with a healthy, strong body must be temperate to live long. I don't mean that he shall never take a drop of liquor. I am not a prohibitionist. But he must eat and drink in moderation. The man who dissipates in youth fills an early grave. Such men fall off between thirty-five and forty.

"Having been temperate and built up a strong constitution, the man must work. He must put his whole soul into some occupation, must be deeply interested in it. The man bred in idleness does not reach old age. After working hard the man must play. Amusement is as necessary as work. Recreation is essential to a vigorous old age. Follow these four precepts and you will become an old man, strong, healthy and keen of mentality and body. There is nothing pitiful about old age, but, on the contrary, there is vast satisfaction in viewing in retrospection a life well spent.

"I have no hesitation in making the prophecy that the time will come soon when a man will be young at seventy."

A KEEN SENSE OF JUSTICE

Sometime ago a servant was killed in the household of Dr. Wilder in Chicago, and the police and detective force were baffled in the effort to find any clew whatever as to the murderer. By a combination of circumstances the father and mother knew of their son's guilt of murdering the person referred to, and it remains for James A. Logan, a Negro janitor, and his wife to give up their only son, in spite of their love for him and parental affinity that must have been theirs toward their son. But out of respect for the law, out of respect for justice, and measuring up to the full requirement of a citizen, and as a member of this great republic, delivered their only son into the hands of justice. All colored men are not void of the stuff out of which men are made. They can rise above feelings and affections and self-interests and be loyal to the high interests of law and the interest of the community. After all, there are some Negroes who are men.

The Teacher

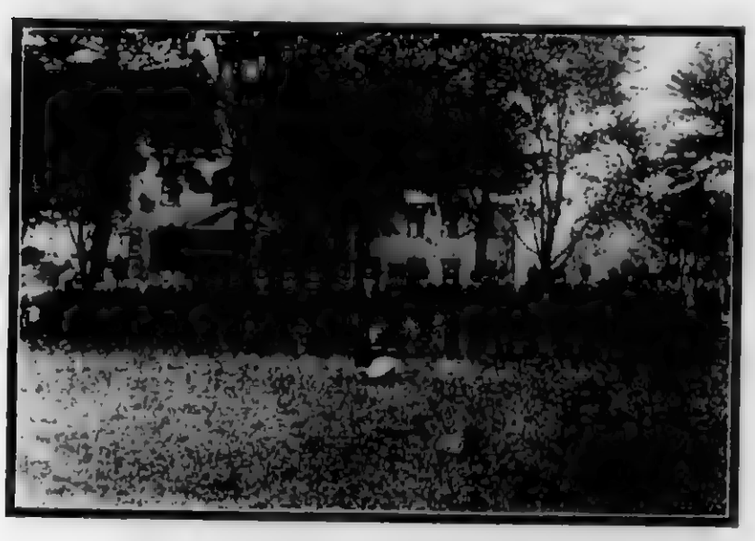
By Prof. Frank Trigg, A. M. Principal of Princess Anne Academy

The academy is a training school. Its duty is to prepare young men and women to go out among the people and help them in every way they can.

No teacher can succeed who does not get good, substantial moral support. The people must have a correct estimate of his worth as a citizen and as a teacher.

As a citizen he is expected to take unfeigned interest, so far as he can, in every enterprise that has for its object the improvement of the entire people.

His example should be characterized as manly. His pupils should see in him the highest type of an American citizen, and should have no doubt in their minds as to whether he exercises the highest right given to a citizen under a Republican form of government. Indeed it is the opinion of the wisest and best men both in the past and present that our government absolutely requires that all of its male citizens entitled to suffrage express it in the uniform way. He should encourage every legitimate business enterprise among his people. The prosperity of a business does not depend so much upon the incipient step as upon the moral support it receives after the step has been taken. Now it may be said for the most part that the teacher knows less about business than the average citizen, but this is not true except with the class of teacher usually employed. We speak of those who should be licensed to teach. It is not how much a man knows that makes him valuable, but it is how much he imparts to others and the manner in which he does so.



READY FOR DUTY'S CALL

It is said the moral condition among the young people is deplorable, and if this be true, it is to be charged to three causes: first, the home training; second, the teacher; third, the religious influence of the community. It must be confessed that within the past quarter of a century, the decline in religious influence has been alarming. It seems that if the young people are to be saved we must look to power outside of our churches, until they re-establish their former influence. That the children of most families in every community have gotten out of reach of parental influence cannot be questioned. The public schools and other institutions in the country have placed the intellectual training of the youth far ahead of the moral training received in the homes of the majority of the pupils. It should be understood that young people must be impressed with a deep sense of the importance of proper self-control at all times. This should be done in the home. If the intellect is not under control of the moral nature, there will be great difficulty in the individual keeping himself from evil of any kind. Law-abiding youth must have law-abiding parents, and if the latter would be law-abiding, they must be intelligent. The next generation of the Negro race must have 50 per cent. of its mothers and fathers school-trained men and women. Unless this is done we must suffer even more than we have. The wide-awake teacher will use his best endeavors at all times to secure the regular attendance of every child in his neighborhood. The old schoolmasters possessed the power of drawing the pupils to them from every direction. The shade of a tree was a sufficient schoolhouse for them. Power was the thing that was most desired by the pupil. The teacher fills the highest position in the gift of the community. It is true that it is not the one most sought, but it is the one hardest to fill. The forming of character is the real end of all teaching, the shaping of mind and the training of the soul of a child demand the best skill in the gift of a community. We regret and deplore the fact so evident among us that the ministry of the Gospel of Christ is failing to reach the youth as it did twenty-five years ago. This carries us to the fireside, which is after all the place where all sound and safe teaching of the youth is done. If Greece had built instead of the Parthenon, a temple to the honor of God, she might be this day at the head of all peoples,

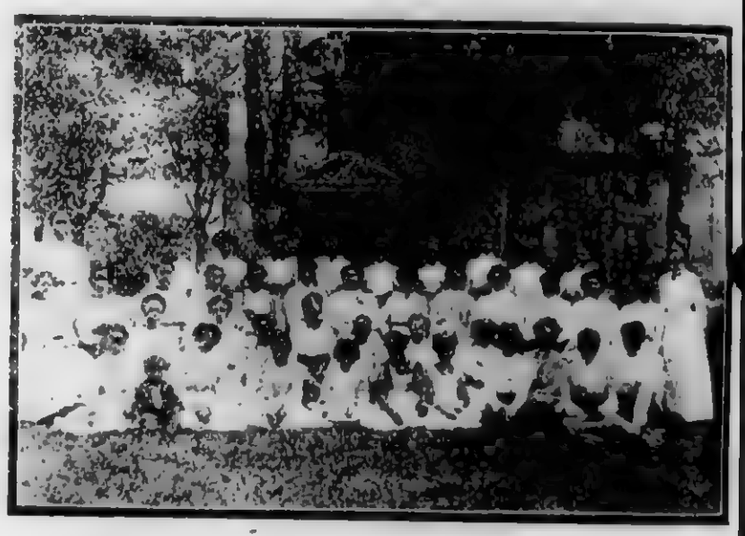


PROF. FRANK TRIGG, A. M.
Principal of Princess Anne Academy

but alas for her, she worshiped the creature. If the teachings of the Apostle Paul had been heard and obeyed by magnificent old Rome, which fell to rise no more, she would be standing to-day with a living instead of a dead language, and without the blight of the Dark Ages upon her. The teacher should be a strong advocate of the rights of men as they are taught in the Bible. When we think of the first settlers and their posterity, the fathers of New England, who were men of deep religious belief, our souls are stirred within us, because we see in ourselves so little of their consecrated spirit to the great Being. Again, the teacher should be able to say, as Milton said: "I am long since persuaded that to do and say aught worth memory and imitation, no purpose or respect should sooner move us than simply the love of God and mankind. To love the republic, to study universal good, and to promote the interest of mankind as far as lies within our power, is the height of goodness and makes that temper which we call divine." He should have merit and modesty. These found in a man, he at once has the favor of the people and then he is able to impress upon his pupils and their parents the great thought that should engage the attention of every American, that is freedom. Every member of a community ought to be brought early face to face with the great truths that will inspire him to self-control, that make him feel that he must respect public opinion under which he as a citizen must live. The teacher's duty is to prepare the youth in co-operation with the parent for the high responsibilities of a man. He does not mean to train the child simply for the state, but for eternity. The state must protect the child's life, liberty and pursuit of happiness. The principles of manhood should be the ruling thought presented by the teacher to all the people, both by word and by example. He should be the vidette of the community, especially where there is any perceptible backwardness with regard to the highest good of the people. He should study the conditions of the community and know exactly how the land lay, because this is the basis of all freedom and the foundation on the perpetuity of free institutions must stand.

The teacher should possess the largest benevolent spirit. To be more specific, the Negro teacher is a failure without this spirit. Love for home and friends may name one generous; sympathy for the suffering, charitable; loyalty to city or state or country, patriotic; but none of these raise one as high in the esteem of the best people as a truly benevolent heart. A man with such quality is not indifferent to the welfare and happiness of any member of the human family. Such a spirit knows no race, no color, but looks out for every member of a community, however unworthy. There is a oneness of feeling and interest in each for another running through the entire human family that can not be changed by selfishness. We love the poet and the orator; we praise the warrior and statesman, each for his glorious achievements, but when we turn to men like Peabody, John Howard and C. P. Huntington, we fail of language to describe our admiration for them. These are great benefactors of mankind.

A teacher with a good conscience will daily



THE HOPE OF THE NEGRO RACE

give his pupils the most impressive lessons of life. His life is a sort of reflex action upon his pupils.

Next to the schoolroom, the teacher's influence is felt in the home. This brings us to one of the most important phases of a teacher's work, that is, visiting the parents. Visiting may be dispensed with in ordinary social life, but it is indispensible to the teacher's work. It brings the teacher and parent in closer contact with each other. They learn to know and understand each other better, thereby insuring confidence. Oftimes very serious results come from misunderstanding between the two. The direct effects of visiting is reflected through the pupils, indirectly.

In the church and Sunday school the teacher's influence should not be less powerful. Here he has an opportunity to supplement the lessons taught in morality in the day school and to show there the importance of regularity and promptness in religious as well as secular work.

He should strengthen in the hearts of his pupils the "I ought" and "Ought not." Dr. Mark Hopkins says the term "I ought" is the strongest one in the English language. If this can be done the highest service that can be rendered the child has been given him and from him will come his highest service. It should be remembered that the teacher ought to impress the community by his life with the importance of the action of thought and of speech. A slip-shod life both in deed and thought will create disrespect for the schoolroom, and thus injure the child and the community. He ought to use his best strength to impart in the heart of the child a fine sense of honor; a keen sense of this great principle lies at the bottom of a noble character.

PRINCESS ANNE, Maryland.

Princess Anne Academy



A VIEW OF THE FARM BUILDINGS AND FARM

Princess Anne Academy is splendidly equipped for giving to its students not only a practical industrial education, but a thorough preparatory course. It is a part of the corporation of Morgan College, of Baltimore, regularly chartered under the laws of the state of Maryland. The Academy is located on the Eastern shore of Maryland and on the outer edge of Princess Anne, the county seat of Somerset county. It is more directly the Conference school of the Delaware Annual Conference. For from this school a number have gone out who are ministers in the Delaware and Washington Conferences. The work of its graduates vindicates the purpose of the founder and justifies the continual contributing of money to its treasury for current expenses. The Delaware Conference has a peculiar pride in Princess Anne, and to its support the brethren rally loyally. Not only do the children of the ministers and of many parents around about attend Princess Anne, but the Conference yearly ects a large number of Conference visitors, who fficially visit the school and thereby attest the terest of the Conference.

The institution under the inspiring and capable leadership of Prof. Frank Trigg, A. M., the resent principal, has not only sustained its past story but has advanced along all lines. Prof. rigg has been in the school work practically all s life. Coming as he did from the principalip of the High School of Lynchburg, Va., he ad experience as well as ability, which applied the work of Princess Anne has proven the wisom of his appointment. He takes high rank as educator and a discreet and successful administrator.

The Academy offers nine trades. Agriculture taught by theory as well as by practice, including the study of soil, seed, cultivation, harvesting nd marketing. There is also a course in dairyg. The latest and most approved separators, churns, testers, and tempering appliances are used. The course in carpentry is thoroughly practical in every way, while the course in wheelwrighting, embracing both wood and iron work, is augmented by the work that comes in from the country round about. Blacksmithing and horseshoeing are taught. Sewing, dress making, cooking, laundry work and housekeeping are embraced under the department of domestic science, which is thoroughly capable of training the girls in the most practical way.

Rev. David H. Hargis, of the Delaware Conference, a graduate of the institution, has established the Hargis prize, in memory of his mother, for the best English oration. The institution is supported by the collections from the Philadelphia, Wilmington, Baltimore, Delaware and Washington Conferences. And while it is a part of the system of the Freedmen's Aid Society, nevertheless, by this arrangement the funds are handled by the corporation of Morgan College.

We are pleased to give a number of illustrations of the institution, which evidences that students learn by doing, and all are required to do a certain amount of industrial work. Prof. Trigg has had unusual success thus far, and we predict continuous prosperity during his administration.



TILLING THE SOIL



BY THE SWEAT OF THEIR BROWS



MUSIC HATH ITS CHARMS

Lincoln Conference Appointments, 1905

Guthrie District—D. G. Franklin, P. E., post-office, Guthrie, O. T.; Ardmore, A. W. Talbert; Ardmore Circuit, Paul Prewitt; Boley and Fallis, D. Coburn; Chickasha, to be supplied; Chandler, H. B. Hubbard; Guthrie, C. K. Brown; Guthrie Circuit, to be supplied; Hennesey and Kingfisher, J. C. Williams; Independence and Anadorka, R. J. Taylor; Langston, to be supplied; Mt. Zion and Vernon, H. B. Armstrong; Luther, Seth Neal; Oklahoma City, S. R. Gipson; Purcell, to be supplied; Ripley, Wm. Dawson; Shawnee, W. F. Smith; Shawnee Circuit, J. A. Gallons.

Muskogee District—A. J. McAllister, P. E., post-office Muskogee, I. T.; Atoka, J. A. Lee; Boyanton and Pecan Creek, S. M. Deckard; Big Creek Circuit, D. Bruce; Eufaula, S. D. Brown; Grant, to be supplied; Muskogee, J. N. Wallace; Muskogee Circuit, L. Emerson; Coffeyville, Kan., H. T. Kanady; Okmulgee, W. McDonald; Panther Creek, H. Blye; South McAllister, G. W. Walton; Vinita and Grand River, C. R. Ross; Wagoner, A. R. Norris; Weleetka, R. B. Smith; Wewoka, B. F. Donnell.

Topeka District—H. South, P. E., post-office Topeka, Kan.; Alma, I. Haynes; Atchison and Valley Falls, L. Thomas; Bonner Springs, A. Faulkner; Burlingame and Osage City, L. C. Allen; Caldwell and Kingman, F. Ward; Chetopa and Mineral, A. Goodwin; Clay Center, I. W. H. Terrill; Colorado Springs, C. H. Holmes; Denver, J. E. Williams; Lawrence, A. Faulkner; Dunlap, J. P. Jackson; Fort Scott, J. A. C. Wade; Galena, J. McBee; Hastings, L. J. Ross; Independence, J. J. Cabell; Kansas City, L. E. Hayes; Laronard, F. Ward; Lincoln, G. E. Tower; Manhattan and Wamego, B. F. Swindell; Mound City, H. R. Pinkney; Omaha, to be supplied; Oswego and Parsons, G. T. Wooten; Pueblo, C. W. Neloms; Rosedale, J. K. Anderson; Topeka, Asbury, Dudley Smith; Topeka, Mount Olive, J. S. Burton; Winfield, F. Ward.

There are no heavenly rewards apart from the heavenly race.

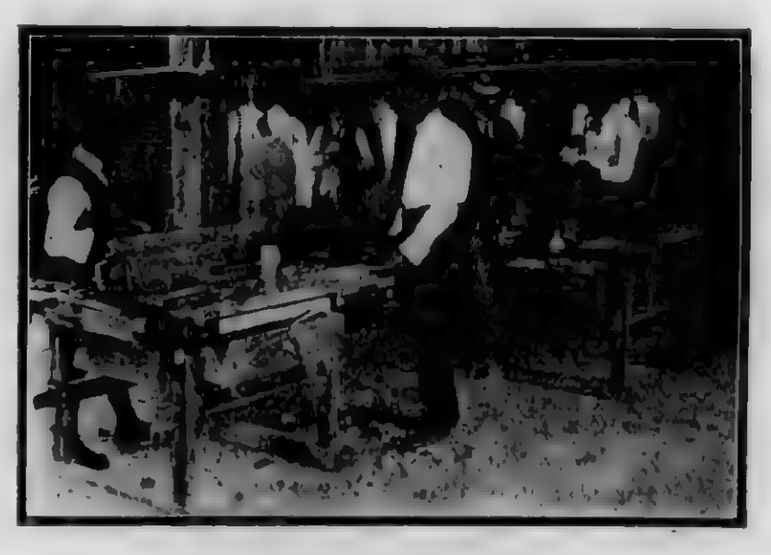
How much more might we make of our family life, and of our friendships, if every secret thought of love blossomed into a deed.—*H.B. Stowe.*

Only to remember that such have been, that we walked for a season with them, is a chastening, a purifying, yea, and however much we may miss and mourn them, a gladdening thought.—*Richard Chenevix Trench.*

The Japanese captured Mukden on March 10, a large number of prisoners and vast stores of ammunition. They now have practically the whole of Manchuria. The battle of Mukden was one of the greatest and bloodiest of modern times. he Russians had not less than 300,000 men, 2,000 guns and at least 25,00 cavalry. The Japanese had, all told, in the neighborhood of 400,000 men and more than 2,000 guns. No figures have been given as yet of the loss of life, but it is thought that the desperate fighting of nearly two weeks has cut down the available fighting force of the two armies at least one-third.

The life will go right when the compass of conscience is adjusted to the pole-star of Christ.

The richest fruits of God's love hang on the low boughs of God's providence. Reach up your hand in prayer and pluck them.



LEARNING BY DOING

THE CHRISTIAN LIFE

Directions to a Traveler

"How far must I follow this dusty way?"
Till the hills grow faint in the twilight gray.

"Must I keep the path till it drops from sight?"
At the line of the sky is a path to the right.

"And what is the name of the crossroad, there?"
The name on the fingerpost is *Care*.

"And must I travel that new path far?"
Till the west is bright with the Evening Star.

"And how many miles must I journey then?"
Till you reach the Tavern of all Good Men.

"And how many roofs shall I have to pass?"
But one: that Hostelry thatched with grass.

"And whither thence at the dawn of the day?"
The Host, when he wakes you, will point the way.

BY FREDERIC LAWRENCE KNOWLES.

—*In "Love Triumphant."*

A Lenten Message

It is a great comfort to know that Jesus Christ triumphed over the subtle arts and devices of the evil one in those days when he was led up of the Spirit into the wilderness to be tempted. For everyone who endeavors to follow in the footsteps of Jesus must needs go into the wilderness of temptation. To know that the Son of God was tempted in all points like as we are establishes sympathetic relations between Jesus Christ and his human tempted brother. To know that he was victorious over the tempter who sought to destroy him gives us confidence that we, too, shall triumph. To know that God will not suffer us to be tempted above that we are able to endure, and that he will with the temptation make a way of escape for us, makes us courageous to go forth into the wilderness and join in combat with whatever evil forces may assail us there.

The temptation may be grievous, but the triumph is a joy unspeakable; the tempter may be adroit and persistent, but he is impotent in the presence of Christ; the struggle may sap us of strength, but the angels of God will come and minister unto us. Murmur not then, when temptations come upon you like an avalanche, but rejoice rather that through the interposition of divine power there is always the glorious possibility of complete triumph.—*Epworth Herald.*

Angels of the Home

Three guests there are who wait about
The gates at home. Be they kept out
Lo! there will enter Strife and Doubt,
But if we gladly let them in,
Some happy song they will begin,
And then the atmosphere is clear,
And it is summer all the year.

The first one we best should know,
He kindles home life into glow,
And makes all tender speech to flow;
He will not let our hearts be cold,
The young he quickens, warms the old,
And models home like heaven above,
Because he bears the name of Love.

Another is a merry one—
He brings us forth where shines the sun,
He sees that all good things are done;
He keeps the dear old faces bright,
And laughs and sings from morn to night,
He makes us glad, for he is Joy,
And praises all his years employ.

The third is quiet and serene,
No shadows on her face are seen,
She has a graceful form and mien;
The house grows holy with her psalm,
She soothes our restless hearts to calm,
Beneath her touch disorders cease,
She is the angel of our Peace.

These blessed guests will come and stay
Through longest night and darkest day,
Unless our sin drive them away.
It matters not how small the home,
To cottage and to hall they come.
Let hearts and homes be opened wide,
And these good angels aye abide.

—*Marianne Farningham.*

God Our Helper

The human soul is dependent; it must lean on something, or fall. Unhappily, some seek to prop it up with selfish considerations, or at best with utilitarian motives, and the supports fail. There is only one prop that will not break or shrink. David proved it, and said: "Behold, God is mine helper; the Lord is with them that uphold my soul."—*Michigan Christian Advocate.*

"Try the Spirits"

The Bible is always practical in its exhortations. Man may be impractical but the Bible, never. In the exhortation try the spirits of 1st John IV, 1, is an illustration. There were prophets abroad in John's day, false ones as well as true. Against the false ones John warns his converts: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

Here "spirits" and "prophets" evidently mean the same thing. In order that we be not led astray by false ones, we are told to try the spirits. That is thoroughly practical advice.

There are certain spirits abroad to-day who teach that entire sanctification is the second blessing. They strongly insist on their position. They are either in the right or in error. Why not apply the Scriptural rule of John in their case. To cavil about *them*, the teachers, amounts to nothing. The important thing is to try, test, not the teachers, but the thing taught. That evidently is the testing John had in mind, for in verse 3 he says: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Now these teachers of the second blessing hold that Jesus Christ is come in the flesh, so they must be of God, and hence not false prophets. They may be mistaken in what they teach in this particular case, but they are not false prophets, for John says so. If they are mistaken in teaching that there is a phase of Christian experience that is the second blessing, that entire sanctification is not the third nor thousandth, but the second blessing, properly so called, we have the means at hand to show the error. Throw on the Scripture light, apply the rule given by John. That will reveal the truth or falsity of the teaching. Try the spirits.

WM R. CHASE.

After Many Days

Say not, "'Twas all in vain!"
The anguish, and the darkness and the strife;
Love thrown upon the waters comes again
In quenchless yearnings for a nobler life.
Think! In that midnight, on thy weary sight
The stars shone forth, and 'neath their welcome rays
Thy hopes to heaven like birds first took their flight;
And thou shalt find them—"after many days."
Say not, "'Twas all in vain!"
The patience, and the pity, and the word
In warning breathed 'mid passion's hurricane.
Unheeded here; but God that whisper heard—
The tender grief o'er stranger's sorrow shed,
The sacrifice that won no human praise.
In faith upon the waters cast thy bread,
And thou shalt find it—"after many days."

"The Shadow of the Rock."

Bearing Sufferings

In relation to God few of us have the spirit of the famous oriental philosopher, Lokman, who, while a slave, was presented by his master with a bitter melon, and immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lokman replied, "I have received so many favors from you, it is no wonder I should, for once in my life, eat a bitter melon from your hand." This generous answer of the slave struck the master so forcibly, that he immediately gave him his liberty. With such sentiments should man receive his portion of sufferings at the hand of God. "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more."—*Michigan Christian Advocate.*

We pray Thee, grant us strength to take
Our daily cross, whate'er it be,
And gladly for thine own dear sake
In paths of pain to follow thee.

—*W. W. How.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—II Cor. 11: 3. Theme—Simplicity of Christ.

In this world there are so many complicated things and mysterious wonders that no man can satisfactorily understand. Man himself is a complex being, and to know himself has been, and is still, the study of sage, philosopher, statesman and theologian.

Man is not free from duplicity. He has a long roll of titles following his name. Christ Jesus is simply the Man; the Lord from heaven in simplicity and singleness of heart and purpose; being free from any propensity to strategem or artificial ornamentation; teaching God's will to mankind freed from all subtilty and abstruseness; ever making plain and simple the truth.

There is a unique simplicity in Christ as the Lord our Savior, the Servant of God the Father, man's Substitute for sin, our Righteousness and Peace. In speaking of His work on earth, Christ had only one argument, the argument of the Cross.

The simplicity of Christ is manifested in His leadership. He conquers the world and saves it at the same time. He saves the world from death by death, and leads man through the grave to eternal life.

The simplicity of Christ is seen in the Christian religion, which is the same in all ages, among all mankind. The poorest and most ignorant man is by religion raised to heights which no rich or wise man can reach without it. The simplicity of Christ is most wonderfully displayed in obedience, the conditions of which all men can understand..

The simplicity of Christ will mark His second coming. Every eye shall see Him. Before Him all nations shall be gathered. He alone shall be Judge and Disposer of men and of angels.

Thoughts of Gold: Man foolishly loves novelty and variety in every thing. Man should be simple in his repentance, faith, hope and belief in God.

When Jesus comes to us at the end of life, we shall know Him by His simplicity.

"Even so, come, Lord Jesus."

Greenville, S. C.

April Garden Work--Planting Sweet Peas

From Frances Duncan's "Mary's Garden and How It Grew." Copyright, 1904, by The Century Co.

It must be admitted that at this time the garden did not look very beautiful, except to the robins, who thought the earth had been freshly turned for their especial benefit. It was only an oblong enclosure, two sides bounded by the wire netting, and two by the board fence. A narrow border-bed two feet wide, ran around the inside of the little plot. Mary, however, surveyed her small kingdom with the imaginative pride of the true gardener.

"Now we are ready to plant, Mr. Trommel,' she said, with a sigh of satisfaction; "the bed is all raked. I combed it and combed it, and the tangles are all out."

The old gardener scrutinized the smooth earth critically. "There are little brown threads of roots—see, there and there,' he said, pointing at the offenders.

"Do those little things make any difference?" questioned Mary, incredulously.

"Those little brown things will make trouble for the sweet peas just as soon as they can. They are the roots of iniquity, *Liebchen;* we must not have them in our garden. It is easier to eradicate evil when it is little than when it grows big.'

"I think so," agreed the under-gardener, dutifully, pulling out the small root-fibers.

"Now we are ready!" she said, with a breath of relief. "And we put them in deep. Deep as my finger?"

"No, no! We better make a trench. Can you make one with the little hoe?"

"I can make a beautiful one. Let's have it here by the fence.'

"They better go by the wire, *Liebchen.* They like more air than they would get by the fence; they have the little wings, you know. Besides, we did not make the ground there so rich as here; that is for the nasturtiums. It is among the plants as among the pretty ladies: you can judge nothing of the appetite by the looks. Now, you would think that of the two the nasturtiums would like the most to eat, they run so fast and are so full of life and color. But, no! they will be happy on poor soil, sandy soil, with almost nothing to eat; they do not mind much going thirsty. But the sweet peas, so dainty and delicate, they will eat all the food you can give them, and they drink, drink—*aber*—nothing but water, although they like the liquid manure."

"They've lots to eat here," said Mary, with satisfaction. "Now, I'm going to dig the trench. I think I'll take my shovel," she decided, after considering her implements with the care of a cautions golfer. "Shovels and trenches seem to go together, Mr. Trommel."

"It is small," assented the old man. "It will not do much harm."

"So far from the wire?" questioned she, putting in the shovel about three inches from the wire.

Mr. Trommel nodded. "Can you make it straight?"

"I have a string," said the under-gardener, proudly, putting one hand in her apron pocket; "I made that myself out of two clothes-pins, and it rolls up so. See," she said, holding up a clothes-pin and string arrangement.. "Clothes-pins are very useful, Mr. Trommel."

"That is a most interesting contrivance," said Herr Trommel.

"Now, you hold this clothes-pin here," said the under-gardener, briskly, "while I walk toward the fence and unroll the string, just as if you were holding a kite for me to fly. You can't stick the clothes-pin in first and then stretch the string, because it pulls out,' she explained.

The old gardener obediently did as he was bid—stooped down and held the clothes-pin until the string was pulled straight and the pin at the other end driven in and stamped upon.

"I think he would go in easier if you should cut off one leg,' suggested Mr. Trommel, looking reflectively at the clothes-pin in his hand.

"Perhaps he would," said Mary, brightening. "Will you cut it off for me? I have only scissors."

"You must make the trench deeper than that, little one; we must have it six inches. The seeds like to be in deep, where it is cool and moist. You know, we put the manure far down at the bottom when we dug the bed, so the roots when they are hungry will go down even farther to find something good."

"Is that far enough apart?"

Mr. Trommel looked down into the trench through his spectacles. "Two inches," he said; "that will do, but we shall have to thin them later. Thinning always seems a wicked thing; it is like killing some of the children because there is not enough to eat for all, as the bad stepmother does in the fairy stories. Wait, wait!' he exclaimed suddenly, "not so deep. We do not want more than two inches over these little things."

"I thought you said they must go in deep," said Mary.



"Yes, yes; but the seedlings are little things and do not like to push their way up through quite such a heavy blanket. When the seedlings are up, then we push the soil around and cover them up to their necks."

"But you said, when we were potting in the winter, that we mustn't cover the little plants with earth only just as deep as they were before, or else they couldn't breathe, objected his listener.

"Yes, yes!" said Herr Trommel, impatiently. "I tell you, little one, plants are much alike, but often they are different."

The under-gardener looked a trifle perplexed.

"Gardening takes quite a little experience," she sighed, as she covered the seeds carefully and left an embankment of earth beside the trench. "Now we water them just like we do the other things, don't we?"

"We have to water them well; they are thirsty, these little fellows."

"How long will it be before they come up?"

"I think they will make haste for us; they are late this year, you know, and they have some time to make up. Sometimes I have put them in the ground three weeks earlier, but this year the old Mother Earth slept late, and did not unlock her house at the right time, so the plants could not come out. My dear magnolia blossoms have not yet dared to thrust their noses out of the little fur hoods. You will see soon how all the shrubs must hurry.'

"Isn't there anything we can plant?" asked Mary, raking the bed by the fence.

Herr Trommel meditated a moment. "We might put in the poppies,' he said doubtfully; "they do not mind the cold. Have you the seeds here?'

But the under-gardener was already running toward the house.

Mr. Trommel was still looking meditatively at the sweet-pea trench and then at the fence when Mary came back packet in hand. "Wait. wait," he said, as she began to tear off the end of the packet. "Let us see first where we shall put them. We shall have nasturtiums along the back of the fence; yes, and the sweet peas we have along the wire; we must put something in between to keep the peace, *Liebchen.*"

"Why, what would they do to each other?" asked Mary, fixing a pair of surprised brown eyes on the old man's face.

"Well," replied Herr Trommel, "it is not that the flowers themselves have any quarrel with each other; it is only a matter of clothes, *Liebchen,* but sometimes that is serious. These sweet peas are the dainty pink and white; they do not like to be so near the bright scarlet of the nasturtiums. Perhaps we might put some of these morning-glories in between, eh? It is yet too early for those, but the border is narrow—you can easily reach past. We might plant the poppies in front. They are mixed," said Herr Trommel, sadly; "we cannot help the colors."

"Don't you like seeds mixed?" asked Mary, anxiously. "When you get a mixed packet you get so many kinds for five cents."

The old man shook his head. "I like to know what I am planting. If I ask some children to spend the summer with me, I like to know whom I have: I do not want them "mixed," even from the same family. I had rather have my under-gardener, for instance, than the cousin who comes sometimes—what is his name?"

"Kenneth?" asked Mary.

Mr. Trommel nodded vigorously.

"Oh, Kenneth is nice! He knows how to do lots of things. He made a spring-board the last time he was here—just dug a hole and put one end of the board under the fence, and then put a hassock under it to make the spring, and—"

"Yes, yes!" broke in Mr. Trommel; "he used my garden-sticks for fencing."

"He is coming to my house as soon as school is over: he is making a garden, too."

"Yes?" said Herr Trommel, without interest. "He may grow to be a fine young man, but—I would rather not have him in my garden. Come, let us plant the poppies."

"Aren't they little!" said Mary, in surprise.

"Very little: we have to mix them with some sand to give them something to hold, so that they will not blow away."

"I could mix them in a candy box, couldn't I?"

"That will be large enough; we put twice as much sand as we have seeds."

"The poppies would be lost in a trench, I think," volunteered Mary.

"I fear if we put them in a trench we should never see the pretty poppies. Just sprinkle them lightly over the ground—so."

"Don't you put anything over them? Just pat them down?"

"Just pat them down and sprinkle them a little, that is all. These poppies are like Eskimo babies; they do not mind the cold. Ha!" he said, suddenly straightening himself, "old Peter has other things to do! I set out some roses tomorrow, little one," he said, as he turned to go; I have some from across the sea, from France; you wish to see how we do it?"

"Oh, yes!" she said, stopping a moment from patting the poppy seeds.

"I shall be at them in the afternoon. Be sure you put the tools away, little one; it will rain tonight, I think."

"I always put them away, Mr. Trommel," said the under-gardener, with dignity.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson 5—April 2, 1905. Title—"Jesus the Good Shepherd." (John 10: 7-16.) Golden Text—"I am the Good Shepherd: the good shepherd giveth his life for the sheep." (John 10: 11)

In this allegorical parable the sheepfold is the church; the door into the sheepfold is Jesus; the porter at the door is the Holy Spirit; all ministers who enter in by the door are the under shepherds; the stranger, hireling, thief, robber, and wolf, are false teachers; and the sheep are the members of the church.

I. *The sheepfold is the church.* 1. *The word ekklesia*, from which our word church is likely derived, is from the Greek. It expresses the act of calling out, or separating a class from the mass, and forming it into an assembly. God had a people before the days of Abraham, but they were not called out and separated into a community. They were not therefore a spiritual church. When God called Abraham to separate himself from his home and kindred, the formation of the church began, and when the covenant with him was established and himself and household entered into it, the organization of the church took place. Ever since God has had a people called out and separated from the world by ordinances peculiar to themselves.

2. *The covenant of the church is the contract* God made with Abraham, and others, to redeem the world through Jesus, the Christ. This covenant should not be blended with the Mosaic covenant. It was given 430 years before that; it is called the Promise, that is called the Law; it was for all nation, that was for the Jews only. The Mosaic covenant was added because of transgression, and was blended with the literal part of the Abrahamic covenant until Jesus came: it then expired by limitation. The covenant made with Abraham was two-fold. It promised to bless him and make his name great; to give him a numerous posterity; to give him the land of Canaan; and to bless all nations through him. Against his earthly possessions stands the riches of heaven; against him literal descendants stands his spiritual children; and against the land of Canaan stands heaven, that "better country."

3. *The church has been called by different names*, yet it is the same "general assembly." It is a *kingdom*, Jesus is its king, the Bible is its laws, the members are its subjects, and the world is its dominion. It is a *vineyard*, Jesus is the true vine, the members are the branches, and God is the husbandman. It is a *house*, Jesus is in that house as a son, Moses was in it as a servant, and the membership is there as a household. It is a *body*, Jesus is the head, and all true believers are members of that body. It is an *olive tree*, the Jews were the natural branches broken off through unbelief, the Gentiles are wild branchhes grafted in through faith. It is a *sheepfold*, Jesus is the shepherd, and the membership is the flock. (Con. from Merril.)

II. *Jesus is the good shepherd*, and the door into the sheepfold. 1. *As the good shepherd* He gave His life for the sheep." He was "led as a lamb to the slaughter." Jesus not only gave His life for the sheep, but for all others. "He tasted death for every man." He died the just for the unjust. "He is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world." The way from earth to heaven is open to all. But Jesus as the good shepherd "knows His sheep, and is known of them." They hear His voice, and follow Him. He leads them out into green pastures and beside the quiet waters. They know Him because they possess His Spirit, delight in His laws, love His people, and have a conscience void of offence.

2. Jesus is not only the good shepherd, *but He is also the door into the sheepfold.* "He is the way, the truth, and the life." No one can enter the spiritual church but by Him. Way in the Bible usually means doctrine. Walking in this way is living as the Scriptures direct. The ladder Jacob saw at Bethel represents Jesus showing the way from earth to heaven. Jesus is the only "name under heaven given among men, whereby we must be saved." We have no scripture for saying that baptism is the door into the church. As a *mark* baptism designates the people of God from the world (Matt. 28: 18); as a *sign* it signifies the grace of God to man (Acts 2: 38); and as a *seal* it denotes our acceptance by the Lord (Acts 10: 47). Jesus has plainly said, "I am the door into the sheepfold."

III. *The Porter.* It is generally believed that by the porter, or doorkeeper, the Holy Spirit is meant. We read of God opening the door of faith to the Gentiles (Acts 14: 27). Paul would not leave Ephesus because a great and effectual door was opened to him there (1 Cor. 16: 9). While Paul was at Troas, the Lord opened a great door unto him, and he had no rest until he entered Macedonia (2 Cor. 2: 12). But the Holy Spirit acts through agents. The ministry and membership of the church, guided by the Holy Spirit, are its guardians. To the apostles as keepers of the church, and agents of the Holy Spirit, Jesus gave the keys of the kingdom of heaven, and told them their decisions would be final with regard to binding and loosing, or receiving into and excluding from the church. The Pharisees claimed to be the keepers of the sheepfold, but they were not. They had taken away the key of knowledge. They did not enter themselves, and they kept others from going in.

IV. *Entering the sheepfold.* 1. *There is a wrong way to enter the church.* We may "climb up some other way" and get in without passing through the door. (1) There are false systems of religion that do not improve the world. Their temples, priesthood, offerings, and forms of worship, have been kept up for centuries, and yet the world is not made better by them. (2) There are false doctrines in true systems that are contrary to the general teaching of the sacred Scriptures. (3) Many hope to enter the sheepfold by their good work: they do nothing outbreaking, and they perform many acts of charity. (4) Some expect, no doubt, to enter heaven on the merits of others. They trust in a good companion, pious parents, loving children, or devoted friends to carry them through. (5) Others base their expectations of heaven on the ordinances of the church. They rest in the use of the means of grace. They have the form but not the power of godliness. Those who enter in any of these ways are strangers: they have not made themselves acquainted with the good shepherd, and the sheep do not know them. They are hirelings and care not for the flock: they are serving the church for the price paid them. They are thieves and will filch from the flock all they can, and give as little as possible in return. They are robbers and will not hesitate to blight the character, or destroy the spiritual life of any member of the church. They are wolves and will bite and devour the flock.

2. *There is a right way to come into the church:* it is to "enter in by the door." Jesus told the rich young man to sell what he had, give to the poor, take up his cross, follow Him, and he should have treasures in heaven (Mark 10: 21). Peter told the people on the day of Pentecost to repent, and be baptized in the name of Jesus Christ, and they should receive the Holy Spirit (Acts 2: 38). Saul was told to go into Damascus, and there it would be told him what he should do to be saved: after fasting and praying three days he was filled with the Holy Spirit (Acts 9: 1-18). The jailor was told to believe on the Lord Jesus Christ and he should be saved (Acts 17: 31). We enter the sheepfold by self-denial, faith, repentance, prayer, baptism, and consecration to God.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic, April 2.

The Making of a Christian: His Food

Scripture References: John 6: 47-58; 2 Tim. 3: 14-17.

The Word. Our lesson is a part of one of the public discourses of Jesus. It has formed a very much disputed passage in the past. In the first four verses Jesus shows that what the manna was to the fathers who received it by eating, himself is to all souls who receive him by faith. Manna was temporal life to the Israelites; he is eternal life to all believers. In the next two verses he goes a step farther and identifies the bread with his flesh. Then in the latter part of our lesson he adds his *blood.* The evident meaning is that whoever receives Christ by faith becomes a partaker of the body and blood of Christ; that is, he receives eternal life and the benefits of the resurrection. In Timothy we have the same thought presented under the figure of the Word. We are to feed upon Christ and his Word. In other words, our food is spiritual food received by prayer and Bible study. They are able to make wise unto salvation.

Our Homily: Spiritual Dieting. The soul must be fed as well as the body. The results of starvation is as apparent in the religious life as in the physical. Weak, flabby, and lean souls are as possible, and indeed more common, than lean bodies. As a rule, we care for the body better than the soul. We can no more build up a strong spiritual life without soul food than we can be strong physically without material food. The making of a Christian depends largely on what he eats. Our scripture suggests—

That he eat spiritually of Christ. By this we mean an act of faith by which the soul appropriates to itself Christ as a life within. We also mean that he spend much time in prayer, by which he receives strength and grace by personal touch with Jesus. The old manna was for the body; but this new manna is for the soul, and is to be spiritually received. It suggests the value of prayer and meditation as a means of spiritual growth. No soul can be strong who does not pray much. He must be a partaker of the divine nature.

That he study the Word for help. Paul calls Timothy's attention to the fact that it was his knowledge of the Scriptures which had given him such a character as he possessed. They had the power to make one wise unto salvation. And as a minister or teacher all inspired Scripture was profitable. The Scripture-filled minister was one who was "thoroughly furnished." It is so to-day. And what is true of the minister is true of the layman. The strong man is he who prays much and studies his Bible much. Eating must precede exercise and usefulness. Are we feeding the body and starving the soul?

Solid Diet for Spiritual Soul—

Prayer constant and appropriate.

Bible study discriminative and intelligent.

Meditation by which we assimilate truth.

Religious conversation to enlarge our ideas.

Church attendance and service to develop power.

Personal work to save others developing strength.—*From Notes on the Epworth League Devotional Meeting Topics.*

Annual Conferences

The Lincoln

BY REV. C. K. BROWN, A. B., B. D.

The Lincoln Conference met in Colorado Springs, Col., March 2-6, Bishop Henry W. Warren, presiding. The Conference was in many respects a notable gathering. Bishop Warren presided with that sweet dignity and grace so characteristic of him. He soon won all hearts by his impartial ruling and broad sympathy.

The Conference was well attended. Only two of the effective members were absent. When one takes into consideration the great distance over which most of the brethren had to travel, the attendance is all the more remarkable.

The Lincoln Conference is one of "magnificent distances." It includes the colored work in Oklahoma, Indian Territory, Kansas, Nebraska and Colorado. There are three Presiding Elders' Districts and each presiding elder has a whole state for his diocese. The presiding elders are Revs. D. G. Franklin, A. J. McAllister and H. South. Under their leadership the work has advanced by leaps and bounds. The reports of the presiding elders were very interesting and encouraging. They evinced that great progress has been made along all lines. The membership has been almost doubled and there has been a great increase in all the collections. Nearly a thousand dollars were reported for benevolences. The Lincoln Conference is only three years old, but it is unsurpassed in mighty possibilities.

The conference was handsomely entertained by Bro. W. H. Holmes and his loyal people. All of the sister churches of Colorado Springs united with our church in making it pleasant for the members of the conference.

Colorado Springs is a beautiful city of thirty thousand inhabitants and is famous the world over, not only for its climate, but also for the wealth of scenic wonders by which it is environed. The city is at the foot of the world-renowned Pike's Peak, which lifts its snowy summit to the skies. Just without the city limits is the far-famed "Garden of the gods," with its strange rock formations. There are more millionaires living in Colorado Springs than in any other city of the same size in the world. There are no saloons in the city and no houses of prostitution. While in the city we saw absolutely no evidence of race prejudice.

We have here a fine church, built by Bro. Holmes at a cost of $5,000. It is most elegantly appointed. Three years ago we had no organization in Colorado Springs. To-day we have a fine church and a large and growing membership. All honor to Bro. Holmes and his faithful members.

There were not many of the general officers of the church present. Bro. I. G. Penn, of the Epworth League, and Dr. J. W. Jennings, of the Western Book Concern, were the only ones present. Secretary Penn spoke in his usual vigorous and eloquent manner to the great delight of his audience and the glory of our Methodism. Bro. Penn is all right. Dr. Jennings represented the Book Concern and made a most pleasing impression upon the brethren by his brotherly spirit and his never failing sympathy. The SOUTHWESTERN was represented by Bro. C. K. Brown, of the Lincoln Conference.

Revs. B. H. Armstrong and G. W. Walton were received into the conference on trial. The Bishop announced the transfer of Rev. C. K. Brown from the South Carolina Conference.

The initial steps were taken at the conference towards the establishment of a Conference School. A committee consisting of Bishop Warren, D. G. Franklin, C. K. Brown and J. N. Wallace was appointed to look after the school.

On Sunday morning the Conferenc was invited to worship in the First Methodist Church, Dr. C. B. Wilcox, pastor. This great church was built at a cost of $100,000 and is one of the finest churches in the State of Colorado. Every courtesy was shown the brethren by the members of the First Church. The members of the conference were given the best seats in the church. Bishop Warren preached a great sermon. It will not be forgotten by those who heard it. In the afternoon, the Bishop, assisted by the presiding elders, ordained L. E. Hayes and C. K. Brown, elders. Presiding Elder D. G. Franklin of the Guthrie District, preached the closing sermon on Sunday night, after which the appointments were read and the conferenee adjourned to meet next year at Ardmore, I. T.

The brethren from Oklahoma and the Indian Territory traveled to conference in a special car over the Frisco and Rock Island systems. They were accompanied by the traveling passenger agents of the Frisco and Rock Island systems and everything possible was done by these gentlemen to make the long journey over the plains as pleasant as possible, and it was a pleasant trip.

Appointments of Central Missouri Conference For 1905

St. Joseph District, J. Will Jackson, Presiding Elder. P. O., Sedalia, Mo.

Armstrong, F. C. B. Washington; Arrock, supplied by James A. W. Young; Butler, G. B. Abbott; Columbia, B. D. Dixon; Des Moines (Ia.), O. A. Johnson; Fayette, W. J. Deboe; Fulton, W. C. Ellis; Glasgow, G. W. Reeves; Harrisonville, supplied by G. W. Wynn; Independence, W. H. H. Brown; Kansas City, Asbury, W. H. Wheeler; Kansas City, Burns, J. M. Harris; Kansas City, Clark, supplied by Preston Overton; Mexico, J. L. Smith; Moberly and Randolph Springs, J. D. Evans; New Bloomfield, supplied by R. G. Williams; New Franklin Circuit, H. T. Reeves; Oskaloosa (Ia.), T. H. Lockwood; Richmond, supplied by Edmund Diggs; St. Joseph, D. J. Mitchell; Shannondale and Gilliam, J. W. Thomas; Slater, J. H. McAllister; Sturgeon and Yates, W. L. Lee.

St. Louis District—C. M. Keeton, P. E.; P. O. 2617 Bernard St., St. Louis, Mo.

Ashley, supplied by Lewis Mallery; Bowling Green, W. R. Rivere; Clarksville, George Grady; Curryville Circuit, Alexander Hubbard; Danville, supplied by C. N. Casey; DeSoto, A. A. Tolson; Elsbury, John Guyton; Farmington, LeRoy Woolrich; Forristell, supplied by J. I. Rolen; Fredericksion, A. R. Martin; Hannibal and Pittsfield, supplied by T. L. Francis; Ironton, A. J. Williams; Jonesburg, supplied by R. L. Hill; Lebanon and Marshfield, B. F. Bateman; Louisiana, H. A. Henley; Montgomery, J. H. Nolan; Rolla, Tobias W. Fulghem; St. Charles, R. H. Smith; St. Louis, Baden, F. H. Small; St. Louis, Bridgton, J. M. Smalley; St. Louis, St. James, E. P. Geiger; St. Louis, Union Memorial, R. E. Gillum; Springfield (Ill.), W. E. Wilson; Troy, F. D. Avaunt; Warrenton, Bariah McCain; Wellsville and Williamsburg, J. H. Boone.

Sedalia District—W. H. Smith, P. E. P. O. 235 W. Johnson street, Sedalia, Mo.

Blackburn, supplied by J. W. Rhodes; California and Tipton, Dennis Payton; Carthage, R. H. Young; Clinton, J. W. Patton; Dresden, supplied by S. W. Hawkins; Georgetown, Richard Rush; Holden, H. G. Gibson; Joplin, D. J. Kenoly; Knobnoster and Centerview, M. L. Jackson; Lexington, J. J. Clark; Malta Bend, Christopher Tays; Marshall, A. H. Higgs; Mt. Vernon, M. T. Hooks; Neosho, R. G. Smith; Odessa, supplied by Monroe Denney; Osceola, supplied by J. W. Payne; Pleasant Grove and Salt Pond, A. M. Sommerville; Sedalia, Taylor, Richard Davis; Sedalia Circuit, Beaman, Pilot Grove and Lamonte, supplied by G. W. Ball; Smithton Circuit, F. S. Bowles; Springfield, Pitts, B. F. Abbott; Springfield Mission, supplied by George Crittenden; Sweet Springs, William Divers; Versailles and Olean, S. P. Johnson; Warrensburg, W. A. Bohannon; Wellington, supplied by Green Enyard.

The Lexington Conference

BY REV. D. E. SKELTON.

The thirty-sixth annual session of the Lexington Conference met at Louisville, Ky., March 8, Bishop John W. Hamilton, D. D., of San Francisco, California, presiding. The business of the conference was daily preceded by a half hour of devotional service. The holy Sacrament of the Lord's Supper was duly administered on the first day to the ministers and all Christians present by the Bishop, assisted by the presiding elders, pastors of Louisville and Drs. I. L. Thomas, M. C. B. Mason and W. P. Thirkield. Upon roll call, 97 members answered present. The conference proceeded to organize. Rev. John W. Robinson was re-elected secretary; assistants, W. H. Riley, J. W. White, Jos. McCoomer and H. H. Renfro. Rev. C. T. Lewis was re-elected statistical secretary; assistants, E. L. Gilliam, R. L. Dickerson and H. A. Foreman. Rev. H. W. Tate was re-elected treasurer; assistants, R. F. Broadus, T. R. Fletcher and G. C. McPheeters.

The conference enjoyed the presence of many distinguished visitors and general conference officers. Aside from the official presence of Bishop Hamilton, the charm of the session was his systematic and rapid manner of doing the work of the conference. His voice has an abiding charm.

Dr. R. S. Reaves of the Louisville Ministers' Meeting delivered the welcome address, which was full of pathos, humor and thought. Rev. H. W. Tate, one of the able ministers of the conference, made the response. Bro. Tate's address was received with much enthusiasm. President Kumler, of Walden University, captured the hearts of the large audience that greeted him on Tuesday night. His masterly address on Christian Education delighted the conference. Dr. W. P. Thirkield and Dr. M. C. B. Mason were present. On Wednesday night Dr. Thirkield was at his best. Dr. I. L. Thomas, the newly elected Field Secretary of the Board of Church Extension, captivated the conference and people in his address before the conference and at the Church Extension Anniversary. His presentation of the cause was simply powerful, convincing and far-reaching in its influence. Dr. Thomas ranks among our greatest representatives and the whole church may congratulate the Board of Church Extension at Philadelphia upon his selection. His method of presenting the cause is simply marvelous, and will surely bring things to pass. The conference passed several complimentary resolutions to Dr. Thomas. Dr. E. M. Jones, Field Agent of the Sunday School Union, made a great impression on the conference with his profound address, and every pastor pledged himself to raise not less than one dollar for the Sunday School Union.

Dr. D. Lee Aultman, the Book Concern Agent, led the brethren at will by his speeches and gentlemanly bearing. He reported a good collection from the brethren and all seemed to be happy.

Bishop Hamilton on Friday evening lectured on "Mexico." The church was taxed to overflowing and the Bishop for more than one hour entertained the vast audience with historical facts of "Mexico, Its Customs and Ways." It was superb, the purest diction, the most profound thought and elegance.

Rev. W. F. Waters represented the SOUTHWESTERN. While the conference regretted very much the absence of the editor, those who heard Rev. Mr. Waters were delighted with his forceful address and the conference extends to him a hearty welcome to return.

Rev. J. N. C. Coggins came to represent the Epworth League and he carried the audience with his eloquence, and it was the opinion of all who heard him that Prof. Penn made no mistake in selecting as a proxy, Rev. Coggins.

The climax was reached on the Sabbath. Bishop Hamilton preached a delightful and convincing sermon, at the close of the love feast. The memorial and ordination of elders and deacons took place at 3 p. m. E. W. Kinchen, J. E. Burton and W. Stovall were ordained deacons and J. E. Woods and Wm. Noel were ordained elders. Dr. G. G. Logan delivered quite an interesting address on Sunday evening at the missionary anniversary. Revs. J. E. Burton and G. C. Powell were admitted into full connection. E. W. Kinchen was admitted on trial.

Rev. Chas. E. Jacobs, D. D., field worker of the Sunday School Union, represented his work before the conference on Saturday and the Bishop took occasion on the Sabbath to refer to the address.

BENEVOLENCES.

Missions, $1,033; Church Extension, $291; Woman's Home Missions, $364; Freedman's Aid, $504; S. S. Union, $42; Tracts, $19; Bible cause, $30; Conference claimants, $165; Children's fund, $126; Woman's Foreign Missions, $25; total, $2,595.

Not the Deed

"It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

In patience, as in labor, must thou be
A follower of Me,
Whose hands and feet, when most I wrought for thee,
Were nailed unto a tree.

—*John B. Tabb.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

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4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE LAUNCH FUND

The movement to place a launch at our mission station at Monrovia, Liberia, is meeting with considerable favor. The project has been recently indorsed by *The Christian Advocate*, Rev. J. M. Buckley, D. D., Editor, and by the *Northwestern Christian Advocate*, D. D. Thompson, Editor.

Previously acknowledged, $1,511.70.

The following subscriptions were taken at the Central Missouri Conference:

Rev. W. J. Debose	$1.00
Rev. B. D. Dixon	1.00
Rev. William McCutcheon	1.00
Mrs. Katie Smith, Sedalia, Mo.	1.00
Rev. J. D. Evans	2.00
Rev. W. C. Ellis	2.00
Rev. B. McCain	1.00
Rev. O. A. Johnson	1.00
Rev. H. A. Henley	1.00
Rev. T. P. Johnson	3.00
Rev. W. H. Smith	2.00
Rev. J. M. Harris	5.00
Rev. M. T. Hooks	3.00
Rev. R. H. Smith	1.00
Rev. C. M. Keeton	5.00
Rev. R. E. Gillum	.50
Miss S. S. Williams, St. Paul, Minn.	.50
Public collection	3.26

RECEPTION TO DEAN CLEMENTS

A reception was given at Flint Medical College on Wednesday evening, March 8th, in honor of the Dean, Dr. H. J. Clements, by the students of this institution, who were ably assisted by Dr. J. A. Hardin, of the faculty. It was an expression of the appreciation and esteem in which Dean Clements is held for his many years of faithful service in the Medical College, during which time he has spared no effort but has given himself unreservedly to the work of this great school.

In spite of inclement weather a large and representative audience was present. The speeches were animated and expressive of the high regard in which Dr. Clements and the good work accomplished by him are held.

The following program was rendered: "Dr. Clements as a Professor," by W. D. Wilson; music by New Orleans University choir; "Dr. Clements as a Dean," by Dr. F. H. Knight, president of the University. Dr. Harrison represented the medical faculty, Dr. Miller the Alumni, Prof. Loubart the University, Mrs. M. C. Turner the Phyllis Wheatley Club, and Prof. Gary the visitors. Each speech, and especially the response of the Dean, which was brief and expressive of his interest in the future welfare of the work he is leaving, was interrupted by hearty and sincere applause.

Mr. G. W. Lucas, the master of ceremonies, and Messrs. Welch, Shallowhorne and Wilson, are to be congratulated on the complete success of the affair. Refreshments were served by the committee.

Bishop Berry says: "If 18,000 Methodist Episcopal ministers would devote one week to a tactful, pushful canvass for our Church papers, and do nothing else during that time, it would be the best investment of seven days which the denomination ever made."

CLOSING EXERCISES OF THREE DEPARTMENTS OF MEHARRY MEDICAL COLLEGE

The commencement exercises of Meharry Medical College were held in the new Meharry Auditorium, when diplomas were given to eighty-two graduates. Of this number eight were from the Pharmaceutical Department, thirteen from the Dental, and sixty-one from the Medical.

The capacity of the large new auditorium was taxed to its utmost to accommodate the large audience which at an early hour filled the spacious building. Hundreds were turned away for want of even standing room. It is thought by many persons that the graduating class for this year surpasses any of its predecessors. In point of numbers it is the largest class ever graduated from the institution.

Many of the clergymen of the city and surrounding country, with the medical faculty, the magnificent choral class and orchestra, under the direction of Miss M. E. Braden, Bishop Evans Tyree, Dr. M. W. Dogan, President of Wiley University, Dr. Guernsey of Roger Williams, President Kumler and Dean Hubbard and other distinguished citizens were upon the platform. Dr. Hubbard introduced the class representatives as follows:

Salutatory, "The Progress of Medical Science," H. Charles Hardy; pharmaceutical valedictory, "Professional Pharmacy," E. J. LaBranche; dental valedictory, "The Dentist a Specialist," W. E. Rainwater; medical valedictory, "The Mission of Medicine," Eugene J. Gregg.

The addresses were splendidly delivered and pleased the vast audience immensely. President Dogan spoke eloquently to the class in words which will not soon be forgotten. The always popular Bishop Evans Tyree followed in a strong helpful talk. The degrees were conferred by President Kumler.

The Mason Medal, for the highest proficiency in gynecology, was awarded to Dr. W. M. Drake of Hempstead, Tex., and C. D. Frederick of Orangeburg, S. C., won the prize in obstetrics and practice of medicine. The Morrison Medal in dentistry was awarded to H. H. Kennard of Tennessee. The Singleton prize was won by S. Jefferson of Georgia. The honor men are: S. B. Innis, Alabama; D. W. Porter, Tennessee; C. D. Frederick, South Carolina; W. M. Drake, Texas, and J. H. Wilson, South Carolina.

Among the most pleasant features of the occasion was the splendid musical programme under the direction of Miss M. E. Braden, the Dean of the Music Department. The superb manner in which various numbers were rendered shows the superior ability of the Director, as well as the excellent training of the department. The following was the programme:

Processional march, "Prize of Victory" (Sconton).

1. Chorus, "To Thee, O Country" (Eichberg), Choral Society and Orchestra of Walden University. (Invocation)—Dr. H. W. Key.
2. Piano duet, "Le Reveil du Lion" (De Kontsky), Misses Laura Allen and Mabel Scott.
3. Solo, "Deep in the Mine" (W. H. Jude), Mr. Edgar W. Miller.
4. Chorus, "Spring Songs" (Parks), Choral Society and Orchestra.
5. Quartette, "Seein' Things" (Parks), Meharry Quartette—Messrs. Dickerson, Wilson, Hardy and Miller.

A full list of the graduates follows:

Medical Department—T. A. Adams, Florida; R. L. Adams, Tennessee; J. N. Barber, South Carolina; R. T. Bridgewater, Missouri; I. W. Brown, Mississippi; N. J. Broughton, Alabama; W. H. Buford, Tennessee; A. E. Carter, Kentucky; L. A. Davis, Arkansas; C. D. DeFrank, Kansas; J. L. Delouey, Alabama; W. Marcellus Drake, Texas; J. R. Elliott, Florida; C. D. Fredric, Tennessee; Eugene J. Gregg, Tennessee; Samuel Griffith, Missouri; J. H. Hale, Tennessee; H. Charles Hardy, South Carolina; Hardie F. Harris, Alabama; J. H. Hegler, Arkansas; Emma R. Howard, Florida; W. C. Howard, Mississippi; Richard S. Hughes, Florida; S. Buford Innis, Jamaica, W. I.; Raymond N. Jackson, Missouri; W. W. Jenkins, Arkansas; Fred T. Jones, Louisiana; W. B. Kellix, Florida; A. N. Kittrell, Tennessee; C. M. Lewis, Texas; J. H. C. Lucas, Tennessee; Robert B. Maclin, Tennessee; C. B. Martin, Texas; William Moore, Arkansas; C. C. McClendon, Texas; Andrew Lyman Paey, Kentucky; Lee Ella Paey, Kentucky; L. G. Patterson, Tennessee; D. W. Porter, Tennessee; Warren W. Schell, Florida; Stuart L. Scott, Virginia; J. Harvey Smith, Florida; Thomas E. Stevens, Alabama; R. B. Surratt, Arkansas; Joseph Turner, Florida; C. H. Turner, Tennessee; E. L. Tutwiler, Alabama; William Wallace, Louisiana; Elnora Wells, Michigan; W. A. West, Tennessee; Joseph H. P. Westbrook, Tennessee; J. H. Wilson, South Carolina; J. Ira White, Tennessee; D. J. Williams, Arkansas; R. M. Williams, Arkansas; B. T. Williamson, Mississippi; A. A. Womack, Texas; C. M. Youngblood, Georgia; J. R. Rivers, Florida.

Dental Department—I. H. Burney, Georgia; R. H. D. Bascomb, Bermuda; G. P. Bell, Tennessee; J. A. Harper, Georgia; J. M. Henry, Georgia; J. W. Jamerson, Virginia; Sylvester Jefferson, Georgia; H. H. Kennedy, Tennessee; J. W. Morrison, Mississippi; W. E. Rainwater, Georgia; J. A. Wright, Jamaica; W. F. Watkins, Alabama; R. B. Woodson, Tennessee.

Pharmaceutical Department—William Haynes, Tennessee; Maggie E. Howard, Tennessee; Lizzie B. Kellix, Florida; E. J. LaBranche, Louisiana; Mayme B. Rivers, Florida; Zenia M. Thomas, Florida; H. C. White, Florida; James White, Alabama.

E. W. S. HAMMOND.

Nashville, Tenn.

Personal and General.

Mrs. L. V. Landry of Houston, Tex., and Mrs. M. A. Hunter, of Navasota, Tex., graced our office with their presence last week.

Rev. W. P. C. Morrison, our pastor at Natchez, Miss., was among those who visited Washington during the inauguration.

We are pleased to announce that Rev. E. W. Cook, of Snow Hill, Ala., who has been ill for some time, is now able to resume his duties.

Mrs. Helen Noble, of New York, has been spending a while in the city visiting relatives and friends. She was entertained Friday night of last week by Miss Stella Brazley.

Bishop McCabe will deliver his famous lecture, "The Bright Side of Libby Prison," in John Wesley Church, Baltimore, Md., Friday evening, March 24th, for the benefit of Morgan College.

Dr. D. Lee Aultman becomes presiding elder of the Hillsboro District, Cincinnati Conference, in succession to Dr. A. C. Turrell, deceased. Dr. Aultman has had conspicuous success as a pastor and as field agent of the Western Methodist Book Concern.

Rev. R. A. Adams, B. D., pastor of the Zion African Methodist Episcopal church, Natchez, Miss., and editor of the *Church Record*, spent a few days in the city this week. He filled the pulpit of St. James African Methodist Episcopal Church last Sunday morning, and of Union Bethel in the evening.

Prof. J. Beverly F. Shaw, A. M., of Rust University, has been invited to membership in the Classical Association of the Middle West, which meets at the University of Chicago, May 5th and 6th. The invitation comes from such men as Profs. William Gardner Hale, of the University of Chicago; Francis W. Kelsey, of the University of Michigan; W. G. Manly, of the University of Missouri, and F. A. Alabaster, of the Nebraska Wesleyan University. This is an honor which the Professor richly deserves, and he will no doubt give a good account of himself.

During the recent missionary convention at Sioux City, Bishop J. M. Thoburn passed his sixty-ninth milestone. In celebration of the event Dr. W. S. Lewis, president of Morningside College, in behalf of the delegates attending the convention, presented the Bishop seven $10 gold pieces, and a magnificent bouquet of roses, in token of their great respect for him. At the close of Dr. Lewis' presentation speech the great audience arose and cheered heartily, at the same time giving the Bishop the Chautauqua salute. In response Bishop Thoburn said: "I do not believe there was ever a more beautiful moment in my entire life. I can see in these gifts the love of one thousand souls."

FLINT MEDICAL COMMENCEMENT

A large and representative audience filled the chapel of New Orleans University the evening of March 9th to the limit of its seating capacity, the occasion being the Sixteenth Annual Commencement of the Medical Department and the Third Annual Commencement of the Pharmaceutical Department.

Those who go forth from Flint this year bearing the degree of doctor of medicine, and we hope in the true spirit of their class motto, "Pro Bono Publico," are: A. Walter Brazier, Lee A. Butler, Ira N. Garrett, Isaac J. Kane, John C. Polk, Isaac J. Washington and Cornelius M. Wilson, B. S.; from the Pharmaceutical Department, William R. Christophe.

Seated upon the platform with the graduates and faculty were Rev. Valcour Chapman, Rev. J. A. Tircuit, Rev. C. D. Shallowhorne, Rev. E. Hutcherson, Dr. I. C. Chapman and Dr. Edgar Hamilton.

The exercises began promptly at 8 o'clock. The music was under the direction of Miss Brown, the principal of the musical department of the University. The first number rendered was the beautiful chorus, "Consider the Lilies How They Grow," by the University choir. Invocation by Rev. J. A. Tircuit, pastor of First Street M. E. Church, this city. Then followed vocal selections by one of our most popular and pleasing young singers, Miss Viola Hurst. Miss Hurst's rich contralto voice was heard to great advantage in "Oh, To Be Heart to Heart" and "My Rosary." The genuine appreciation of the audience was demonstrated by the most hearty applause.



First Row:--C. M. Wilson, Miss., I. J. Kane, La.; A. M. Brazier, La.
Top Row:--L. A. Butler, La., I. J. Washington, La., W. R. Christophe, La. Phar., J. N. Garrett, Miss., J. C. Polk, Miss.

A. W. Brazier delivered the salutatory address. His theme was "A Plea for Professional Unity." The speaker was eloquent and with words of great force and earnestness depicted how all great results have been achieved only through "perfect unity." He said in part: "When we consider the physical condition of our people, their mode of living in unhygienic surroundings, in crowded tenements, damp and poorly ventilated quarters, where Nature's great disinfector, sunlight, is deprived of visitation, we see the great necessity of medical conferences in order that these evils may be remedied. By organizing a Medical Association much can be done in checking the onward march of tuberculosis, a disease from which the Negro seemed immuned 40 or 50 years ago. The fate of our people is in our hands, and unless we united to strike down this mighty foe, unless we help to enlighten the people along these lines, their misfortunes will be required at our hands." In his farewell words to his classmates he said: "The basis of esteem, in this as in all other professions, is personal character. When the testing time comes, as come it must to every man, wealth, praise and intellectual power are as if they were not; character is the one thing that counts in this life and the life beyond. My sincere hope now is that as physicians permitted to enter pure, chaste, moral, virtuous, ideal homes, our lives may be spotless and worthy of emulation. It will matter little then whether life be long or short, for the proper measure of a life is not how long, but how it has been lived."

Piano selections were rendered at this point of the programme by Miss Ellen G. Guessnon. They were beautiful, catchy, and played with a skill and ease that delighted her hearers.

William R. Christophe, the graduate in pharmacy, discussed "The Druggist's Responsibility" in a vein that indicated careful and thoughtful preparation. This pleasant and lucrative calling offers indeed a broad and not over-crowded avenue for the young men and women of the race.

The well-known violinist, Mrs. Julia Lewis-Nickerson, simply captivated her listeners by her superb rendition of "Il Travotore." In answer to the hearty encore given her she played with exquisite sweetness "Cavaliera Rusticana."

The Valedictorian, Cornelius M. Wilson, B. S., treated the subject of "Insanity," which he says has attracted more attention in current literature, from a point of medical jurisprudence than perhaps was dreamed of even half a century ago. He discussed the disease generally from a clinical standpoint, in a manner that indicated careful thought and research.

Delivering the annual address, J. T. Newman, M. D., LL. D., discussed ably "The Possibilities of Medicine and Surgery." During the course of his splendid address Dr. Newman said: "There is no royal road to the temple of medicine; there are no short cuts to a sound medical education. I know of no medical college in this or any other country that furnishes brains; that article you must bring with you when you come to college." In closing he paid a tribute to Bishop Mallalieu, thro whose effort Flint Medical College was established. Dr. Newman said: "Bishop Mallalieu needs no encomium from me. His name will live as long as the Church needs a champion."

President F. H. Knight then in a brief address to the class, said: "The doctors are to be the eminently sane people. You are to be ambitious, and your ambition should be pure, lofty and unselfish. The man is dead who has no ambition. You are are to desire and to strive after the very highest and best things. Be God-fearing, Christian men." Of Dean Clement's departure, Dr. Knight spoke with a sincere regret that we feel is fully shared by all who are interested in the work of Flint College. "The Dean," said he, "has done his work faithfully and well. He has given of the very best and strongest years of his life to one department or other of this work which is represented here to-night. We part with him with unmitigated regret. We sorrow to lose so good, so strong and so faithful a man. May the highest and best success follow him in his new field of labor."

Dean Clement's remarks were brief and pointed as usual, but pregnant with feeling. He said: "I hardly realize that I am going away. I have been very much interested in the work here. My association with the school has been most pleasant. I have had the support of an able faculty, and our school has been the most prosperous this year, I think, of any year."

The diplomas were then presented by Dr. Knight. The annual prizes were awarded by Dr. Clements to Cornelius Wilson, B. S., Isaac J. Washington and A. Walter Brazier. The benediction was pronounced by Dr. Knight.

NEWS NOTES

The Senate has confirmed the appointment of Mr. Chas. W. Anderson as Collector of Internal Revenue at New York.

Mr. W. E. Easton, a former Texan, now residing in Los Angeles, has been appointed one of the deputy tax collectors for Los Angeles county.

There were about eight hundred conversions during the recent revival held by Dr. Munhall in Jacksonville, Fla. Eleven churches were united in this campaign.

The legislature of Oklahoma has appropriated $20,000 to the Agricultural School for Negroes at Langston, and the Kansas legislature $15,000 to the Western University at Quindaro, Kan.

A traders' exchange has been organized in this city and a site selected on Perdido street, for the use of colored men. The members of this organization are boss carpenters, slaters, roofers, plasterers, painters, brick masons, etc.

It is stated that the fund being raised for the Tuskegee Institute in honor of the late William H. Baldwin, Jr., now amounts to $120,000. Mr. Henry Atkinson, of Atlanta, having recently added $1,000 to the fund.

The Negro women of Richmond, Va., are demonstrating to the country their ability to handle business enterprises. There is already a flourishing bank, with Mrs. Maggie L. Walker as the president. Headed by Mrs. Walker, a commission of twenty-two women have secured a charter and will at once open a store to be known as the St. Luke's Emporium, with an authorized capital of $25,000. This is a step in the right direction.

The recent revival in Louisville, Ky., was from all reports a most remarkable one, in which all denominations were engaged. Cottage prayer meetings were held during the month of January and on the first Saturday of February 2,000 personal workers went from house to house with the gospel invitation. On Feb. 12, seventeen evangelists and evangelistic pastors began meetings in as many centres, and the opportunity to reach the people is said to have been limited only by the capacity of the meeting-places. On the second Sabbath of the campaign, more than three thousand young people were converted.

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foods—light, delicate hot-biscuit, hot rolls, doughnuts, puddings and crusts—are not only anti-dyspeptic in themselves, but aid the digestion of other foods with which they assimilate in the stomach—the joint, the game, the entree—important parts of every meal.

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Farm and Fireside

ABOUT DUCKS AND GEESE.

When it comes to money afloat and money ashore in feathers and fish, it's to be had in raising ducks and geese. We put the ducks first in the procession, for, since the introduction of the Pekin ducks into this country, they have led the web-footed domestic feathered tribe by a good strong lead. True, there are many who still cling to the old gray goose and the white gander, and quite wisely so for some localities, and for farm growing; but, when one wishes to do something really big in feathers and in marketing something fine and toothsome for the table, he turns to the Pekin ducks, which later may be raised in droves on small or large acreage, or space, as may be the more convenient.

Ducks and geese are truly "double headers," because of the fact that they produce not only one article of commerce, but two, which is feathers and eggs, and then when they yield up the ghost prematurely, their carcass adds a third to the list of salable articles from the one source.

The one great advantage in growing either ducks or geese exists in the fact that they may be raised and quartered in places where nothing else will thrive to do much good. Marshes, creeks, and branches where there is forage such as they obtain naturally in the wild state, is best suited to them; particularly the ducks, for a duck is never so happy and contented as when it is foraging in the shallows where it can barely reach the mud, or sand and gravel—the periwinkles and leeks with tail up and head down and feet working lively as a balance wheel. True, they should have good grassy foraging, also, but such usually attends such localities on the higher spots about. This last feature is quite necessary, for they consume a great deal of green food. Indeed, in feeding either ducks or geese, we should ever bear in mind the fact that soft, succulent food is more to their natural liking than anything hard, and with the ducks it is quite necessary that they should have water convenient to mix with their food, for it is not their nature to swallow anything dry; excepting that which, like grass, encases within itself a fluid substance. For this reason, in feeding young ducklings, we should be careful to give them soft stuff that they can swallow readily. In fact, one of the best ways to feed ducks of any age is to put their food in troughs containing water to the depth of a few inches, so that they can get both food and water at the same time, the same as they do when fishing for slugs and tender roots or tadpoles in the marshes.

With geese, it is some different, for geese eat more of solid food, and also are greater foragers on the meadows and grasslands. Still, they do best when they have ready access to plenty of water.

The Pekin ducks are more profitable than geese, because they lay more eggs and yield a proportionately larger amount of feathers. And, as before stated, they do better than geese in in the superior laying qualities of the Pekin ducks is not so much in the small yards. The chief point of value opportunity presented one to raise a great number of young stock from a small mating. A Pekin duck will lay from one hundred to one hundred and twenty-five eggs in the early spring season, which is three or four times as many eggs as a goose will lay in a season. And as two ducks of this variety about equal one goose, the greater value of the former may be seen very readily. Both ducks and geese are hardy and easy raised, where they have a natural foraging ground such as we have mentioned, and it would certainly be to the financial betterment of those who have such possessions to stock them up with either one or the other, or both to some extent.—H. B. Geer, in *Southern Agriculturist*.

Literary Notes

Those of our readers who, in addition to their home paper, want a NATIONAL news and family journal, are advised to subscribe for the ST. LOUIS GLOBE-DEMOCRAT, which is published in the solid central city of the Union and stands at the very front among the few REALLY GREAT newspapers of the world. The DAILY GLOBE-DEMOCRAT has no equal or rival in all the West and ought to be in the hands of every reader of any daily paper. The WEEKLY GLOBE-DEMOCRAT, issued in semi-weekly sections, a BIG SEMI-WEEKLY AT ONE DOLLAR PER YEAR, is indispensable to the farmer, the merchant or the professional man who desires to keep thoroughly posted but who has not the time to read a large daily paper, while its great variety of well-selected reading matter makes it invaluable to every member of the family. See advertisement elsewhere in this issue and write to the Globe Printing Company, St. Louis, Mo., for FREE SAMPLE COPY.

The March Magazine Number of *The Outlook* is notable for containing the first installment of "The Story of Port Arthur," by George Kennan, *The Outlook's* correspondent in the East. It has also among its illustrated articles a readable study called "Safeguards of the Body Against Disease," by Dr. T. Mitchell Prudden, than whom no one writes in a more popular way on scientific topics; a story; and editorial treatment of the political, economic and literary history of the week.

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The Colored American Magazine has made its appearance for March, just as brilliant as ever. There are articles on "The Unity of the Races," "The War in the Far East," "Negro Football Players," written by men who have studied these questions. The article on "The Unity of Races" is bound to attract a great deal of attention. There is a poem by Betram Johnson, and a short story by Gertrude Brown. 10 cents a copy.

INQUIRY.

I ask the preachers to please enquire at every meeting they hold for Arnel Patterson, who has been gone from home three years. The last I heard he was at Rome, Miss. In understand he left there and went to Ruleville. He is probably in the swamp somewhere. It is his mother who inquires. My name is Mary Patterson. His father's name is Plato. My Postoffice is Elliott Station, Miss. If found, write at once.

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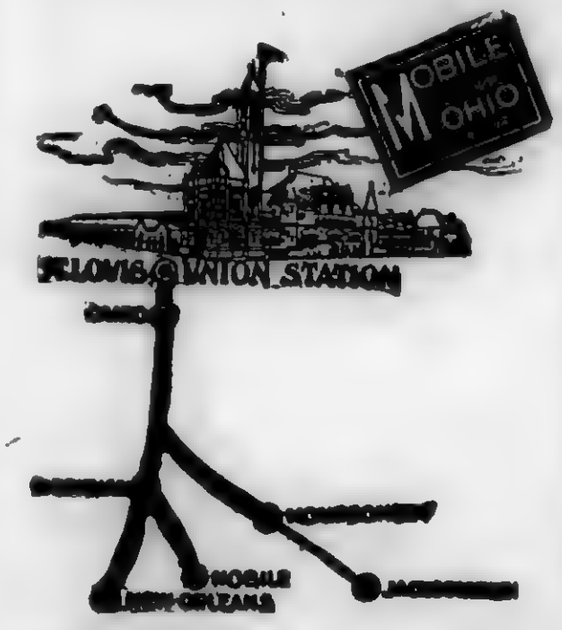


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Doings of the Workmen.

ALABAMA.

R. E. L. BEASLEY, PASTOR, HAVEN CHAPEL M. E. CHURCH, Alexander City, Ala.—On the night of Feb. 24th we were awakened by singing at the parsonage door and on arising found that a storm had passed by the parsonage and left many pounds of groceries, as well as some dry goods, and money. We want to thank these good people for their kindness to us. In the number were members of the C. M. E. as well as members of our church. We extend you our heartfelt thanks and invite you to come again.

G. W. REEVES, PASTOR—Sylacauga, Ala.—The first quarterly conference of this charge, held by Rev. J. W. Thomas, our new presiding elded, was a success. The majority of conference members were present. He is one of the best administrators the district has had. Elder Thomas preached Sunday morning and evening. The people think him the man for the place. Paid the elder $13.33; pastor, $34.56; missions, $2.00; total, $49.83. Have added six persons to our membership.

GEORGIA.

L. H. HAYWOOD, DISTRICT STEWARD, GAINESVILLE, GA.—The first quarterly conference of this charge was held March 3-5. Rev. G. W. Arnold, D. D., presiding. Reports showed that the charge is endeavoring to measure up to the requirements along all lines. Our elder urged the church to be faithful and loyal in doing their whole duty. Rev. J. D. Lovejoy, our pastor, has been most active. Already large property interests have been added to the work. This is our pastor's seventh year and the elder's fifth. We love them both. Rev. G. W. Arnold preached two soul-stirring and reviving sermons which made a lasting impression upon his hearers. Paid him in full his assessment of $18.00. Raised Friday night and Sunday, $45.35 and raised during the last three months $133: For pastor, $50; Trustees, $65. Have had ten converts and 12 accessions to the church. Ninety-two communed at the Lord's table. This was the best quarterly conference held in the history of our church at this place.

C. L. DUNN, PASTOR, LAFAYETTE, ALA.—This is my third year as pastor of Powel's Chapel, and I was welcomed with just as hearty approval as was given me the first year I was appointed. We have added 77 members to the church since I have been in charge of this work; placed a nice $75 organ and $300 worth of pews in the church; have practically paid off all old claims, and placed our church for the first time in its history as a first class mission claim. When I arrived from the conference, the parsonage committee led by its chairman, had carpeted one room of the parsonage and put matting on the other. Thursday night after my trustee meeting had adjourned the parsonage door was suddenly opened, and a storm, led by sister Patient Gresham, loaded my table with many good things.

LOUISIANA.

W. L. DYAS, PASTOR, BOYCE, LA.—Rev. J. J. Obee, our presiding elder, held my first quarterly conference, March 4-5. Each official brother of the church was present and made a written report. This is indeed a great people. We have a good set of officers, viz.: V. A. Bush, James Johnson, Jr., T. A. Hampton, Robt. Johnson, Ed. Jones, Fillmore Green, Jorden. Rev. B. M. Johnson is a great leader. Too much praise cannot be given our steward sisters and membership, all Christian friends of the Baptist church and our unconverted friends as well for helping us during the quarterly meeting. Collection, $27.50.

R. JONES, PASTOR, NEW ROADS, LA.—Sunday was a happy day here. My people received me kindly. We are now worshipping in the new church and the work is moving along nicely. We hope to reap a good harvest this year for the Master. Morganza is doing well.

MRS. LUCY VENABLE, Reporter, Maringouin, La.—On March 2nd, a surprise party was given in honor of the pastor recently appointed to St. Peter M. E. Church. A host of friends crowded the parsonage. The pastor made brief remarks. Mrs. Lucy Venable sang. Response by Rev. C. E. Cradforde, A. Powels, L. Butler, Grant Dotson. Such storms are acceptable. The year's work is looking fair at present.

A. THOMAS, REPORTER, ROSEDALE, LA.—The members and friends of Hortsell M. E. Church are delighted with their new pastor, Rev. J. L. Augustus. This was evidenced by a delightful surprise given Monday night February 27, led by Sisters Loe Phillip, Temple Douglas, Mary Williams, Brother J. Johnson, Jr., and a host of young people. A short address was delivered by the pastor; prayer, and the friends departed. Considering the unfavorable weather the services are well attended. All indications point to success.

PINEVILLE, LA.—Curtis C. Dorsey, reporter.—Our work opened up with prospects bright. The Rev. J. C. Brown preached for us Sunday and Sunday night quite intellectual sermons. Rev. Brown is the right man and in the right place. Our first quarterly conference, which was held Wednesday eve, March 1, concluded with a love feast and a sermon by presiding elder J. J. Obee. The Rev. P. M. Clark, of Alexandria, was also with us and made a strong and impressive talk to a large audience. The Rev. Obee opened the doors of the church and five or six came up for prayer. We shall do all we can for the cause of Christ this year, both spiritually and financially.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of Southwestern Christian Advocate May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention, but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immedaite effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 COTTAGE ST., MELROSE, MASS.
DEAR SIRS: Jan. 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In oder to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am, Very truly yours.

I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust, or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, has a cloudy appear-



ance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

EDITORIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE. The genuineness of this offer is guaranteed.



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The above TEN BULBS, a year's subscription to THE MAYFLOWER, and THE SOUTHWESTERN a year, all for $1.35.

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A subscriber to the Southern Agriculturist secured the original seed from an old Indian in Northwest Texas. After experimenting with it seven years he wrote that paper: "With good ground and care it will make from 50 to 100 bushels to the acre, and planted thick and cut stalk and all it will make more feed and better feed than anything I ever saw. The old Indian said poultry fed on it would never have the cholera. I have not lost a fowl with cholera since I have been raising it. It also pops beautifully" This article brought hundreds of requests for seed, and now only a few bushels are left. Send 10c for a 3 months' trial subscription to Southern Agriculturist, 39 C. P. Bldg., Nashville, Tenn., and you will get 100 seed by return mail, also details of $50 prize seed-growing contest.

The most careful farmers and gardeners everywhere place confidence in Ferry's Seeds—the kind that never fail.

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have been the standard for 49 years. They are not an experiment. Sold by all dealers. 1905 Seed Annual *free* for the asking.

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$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 853, Detroit, Mich.

Conference Notices

GUTHRIE DISTRICT.

FIRST ROUND.

Hennessey, March 11-12; Ardmore Circuit, 18-19; Purcell, 20; Ardmore, Warren Chapel, 25-26; Guthrie, St. Paul, April 1-2; Luther, 8-9; Shawnee, 15-16; Shawnee Circuit, 17-18; Langston, 22-23; Chandler, 29-30; Oklahoma City, May 6-7; Ripley, 9-10; Chickasha, 13-14; Anadarka, 15-16; Boley, 20-21; Mt. Zion and Vernon, 27-28; Guthrie Circuit, June 3-4. Dear Brethren—We begin a new year's work. Thank God for victory in the past. Our work is growing. We are marching upward. Still we can and must do very much better this year. Make Easter a great day for missions. Raise your entire apportionment on that day and send the money to Dr. A. B. Leonard, 150 Fifth avenue, New York, and get voucher for same. Let every pastor take his Church Extension collection at once and forward to Dr. J. M. King, 1026 Arch street, Philadelphia, Pa. This is important, for we need every dollar authorized by the General Committee. God bless you. Yours in the work,

D. G. FRANKLIN, P. E.

MUSKOGEE DISTRICT.

FIRST QUARTER.

Sapulpa and Beggs, March 18-19; Bynton and Pecan Creek, 25-26; Panther Creek, 25-26; Vinita and Grand River, 28-29; Coffeyville and Elliott, April 1-2; Big Creek Circuit, 8-9; Eufaula and Checotah, 15-16; Okmulgee, 22-23; Muskogee, Spencer Chapel, 29-30; Muskogee Cir., May 6.7; Weleetka, 13-14; Wenoka, 16-17; So. McAlister and Alderson, 20-21; Grant, 27-28; Atoka and Colbert, June 3-4; Gans and Vian, 10-11; Tulsa and Cordita, 12-13.

Always sincerely,

A. J. MCALLISTER, P. E.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

LOUISVILLE DISTRICT.

FIRST ROUND.

Smithland, March 25-26; Princeton, 29-30; Eddyville, 27-28; Greenville, 31; Hartford, April 1-2; Beaver Dam, 3-4; Morgantown, 5-6; Leitchfield, 8-9; Bowling Green, 15-17; Auburn, 18; Sonora, 19-20; New Haven, 21-23; Coke Chapel, 6-9; Hardinsburg, 12-14; Irvington, 15-16; West Point, 17-18; Lloyd Street, 19-21; Thirty-fifth Street, 20-21; Owensboro, 27-29; Fordsville, 30; Hawesville, June 1-4; Cloverport, 2-4; Mount Washington, 6; Jackson Street, 8-11. Dear Brother—I know that you are encouraged by our last conference session to do your whole duty this year. Begin your work at once. You must succeed. You are the leader of the people, and your success depends largely upon your faithful leadership.

Yours for success,

JOSEPH COURTNEY, P. E.

TOPEKA DISTRICT.

FIRST ROUND.

Ft. Scott, March 18-19; Mt. City, 11-12; Rosedale, 25-26; St. James, April 1-2; Bonner Springs, 8-9; Lawrence, 11-12; Valley Falls, 13-14; Asbury, 15-16; Alma and Wabaunsee, 18-19; Burlingame and Osage City, 22-23; Dunlap, 26-27; Manhattan and Wamego, 29-30; Lincoln and Omaha, May 6-7; Hastings, 13-14; Mt. Olive, 20-21; Larned, 23; Kingman and Caldwell, 24-25; Independence, 27-28; Chetopa, June 3-4; Oswego and Parson, 5-6; Galena and Iola, 7-8; Clay Center, 10-11; Salina and Ellis, 13-14; Pueblo, 17-18; Colorado Springs, 24-25; Denver, July 1-2. Dear Brethren—The watch-word is 1,000 converts brought into the church this year, and it can be done, if you will ask God to help us and each preacher do his full duty. We did well along all lines last year. This year we must raise $500 benevolence in the Topeka district. The district stewards will please meet me at Asbury Church, North Topeka, April 17, at 2:30 p. m.

H. SOUTH, P. E.

Periodic Pains.

Dr. Miles' Anti-Pain Pills are a most remarkable remedy for the relief of periodic pains, backache, nervous or sick headache, or any of the distressing aches and pains that cause women so much suffering.

As pain is weakening, and leaves the system in an exhausted condition, it is wrong to suffer a moment longer than necessary, and you should take the Anti-Pain Pills on first indication of an attack.

If taken as directed you may have entire confidence in their effectiveness, as well as in the fact that they will leave no disagreeable after-effects.

They contain no morphine, opium, chloral, cocaine or other dangerous drugs.

"For a long time I have suffered greatly with spells of backache, that seem almost more than I can endure. These attacks come on every month, and last two or three days. I have never been able to get anything that would give me much relief until I began the use of Dr. Miles' Anti-Pain Pills, and they always relieve me in a short time. My sister, who suffers the same way, has used them with the same results." MRS. PARK, 721 S. Michigan St., South Bend, Ind.

Dr. Miles' Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails he will return your money. 25 doses, 25 cents. Never sold in bulk.

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THE GREAT FRENCH SYSTEM.

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is used in our Beautifying Parlors on hundreds of ladies and gentlemen, and we can prove beyond a doubt that MME TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

We can also prove to your satisfaction that MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion, at least three shades fairer. Price, $1.00. Soap free. Send all orders to our Beautifying Parlors.

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To introduce my great Antiseptic Aeriform Medication and to prove beyond doubt that it will cure consumption, bronchitis, asthma, catarrh and weak lungs, I will for a short time give *One Month's Treatment Free*, including Inspirator and all medicines complete, exactly as shown in illustration.



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Do not delay, but write at once, and tell me the nature of your lung, throat or head trouble, and how long the disease has had a hold on you. The Month's Free Course is intended to prove the genuine merits of the cure, and costs nothing to afflicted ones, who enter upon a course of treatment.

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Historical and Pictoral Church Records in every Methodist Episcopal congregation. Salary or commission. Write at once. Address The Church Publishing Co., Vincennes, Ind.

NOTICE!!!

TO ALL SUFFERING WOMEN

You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

Here is health to you if you want it.

EXCELSIOR

Uterine Tonic

A Remedy for All the Complaints and Weaknesses Peculiar to

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Including: Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstration, Backache, Bearing Down Pain, Lucorrhea, General Debility, Palpitation of the Heart, Swimming and Giddines of the Head, Inflammation of the Womb and Ovaries.

You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Sample sent free upon request. If the sample does no good a whole bottle won't, but you will ever praise the day you first took

"EXCELSIOR UTERINE TONIC."

FULL SIZE BOTTLE $1.00

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FISH WILL BITE

Like Hungry Wolves

If you use MAGIC FISH LURE. There is nothing like it; you catch a big string every time you go fishing. Write to-day for full particulars and get a box of this wonderful bait to help introduce it in your neighborhood. Agents wanted.

J. F. GREGORY, Anadarko, Okla.

Cash Remittances.

WEEK ENDING MARCH 18.

Atlanta and Savannah—John Connolley, *1; E. J. Knight; R. T. Adams; Nora V. Bacon; V. D. Jenkins, *1.

Central Alabama and Mobile—H. Simms.

Central Missouri—T. H. Hagerty.

Delaware—C. J. Jones.

Lincoln—C. K. Brown, *11.

Little Rock—J. S. Lovinggood; W. M. Horsey; H. J. Jackson, *1; W. R. R. Duncan, *1; M. F. Strong, *1; G. B. Donnelly, *1; W. B. Smith; C. W. Sampson, *2; Robt. Lofton.

Louisiana—C. W. Reeves, *2; N. A. Whittenburg; H. L. Boles; J. W. Turner, *1; B. M. Hubbard, *1; Robt. Armstead; Wm. D. Stewart; J. C. Brown; Wm. Harrell; Mrs. A. Foster; E. V. Taylor; W. J. M. Price, *2; J. A. Landry, *3, 1; W. M. Kennedy; John D. Wilson; E. B. Richards; F. M. Lashington; E. Williams, *1; C. D. Crockett; Miss L. E. Taylor; L. Bibolet; W. S. Chinn; Lindora Hardie; E. Baptiste; P. M. Burke.

Mississippi and Upper—W. S. Leake, *2; J. J. Burns; W. M. Lester; C. C. Strong; J. R. Ross; King Solomon; L. F. Jones, *1; B. J. Roberson, *1; J. A. Patterson; Walter Pulliam, 1; A. E. Franklin, *2; F. H. Henry, *2; S. M. McLeod, *4; B. W. Robinson, *1; M. Cooper, 1; R. H. Patton, *1; W. M. Flowers; W. M. Chappell, *1; S. McDavis, *2; H. J. Brown; W. J. Bradford; W. T. Wright, *2; R. B. Anderson, 1; S. H. Nevils, *1; W. P. C. Morrison; Mrs. Alford Hargon; I. S. Thomas; H. E. Morgan, *1; Bruce C. Henry; P. W. Baldwin; R. N. Jones, *2; J. C. Hibbler, *5; J. M. Shumpert, *5; G. W. Smith, *10; H. Roundtree, *1; Green Spencer; L. S. Houston; N. E. Goodloe, *3.

North Carolina—R. D. Bethea, 2; M. J. Bullock, *1.

South Carolina—J. D. Mitchell, 1.

Tennessee and East—A. J. Proctor, *3; I. R. Hill, *1; Rose Hudson; E H. Forest, *1.

Texas and West—Georgia E. Smith; Robert Kirkley; Anna Baldridge; Jas. Hants; J. M. Johnson, *2; F. R. Morton, *2; J. A. Featherston, *1; J. W. Wright; J. I. Gilmore, *1; W. H. Jackson, *1; Bose Winston.

Miscellaneous—Straight University; M. Weems; S. S. David Co.; W. R. Chase.

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OF FEMALE DISEASE AND PILES

I Will Cure You So That You Should Stay Cured—Women No Longer Need Submit to Embarassing Examinations and Big Doctor Bills.



To Show Good Faith and to Prove to You That I Can Cure You I Will Send Free a Package of My Remedy to Every Sufferer.

I hold the secret of a discovery which has seldom failed to cure women of piles or female weakness. Falling of the womb, painful menstrual periods, leucorrhea, granulation, ulceration, etc., are very readily cured by my treatment.

I now offer this priceless secret to the women of America, believing that it will effect a cure in almost any case, no matter how long you have suffered or how many doctors have failed.

I do not ask any sufferer to take my unsupported word for this, so will send you some of the medicine free. If you will send me your name and address I will mail you a trial package absolutely free, which will show you that you can be cured. Do not suffer another day but just sit down and write me for it right now.

Mrs. Cora B. Miller, Box N 24, Kokomo, Ind.

Iceless Refrigerator

A device that any person can make for a few cents. It cools equal to an ice chest, and costs nothing to run it; for full information write to

D. C. BURSON, Ocean Park, Cal.

Crescent City Notes

The several pastors of the Methodist Episcopal churches of New Orleans will appoint four delegates, including himself, who will meet in an annual convention at Thompson M. E. Church of this city on Monday April 10th at 11 a. m. to elect 16 members of the 24 who will constitute the Board of Managers of the Lafon Old Folk's Home.

VALCOUR CHAPMAN,
President of Board of Control.

Mrs. Missoura Calhone, of Shreveport, was in the city during Carnival the guest of her father, Rev. C. D. Crockett.

Mrs. D. Stewart, of Carrolton, came in last week and renewed her subscription.

Mrs. Thelnia Parker, of Napoleonville, is spending several weeks with her daughter, Mrs. Harriet E. Landry, of Pleasant Hill, La.

The services at Simpson Chapel Sunday morning were very enjoyable and well attended. And considering the inclement weather this was indeed an encouraging indication of genuine interest. The Sunday School teachers and pupils are especially deserving of commendation. With such loyal and active workers this department cannot but prosper. Mr. A. Robinson, a member of Simpson, contributed last week a generous supply of groceries to the Lafon Old Folk's Home.

At Williams Chapel, Sunday March 19th prayer-meeting, Sunday-school and 11 o'clock services as usual. Owing to the inclement weather these were the only services held. One person joined the church; two annual subscribers for the SOUTHWESTERN. Collection, $4.91.

There was a grand reception tendered the pastor, Rev. Harrell and wife, of Pleasant Plain Church on Monday night, March 13th. Those present were: Revs. Simms, of Tulane Baptist Church; J. A. Acox, of the Fourth African Baptist Church; T. J. Johnson, of Wesley Chapel; and Rev. Henry Taylor, of Simpson Chapel; Mr. Hardy R. Knox was selected as master of ceremonies and R. J. Nash reporter. After reading of the scripture by Rev. Simms, a short addres of welcome was delivered. An offering was then raised of $5.10, which was presented to Mrs. Harrell by Mrs. Wells of Tulane Church. Dainty refreshments were served by sisters Nickerson, Powells, Cahol and others.

Rev. John McKey, who has been ill for some time, is up again and brings us this week a new subscriber to the SOUTHWESTERN.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge**, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it, I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box 176 Notre Dame, Ind., U. S. A.

To the Presidents of the Auxiliaries of the Louisiana Conference, Woman's Home Missionary Society:

Dear Sisters: Our Silver Anniversary is at hand. This year will complete the first quarter of a century of the existence of the Woman's Home Missionary Society, and we are called upon as members of this great body to make preparations at once for a suitable offering on the day of this anniversary. Let each auxiliary celebrate on the 6th of April if possible, and make it a special public thanksgiving occasion. Let every man, woman and child lay aside a silver piece for this grand celebration. Send for envelopes or cards to 1448 Ann St., or to Miss Martha Van Martar, 150 Fifth avenue, N. Y. Sisters, let us go to work at once and make this occasion a grand success.

MRS D. M. WALKER.

Field Notes

OHIO.

CINCINNATI, OHIO.—The Epworth League, Sunday school and Womans Home Missionary Society of the Cincinnati Sub. District Lex. Conference met at Cuminsville M. E. Church February 24-26, conducted by our new president, Mrs. Anna Brooks, who presided with much credit. The following charges responded to roll call: Cincinnati Park, pastor and delegates; Walnut Hills, pastor and three delegates; College Hill, pastor and two delegates; Madisonville, pastor and two delegates; Milliford, pastor and one delegate. The following had no representation: Batavia, Rising Sun, Delhi. After an interesting devotional service the various committees were appointed and reports heard from the chapters, which showed that excellent work was being done. It was shown that wherever the convention has been held a marked increase both in numbers and interest has been experienced by the local chapter. Papers were read by the delegates and the enthusiastic discussions awakened and emphasized many points of interest which proved helpful to all. A glorious sermon on the "Ten Commandments" was preached by Rev. H. W. Simmonds Friday night before a crowded house. Saturday afternoon the Junior League of Park Church renedered an excellent program which added much to the interest and success of the occasion. Rev. Smith and Mrs. Fowler, with the other ladies of the church, deserve much credit for the manner in which the delegates and strangers were entertained. We will be glad to go again to Cummingsville. We noticed among our visitors Rev. Vaughn, of Covington, and some of his members, among whom were Miss Beatrice Brown and Mrs. Page, ex-members of our cabinet. The convention adjourned to meet next May in Madisonville. A Young Woman's Home Missionary Society was organized in Park St. Church by Mrs. J. P. Monroe on March 1, 1905. The officers are: Miss L. Butler, President; S. Hill, First vice-president; L. Hill, Secretary; D. Ervinast, S. Webb, corresponding secretary; E. Gordon, Treasurer. The young ladies expect to beautify the lecture room of the church this year. MISS LIZZETTE BUTTLER.

TALK IS CHEAP; ACTIONS SPEAK LOUDER THAN WORDS

To any reader of this great paper who will send me their name and address (a postal will do), I will send (not a sample) but a full-size box of

GLOSSINE

Queen of all hair tonics. This, the greatest and most meritorious remedy for the human hair, causes the hair to grow with rapidity and gives to it that rich glossy tone so much desired by all. No matter how short or harsh or curley your hair may be, Glossine will make it long and straight, soft and fine, and of so rich and pliable a texture that it can be dressed in any prevailing style desired. Glossine cannot fail. I stake my honor on its great merit and prove its worth by sending a full-size box free to all who write to me. Address MISS HELEN MARTIN,
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That have been timed, tested and carefully regulated before leaving the factory and a written binding guarantee for 25 years on both case and movement is sent with each watch. A $25.00 watch will run no more accurately nor wear better than our richly engraved, latest style, handsome **Jeweled** Movement Watch. It has a solid gold pattern **Double Hunting Case**, engraved in assorted designs. The movement is an im. 21 Jeweled "Evington," is stem-wind and stem-set with cut balance, patent safety pinions, regulator and barrel and has sunk second-dial and exposed winding wheels. We are so sure that you will want this watch when you see it that we will send it C. O. D. $5.45 and express charges and **allow you to examine it** at the express office before paying the agent a cent. **WE TAKE ALL THE RISK THAT THE WATCH WILL PLEASE YOU.** After examining and being satisfied as to its merits, pay agent $5.45 and express charges and the watch is yours. When ordering, state **Ladies' or Gent's size.** We send **FREE** with the Ladies' Watch a handsome 50-inch gold laid lorgnette chain and stone set slide, or with Gent's Watch a handsome engraved vest chain with intaglio charm. Order now—to-day. Just send us your name, Post-Office and Express Office address and the watch will be promptly sent to your express office for your examination.



NATIONAL CONSOLIDATED WATCH CO., Dept. 7:1, Chicago.

They Live in Our Memory.

New Orleans, La.—Mrs. Mary Bernard, an honored and faithful member of Union M. E. Church, died in great peace Sunday, March 5, 1905. She was among the number who first organized the Marais Street Church, which eventually developed into Union M. E. Church over 34 years ago. She leaves relations and friends to mourn their loss. Her burial services were conducted at the church by the pastor, assisted by Rev. Mr. Kay.

VALCOUR CHAPMAN.

New Orleans, La.—Mrs. Rosa Wesley died March 2 at the home of her daughter, Mrs. J. W. Mayo, of this city. She died praising God. Her illness was short. Age, 42 years.

In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope Thou art,
Strength of failing flesh and heart;
O could I catch a smile from Thee,
And drop into eternity.

C. W. REEVES.

A BEAUTIFUL DEATH.

Miss Marie Adele Scott died in the Mlcvicar hospital, at Spilman Seminary, Atlanta, Ga., February 17. Her death was indeed a triumphant one. Just before she died she said to her mother: "Mother, if Jesus and sister come for me will you be willing to let me go? Mother, you know you can not keep me when Jesus comes." Then kissing her mother she said: "You have always been a good mother." Kissing sister, she said to her: "Be good, follow in the foot-steps of our mother. Tell Mable and brother to be good, and love our mother and be sweet to her." Then kissing Dr. Wells, she said: "You have tried so hard to save me, but Jesus is here and I want to go." Then she repeated, "Safe in the Arms of Jesus; Safe on His Gentle Breast." I am leaning on the arm of Jesus. Some people die hard, but I am dying easy." Then looking upward she said: "Daughter—Maud—mother, daughter and Maud have come." (The night before she died she saw her father enter the sick room and conversed with him). As the end drew very near she said, (in a whisper): "Yes—wait a minute, I'm coming." Then holding her hands up, looking at them, her face lighted with a glorious smile, they seemed to her beautiful and new. With a great, glorious smile upon her face, while Dr. Bowen and others stood near singing, she slept away. The principal of the Spilman Seminary told me of her remarkable record in school, of the impression her death had made upon the teachers and students and the warm gentle influence of her Christian life would be felt many years in the school. The funeral took place Sunday, February 19th, from Clark Memorial Church. She is in the Greenwood vault awaiting a word from the father in Africa.

A FRIEND.

..Philadelphia, Pa.—Ellwood Gracesconde Shockly, son of Rev. A. R. Shockly, presiding elder of the Philadelphia District, Delaware Conference, died of a complication of ailments at the German Hospital, Saturday morning, Feb. 18, 1905, in his nineteenth year. He had been ill more than three months and was confined to the bed six weeks.



Do you remember the little things that gave us so much pleasure when we were young? With what zest did we sit down to the table after our play was over and eat the mush and milk our mother put before us. But as we get older it takes more to give us pleasure. Mush and milk no longer tastes good to us, and our digestion may be impaired. The best advice we can give to such a person is to tone up the stomach with Dr. Pierce's Golden Medical Discovery. It is nature's most valuable and health-giving agent—made without the use of alcohol It contains roots, herbs and barks, and is the concentration of nature's vitality as found in the fields and woods. This remedy has a history which speaks well for it because it was given to the public by Dr. R. V. Pierce, founder of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., nearly forty years ago, and has since been sold by druggists in ever increasing quantities. Some medicines, tonics or compounds, enjoy a large sale for a few years, then disappear from the public attention, but Dr. Pierce's Golden Medical Discovery has proved such a reliable blood remedy and tonic that it often enjoys the confidence of several generations in a family, and its increased sales year by year coming from the recommendations of those who have tried it, prove its lasting merit, so that every bottle bears the stamp of public approval. Every other blood-maker and tonic for the stomach that we know of contains alcohol, but Dr. Pierce guarantees that no alcohol is contained in his "Medical Discovery."

He attended the Central High School of Philadelphia, was a member of the junior class and enjoyed the distinction of being an exceptionally brilliant student. He was an active member of Zoar M. E. Church, sang in the choir, played for the Sunday school and Epworth League. Costly and beautiful were the floral tributes from the junior class, the quartette of which he was a member; the literary society, Sunday school, choir, Epworth League, and from many friends. The appropriate resolutions read gave evidence of his merited popularity. He was chaste in conduct, cheerful in disposition, and energetic in work. Owing to the fact that Rev. Shockly was recently thrown from a trolley car and has been confined to his bed since, the obsequies were held in the home, Wednesday, Feb. 22d. The Rev. H. A. Monroe, D. D., pastor of Zoar M. E. Church, being ill at the time, the services were conducted by Rev. Dr. W. F. Cotton, of Germantown, an intimate acquaintance of the deceased. Rev. C. A. Tindly, pastor of Bainbridge St. M. E. Church, delivered a short but very touching eulogy. The preachers of the Philadelphia District attended in a body and several took part in the service. Rev. J. H. Scott read resolutions expressing the sympathy of the Preachers' Meeting. Gently and with due solemnity six friends of Ellwoods bore his body to its final resting place in Olive Cemetery, Pa.

A CHEAP HEART CURE

A Norwich Lady Tells You What to Use at Home If You Would Cure Yourself at Once.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will, without charge, direct them to the perfect cure she used.

We advise everyone interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

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"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and **will make curly or kinky hair lie straight and smooth** for a long time.



MISS NANCY RICE.

Nothing Takes Its Place.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owing very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT

Has Done Wonders.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly."



MR. LOUIS NEMORE.

If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada one bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Hub, Miss.—Sister Ruther Johnson, a member of Zion Ridge Church, died in full triumph of living faith, Feb. 25, 1905. She was a faithful Christian. A husband and several children survive her.

M. WHITE, Pastor.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

Kosciusko, Miss.—Mrs. Winnie Jane Nevils, wife of Rev. J. M. Nevils, died Monday, Feb. 27, 1905, in peace with God. She was married to Rev. J. Marcus Nevils in January, 1867; was converted and joined the M. E. Church in 1869. In 1874 she left her home with her husband to travel in the ministry of the Mississippi Annual Conference. From that day, for thirty-one years she has been faithful and willing to go wherever he was sent. Her life was spent in service for others. During the last ten years Sister Nevils was an invalid and suffered much. Yet she was always patient, ready with a kind word or act where needed. Her last days on earth were spent exhorting the people and praising God. On Monday evening, Feb. 27, the silver cord was loosed, the golden bowl broken, the wearied wheels of life were stilled and her sweet spirit entered into its well merited rest. She leaves a husband, daughter, son, son-in-law, two sisters, one brother, three grandchildren and other relatives.

One was with her there, whose voice
She long has loved and known;
To die was now her wish, her choice—
She did not die alone.

Her remains were laid to rest in this city. Rev. Dr. M. C. McEwen, our pastor, conducted the services.

J. M. NEVILS.

UNITED FOR LIFE.

GUY-MATTHEWS.—At the beautiful home of Mr. and Mrs. Blackshire, at Natchitoches, La., March 8, 1905, by Rev. W. J. M. Price, Mr. John Guy and Miss Viola Matthews. The groom is an industrious young man of excellent character. The bride is a member of our church. We wish them every happiness.

LUSTER-SCOTT.—At the residence of the bride, at Pleasant Hill, La., March 2, 1905, by Rev. J. A. Landry, Mr. Perry Luster and Miss Mary Scott. May His blessings go with them.

PEARLY-GIBBS.—By Rev. D. Harrison, at the residence of the bride, at Belle Rose, La., March 2, 1905, Mr. James Pearly, one of the staunch members of St. James M. E. Church, and Miss Louisa Gibbs. We predict for them a bright future.

BARNES-SANDFORD.—By Rev. J. W. Lewis, at the home of Mr. and Mrs. Sandford, at Zachary, La., Thursday evening, March 9, 1905, Mr. Robert Barnes and Miss Ella Sandford. May they both ere long be enlisted in the Master's service.

SMITH-PEARSON.—At St. Thomas M. E. Church, of Sylacauga, Ala., by Rev. G. W. Reeves, March 10, 1905, Mr. E. D. Smith and Mrs. Ida Pearson. May peace, happiness and prosperity crown their lives.

MOODY-ANAUT.—At the residence of the bride, at Gomoz, Miss., March 5, by Rev. D. P. Shaw, Mr. Ben Moody and Miss Mattie Anaut. We wish them success.

BRADLY-SMITH.—By Rev. R. H. Duncan, March 12, 1905, Mr. Bess Bradly and Mrs. Mamie Smith of Long Branch community, at the home of the bride's mother, Bremond, Texas. These young people stand well in this community.

LYTLE-HUSTON.—At the sacred altar of Moot's Grove Church, of Sherrill's Ford, N. C., on March 7, 1905, Mr. Arthur Lytle and Miss Carrie Huston, by Rev. W. M. Crawford. A large audience was present. These are excellent young people. May the blessing of God follow and rest upon them.

DEW-MARSHALL.—On Wednesday evening at 8 p. m., Mr. Thomas E. Dew, and Miss Julia Ann Marshall, at 3005 South Rampart street, New Orleans, March 15, 1905. Rev. H. J. Wright officiating. The bride is a native of this city and Mr. Dew, of Eutaw, Ala. She is of a sweet disposition and winning ways and is likd by all who know her. The groom is a Christian young man of good tastes and habits. We wish for them a sweet life of sunshine and an ardent hope for their future.

At the home of Mrs. Dye, Marksville, La., during February, 1905, Mr. Clifton Lafargon and Miss Artemus Gunliat, by Rev. J. D. McCain. The groom is an excellent worker in our church. The bride is also a faithful member of the church.

LEWIS-NATT.—On February 23, at Oliver, La., by Rev. W. D. McCain, Mr. Abedie Lewis and Miss Laura Natt.

LEWIS-FRANKLIN.—By Rev. W. D. Riggan, on February 21, 1905, Mr. Willis Lewis and Miss Ella Franklin, both of Oliver, La.

MCDOWELL-BROWN.—By Rev. W. S. Leake, at the home of the bride's parents, Mills, Miss., January 4, 1905, Mr. Will McDowell to Miss Clara Brown.

JOHNSON-KEYS.—At the residence of the bride, Mills, Miss., January 26, 1905, by Rev. W. S. Leake, Mr. Henry Johnson and Miss Sallie Keys.

MORRIS-ADAIR—By Rev. G. W. Baker, on the Kilmichael (Miss.) Circuit, Mr. Tommie Morris and Miss Carrie Adair. Mr. Morris is a prosperous and highly respected farmer of Montgomery county. The bride is loved and esteemed by her many friends. May peace attend them on their voyage through life.

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Tourist Pullman Sleeping Cars.
Dining Cars—Meals a la carte.
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RAILROAD SCHEDULES

Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1. St. Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local .	4:45 p m	6, Local .	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7.....	8:45 a.m.	No. 8.....	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5.....	6:45 p.m.	No. 6.....	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom.	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
12:05 a.m.	Port Allen Local	3:15 p.m.	
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m.	

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.	
9:45 a.m.	Daily ex. Sat and Sun.	4:00 p.m.	
9:45 a.m.	Saturday and Sunday.	5:30 p.m.	
7:25 p.m.	Daily Except Sunday.	8:05 a.m.	

Louisiana Southern.

10:30 a.m.	Sunday Only	8:45 a.m.	
6:00 p.m.	Sunday Only	7:00 p.m.	
8:35 a.m.	Saturday Only	9:45 a.m.	
5:00 p.m.	Saturday Only	6:00 p.m.	
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.	

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Bayou Sara Acc'd.	4:00 p. m.	9:40 a. m.

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1



LADIES' VICTORIA WATCH 6 size, gold filled hunting, 10 year case, engraved in an assorment of handsome scenic and floral designs, fitted with the reliable New York Standard movement, 7 jewel, nickel finish, stem wind, lever set. Your jeweler would charge you from $10 to $20.00 for a watch like this, yet it is FREE to you for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

Which had you rather do?—Do business with a firm that does exactly as claimed, or with a firm that claims to do one thing and does another? We do exactly as claimed. Every offer and statement in this advertisement are facts. There is no "pulling the wool over your eyes." We do not describe a watch in beautiful language worded in such a way as to make you believe one thing and mean another. We state plainly the facts. There can be no misunderstanding. 10,000 agents are now selling Chief Elkhorn's Indian Wrang Tang Liniment. In another year 15,000 will be doing it. Over a million bottles have been sold through agents in the Southern States, and millions more will be sold. Agents who commenced years ago to sell it are still selling it today. We do not make a practice of giving premiuns. During the year 1905 we will only give the watches mentioned here. We do not make money when you work for a watch. We prefer that you work for the cash. If you need a watch—work for one. If you don't—work under the cash plan. Read what we have to say below, and if you then desire to join the company, send in your application for the agency--if you are not already an agent.

3



Here you are! A dandy, good enough and fine enough to please any lady. Ladies' 0 size, (exactly size of cut above) gold filled 20-year case, artistically engraved, and fitted with the reliable New York Standard 7 jewel movement. A watch like this is generally sold by jeweler at from $18 to $25 yet you can get it FREE for selling only 32 bottles of Wrang Tang Liniment at 50 cents each.

AFFIDAVIT

I, the undersigned, manager of The Wrang Tang Liniment Company, St. Louis, Mo., solemnly swear that every statement made in this advertisement, to the best of my knowledge and belief, is the truth; and further, if you accept our offer to act as agent under either the cash plan or watch plan, you will be dealt with honestly, and our promises will be kept faithfully. Yours sincerely,

W. R. PONDER, Mgr.
WRANG TANG LINIMENT CO.,
St. Louis, Mo.

WATCH OFFER NUMBER 1 and 2.

In order to obtain a watch free under offer 1 and 2 it is necessary for you to sell 16 bottles of Liniment at 50 cents each, which amounts to $8.00. When you have sold the Liniment and sent us the $8.00, the watch will be sent you immediately. ☞ 2 extra bottles of Liniment are added to the box Free to cover express charges. Read cash offer below.



$100.00 REWARD

Will be paid if either watch as described on this sheet is not exactly as represented. When we say that a watch case is warranted to wear 10 or 20 years, we mean that it will wear 10 or 20 years before it turns brassy. If we say that the famous New York Standard 7 jewel movement will be put in the watch, we mean that it will be put in it. If you do business with us you know exactly what you will get. WRANG TANG LINIMENT CO.,
St. Louis, Mo.

Watch Offer 3 and 4

In order to obtain a watch free under offers 3 and 4 you must sell 32 bottles of Liniment at 50 cents each, which amounts to $16.00. When you have sold this quantity of Liniment and remitted us $16, your choice of watches will be sent you immediately, and 4 extra bottles are added free to cover express charges.

WRANG TANG LINIMENT. Strong, Powerful, Penetrating.

It's medicine—it's not water—it's not weak. It is so strong and powerful that it goes through the skin, through the flesh and into the very bones—every drop—not a sign left on the skin—no oil—nothing. **That is why It's Action is Magical.** Its like Gold to Silver. A 20 dollar gold piece is 20 times as valuable as a silver dollar, yet a silver dollar is larger. It's not the size of a thing that makes it valuable. **It's the Quality. One Bottle of Wrang Tang Liniment is worth 20 bottles of Water Stuff.** Every drop is medicine—medicine that's powerful—medicine that's strong—medicine that's magical.

4



Do you know what Elgin means in watches? It means the best. Well, here is a 20 year gold filled handsome engraved Elgin case, fitted with the reliable New York Standard movement. Gents size.

NOTE—The movement in each 4 watches are idenically the same, except in size. The only difference is the case. A 20 year case will wear 10 years longer than the 10 year case. ☞ You have to sell 32 bottles of Liniment to get the 20 year case.

$4.00 CASH PLAN.

For the benefit of those who prefer the cash to a watch you can accept the agency under our cash plan.

A box of Liniment contains 18 bottles, but two of the 18 bottles are added free to cover express charges. The remaining 16 bottles when sold at 50 cents each, will amount to $8.00. Out of the $8.00 you send us $4.00 and keep $4.00. Of course, when the box arrives at the express office you must advance the money to pay the express charges on it which will vary from 40c. to $1.00. According to the distance from t. Louis, but the 21 extra bottles in the box when sold will pay you back, making the express cost you nothing.

Cut out this Order Blank and return to us.

ORDER BLANK.

Date.....190....

WRANG TANG LINIMENT CO., St. Louis, Mo.

GENTLEMEN: Please send me by express at once a box of Wrang Tang Liniment and add two extra bottles to cover express charges. I agree to use my best efforts to sell as quickly as possible and build up a good trade in my locality. I also promise to make prompt returns as fast as Liniment is sold.

SHIPPING DIRECTIONS.

Name .....

Post Office Address.....State.....

Express Office.....County.....

Age.....Occupation.....

☞ Be sure and write plain so as to avoid mistakes.

Do you want to work for the gold watch?.....

Do you want to work for $4.00 cash?.....

2



Mens' 10 year standard watch, gold filled, 18 size, full engraved case, warranted to wear for 10 years, fitted with the reliable New York Standard 7 jewel movement, stem wind and lever set. Yet we give it FREE for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

Southwestern Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor
EATON & MAINS, Publishers.

NEW ORLEANS, MARCH 30, 1905

Vol. 39 No. 13

Editorial

The Japanese bonds for $150,000,000.00 are easily floated while Russia is having great difficulty in finding a market for her latest bonds. Not only are the Czar's troops badly beaten but his treasury is depleted and while the autocrat would like to continue the war, peace may be forced by the money lenders. Money is a great weapon in war and a great pacificator in peace.

Judge Emory Speer of the United States District Court of Georgia not only endorses the United States Supreme Court decision on the anti-peonage sections of the revised statutes but holds that enforced labor on local chain gangs is involuntary servitude. Judge Speer rightly says: "Should the Sultan of Morocco or Abdul Hamid at Constantinople consign to an oriental chain gang American citizens for such trivialities as are thus daily punished here before the sun goes down the steel clad battleships of the union would be speeding every ocean wave to demand redress for the injury or avenge the wrong."

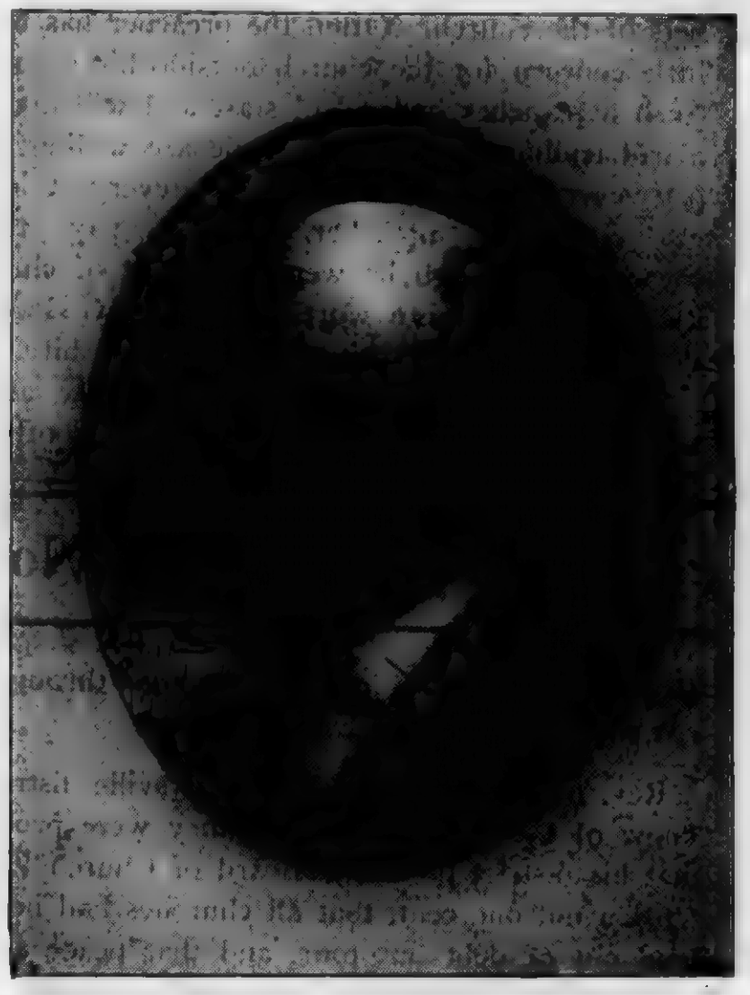
The Nashville (Tenn.) *American* asserts the opinion, and in this opinion the *Charlotte* (N. C.) *Observer* agrees, that white men do not address Negro schools enough and otherwise manifest interest in the race. *The American* in enforcing its opinion, says: "The Negro is among us. He is here to stay. Is it not wiser and better to show a friendly interest in him, to advise him, encourage him, impress upon him the honor and dignity of labor, the value of character, the necessity of the white man's friendship, the virtue of honesty, self-help, independent effort, etc.? Many white people have little conception of what the Negroes are doing. White men would have far more influence with Negroes if they would visit their schools, churches, business places, note what they are doing and manifest a friendly interest in their endeavors to improve their race and win the approval and sympathy of the whites. For some phases of the racial question the whites are to blame."

There are, according to the United States revenue reports, in New Orleans 1,898 barrooms which pay license and beside these there are 260 which pay no license at all. The large number that escapes even license shows with what laxity the liquor business is harnessed in this city. Another very interesting item in the whiskey situation here is that 46 barrooms are run by widows and 18 by women who are put on record as "Miss." The fight for high license continues, the movement having been endorsed recently by a number of school teachers. The minimum rate for license in this city is $100, and if this were fairly administered it would yield a revenue of $350,000, while as a matter of fact the total income of this city from liquor business for last year was $161,500. This shows the avarice and greediness of the liquor business aside from the death and destruction it deals out to the youth.

KINGSHIP OF THE CHRISTIAN

The Christian is king. He may not yet be crowned, but the coronation event is surely approaching. His is a crown of rejoicing, a crown of glory, a crown of life—a crown no dust can hide, a glory nothing can dim, a life ineffably joyful, matchless in courage, and invincible in strength.

What an inheritance is his! For him the universe exists. All his springs center in Christ. All things are his, and he is Christ's and Christ is God's.



BISHOP JOSEPH F. BERRY, D. D., LL. D.,
Presiding this week over the Delaware Conference, at Dover, Delaware.

Suns rise to light him, nights come to rest him, and all winds are tempered for him. To him everything in the universe is redemptive and educative, and bears a message of good tidings of peace, joy, love and unspeakable glory.

"As every wind draws music out of the Aeolian harp" so doth the Christian draw music out of every experience and every object. The flaming suns, the surging seas, the deep-mouthed thunder, the majestic mountains which have shaken the mists from their hoary locks and uncovered their heads among the stars, the fragrant rose, the sweet-throated thrush, the glad-pathetic wail of the whipporwill—all these and all else—sorrows, joys, defeats, victories, life, death, speak a various language to him, exalting, uplifting and exhilirating him evermore saying, "Thou art a king, to this end thou art born; therefore rejoice and reign in righteousness."

THE SALOON POWER

There is no force in American life to-day that throttles so much, the legitimate end of government as the saloon. It is not only organized for the protection of its business interests but it seeks to foster itself as a power.

The trusts may control the prices of sugar, corn and oil and in a way enter into politics. It is charged that the railroads are the greatest lobbyists of Congress but the saloon throws off every semblance of respectability and makes a bold dash at the polls for votes. It is not a political party but it is a political power. The liquor men go in for votes and they get them. They are not partisans. At present the saloon element holds great power with the two leading parties. What they seek is to legitimatize their illegitimate business. Touch one saloon and you touch all. They are in a compact. The saloon is the greatest enemy of the government, of the home and of the American youth. It throttles legislation, it corrupts legislators, it advances unworthy men to political preferment. There is but one attitude that the patriot and the Christian can assume toward the liquor business and that is positive and direct opposition to it. There is but one thing for the Church to do and that is to strike the saloon and strike it hard. He who remains inactive or neutral assists the saloon. Its political power must be broken or else the American Government will not be worth the name.

CHILDHOOD EXALTED

Of such is the kingdom of heaven, verily, of such is the kingdom of man. As the child so the man. Dr. E. A. Alderman, president of the University of Virginia, in a recent address, which is the beginning of a general educational campaign, delivered at Richmond, Va., makes some very pertinent and practical observations. Dr. Alderman declared that the measure of a community's progress was the interest taken in childhood. Continuing this line of thought he said: "The epitome of civilization is its attitude toward the children. There are in the United States eighteen million children, and this country is spending a billion and a quarter annually for their education. This was not always the case. With the exception of Wordsworth, there was little in literature about children until within recent years. This is the golden age of childhood, and upon what a community does for its childhood will depend its place in civilization. This was the philosophy of Christ, the first true democrat and the first gentleman. Education is a sacred right of childhood, not a philanthropy. Taxation, by means of which education is possible, is the tribute men pay to their civiliation. The savage pays no tax. On the other hand, the most heavily taxed people are the most highly civilized, whether it be a coincidence merely or a consequence of the taxation. It is a noble use for taxation in the education and elevation of humanity."

HOLD THE FARMS

Let the Negro understand that so long as he holds the farm labor of the South he has not a means of livelihood but a fulcrum by which he may lift his burdens. If he deserts the farm, pur-

[CONTINUED ON PAGE EIGHT.]

The Preacher and People

By Rev. J. C Hibbler

The preacher is pre-eminently the spiritual leader of the people. His work is of the highest order, fraught with awful responsibilities.

His work is not self-selected or an ecclesiactical ordination; it is of divine selection, and he has a divine and heavenly calling of God and His Christ with the witness of the Holy Spirit. Hence the preacher is set apart by the will of God and Jesus Christ to do one work—to preach and teach the Gospel of salvation. This is his *one work*.

Some are disposed to look upon the work of the ministry as being less in importance than some other callings among men. But such an idea is far from the truth. Men select and dignify other callings, but the work of the ministry is God-selected and dignified by Jesus Christ. The preacher's life and character may not be compatible to the dignity of the ministry, yet it should; but that does not lessen the dignity and importance of the work. No leadership, office or position among men signifies so much. No field of labor and realm of thought is so great and important to man. Properly wrought out, it brings the greatest eternal good to mankind; improperly wrought out it brings the greatest eternal damage. The preacher stands in the forum of greatest truth, pleads at the highest tribunal, leads in the world's greatest blessings, pointing individuals, races and nations to the highways of God and His glory. The preacher's work is to deal directly with man's most sacred relations, greatest good and highest destiny—eternal life.

How necessary ought the preacher give himself wholly and solely to this one work—the kingdom of God, the salvation of men.

Generally the preacher is appointed by the powers that be, or called by the people to labor in the local church. His work in this relation is two-fold, spiritual and temporal. He has general oversight of both the spiritual and temporal, but he should not so burden himself with the temporal welfare of the church as to weaken his strength to bear or do the spiritual work. To so do is a loss to preacher and people. The burden of the temporal welfare of the church should be that of the people.

So often the people are not willing to make an estimation which will give a preacher and his family a comfortable support, and less willing to raise the estimation. So often do they fail and feel no obligation to pay the just debt!

So many churches want good preachers on poor pay. So often is the preacher distressed on account of his salary and wastes energy in raising it which should be turned into the spiritual channels of the church. Often the preacher has but little concern for the church outside his salary. Such a preacher had a bad start and will make a bad ending. Often the people are willing to pay every body else and for every thing else but the preacher. Many pay the preacher as though he were an object of charity. He is not, he is a worthy servant of God and the people. The servant is worthy of his hire.

So often there is not enough honesty and faithfulness on the part of the people, and often too little on the part of the preacher. Each, at times, wants too much for too little. But no man who labors as a public servant for public good is more valuable and does more good than the faithful and efficient preacher.

Let the people loose the preacher of the burden of salary-getting, by paying him for his worth, and let the preacher give himself honestly, unreservedly and faithfully to every interest of the people and church, Sunday school, young people and Ladies Aid Society, prayer and class meeting; visiting from house to house, praying with the sick and dying, burying the dead, advising and consoling, planning and raising the church benevolences. Some preachers will not raise much benevolence for fear they will not get their salary. Some people will not pay salary and benevolence for fear they can not make other improvements. My experience and observation are otherwise. When the preacher and people each do their duty, bearing each his share of the burden, there will be larger results, more conversions, more benevolences raised and larger improvements.

There is need of a great spiritual awakening in the church—a returning to the joy of the church and the rejoicing in the salvation of our God. If the world is to be saved, it *must* be saved by the people of God, the preacher leading. Let the preacher arise and sound the alarm. Let the people awaken, sanctify and gird on their strength, for this is the day of the salvation of our God.

Vicksburg, Miss.

Lexington Conference Notes

Bishop Hamilton is frank, impartial and brotherly, and presided with great satisfaction to all the brethren.

The conference made a splendid impression—well dressed, well behaved, cordial and courteous to visitors, sensible in deliberations, loyal and enthusiastic in support of all causes. It made a better showing for the SOUTHWESTERN than ever, giving us nearly two hundred subscribers.

Rev. and Mrs. W. H. Langford and Rev. and Mrs. J. S. Bailey, our pastors at Louisville, were kind in making comfortable all attendants. Misses Eliza and Irene, Bro. Langford's graceful daughters, were faithful helpers.

Mrs. M. C. B. Mason, wife of our distinguished Secretary of the Freedmen's Aid and Southern Educational Society, was present and active in the work of the Woman's Home Missionary Society.

Rev. G. W. Zeigler was made president of the Maysville District; Rev. E. A. White, who has served as president of this district for the past four years, was appointed to the Ohio District.

The session was filled with interesting addresses by church officials, and able sermons by members of the conference.

Rev. J. W. Robinson, our popular pastor of St. Mark's, Chicago, goes to Covington. He has done a remarkable work in Chicago.

Rev. J. W. Tate brought the largest list of subscribers to the SOUTHWESTERN given during the session. He is a loyal supporter of all causes of the church.

A glance at conditions of the different districts indicate general increase in material matters, efficiency of service, and influence for good throughout the bounds of the conference.

Rev. Elam A. White, of the Maysville district (now of the Ohio), said that they were proud that his district owed the Board of Church Extension not one cent, that all churches had been paid out of debt but four, and that peace and prosperity were reigning. The district raised this year for benevolence $648.

Rev. H. W. Simmons, D. D., of the Ohio district (now pastor at Indianapolis), reported that his district had increased in benevolent collections over any previous year, built many churches, and had large revivals. Collected for benevolence, $693.

Rev. Joseph Courtney, D. D., of the Louisville district, emphasized the need of more mothers with elevated ideals to help pastors in training the young people. He said that revival fires had been kept burning throughout the year. Benevolent collections, $419.

Dr. L. M. Hagood, of the Lexington district, reported harmony in all the work. He had visited every charge more than once, and disappointed no congregation. He emphasized the fact that more ritualism will help our folks. Realized for benevolence, $481.

Rev. Geo. A. Sissle, of the Indiana district, represented his work as being in good shape; 26 churches built, 126 conversions, 345 additions, and $5,616 paid on church debts. Amount raised for benevolence, $534.

The writer is indebted to Rev. C. T. Lewis, Statistical Secretary, for above figures. They show that both pastors and presiding elders are energetic and loyal workmen, deserving great credit.

W. F. W.

Ideals in Race Development

BY REV. E. J. COX.

The ideals necessary for the development of a people must not only be high, but true to the nature of that people. The heroes of a nation, in order to lead it onward successfully, must be among its own people. It took a "Moses to lead the Hebrews, a Phocion for the Greeks, a Brutus for the Romans, a Hampden for the English, and a George Washington for the Americans." And only a Negro can understand the secrete working of the inner life of the Negro.

A system of education that holds up to the youth of a race, as ideals by which they are to form themselves, heroes of anothehr race is injurious. The colored boy must be taught that true worth does not consist in the texture of the hair or the color of the skin, but in goodness of heart; that possession of "a good character is worth more than the possession of a bank book." And as was said in *The Voice of the Negro*, in this connection, it is well for the Ethiopian to remember that "white dolls cannot teach beauty or self-appreciation to colored girls."

Why not have a council of colored educators to take up the question of text books for colored schools? Especially books of history and literature. It would be some time before its voice would be heard, but it would be a step in the right direction.

Marion, Va.

Notes From Missouri

By Rev. T H: Hegerty, D. D.

About the closing of the war, the colored people f the State came in large numbers to the Method- t Episcopal Church for fellowship and minis- rial assistance. They were welcomed, and such ssistance was rendered as could be given un- r the circumstances. Being a Presiding Elder that time, of the Methodist Episcopal Church, became my duty and privilege, to give some ersight to their spiritual interests, in the way recognizing certain ministers among them, d in examining and licensing and appointing hers to work among them. We visited and reached among them at times, and organized uarterly Conferences and gave proper form their church work. We administered the Sac- ments of the church, and endeavored to lead em out into the proper observance of the rites d ceremonies of the Church. Of course, we und many crude forms and customs, which we ndeavored to correct by the substitution of more rrect forms, and instructing in the proper ob- rvance of the same. In the Quarterly Con- rences, the Presiding Elder often had to do ost of the business, make the motions for them, ll them how to present them, and, in a word, do e work. We were glad to see with what avid- and readiness they took hold of the work of re-construction. At the same time, we were amazed to hear how some of them could preach and expound the Scriptures in very effective, if not, the most chaste manner. Their congregations grew rapidly, and circuits and stations greatly multiplied, and gained financial strength and executive ability. Young men grew up rapidly of no mean ability, and they showed power of thought and ability of correct government in public affairs. It was not many years till the question of separate Annual Conferences was mooted and generally discussed by both races. Some of the colored brethren thought the white brethren were getting above them, and desired to crowd them out. Others looked upon it in the light of the colored brethren's interests, thinking that as long as they remained in one Conference the white man would do the work and the colored brother would sit, look on and never learn to do the work himself. Finally, the separation came amicably, with the approval of the greater number. It was the privilege of the writer to see the Central Missouri Annual Conference organized by Bishop Harris. The Bishop did the work considerately and well, there being enough capable men then to aid him in a very creditable manner. The work has gone on now for nineteen years, having just closed the nineteenth session in this city. It was the privilege of the writer to be present during many of the sessions of this Conference, and if he had been blindfolded and permitted to listen to its doings and debates, he probably would not have been able to tell what color the men composing it bore. Sure it is, there were reports made and speeches delivered, both on the floor and upon the platform, that would have done credit to any body of men. The writer has been listening to Conference speeches for over fifty years, and he thinks he never heard some of those speeches excelled. It appears to be settled that the color of the skin or the texture of the hair is not the badge of mental ability or executive power. If the Central Missouri Conference only keeps near the Cross, cultivating the powers of mind and purifying the soul, there is a bright future before it. We would be glad to see it keep very close to the path of the godly fathers, and not be too anxious to copy after the growing forms of worldly culture, so-called, that in many instances simply dazzle the eye, but blur the sight of nobler and more important things. May the Great Head of the Church guide them, and all of us, in the path of usefulness and spiritual power.

St. Louis, Mo.

Why Am I a Methodist?

By Rev. James McFaedy

I am a Methodist, First: In choosing for myself I always try to make a good choice, and knowing as I do that the church has much to do with my present and future welfare, both temporal and spiritual, and that the question of my eternal destiny must be settled largely by the church, I could not content myself with my connection with less than the church that is doing most for God and humanity. "Methodist" is derived from the word method, and means a system, because of the systematic regularity of the Holy Club of England in 1729, its members were sarcastically called "Methodists." We still retain the name, and feel highly honored when called a Methodist. Methodism claims the world for its parish, and on every continent and wherever the human race is found, it has entered an uncompromising protest against sin, vice, ignorance and superstition in all forms.

Second: I am a Methodist for the reason that it measures manhood by character, and not by color. It weighs religion in the scales of principle, and not in those of modes and creeds. It believes in the brotherhood of man, and the fatherhood of God. It claims that out of one blood God made all nations to dwell upon the face of the earth. Methodism holds that one race has no right to enslave another, nor that the rights of one should be abridged by the other. One of the warmest ambitions that characterizes the life of Methodism is the missionary spirit, and it is ever ready to obey the Bible's injunction, "Go ye into all the world and preach the Gospel to every creature," and when John saw that multitude that no man could number of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb clothed with white robes and palms in their hands, surely he saw a true type of the Methodist Episcopal Church.

Third: I am a Methodist because the name was given to the church and not the church to the name. The church is more important than the name. And in baptism, it applies the water to the candidate, and not the candidate to the water, realizing that the candidate is more important than the water. I like the system of pastoral oversight that starts with the class leader and goes up to the Bishop, and the law that gives every one concerned the right of an appeal. I am glad that I am a Methodist and rejoice in the magnitude of the church, for the sun never sets on the Methodist Episcopal Church. The old church, like the old oak of the forest, has felt the storm of many seasons, but its foundation is so broad, it is rooted so solid in structure that it still stands unshaken by the storms, and when the seven wonders of the world shall have passed out of memory into eternity, the old church will still stand. I praise God for such a man as John Wesley, the founder of Methodism. I thank God for the purity of the General Superintendents of our church, men whose lives have never been soiled with the corruptible things of this world, and whose characters are as spotless as the snow upon the summit of the loftiest mountain.

Fourth: I am a Methodist for the reason that Methodism has not been silent on any of the great questions that concern the people as individuals, or as nations. The church believes that taxation without representation is tyranny, and when the laws of Great Britain oppressed the people of America, our church headed the movement that lifted the heavy yoke from the necks of the American people. It did not object to the lives of its sons being laid upon an altar as a sacrifice for the freedom of four million slaves. The voice of Methodism is still heard in America, from the Great Lakes to the Gulf, and from the Atlantic to the Pacific, pleading for honest government and for the scales of righteousness to be placed in all the courts of our great country, and justice weighed out to every individual regardless of race, color or previous conditions. We rejoice in the achievements of this great church, and assert without a fear of successful contradiction that no one has ever missed heaven who died with the principles of Methodism buried within his heart.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end.

Hartsville, S. C.

It is a sweet thing to enjoy a child's love. It is so spontaneous, full and free, so outspoken, and confiding, so natural and tender that it constantly reminds one of the love of heaven. To enjoy once in one's life the pure gushing of a child's friendship is to taste of a sweetness never to be forgotten. The memories of such an enjoyment linger around one's heart like dreamy soliloquies of a past existence in some abode of purity and beauty. To lose them would be to lose islands from the sea, oases from the desert. They are types of what all friendship should be; symbols of what it will be. They are the flowers of heaven, sown on earth. They bear the fragrance o fthe skies. The beauty of God's kingdom sparkles within them, and the love of our Father's home breathes from their pure young hearts.—*Great Thoughts.*

If you have a murmuring spirit, you cannot have true cheerfulness; it will generally show in your countenance and your voice. Some little fretfulness or restlessness of tone will betray it. Your cheerfulness is forced, it does not spring up freely and healthily out of your heart, which it can only do when that is truly at rest in God; when you are satisfied with His ways, and wishing no change in them. When this is truly your case, then your heart and mind are free, and you can rejoice in spirit.—*Phiscilla Maurice.*

THE CHRISTIAN LIFE

My Wish

I ask, O Lord, that from my life may flow
Such gladsome music, soothing, sweet and clear
From a fine-strung harp, to reach the weary ear
Of struggling men.
To bid them pause awhile, and listen; then,
With spirit calmer, stronger than before,
Take up their work once more.
I only pray that, through the common days
Of this my life, unceasingly may steal
Into some aching heart, strains that shall help to heal
Its long-borne pain.
To lift the thoughts from self and worldly gain,
And fill the life with harmonies divine,
Oh, may such power be mine!
Thus would I live; and when all working days
Are o'er for me,
May the rich music of my life ring on
Eternally! —*Wesleyan Magazine.*

The Way to the Higher Life

By JOHN BALCOM SHAW.

The way into the higher life may be divided into three sections. The first of these is covered by that comprehensive act which is known as surrender. Only he who gives himself completely to God, taking His will as supremely good and wise and loving, and submitting himself wholly to it, seeking God's glory rather than his own selfish ends and aims, dedicating his money, time and capacities to God and regarding himself as not his own but the purchased possession of Jesus—only such a Christian comes to taste the deepened spiritual life.

The second section of the road to holiness bears the name of purification. "Wash ye, make you clean," is the divine command to the people of God. God's Spirit cannot keep company with an evil spirit, and so long as we give tenantry to our own evil desires, we have within us a foe to righteousness. We must cast sin completely away, the last vestige of it, give up every known indulgence, confess our shortcomings down to the end of the list, before the Spirit of Holiness will so much as cross the threshold into the heart. No human person ever shunned a house infected with smallpox more than the Divine Spirit shuns a heart that has still within it an unforgiven sin.

The sign-board over the third section reads Faith. That means looking away to God instead of looking in to self. tI leads to prayer—devout, frequent, continuous, soulful prayer. How can we get help without asking for it? It sends us to our Bible. His mind, not our own, guides us, and hence we search the Scriptures that we may know His mind. Faith keeps us near the cross, since its atonement is our sole dependence, and to cling to anything else is like reaching to seize the crest of a wave and expecting that to hold us up.—*The Ram's Horn.*

Duty

"Ordered of the Lord." Just as the plowman takes furrow by furrow, one ended before another is begun, so our duties come to us, not in battalions, but singly. Our life's plan, if we read it aright, is beneficially designed. We are not abandoned to blind chance. Confusion and entanglement can come only by our choosing to refuse guidance and to shape our lot for ourselves. So it will seem to us when we have come t othe end of it and can look back—a divinely ordered whole, which even our failures cannot mar, for God only asks of us our best and bravest; and if we give Him these we need not grieve overmuch if some of the furrows refuse to run straight. The failure may be success, after all, so far as our discipline is concerned. * * * Our very failures may be an answer to our doubts—evidence of a time when we shall neither faint nor fail, when the acre will be freed from weeds and ready for a fair harvest. For in the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth; and these will be satisfied, every one of them. We who have tested the bitter fruit of the tree of knowledge are meant to inherit the tree of life; and somewhere else the task dropped here may be taken up and made good.—*Sunday at Home.*

God's Promises

BY MRS. B. L. HITCHCOCK.

Rest thou, O weary heart! on God's strong promises,
When the storms do rage, and winds shriek loud,
And lonely is thy way,
Turn to his never failing Word,
And read his promises so rich and rare,
And rest on these as on a couch of down.
They never fail one jot or tittle of fulfillment
If thou hast done thy part all well,
They are the precious gold between the hard and flinty rocks,
They are the priceless gems thou findest hidden in the cold dark cave.
They are the radiant flowers with perfume rare, above the thorns,
They are the golden keys that open wide the portals
To that city fair, erected in the heavenly land.
Whose walls are built of jasper, and whose gates are pearl,
Where never darkness comes, nor even sun,
For God himself is light, and e'en for you and me
Those mansions grand are reared!
Minneapolis.

By Way of Love

By LAURA C. SHERIDAN.

"Do you love me?" Such a simple question, but all creation must be taxed to answer it. Wherever there is a suffering mother or a careworn, toiling father; wherever there is a creaking engine or a whirring wheel, a patient shuttle flying or a tiny needle pushing its way, a brain throbbing with thought, or a heart crying out with sorrow on God's earth to-day, it is in the reply, "Yes, I love you."

God has created a wonderful world to satisfy the wants of His most wonderful creation, and the confession of love is the confession of purpose to give and serve and suffer, to wrest out from this world amid opposing forces all that may minister to the happiness of the loved one.

What a thought that the roar of the city, the sweat of the farm, the weary, long hours of the brain-toiler, the gigantic movements every day in trade, the flying steamers on a thousand seas—all, all are moved by the mighty force of love. Oft it does not seem so. Ambition, pride, power, love of pleasure, ease, and vanity seem often to be the motives for all this straining of effort to achieve. But deep down underneath all, as the only thing that makes success valuable, is the joy of ministering to loved ones, or of sharing with them the joy of victory; the unnatural human beings who are the exception to this rule are so few, that they need not be considered in stating the general principle. Now shall man be so busy to serve from love and God be idle? If God keyed all creation to the note of love when he made it, is it not the presence of an enemy that produces the discord—that makes possible, perhaps sometimes necessary, the woe, the heartaches, the cruel disappointments?

God tells us of a day coming when His people shall not build and another inhabit, shall not plant and another eat. That which the Church universal shall one day inherit may now be entered into, at least in measure, by those who learn God's way of turning the good of earth his people's way. Yet the narrowness, the self-centeredness of our love that estops the love of God. He often finds a hardness in us, towards Himself or towards our brother, that bars His way, and deflects the blessings that He would bring us into other channels or back to their original source. The proof of human love is to think more of the pleasure or happiness of the loved one than of our own. And so with pure love to God—the kind that brings His every blessing. It is not doing or refraining from things from a sense of duty; it is not straining after high experiences to meet the exactions of God; it is not cutting off right hands to keep from offending God; it is not practicing great self-denials with a view t oobtaining the rewards of God. All these we will practice more or less before we learn how to lose ourselves and our interests in God, and thus have His every blessing found for us for evermore. The toiling earthly parent does not procure a blessing for his child that was not first found in God, who prepared in nature the blessing, the fatherly heart, and the happy child. Whose love shall we trust the more for our happiness—the earthly parent or lover, whose arm is oft so weak amid opposing forces as to utterly fail to supply our need; or the Heavenly Father, whose arm is as strong as His love is high and wide and deep, and which finds nothing to weaken it but a deficiency as to love in us. Some way, somehow, God must have a way of wresting from the service of Satan His earthly blessings, and of making true, in a simple, natural sense, the promise, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Greencastle, Ind.

Postal Card Sermon

By B. F. WITHERSPOON, D. D.

Text—John 17:4. Theme—God glorified.

There is so much real joy in being praised or glorified by a genuine, good man.

It is not strange for one man to glorify another, for even Cicero in speaking of Pompey says that he was "the wisest, best and greatest of all men that had been, were, or ever would be." Such words of fulsome praise were running over with flattery and extravagance, and they show that history is full of such instances of men glorifying others. The praise Jesus gave His Father on earth was perfect obedience at all times, under all circumstances during His incarnation and humiliation in the world, which was the all-absorbing thought of His eventful life of self-abnegation. Jesus glorified God at all times in prayer, teaching others to whom they should pray, how they should pray, turning aside from the busy world in loneliness to pray in the hour of His greatest grief and deepest agony. Jesus glorified His Father in the truth He taught so full of authority and obedience that both His enemies and friends could see that He was a Teacher come from God. Jesus glorified God in His steadfastness to endure shame, suffer affliction, persecution and trials of cruel mocking. Jesus glorified God on earth in that He willingly died a substitute for the penalty of sin, to satisfy divine justice, and thus save the whole human family in all ages, past, present, and future, from death and hell. Jesus glorified God on earth in that He died to set an example for the whole moral universe of the hatefulness of sin in the sight of His Father; of the damnable nature of sin wherever found; and of the awful penalty due each transgressor of the moral law of God.

God must be glorified on earth by you and my me. We can glorify on earth by acts of kindness to others, by sincere worship, and by constantly serving in His vineyard, by suffering for His cause, and by dying in His name.

"O the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life."

Greenville, S. C.

YOUNG FRIENDS

The Greatest Gift

d you shall shortly know that lengthened breath
s not the sweetest gift God sends his friend,
d that sometimes the sable pall of death
Conceals the fairest boon his love can send.
we could push ajar the gates of life,
nd stand within, and all God's workings see,
could interpret all this doubt and strife,
nd for each mystery find a key.

not to-day. Then be content poor heart!
od's plans, like lilies pure and white, unfold.
must not tear the close-shut leaves apart,
ime will reveal the calyxes of gold,
d if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
en we shall clearly know and understand,
think that we will say "God knew the best."

—*May Riley Smith.*

ss Marie Adele Scott's Triumphant Death

By Rev. J. W. E. Bowen, D. D.

was sent for by Miss Giles, the principal of ellman Seminary, on Saturday, Feb. 11th, h the information that Miss Marie A. Scott s sick unto death. I cancelled my engage- nt to leave the city and immediately went to the young lady. The superintendent of the spital and the doctors told me that the case was peless. I secured from both doctors consent have another physician examine her; but after eting Mrs. Scott on Sunday morning and after dying the case fully I came to the conclusion t the best medical skill was then working pa- ntly to save her life. I visited her every day one until she died. When the operation was formed I led the family in prayer. Miss Giles l me that the whole Seminary spent all the nday morning devotional hour in prayer for success of the operation and for Dell's final overy. I went into her room frequently and versed with her and prayed. Her faith was ong and her whole demeanor was one of calm t in the Lord. On the day she died I spent whole time in the room with the mother, doc- s and nurses. Before she began to sink she ed me to pray with her. I did so. Soon after, feet touched the chilly waters. She knew it l asked us to sing "Safe in the Arms of Jesus." stantly her face was illuminated with a strange w and she waved her hands and said, "I am ning over." In the pause that ensued she rec- nized each one and said: "I have not long to here;" "Jesus is leading me by the right nd;" "I am trusting in Jesus." She then iled, looked at her hands in an admiring way though they were new, and said to her mother, o held her by the hand, "Mamma, you can't ld me here. I am going to meet Maud and ughter." She referred to her elder sister by term daughter, for they called her by that e.

We then sang in alternation: "Nearer, my d, to Thee;" "Jesus, Lover of my Soul;" "Je- . Pilot Me;" "Shall we Meet Beyond the ver;" "In thy Cleft, O Rock of Ages." Her e was continually swept with the smiles of the er world. She finally said, "Ask Dr. Bowen pray again, and for him to ask the Savior to et me." I prayed. She smiled, waved her nd, sank into unconsciousness as far as this rld is concerned, but opened her eyes more d more upon the glories of the heavenly world. r death was a glorious triumph of Christian faith. In the Seminary she was beloved and studious. Every one recognized that she was a positive character for Christ, and she goes home to be forever with the Lord and all the just made perfect through suffering.

Resolutions By Spellman Seminary

Whereas, Our Heavenly Father has to-day removed from among us one of our dear pupils, Marie A. Scott, therefore be it

Resolved, That in her death Spellman Seminary has lost a diligent and faithful pupil who, during the few months she has been among us, has won the love and esteem of her classmates, her fellow-students and her teachers. The influence of her sweet Christian character, and the memory of her trimuphant death will be a blessing to our school.

Resolved, That we extend our sincere sympathy to her bereaved father, who is now in Africa, to her sorrowing mother, to her loving sister, who has never before been separated from her, and to the other members of the family. In their affliction we, too, are afflicted.

Resolved, That these resolutions be made a part of our school record, and a copy be forwarded to her father and the other members of the family.

In behalf of Spellman Seminary,

Mary I. Williams,
Secretary of the Faculty.

February 17, 1905.

Definitions of Home

A prize was offered some time ago by the London *Tit-Bits* for the best answer to the question, "What is home?" Here are a few of the answers which were received:

"A world of strife shut out, a world of love shut in."

"Home is the blossom of which heaven is the fruit."

"The golden setting, in which the brightest jewel is 'mother,'"

"The father's kingdom, the children's paradise, the mother's world."

"The center of our affections, around which our heart's best wishes twine.'

"The jewel-casket, containing the most precious of all jewels, domestic happiness."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."

In a Thoughtful Vein

You owe it to your mother—

To do your best to keep her youthful in appearance, as well as in spirit, by taking pains with her dress and the little accessories and details of her toilet.,

Not to shock or pain her by making fun of her religious prejudices if they happen to be at variance with yours, or if they seem narow to your advanced views.

To introduce all your young friends to her and enlist her sympathies in youthful projects, hopes and plans, so that she may carry her own youth into old age.

To talk to her about your work, your studies, your friends, your amusements, the books you read, the places you visit; for everything that concerns you is of interest to her.

If she is no longer able to take her accustomed part in the household duties, not to let her feel that she is superannuated or has lost any of her importance as the central factor in the family.—*Success.*

The Procession

They come—the Souls that come—
Through Dawn's fair portal,
Leaving the world immortal,
To find what here awaits.

They go—the Souls that go—
Wearied full soon of earth,
Longing for heavenly birth and life immortal,
Out through the Sunset's gates,
To find what there awaits.

—*Emma A. Lente.*

Poughkeepsie, N. Y.

The best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on.—*Mrs. A. D. T. Whitney.*

The secret of enduring strength,
And praise too deep for speech—
Peace that no pressure from without,
No strife within, can reach.

—*A. L. Waring.*

"Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with to-day. Teach yourself to be practical and up-to-date and sensible. You cannot fail."

To say each morning, "I must have things weariful, painful, to bear to-day, and they shall all be offered up beforehand as my heart's sacrifice; they shall be, not fought against, but received calmly and as welcome, for His sake who suffers them to come," gives a dignity, purpose, nay, a very joy to what otherwise is all cheerless annoyance.—*H. L. Sidney Lear.*

For the dissatisfied man all life is unsatisfactory, and for one that is contented the world is full of comforts. And for the cheerful man even the easterly wind is musical in the window crevices, and it makes solemn anthems for him in the woods.—*William Mountford.*

Ah, dearest Lord! to feel that Thou are near,
Brings deepest peace, and hushes every fear;
To see Thy smile, to hear Thy gracious voice,
Makes soul and body inwardly rejoice
With praise and thanks!

—*Christian Gregor.*

Only by rare integrity, by a man permeated and perfumed by airs of heaven—with manliest or womanliest enduring love—can the vision be clear to a use the most sublime. * * * Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—*Ralph W. Emerson.*

If there is anything within the whole sweep of human ambition worth the consecration of one's utmost energies to attain, it is the blessed power of viewing all things on their best side—the side whose contemplation elevates the thinker; that makes him more genial, pure, and godlike; that gives him a higher sense of the benignity of providence and the glory of living and the perfectibility of man.—*William Ninde.*

"Bishop Simpson thus wrote to his wife: 'Be careful of your health; be cheerful. Look aloft. The stars display their beauty to us only when we look at them; and if we look down at the earth, our hearts are never charmed. Be resolved to be happy to-day—to be joyful now—and out of every fleeting moment draw all possible pure and lasting pleasure.'"

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson II—April 9, 1905. Title—"The Raising of Lazarus." (John 11: 32-45.) Golden Text—"Jesus said unto her, I am the resurrection and the life." (John 11: 25.)

The Jews did not know our Lord. Some said He was possessed of an evil spirit; others said, "these are not the words of one that hath a devil." They asked, "Can a devil open the eyes of the blind?" Jesus told them that He and the Father were one. They took up stones to cast at Him for blasphemy. He escaped out of their hands, and went away beyond Jordan, where John at first baptized. While there He taught, and wrought miracles. Many believed in Him. It is not certainly known how long He remained in that locality, but He was back in Jerusalem two months after this at the feast of Dedication. He returned to Bethabara east of Jordan again. While there a messenger came from Martha and Mary saying that Lazarus was sick. Jesus remained in the same place two days more, and then set out for Bethany. His disciples endeavored to keep Him from going, but He would not be hindered. The doubting, yet faithful Thomas said, "Let us also go that we may die with Him." The distance was about twenty-five miles. When they drew near to Bethany, Martha heard He was coming and went out to meet Him. She mildly chided Him for not coming sooner. He said to her: "Thy brother shall rise again. "She thought He referred to the general resurrection at the last day, but He said to her: "I am the resurrection and the life." Do you believe this? She replied: "Thou art Christ the Son of God." No apostle could have said more. She then returned to the house.

I. *Jesus and Mary* (28-35). 1. *Our Lord called for Mary.* He is ever inviting His own to come to Him. He calls the sinner away from a wicked life, the worldly church member to give up all for Him, and the pure in heart to walk close by His side. He calls through His word, His gospel, His Spirit, and His church. 2. *Mary arose quickly and went to Him.* When we hear the invitations of the Master, we should hearken to them, arise with haste and go to Him. Danger, death, and everlasting banishment, are in the way we are going. We should be true to ourselves, and hasten to Jesus. He comforts those who come to Him. 3. *We may by our example lead others to Jesus.* When the Jews that were in the house saw Mary depart, they arose and followed her. They supposed she was going to the grave to weep there. She led them to Jesus, and many were, by what they saw and heard, constrained to believe in Him. The influence of example is great. 4. *When Mary came to Jesus she fell at His feet*, and worshiped Him. When we approach our Lord, we should humble ourselves before Him and pay homage to Him. We may worship God in song, in prayer, in listening to His gospel, in religious conversation, and in holy meditation. 5. *We should never chide the Master* for any seeming delay. Mary felt just a little hurt because Jesus had not come when they first sent for Him. This unkind feeling was a result of not knowing Jesus. Mary believed it was impossible to raise Lazarus from the dead. O, that all the world knew the goodness, love, mercy, and power of Jesus. 6. *Lazarus was probably* a young man of noble character. He was held in high esteem by the Jews, greatly admired by our Lord, and tenderly loved by his sisters. It is very important for young men to so live that they will have the friendship of all. Then they will be missed and lamented when they depart this life, and happy in the world to come.

II. *Jesus and Lazarus* (34-45). 1. *Jesus went to Lazarus*, because the dead man could not come to Him. There are many souls as dead spiritually as Lazarus was literally. They have not in them the desire, or ability, to come to Jesus. Hence our Lord goes to them through His word, His gospel, His spirit, and His church. 2. *The awful condition of Lazarus* touched the heart of our Lord. "Jesus wept." He is a real man, and can be touched with a feeling of our infirmities. He has sympathy for the suffering, and so loved the world that He gave His life to save it. 3. *The Jews thought that a man who could open the eyes of the blind* could prevent death, but they now believed it impossible to raise Lazarus from the dead. We sometimes hear it said: "This town is so bad God can do nothing with it, or that man is so wicked the Lord cannot save him." But we blunder when we limit the power of God. All things are possible to those that believe. 4. *Jesus said:* "Take ye away the stone." Lazarus was entombed in a cave, and a great stone was placed over the entrance. Jesus could have done this by His divine power, but He only does for us that which we cannot do for ourselves. He desires to raise us from the death of sin, but at the door of our heart lays the stones of unbelief, profanity, gambling, drunkenness, love of money, worldly amusements, malice, Sabbath desecration, disobedience to parents, murder, adultery, theft, covetousness, and many other vices. These must be removed. We are commanded to take them away. 5. *But Martha objected:* "Lord, he has been dead four days." God would often save our soul, or send times of refreshing into our heart, if we would not suffer unbelief to step in and say, "It is too late now." Get behind me ye blue doubting devils, you are an offence unto me. 6. *Jesus often called upon the Father* before performing great works. So here, before bringing Lazarus back from the dead, He lifted up His eyes and voice to heaven, and thanked the Father for always hearing Him. It is very important that we should ask divine guidance and help before entering upon any great work. 7. *Jesus commanded in a loud voice:* "Lazarus, come forth." That voice was so penetrating and authoritative that even the dead heard and obeyed. The same voice will, at the end of the world, speak in thundertones saying: "Time shall be no more. Prepare to meet thy God." The earth and sea shall give up their dead, the living will be changed. All nations shall stand before the judgment throne of Jesus. May God raise us from the death of sin. 8. *Then "he that was dead came forth."* His heart began to beat, and his blood to flow. The color returned to his cheek, and the light to his eyes. Warmth came into his body, and the odor of decay departed from him. He arose and came forth. At the end of the world our sleeping dust will hear the voice of the Son of God and will come forth. 9. *It is not strange that many of the Jews*, when they saw this miracle, believed in Jesus. They knew that the person who could do such a wonderful work had more than human power. As man Jesus wept at the grave of Lazarus, as God He raised him from the dead.

"If you are an invalid, do your best to get well; but, if you must remain an invalid, still strive for the unselfishness and serenity which are the best possessions of health. There are no sublimer victories than some that are won on sick-beds."

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic April 9,

Scripture Reference John 14: 6–24.

The Word. This chapter, of which such a large portion is taken for our lesson, was a part of that last discourse of Jesus the night before His crucifixion. The last words of any friend are treasured as important. We have here the **last utterances of the Master. While there is** somewhat of disconnection in the themes of the chapter, there runs through it all this plan: to give to the disciples a series of truths which would be a comfort to them in his absence. The various relations existing between Jesus as the Son and the Father form the special thought of our lesson. He has already spoken of "my Father's houses," and of the fact that if they believed in God they should believe also in Him. Now, in answer to the query of Thomas as to the way, He declares that He is the Way, the Truth, and the Life. Jesus is the Way to the Father, He is the Truth that reveals the Father, **and He is the Life which comes from the Father.**

Our Homily: Jesus and the Father. A study of the verses of our lesson will reveal many interesting relations which Jesus declared exist between the Father and Himself. We note them here and study them:

Jesus is the Way to the Father. He says, "If ye had known Me ye should have known the Father." That is, a knowledge of Jesus is a knowledge of God. He is the bridge from man to God. He reveals the Father. He is an incarnation of God. He was the "Word." The use of a word is to interpret an idea. Jesus interprets the Father.

Jesus *is* God. "He that hath seen Me hath seen the Father." "I am in the Father." The Father was manifest in Christ. Any man who knows Christ knows God the Father. As Hooker said, "The Father is the Son as light is the sun"; and as Whedon says, "According to the modern theory of light we might say, the Father is as the luminiferous ether, which is the essence of light; and the Son is like the light which the ether becomes by undulatory motion."

Jesus Glorifies the Father. He said, "Whatsoever you ask in My name I will do, that the Father may be glorified in the Son." The gift of the Holy Spirit, and the administrative power of Christ in the Church glorifies God.

Jesus is Intercessor with the Father. He stands at the right hand of God as our advocate. He prays the Father, and the Father gives the Holy Spirit. We must separate in our minds the persons of the Godhead, yet there is a sense in which Jesus stands between us and God the Father as intercessor.

Jesus' Love a Guarantee of the Father's. The manifestation of love to the soul of man is a manifestation of the love of the Father, as well as of the Son and Holy Ghost. The life of Christ, then, shows the Father as Love, answering prayer and manifesting Himself to men. It reveals God as just, and yet the justifier of him who believes in Jesus Christ.

If God is my Father,

Then He loves me. "Like as a Father pitieth," etc.

Then He will care for me. "Your Father knoweth."

Then He expects reverence. "Honor thy Father."

Then He will hear my prayer. "The Father will give."

Then He will be the Just Judge. "As a Father."—*From Notes on the Epworth League Devotional Meeting Topics.*

Great Revival at Cookman Institute

Many of our readers who are so deeply interested in our educational institutions will greatly rejoice in the good tidings that the old revival fire still burns upon their altars. The new president of Cookman Institute, Rev. Dr. Docking, who has already shown his superior ability as a leader of men, surely believes that *Christian* education is the need of the hour, and aims to make the school the nursery of the church.

These special revival services were continued twice each day for three weeks, and from the very beginning it was evident that the Spirit of God was present in a marked degree. Every one of the 350 students was touched and moved by the awakening power of the Holy Spirit, and more than one hundred were gloriously converted.

Temperance Work in Texas

Mrs. Lucy Thurman, National Superintendent of thhe Woman's Christian Temperance Union, as was announced some weeks ago, will begin a course of lectures in our State on March 31st, Dallas being the starting point, where she will remain until April 2. Thence to Waco, 3-6; Austin, 7-11; San Antonio, 12-14; Seguin, 15-17; Giddings, 18-19; Columbus, 20-21; Houston, 22-24; Galveston, 25-28. Mrs. Thurman has spent many years in this work and makes those heart talks that linger with one so long. No one ever regrets hearing her. All W. C. T. U. workers rejoice at her coming.

For convenience to the thirteen schools of the State, two divisions have been made of the contest work. For East Texas, Palestine, where the contest will be held March 31st, at the City Hall. For West Texas, Austin, April 7. The State contestants are those who have won silver medals in the local contests. Profs. J. T. Hill and Harry Weber, of Bishop College and Wiley University, will furnish music for the occasion. Silver medals have been given to the temperance organizations as follows: Wiley University, Mrs. E. E. Peterson, Texarkana; Bishop College, Rev. E. M. Griggs; Texas College, Mrs. M. R. Barnes, Cleburne; Houston Academy, Houston, W. C. T. U.; Hearne Academy, Miss Mamie C. Jones; Paul Quinn College, Rev. D. S. Moten; Sam'l Houston College, Rev. D. C. Lacey, Austin; Tillotson College, Prof. W. H. Burnett, Terrell; Guadalupe College, Mr. W. H. Fuller, Cameron. Medals have been contributed to the other schools, but the names of the donors have not been sent in. These medals are beautifully designed—on the bar are the initials W. C. T. U., and on the body the words "Oratorical Prize."

MAMIE C. JONES.

Flint Medical Alumni Association

On March 10th, at a meeting called by the graduating class of 1905 of Flint Medical College, to which many of the former graduates responded, either in person or by proxy, an Alumni Association was organized, having for its object the cultivation of professional and social relations and the promotion of the interests of its members and of their alma mater. All graduates of the college are considered active members of the Association. The officers for the present year are: President, Dr. A. W. Brazier, Hahnville, La.; first vice-president, Dr. I. J. Kane; second vice-president, Dr. I. J. Washington; third vice-president, Dr. G. C. Bryant; fourth vice-president, Dr. S. A. Miller; fifth vice-president, Dr. A. J. Aubry; secretary, Dr. E. L. Hamilton, Plaquemine, La.; assistant secretary, Dr. I. N. Garrett; treasurer, Dr. Jos. A. Hardin; necrologist, Dr. L. A. Butler. Executive Committee, Dr. I. J. Kane, chairman, 2923 Saratoga street, New Orleans, La.; Dr. H. J. Clements, Dr. F. M. Nelson, Dr. G. H. Nelson, Dr. C. N. Wilson, Dr. Ella N. Prescott, Dr. T. Everett Speed.

Dr. A. W. Brazier has been selected to deliver the annual address before the Association.

Important Actions by the Board of Control of the Epworth League

We request the attention of all pastors and all officers and members of the Epworth League to the following action of the Board of Control at its recent session:

"The Committee on Ways and Means recommends that in order to provide the necessary fund to maintain the General Office:

"To assess each chapter of the Epworth League a minimum amount of $1.00 annually, and, where the chapters shall exceed a membership of fifty, to make the assessment at the rate of two cents per member, the assessments to become due and payable on or before May 1 of each year.

"That the treasurer be authorized to direct that the assessment upon the German Leagues be paid to the German headquarters for defraying the expenses of the German work, and that the assessments upon the colored Leagues be paid to the assistant treasurer for the colored work to defray the expenses of their assistant general secretary."

We earnestly urge prompt and universal compliance. This recommendation of its Committee on Ways and Means having been adopted by the Board of Control, is binding upon all chapters. The legislation of the last General Conference providing for the support of the League being in conflict with the Sixth Restrictive Rule of the Constitution of our church, payment of these dues is absolutely essential. Failure by any chapter is crippling, and a failure to secure a very general response would be paralyzing. It ought to be paid on moral as well as legal grounds. Every dollar drawn from the Book Concern for the League is indirectly drawn from the pockets of the Superannuated Itinerant Veterans. Surely no chapter would willingly prosper at the expense of these men. Please remit immediately, if you delay you will forget.

It is only giving due credit to say that the Book Committee, in finding a way to deliver us from extreme temporary embarrassment on account of the defect in the General Conference legislation has placed the League under great obligations. Every Epworthian should henceforth be more intensely loyal to our publishing houses and every chapter should support its pastor in every possible way in the circulation and sale of our publications. Every chapter should have a live committee for that purpose. In no way can a chapter be developed in intelligent and intense spiritual life and service more successfully than by the circulation of some of our choice publications.

The Board of Control also adopted the following:

"We recommend that the election of officers in the local branches be held at the business meeting nearest the 15th of May." This matter is so important as to have been repeatedly recommended by the Board. It is now of far greater importance than ever. In a few localities there is some inconvenience about electing officers at this time, but it is immensely outweighed by the advantages to be derived from uniform elections at this time. Some chapters will need to amend their By-Laws to conform to this request, and it should be done at the April meeting. Let it not be overlooked.

EDWIN M. RANDALL,
General Secretary.

Cannot Prosper

Very blind must be the man or woman who thinks that any genuine and lasting prosperity can be obtained by pursuing a course of deception and dishonesty in any kind of business. But there always were such blind ones. It is difficult, nevertheless, to understand why it is that those who have long read the Bible, and have seen it in many statements which declare that dishonest doers are cursed for their conduct, will persist in defrauding people, even on a small scale. They have every reason to believe that whatever gains they may secure by untruthfulness and trickery will not remain long in their hands. And even if the unjustly-secured property be retained long, no true prosperity will accompany it. The doers themselves are blasted in character and they can have no pure gladness of heart. Here are God's words to the Israelites: "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice, that useth his neighbor's service without wages, and giveth him not his hire." And all through the Bible are words of similar import. Unrighteous dealings are declared to be followed by woes and cursings. In the history of the Israelites it is forcibly shown that when they made a practice of dealing unjustly they had no solid prosperity. It was so in New Testament times, and it is so in these days. Periods of time do not change the fact that unrighteous business transactions must always react upon the persons who engage in them. Many a merchant, once having a thriving patronage, has gone down in failure because, after a while he entered upon a course of cheating. It is true that honest business men have become bankrupt, but they retained a good character and an honorable reputation, and in a high sense they were prospered. But he who practices dishonesty is growing worse in character and is increasingly despised by his fellows. A good charcter is true prosperity.

C. H. WETHERBE.

The Epworth League Convention

To all Epworthians intending to go to Denver July 5th, 1905: Willis N. Grant, president of the Kansas City District, has been appointed chairman of the Entertainment Committee to receive the hosts that will pass through Kansas City July 4th enroute to the great Seventh International Convention of the Epworth League. Mr. Grant has been tendered the free use of Convention Hall, which will seat 15,000, and has arranged for a large chorus and some of the best speakers in Methodism to be present on the above date, and you may rest assured that every person attending this great reception in this famous hall for a much needed rest of a couple of hours will be very greatly benefited and get a foretaste of what will await them at Denver.

Will all excursion managers and transportation committees intending to avail themselves of this delightful privilege kindly notify Mr. Grant at Kansas City postoffice at the earliest opportunity? All trains going west will leave in ample time after the reception to land you in Denver early the next morning.

Not long before her death, in writing to a friend, Mrs. Mary Clemmer Hudson said: "Though I am not old, I have sounded the deeps and the shadows of all that is called society, till I feel all through my heart of hearts that all that is of real value to the lowly, contrite spirit is the clear mind, the loving, consecrated heart; all else is emptiness, vanity, vexation of soul."—*Selected.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

HOLD THE FARMS

[CONTINUED FROM PAGE ONE.]

suing some dream of an easy life or if because of the lack of thrift and reliability he is supplanted on the farm by foreign labor, then the back bone of strength of the Negro for development is broken. The report of commissioners sent out by the British government to investigate the cotton-growing possibilities in East Africa is published in London and says: "Unless difficulties which at present appear to be insuperable can be removed cotton cultivation in East Africa will never be undertaken on any considerable scale." All efforts to raise cotton successfully elsewhere than in the Southern States have failed and providence has given the Southern farmer a monopoly of the indispensable cotton crop. Let the Negro study his own interest therefore and hold fast to this vocation. Already many avenues of labor once held by the Negro have almost passed into the hands of the whites. Say what you will about materialism affecting manhood, a race that is shut out from a livelihood has poor chances for any kind of development and for the securing of an education high or low.

DR. H. J. CLEMENTS RETIRES

Dr. H. J. Clements came into our work in the South some fifteen years ago and these years have been full of active and consecrated service. For awhile he was professor of natural science in New Orleans University and later acting principal of Gilbert Academy, and from the foundation of Flint Medical College he has had some connection with it. When the Medical College was organized Prof. Clements was given the chair of chemistry and also joined its first class. This gave him the distinction of delivering the first lecture in Flint Medical College and of being one of its first graduates. Retiring as he does now after six years of very hard labor none give him up but with regret and with praise for his most excellent work. Six years ago the enrollment was 16, he leaves it this year with 64. He has not only been Dean of the Medical College, but of the Training School and superintendent of the Hospital. During these six years, in which he has given twelve full months each year, his salary has been small and he retires now from the work only on account of the ill health of his wife, who has been a loyal and faithful supporter in all his work.

The Court of Appeals of Maryland in an opinion recently delivered on the separate car law, held that the law is valid so far as it effects commerce within the state but "invalid as to interstate passengers and must be construed as not applying to them." A similar decision was handed down some years ago by the United States Supreme Court to the effect that those engaged in interstate commerce in the state of Louisiana should give all passengers equal privileges as to the parts of the conveyance they should occupy.

A GOOD YEAR'S WORK

Rev. Daniel W. Shaw, D. D., is closing his first year at Cumberland, Md. The oldest members of the church declare it to be one of the greatest, if not the greatest, years in the history of the church for these forty years. We note a few of the more important things done.



REV. D. W. SHAW, D. D.

Dr. Shaw began the year with a ten days' meeting, resulting in thirty-nine (39) conversions. The quarterly conference estimated a salary of $900.00, which was an increase of $300. Dr. Shaw led the way in two rallies in which his people raised over $700.00. The mortgage which had been standing for nearly twenty-five years was paid. Over $600 have been paid on old debts and $230 on repairs and improvements. The church has grown in strength and character. Two Epworth League chapters have been organized; a Senior and a Junior. Prof. H. E. Williams is the earnest and competent president, and Mrs. H. R. Hill is the superintendent. A deed for the parsonage property was secured. The church and parsonage property are amply insured and the insurance papers and deeds are in the safety deposit vault of the First National Bank. The young people are organized into music, expression and choral classes, and on the 5th and 6th of April will render the beautiful cantata of Jephthah and His Daughter. Dr. Shaw will not only carry to conference all the benevolent money apportioned his charge, but he will take more. Three Ladies' Aid Societies have been organized and they have done excellent work, both socially and financially. Last but not least, Dr. Shaw has sent in a list of 18 new subscribers for the SOUTHWESTERN. The fourth quarterly conference, after strong and earnest addresses by many of its members, took a rising vote and recorded their unanimous request for Dr. Shaw's return.

FROM THE PHILIPPINES

Rev. George A. Miller, pastor of Central Methodist Episcopal Church, Manila, Philippine Islands, sends the following interesting appeal:

"There are some factors in the Philippine situation that are not published in the great daily papers of the United States. This is a young man's country and must continue so for generations yet. Soldiers, clerks, government employees by the thousands have exchanged the restraints and helpful surroundings of home for the myriad snares and moral relaxation of the tropics. The human shores here are strewn with wrecks of once fair lives that have missed the channel and gone down in the storm.

"Our Central Church in Manila is the only representative of English-speaking Methodism in the Archipelago, and for hundreds of these men we are the one haven in the tempest of sin and demoralization. God has blessed our work and many have been and are being saved, but if we are to enter the great open door before us we must have a church that will afford for these homeless men a hiding place and a spiritual workshop. Our little church is doing its utmost. We are paying all our current expenses, including salary, and are doing our best to swell our building fund to where we may soon begin work, but we can't do it all. Young men have young men's incomes and living is so expensive that there is little or no margin.

"Missionary work among the natives is a great and glorious privilege, but are not our own boys worth saving, too? Many a father and mother would be sleepless to-night if they knew what their boys are doing over here. We are doing something in our little temporary chapel, but if we are to reach any part of our great work we must have a church. Then we need a good pipe organ to help draw away from the snares of this homeless country. Perhaps some one will send us one. Who knows?

"For the sake of motherless boys and homeless men, in a land of temptation with little help except what we can give them, some one may feel moved to help a little. If you know of a young man who is here, send me his name and address and I will do all I can for him.

"Brethren, pray for us. And if God moves, help us by a contribution to our building fund. Inquiries, information and contributions may be sent to the writer, George A. Miller, pastor Central M. E. Church, Manila, P. I., who will receipt for all communications.

Personal and General.

Mrs. R. E. Fuller, of Shreveport, is visiting relatives and friends at Natchitoches.

Rev. Thomas Carter, of Belmont, Texas, who has been ill for several months, is now fully recovered.

Into the home of Rev. and Mrs. G. W. Reeves, of Sylacauga, Ala., has come a son to add to their happiness.

Rev. and Mrs. W. A. Rogers, of Batesville, Miss., welcomed with glad hearts on March 4th, the advent of a fine baby boy into their home.

We have on our desk a copy of the journal of the last session of the Mobile Conference. It comes through the kindness of Rev. G. W. Lewis, the secretary.

Mrs. James Town, after spending some time pleasantly with her mother, Mrs. S. W. White, of Washington, La., has returned to her home in Lyman, Miss.

We have at hand the year book and journal of proceedings of the fifteenth session of the Upper Mississippi Conference. Rev. N. R. Clay is the able secretary and editor.

Gammon Theological Seminary is having a very prosperous year. The enrollment has reached 86 for the year with the largest junior class in the history of the seminary.

Rev. Thomas Cole, of the Texas Conference, has been down some time with LaGrippe and Pneumonia, but is now fastly improving and hopes to be at his work soon.

Rev. J. M. Buckley, D. D., of New York, editor of *The Christian Advocate*, delivered five lectures before Emory College, Oxford, Ga., beginning March 22 and closing March 28.

Prof. T. R. McWillams and his wife, of the College of West Africa, Monrovia, Liberia, are shortly to return to the United States because of the ill-health of Mrs. McWilliams.

Thomas Keenan, better known as the "Moody of the Rails," has been sent by Miss Helen Gould as a missionary to labor among the railroad men of Illinois, Indiana and other states.

The directory of the forty-second annual session of the Washington Conference, which meets this year at Winchester, Va., is attractive and very useful as a conference souvenir. The Rev. C. E. Hodges is the wide-aweke pastor.

Mr. Andrew Carnegie has generously prom-
d to pay half on a pipe organ, costing $1,800,
r Waugh M. E. Church, of which Rev. A. L.
artin is pastor. The church is to raise the other
lf and are now hard at work, doing the same.

A reception will be given at our church of Har-
r's Ferry, W. Va., on April 10th, for the minis-
s enroute to the Washington Conference, which
nvenes in Winchester, Va., April 12. While
the city the brethren will avail themselves of
e opportunity of visiting Storer College, a Bap-
t institution.

The Fourth Quarterly Conference of St.
arks' Episcopal Church, New York City, at its
ent meeting gave the pastor and the associate
stor, Rev. Frederick A. Cullen, a unanimous in-
ation to return; the pastor for his ninth year
d the associate for his fourth.

The conference for Education in the South
ets this year at Columbia, S. C., opening April
h. This will be its eighth session. The con-
ence met last year at Birmingham, Ala., and
year before at Richmond, Va. Mr. Robert
Ogden, president of the Conference will bring
listinguished party of visitors to this meeting
special train.

The Rev. William B. Williams, of Duluth,
nn., a member of the North Minnesota Confer-
e, sailed from New York on the steamer Oce-
c, Wednesday, March 15. After a brief stay in
gland, his native land, Mr. Williams will pro-
d to Angola, Africa, where he will join the
f of the Methodist Episcopal Mission at St.
il de Loanda.

At the recent commencement exercises of Flint
dical College, this city, the prizes were won
D. C. Wilson, B. S., for the highest proficiency
Physical Diagnosis; I. J. Washington for op-
ting surgery, and A. W. Brazier won the prize
Gynecology. Another prize will be awarded
t year to the student making the highest aver-
in the oral examinations by President F. H.
ght.

The Board of Managers of the Missionary So-
y has granted leave of absence for the month
uly to Mr. S. Earl Taylor, Field Secretary for
ng People's Work, in order that he may re-
nd to an invitation from the Church Mission-
Society of Great Britain to attend a Summer
ference for young people in England under
direction of that Society; also to respond to
imilar invitation to aid in a summer confer-
e for Nonconformist young people.

ome months ago Mrs. J. O. Denning of Muz-
rpur, India, returned to the United States
ing to save the life of her younger son Gil-
, who had been suffering from fever for many
nths in India. The elder son, Afton, was taken
ously ill after reaching the United States.
on is now slowly recovering, but Gilbert died
March 16, at Pataskala, Ohio. By authority of
Board of Managers of the Missionary Socie-
Mr. Denning is now returning to the United
tes.

ishop John H. Vincent will be at Chautauqua,
York, through the Assembly of 1905 as he
last year. He will be present at and partici-
in the formal opening of the Assembly on
e 29th and the opening of the Summer
ools, preside at many of the Vesper services
will have charge of the Sunday morning ser-
and Devotional Hours of August 13-18, the
k which includes Recognition Day. His pres-
e and repeated appearances will be a source of
sure to old Chautauquans.

tlanta University decisively defeated Fisk
versity in a debate before a crowded house in
nta, Friday night, March 10. The subject was, "Resolved, That the United States should acquire no territory without the intention of eventually giving it statehood." Atlanta had the affirmative and was represented by T. K. Gibson and A. T. Walden with A. W. Ricks as alternate. Fisk's representatives were Pratt Thomas and L. M. Johnson, with H. E. Macbeth as alternate. Judges were Drs. J. W. E. Bowen, George Sole and W. F. Penn.

President Roosevelt has appointed Sergeant George Thompson, of the 25th infantry, to be a second lieutenant in the Philippine scouts, thus adding one more Negro to the commissioned force of the army. Lieutenant Thompson was appointed on his merits, having received high commendation for heroism and efficiency during the insurrection in the Philippines. He is one of the crack shots in the army and has received several medals for rifle and pistol shooting. He is now stationed with his regiment at Fort Niobrara, Neb.



DR. H. J. CLEMENTS,
For Six Years Dean of Flint Medical College,
See Article Page 8

Chautauqua Institution, Chatauqua, New York, has secured a strong corps of preachers for the thirty-second assembly in 1905. These include President Lincoln Hulley, of Stetson University, for the sermon and Devotional Hours of July 9-14; Dr. Mark Guy Pearse, the celebrated London preacher for July 16-21; Dr. Amory H. Bradford, of Montclair, New Jersey, July 23-28; Dr. S. Parkes Cadman of the Brick Church, Brooklyn, for National Army Day Address of July 29th and the sermon of July 30th; Dr. J. Wilbur Chapman, of New York City for August 6-11; Bishop John H. Vincent, Chancellor of Chautauqua, August 13-18; and Rev. Frank Bristol for the last Saturday and Sunday of the Assembly.

There is the same difference between diligence and neglect that there is between a gardn properly cultivated and the sluggard's field which fell under Solomon's view, when overgrown with nettles and thorns. The one is clothed with beauty, the other is unpleasant and disgusting to the sight. Negligence is the rust of the soul, that corrodes through all her best resolutions.—*Owen Feltham.*

It makes the mind very free when we give up wishing, and only think of bearing what is laid upon us, and doing what is given us to do.—*George Eliot.*

NEWS NOTES

A great University is to be erected in Pittsburg at a cost of $20,000,000.

The National Association of Colored Dentists met recently in Washington, D. C.

Mount Vesuvius is in active eruption and extra guards are keeping tourists from approaching the crater.

The suicide rate in the United States has increased in ten years from 12 to 17 per 100,000 population.

President Alderman of the University of Virginia has agreed to give $500,000 to the University if the friends of the institution will give a like amount.

Bishop Luther B. Wilson will preach at Centenary Church of Charleston, S. C., the second Sunday morning in April.

Miss Mildred Lee, of Virginia, the youngest daughter of the Confederate chieftan, General Robert E. Lee, died suddenly in this city on March 27th.

In 1840 postage stamps were printed and gummed by contract for 15c per 1000—the paper being supplied by the government. They are printed much cheaper now.

Mrs. Cassie L. Chadwick was sentenced by the Federal Court at Cleveland, O., on March 28th to ten years in prison. The motion for a new trial was over-ruled.

A deadly epidemic of spotted fever has appeared at New York and Philadelphia. In the latter city five eminent surgeons have fallen victims to the disease, all sacrificing their lives to save others.

Mr. James A. Ross, we learn, has been appointed director of exhibits at a salary of $3,000, and a member of the advisory board of the Negro World's Fair, which is to be held in New York for three months during 1906.

David Strother, who was the first member of the race to cast vote in the United States died at El Paso, Ill., March 14th. "The whole county," it is said, "turned out en masse to his funeral as a final mark of respect to him." He had lived in the town fifty-one years.

The union of the Evangelical church of Italy with the Methodist Episcopal church in Italy and with the Weslevan Methodist church has been consumated. The churches and stations which come to the Methodist Episcopal church by this union are scattered all over Italy.

The bubonic plague is raging so fiercely in Chili, that of the 20,000 population of the city of Pisague, all but 500 fled because of the disease.

The Japanese army is reported in splendid condition and spirits having recovered from the strain of the great battle at Mukden.

Preparations are being made to creditably entertain the State Inter-collegiate Oratorical and Base Ball Contests in Marshall, Texas, April 20, 21 and 22. The two colleges having charge of local arrangements are spported by our citizens in their plans. Complete programs will be issued in due time.

Mrs. Florence Kelly, an authority on child labor, declares that 25,000 messenger boys, in New York City alone, and many thousands more in other large cities, in consequence of having to enter gambling dens and resorts of every kind in the performance of their duty, are being trained in the paths of vice and crime.

Mr. J. Arthur Harley, of Harvard University, class '06, has been elected to membership in the Harvard Ethical society. This young man was awarded one of the four second prizes of $25 each, offered for the best essays on "The Feasibility of Introducing the English College Hall System at Harvard." He also received this year a Matthew scholarship of $300. In the fall Mr. Harley leaves for Oxford university, England, where he will receive a scholarship of $300 a year for three years.

Change of Addresses

Rev. J. E. Watkins to No. 140 Parsons St., Atlanta, Ga.

Rev. Hampton James to No. 710 Royal St., Baton Rouge, La.

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Farm and Fireside

Proper pruning of young orchard trees requires an intelligent brain and a skilful hand. It is the most difficult work which confronts the nursery man, and in scarcely less degree disturbs the orchardist. To promote growth pruning must be done while the trees are dormant, before the buds swell in the spring, and on almost every species it would require that such work in this latitude should be performed as early as the 10th of April. To delay this cutting until the middle of May or first of June would diminish the growth of the tree for that season fifty per cent. Such pruning as would be done by a wild deer would soon convert apple trees into proper plants for defensive hedges by dwarfing and multiplying the number of branches, for where a twig is bitten off, the tree at once sets itself at work to recover. A period of apparent rest intervenes; dormant buds near the end of the broken branch commence swelling and then bursting into growth; not in one limb only, but two, three or more twigs are compelled to make a feeble growth instead of one long and vigorous shoot. Whether the tree recovers from its stunted growth caused by untimely pruning is doubtful. Horsemen aver that a healthy colt is much more promising of future usefulness than one that has been dwarfed by lack of proper food and care. One idea is becoming more and more self-evident; that orchards to be a source of profit must have the most thorough and intelligent treatment from the time the trees are selected and planted until harvest.—*Massachusetts Correspondence Rural New Yorker.*

DAIRY NOTES.

Young heifers intended for dairying cows should not be neglected or stinted in feed. From the day they are weaned from their mother's milk, to the time they come in fresh, they should have plenty of feed, plenty of exercise and plenty of handling.

Do not allow the cows to be driven faster than a comfortable walk to or from the place where they are milked. The best cows are generally the most nervous—anything that is calculated to excite them should not be allowed around the dairy. Avoid a hasty, hot-tempered milkman as you would a contagious disease in the herd.

Literary Notes

GATEWAY SERIES OF ENGLISH TEXTS.

SCOTT'S LADY OF THE LAKE. Edited by Raymond M. Alden, Ph. D. Cloth, 16mo., 250 pages. With portrait of Scott. Price, 40 cents.

TENNYSON'S THE PRINCESS. Edited by Katharine L. Bates, M. A. Cloth, 16mo., 249 pages. With portrait of Tennyson. Price, 40 cents.

SCOTT'S IVANHOE. Edited by Francis H. Stoddard, Ph. D. Cloth, 16mo., 551 pages. With portrait of Scott. Price, 50 cents.

American Book Company, New York, Cincinnati and Chicago.

These are the most recent additions to this attractive series, which is under the general editorship of Dr. Henry van Dyke. The texts are presented in a form which makes them clear, interesting, and helpful to those who are beginning the study of literature. A short life of each author is given, an introduction tells what the book is about, how it was written, where the author got the idea, and what it means. Simplicity, thoroughness, shortness, clearness, and the highest mechanical excellence mark these volumes.

The New England Magazine, for March contains a number of striking features. Among illustrated features of great interest are "Salem of To-day," by Mary H. Northend, being a sequel to the article, "Historic Salem." There is some excellent fiction and poetry. For sale at all news-stands; 25 cents per number. Annual subscription, $3.00. America Co., Publishers, 8 Dix Place, Boston.

In the April *Delineator* is given the opening paper of a series, called "The Rights of the Child," which, it is announced, will discuss the proper care of children in all its phases, from the earliest stages of infancy until constant attention is no longer required. The articles are contributed by Dr. Grace Peckham Murray, a physician of note. The first paper is entitled "The Coming of the Child," and is strikingly illustrated.

BOOK REVIEWS.

The Great White Tribe in Philipinia. By Paul T. Gilbert. Jennings & Pye, Publishers. $1.25 net.

This book is a record of the experiences of the author in the Philippines. Mr. Gilbert writes from close observation, giving careful pictures of the white and brown and red races, and showing the conditions he found among them. He tells of their religion, traditions, class prejudice, method of living and various other facts concerning the people of these far-away islands. The book shows that the author is a discriminating traveler, with a sympathetic comprehension of the Filipinos.

Leaves for Quiet Hours. By George Matheson. Jennings & Graham; Eaton & Mains, Publishers. Price, $1.25.

A *pot pourri* of small sermons upon texts which have been carefully selected, showing by their grouping and finish that they are the work of an artist. These sermons are spiritual and suggestive, presenting to us serious considerations of our Christian life, and showing how utterly we fail in accomplishment if we lean not upon the Everlasting Arms. The leaves are full of sound thinking and make a book well worth having, reading and lending to one's neighbor.

Starting Points. By John Horne. Jennings & Graham, Publishers. Price, 60c net.

This is a splendid collection of quotations from various authors, which fills a long-felt want. It comes as a boon to speakers or writers, hurried and busied with much employment, giving suggestive assistance for the article to be written or the speech to be delivered.

Incense. By Levi Gilbert. Jennings & Graham. Eaton & Mains, Publishers. Price 75c net.

A collection of poems upon religion, patriotism and human love, most of which are well written, with much grace, delicacy and beauty. These are instinct with religious feeling, human sympathy and glorious patriotism. It is a daintily bound book.

"The Changeless Christ," and other sermons by Rev. Robert Forbes, D. D. Published by Jennings & Graham, Cincinnati. Eaton & Mains, New York. Price 50 cents, net.

"Marketing Goods in Foreign Countries," the *"Monthly Consular Reports."* Published by the Washington Government Printing Office.

"Twenty-One Years in India," by J. J. Humphrey. 12mo. Cloth extra. 283 pages. 12 illustrations. Net price, $1.00. Postage, 10c. Cincinnati, Jennings & Graham.

Here is India! A panoramic view of that mysterious land, country, people, customs, history, religions, lights and shadows, splendors and degradations—all pass before us and rivet our attention to the close. Dr. Humphrey has done a fine piece of work, and whoever is interested in the land of India, whether pastor or layman, in the growth of Christianity there, in the remarkable history of the planting and development of Methodism there, will find in this iteresting work, so full of information, all that he will wish to know—and that too at first hand from one who spent in the midst of these various peoples twenty-one years of a vigorous life, and who can say, concerning the building of Methodism in that Oriental field, what Eneas said to Dido concerning the siege of Troy: "All of which I saw,, part of which I was."

"The Light of Faith," a defence in brief, of fundamental Christian truths, by Frank McGloin. B. Herder, Publisher. For sale by F. F. Hansell & Bro., Ltd., New Orleans, La. 8vo. 285 pages, full cloth, gilt stamping. Price, $1.00 net. Postage 10c extra.

HOW TO SLEEP.

A Book For Tired, Sleepless People. Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.
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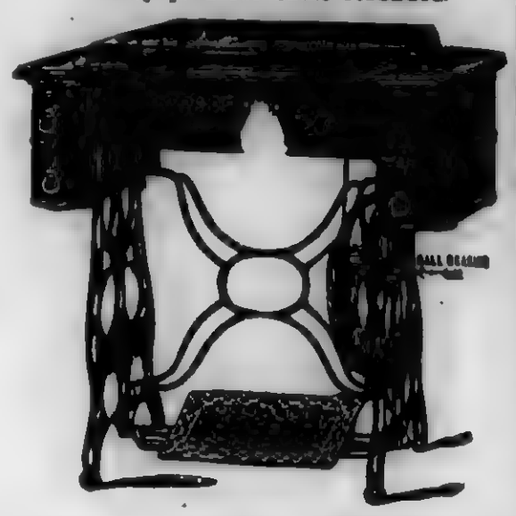
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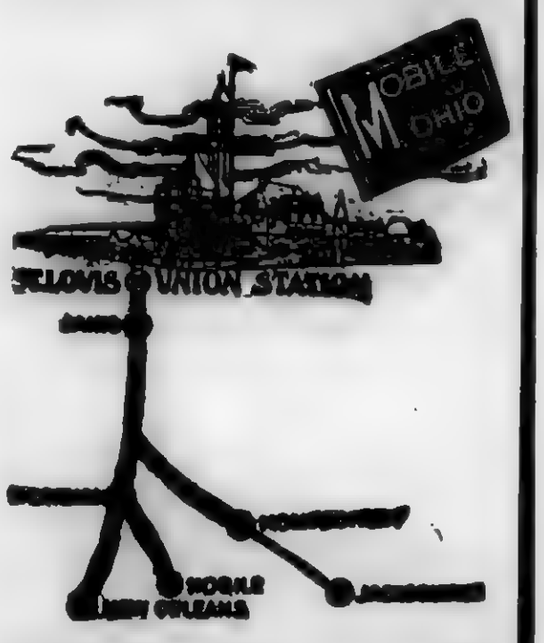
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Doings of the Workmen.

ARKANSAS.

Hot Springs—W. R. R. Duncan, Pastor.—The rally at Haven Chapel Methodist Episcopal Church was a grand success. The Willing Workers' Ladies' Aid Circle did nobly under the care of the official board and the pastor. Total receipts, $261.50.

Locksburg—G. B. Donnelly, Pastor.—On March 4-5 our new presiding elder, Rev. D. B. Harston, visited our work and held his first quarterly conference. The elder took hold of business with the skill of a veteran and gave some interesting and wholesome advice to the surprise and delight of all who heard him. Sunday at 11 o'clock a. m. Rev. Harston preached a soul-stirring sermon and administered the sacrament to 64 persons. Also at night we were blessed with another glorious sermon delivered by the elder.

GEORGIA.

Temple.—The first quarterly conference of the Temple Station convened on Feb. 18-19 in Griffin Chapel M. E. Church, and was called to order by Rev. C. W. Adams, presiding elder, at 2 p. m. Rev. Adams preached an inspiring sermon Sunday at 11 a. m. Raised for elder, $6.45; pastor, $5; total, $11.45.

Waller Circuit—Geo. E. Belcher, Pastor.—Owing to the severe cold weather my first quarterly conference, which was to have been held Feb. 4-5, was held on March 4-5, with the Rev. J. E. Bryant, presiding elder, presiding. The quarterly was largely attended. Most all officers were present. Sunday was a high day. At 11:30 the elder preached an able sermon. A goodly number partook of the Lord's supper. Raised for the elder, $8; total raised during the day, $19.75.

Tallapoosa—J. H. Brandon, Pastor.—There has been quite a nice suite of furniture put into the parsonage by the sisters of the church, led by the talented Mrs. Mary Harper, wife of Prof. C. W. Harper. Mrs. Harper is also a teacher in the City Public School and a lover of her church. These sisters gave an entertainment, through which they realized a neat sum of money, which was invested as we have mentioned, in furniture for the parsonage. Committee, Mesdames Mary Harper, Lucy Brooks (ex-student of Reiman Seminary), Mary Proctor, Eliza Tollaver, Cora Finley, and Miss Emmer Lorus Walker. Several others contributed to the success of the affair. This is a hustling crowd along church lines.

Hoschocton—J. A. Arnold.—Our work at Wesley Chapel, under the administration of our new pastor, is progressing nicely. The parsonage was repaired recently by the members who are mindful of the comfort of its inmates. Not long since a large surprise party was taken to the parsonage and the many nice things contributed by generous friends were highly appreciated by the pastor and family. Rev. Sims preached an eloquent sermon Sunday, subject, "The Christian Race." Three persons joined the church. The Lord is with us in our work.

Fairburn—Jno. Swann.—Our first quarterly conference convened at Fairburn March 4-5, with our presiding elder, Rev. E. H. Oliver, in the chair. A majority of the leading officers were present. The reports, which were very good, were as follows: Pastor, $27.70; presiding elder, $15; moving and other expenses, $9.99; the poor and sick, $1.30; in bank to the credit of the Ladies' Aid Society, $4; total, $57.90. Sunday was a high day. The elder was at his best and preached one of his soul-stirring sermons. We are now preparing to raise at least $100 on Easter. Summerfield M. E. Church is fully alive. The Epworth League, with Jno. Swann, president; Miss Leola Toles, Mr. James Swann, Mrs. Martha Phenizee and Mrs. D. C. McWillie, vice-presidents; Mrs. D. C. McWillie, superintendent of Junior League, can expect nothing but success. Then, too, with such a pastor as Rev. Wm. McWillie, success is assured. There seems to be a better prospect for the church than there has been for a number of years. Our Sunday school is moving off nicely. With the good impression our pastor has made on the people we want him to stay at least six years or more. Of Mrs. McWillie too much cannot be said as a faithful helpmate. She has been using her own organ and is organist for the church, furnishing music on all occasions, which has caused an increase in our congregations. Long may these servants live to do work for the Master.

Atlanta—H. C. Henderson.—In regard to the Epworth Leagues of the district will say that the bad weather is about to pass over, and the time has come for us all to go right to work, and make this one of the most successful year's work that the district has ever done. And I trust that all the Leagues will catch right hold and go to work for success. The Leagues need to make it their special business to see that every young person in the church and community is a member of their chapters. The time has come for us, as Leaguers, to help the pastors in saving of souls for the Master's kingdom. The greatest mistake that parents make is this: they don't start with their children in time. They should begin training them from the cradle. The outlook for the district is bright. The Leagues are getting together, and going right to work. Fort Street League will head the district this year. The district cabinet meeting will convene at Gainesville, Ga., March 25-26. All district officers are requested to be present. Pray for our success in saving souls.

Oxford—T. M. Anderson.—The M. E. Church here has taken on new life. All the departments of church work are well organized, so that all have something to do. Mr. Hugh Walker is at the head of the League and Mr. Clifford Gaither is at the head of the Sunday school. Rev. Z. K. Gowen is pastor of the church and principal of the City School. He was the only teacher who made first-grade license in the recent examination. Rev. Gowen is a man of no mean ability, and stands well in the community. As an instructor, the people think that no one can equal him. He knows what to teach and how to teach.

LOUISIANA.

Hahnville—F. B. Cooper, Pastor.—The first quarterly conference was held in St. James M. E. Church with Rev. Dr. Marshall in the chair. All officers came forward with written reports. Paid the elder $7. At 7:30 p. m. the presiding elder preached one of his strong sermons, which left a great impression upon the people of this place. The Doctor was at his best. Love-feast was administered by the elder, and a shower of the Holy Spirit came over the whole congregation. The revival fire is in Hahnville. Six young men came forward for prayer. One subscriber for the SOUTHWESTERN.

Woodlawn—M. Play.—This church is spiritually alive once more. We, the members, thank the elder and the Bishop for the return of our pastor, the Rev. John D. Wilson. The local preachers came together during the rainy season and started one of the old-time plantation revival meetings, and as a result of that meeting fifty souls have been added to the grand old church. Our present pastor is, we think, the man for the place.

Monroe.—The members and friends of St. James M. E. Church are delighted with their new presiding elder, Rev. J. O. Brown, and with the return of their same pastor, D. J. Taylor, as was evidenced by a grand reception given by the auxiliaries. Despite the unfavorable weather, Rev. Brown held the quarter. He disposed of the work with ease. Reports were very good. Pray for us. Victory will be ours. The King's Daughters of St. James met Monday, March 6, at 3 o'clock p. m., and selected the following officers for the ensuing year: Mrs. L. Mixson, M. D. Len, Mrs. P. Bell, were with satisfaction to all the choice of the election. Presidents, Mrs. L. Bowman and Miss Phillip; Mrs. M. Brooks, treasurer; Mrs. P. Bell, secretary.

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The Wonderful Kidney, Liver and Bladder Remedy.

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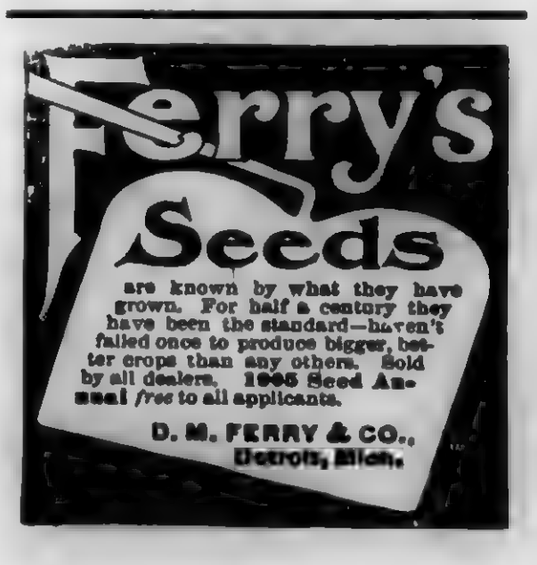
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Conference Notices

LA GRANGE DISTRICT.

SECOND ROUND.

LaGrange Ct., April 1-2; Chipley Ct., 1-2; Odessadale, 8-9; Greenville, 15-16; LaGrange Sta., 22-23; Zebulon and Concord, 28-30; Culloden, 29-30; Barnesville, May 6-7; Liberty Hill, 6-7; Whitesville, 13-14; Lovelace and Woodbury, 20-21; West Point and LaGrange Miss., 27-28; Columbus, June 3-4. Dear Brethren—Remember that April 23 is Easter—our general Missionary Rally Day througbout the church. Put all of our forces to work in time that we may be able to raise our whole assessment for Mission. Send for the program at once. The Epworth League and Sunday School Convention will convene at Orchard Hill, Pleasant Grove M. E. Church, May 5, at 9 o'clock a. m. The Sunday School and Epworth League representative and each of the pastors are earnestly requested to be on hand at the opening of the session. The programs will be out on time. We trust that each pastor will see that the amount of percentage from each of the schools will be collected as ordered by the convention to defray the expenses of the convention. We expect several of our distinguished friends to be with us. Let's see to it that the SOUTHWESTERN is put into each of our members and friends' home. R. R. O'NEAL, P. E.

HUNTSVILLE DISTRICT.

SECOND ROUND.

Decatur, March 31-April 2; Scottsboro, 8-9; Stevenson, 11-12; Center Grove, 15-17; Fullers, 18-19; Cedar Grove, 22-23; Belle Mina, 29-30; Guntersville, May 6-7; Albertsville, 9-10; Huntsville, 12-14; Athens, 20-21; Madison, 23-24; Triana, 26-28. Our District Epworth League and Sunday School Convention at Athens. Take notice and govern your services accordingly. Remember at 9 o'clock a. m. Dear beloved and fellow workers—I know we have been together in the snow, rain and freezes, of a fearful winter, I know what you had to undergo, I was with you. Now my dear brothers, as the snow melts away by the heat of the sun, let all sin pass away by coming in fellowship with the Son of God. Let us awake to duty and diligence. To do our whole duty to God and His Church. Think, pray, plan, labor and wait and God will give us success. The Epworth League and Sunday School Convention will take place at Athens, Ala., May 18-20, 1905. Each League and School is taxed 50c for programs and other expenses. Drs. W. H. Nelson, E. M. Jones, G. G. Logan and Prof. I. G. Penn are cordially invited to be with us. Yours,

A. S. WILLIAMS, P. E.

PALESTINE DISTRICT.

SECOND ROUND.

Bryan Sta., April 7-9; Bryan Cir., 8-9; Iola Mission, 15-16; Hearne, 15-16; East Calvert, 22-23; East Mexia, 29-30; Fairfield, May 6-7; Winkler, 13-14; Oakwoods and B., 20-21; Palestine Cir., 27-28; Palestine Sta., 26-28; Jacksonville, June 3-4; Jewett and B., 3-4; San Augustine, 10-11; Hemphill, 17-18; Leona, 24-25; Madisonville, 24-25; Alto Mission, 3-4. Dear Brethren—Do your best to raise your full benevolent apportionment Easter, April 23. District Conference will convene at Leona, Tex., Aug. 8-13. Let us make it the best in the history of the district. Your apportionment cards will be forwarded to you in a few days. District stewards will meet at the district conference. Send in your list of names to go on the district program for Epworth League, Sunday School, Woman's Home Mission and Ladies' Aid Society exercises. Five names for each circuit and station. Peace, love and prosperity on the district.

L. S. BLAKENEY, P. E.

Your Life Current.

The power that gives you life and motion is the nerve force, or nerve fluid, located in the nerve cells of the brain, and sent out through the nerves to the various organs.

If you are tired, nervous, irritable, cannot sleep; have headache, feel stuffy, dull and melancholy, or have neuralgia, rheumatism, backache, periodical pains, indigestion, dyspepsia, stomach trouble, or the kidneys and liver are inactive, your life-current is weak.

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LEXINGTON DISTRICT.

FIRST ROUND.

Asbury, April 1-2; Oxford, 4; Leesburg, 5; Frankfort, 6; Smithfield, 7; Georgetown, 8-9; Warrentown and Brighton, 11-12; Glenkenney, 13; North Middletown, 14; New Zion, 15-16; Chaplin, Wilsonville and Buck Creek, 18; Bloomfield and Wakefield, 19; Simpsonville and Clarke's Station, 20: Shelbyville, 22-23; Jeffersontown, 24; Owenton, 25; Sulphur, Bedford and Worthville, 26-27; Lagrange, 29-30; Anchorage, May 6-7; Pewee Valley, 8; Beard's Station, 9; Gunn Tabernacle, 13-14; City Mission, 15-16; Winchester, 21-22; Richmond, 23; College Hill and Elkin, 24; Marble Creek and Valley View, 25-26; Cleveland, 27-28; Paris, June 1-2.

L. M. HAGOOD, P. E.

Lexington, Ky.

COLUMBUS DISTRICT.

SECOND ROUND.

LaGrange, April 8-9; LaGrange Circuit, 15-16; Columbus, 22-23; Fayetteville, 22-23; Columbus Circuit, 29-30; Alleyton and Eagle Lake, May 6-7; Burnes Circuit, 8-9; Wharton and Bay City, 10-11; Oakland and Browns Chapel, 13-14; Flatonio and Schulenburg, 20-21; Hallellsville, 27-28; Sublime, 24-25; Yoakum and Sweet Home, June 3-4; Victoria, 10-11; Edna and Morales, 17-18.

Dear Brethren—Let us make Easter Sunday and Children's Day red letter days upon our district for missions and education, also look after the proper organization of your Sunday School and Epworth League missionary societies. Always remembering that our whole business is to save souls and look after our church and see that it is properly and faithfully done.

D. C. LACY, P. E.

FOR 1905

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ANNISTON DISTRICT.

SECOND ROUND.

So. Anniston, March 30-April 2; Anniston, March 31-April 2; Oxford, April 1-2; Gadsden, 7-9; Attalla, 14-16; Asheville, 21-23; Fort Payne and Collinsville, 29-30; Alabama City and Cove, May 2-3; Cedar Bluff, 6-7; Centre, 13-14; Ball Play and Oak Grove, 17-18; Heflin, 20-21; Talladega, 27-28; Alpine, 30-31; Sylacauga, June 3-4; Ashland and Lineville, 10-11; Wedowee, 17-18; Lamar, 24-25; Roanoke, July 1-2.

Brothers—Let us do our best on Easter day for the cause of missions. Our best on Children's Day for education. Our best *all* the year for the SOUTHWESTERN CHRISTIAN ADVOCATE. It is the best paper in all the world for our people to read. Our motto is "no compromise," we mean to do our best

Your brother,

JNO. W. THOMAS, P. E.

The district stewards will meet in St. Paul M. E. Church, Sweet Springs, Mo., April 8, at 9:30 a. m. This meeting should bring together all of the district stewards in the district. Let all come that possibly can and those who cannot be present send communications. This is an important occasion. W. H. SMITH, P. E.

To the Pastors and Members of the Opelika District, Mobile Conference: In obedience to the Church and by special request of Rev. Dr. Griffin G. Logan, D. D., there will be a great District Missionary Convention June 9-11, 1905, in West Point, Ga. It will be held in our church in LaNett, Ala., less than half a mile from the West Point depot. A program will be sent to each pastor in time to assign subjects to the delegates, and as each pastor may want to return to his charge on Saturday, the missionary rally will come off Friday night, June 9. All delegates must be on hand Thursday night. Aside from the program, two things are very necessary, and they are, a large delegation and the missionary rally Friday night. We want present at least one delegate from each Sunday school, every Sunday school superintendent and the missionary committees, or at least a part of them. Let each pastor head his delegation. As to the success of the Convention it must not be questioned, for it will be what we make it. Each pastor will be responsible for his charge and delegation. The roll of the charges and delegations will be called Friday night in the great missionary rally, and each charge will be expected to report in cash and vouchers the full apportionment for missions. Elect your delegates and put your committees to work at once, so as to have a round report ready. Other churches have done and are still doing; so why not we? I have implicit confidence in the pastors and members of the Opelika District and believe they will do their whole duty. May I depend upon you? Besides Dr. Logan we are to have with us one or more of the most eloquent preachers and speakers of our connection. Come and hear them. Rev. C. L. Dunn will arrange for reduced rates. F. L. TEAGUE.

To the Woman's Home Missionary Society, Little Rock Conference: Dear Sisters—We are nearing the end of the first quarter of our new year. Our last year's work, as reported in Denver, Col., last October, showed that we had collected and contributed to the general fund $248. This was excelled only by two colored Conferences, viz., Atlanta and Washington Conferences.

We must do as well or better this year. This can be done by every auxiliary beginning active work at once. Now, as spring is opening up, the earth is throwing off her winter garb, and all nature is bursting into new life; let us put new activity into our auxiliaries. Let us have our meetings monthly or semi-monthly, spend an hour in the study of God's Word, in prayer for the work, and in planning for the interest of the work in our own community. Let us send to the treasurer, Mrs. H. M. Nasmyth, Adeline Smith Home, Little Rock, Ark., 25 cents for each member, which is for the first quarter's dues. Let these be sent in before the 10th of April, that we may have a good report for the first quarter of our Conference year. We hope the sisters will see to these reports being sent in each quarter. Do not wait for some one to write to you for it. Send in your money and the treasurer will send you a receipt for it. Let us each do our part and help to support our work in this State. May God bless and prosper you.

MRS. ANNIE T. STRICKLAND,
Conference President.

SEDALIA DISTRICT.

FIRST ROUND.

Dresden Ct., March 30-31; Georgetown, April 1-2; Sweet Springs, 8-9; Hill's Chapel, 12-14; Wellington, 15-16; Lexington, 22-23; Maltabend, 29-30; Marshall, May 6-7; Blackburn Ct., 9-10; Pleasant Grove Ct., 11-12; Warrensburg, 13-14; Holden, 16-17; Knob Noster, 18-19; Clinton, 20-21; Osceola Ct., 24-26; Springfield, 27-28; Ozark, 31; Mount Vernon, June 3-4; Neosho, 6-7; Joplin, 8-9; Carthage, 10-11; California, 14-16; Versailles, 17-18; Smithton Ct., 20-21; Sedalia Ct., 22-23; Sedalia-Taylor, 24-25.

Dear Brethren—The year just closed was a very successful one, and much was accomplished in the work of the church; but allow me to suggest a kind word to you. Let every pastor at once enter upon his work with renewed energy and be determined to do all in his power to achieve larger results during this conference year than last. Get the laity of the church to take the SOUTHWESTERN CHRISTSAN ADVOCATE. And begin as early as possible to get in hand your benevolent collections.

Yours brohterly,
W. H. SMITH, P. E.

INDIANA DISTRICT.

FIRST ROUND.

Bloomington, April 1-3; Shelbyville, 8-10; Madison, 15-16; North Vernon, 16-17; Watson Cir., 18-19; Port Fulton, 20-21; Jeffersonville, Wesley Chapel, 22-24; Anderson, 29-30; Muncie, May 2-3; Chicago, Ill., 4-7; Cannelton, 11; Tell City, 12; Rockport, 13-15; Booneville, 16-17; Newburg, 18-19; Evansville, 20-23; Grayville, Ill., 24; Browns, Ill., 25; Princeton, 26-29; Simpson Chapel, June 2-6; Barnes Chapel, 7-8; Terre Haute, 10-12; Greencastle, 13-14; Greenfield, 15; New Castle, 17-19.

Dear Brethren—We start on another year's work and I pray we may endeavor to make this the banner year. Start on your benevolence and collections at once, plan well for Easter Sunday, make it a great day. Do your best; we cannot afford to be behind. May God bless your every effort. Yours for the work, GEO. A. SISSLE, P. E.

SAVANNAH DISTRICT.

SECOND ROUND.

St. Mary's, April 1-2; Tarboro, 8-9; Satilla Bluff, 8-9; Jesup, 15-16; McKinnon, 22-23; Waynesville, 29-30; Brunswick Ct., 29-30; Brunswick, 30-May 1; Savannah Ct., 7-8; Meinhard and Rincon, 11-12; Savannah, Asbury, 14-15; Reidsville and Roberts, 20-21; English Eddy, 27-28; Baxley, 20-21; Vidalia and Lyons, 27-28; Mt. Vernon, June 3-4; Me. Vernon Mission, 5.

Dear Brethren—May I insist upon you again to get your Easter Programs in time and make your Easter Services tell great things for missions and may I ask you brethren to forget not Our Great SOUTHWESTERN CHRISTIAN ADVOCATE. I want that you would make great efforts to put it in every home in your charge. Brother pray and plan for the conversions of souls. You certainly see the harvest is great, but laborers are few. I am yours,

J. W. FISHER, P. E.

WACO DISTRICT.

SECOND ROUND.

Groesbeck, April 1-2; Groesbeck Circuit, 8-9; Gatesville, 15-16; Bremond, 22-23; Calvert, 29-30; Cross Road, May 6-7; Marlin, 13-14; Chilton, 20-21; Rosebud, 22-23; New Zion, 27-28; Waco Circuit, June 3-4; Lampasas, 10-11; Brownwood, 12-13; East Waco, 17-18; St. James, 24-25. Yours,

J. H. SWANN, P. E.



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I was helpless and bedridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 743, Watertown, N. Y.

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You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

Here is health to you if you want it.

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A Remedy for All the Complaints and Weaknesses Peculiar to

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Including: Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstration, Backache, Bearing Down Pain, Lucorrhea, General Debility, Palpitation of the Heart, Swimming and Giddines of the Head, Inflammation of the Womb and Ovaries.

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This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Sample sent free upon request. If the sample does no good a whole bottle won't, but you will ever praise the day you first took

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HOT SPRINGS, ARK., April 20, 1903.

Eighteen months ago I was so completely run down that my body ached from head to foot. My back seemed to break in two and I suffered intense pain in the lower abdomen. I could not afford to lay off and take a rest, and no medicine helped me any.

A friend told me how much Wine of Cardui built her up and advised me by all means to take it. The day I took the first dose the recovery of my health began. It was nearly three months before I was entirely cured, but at the end of that time I was in better health than I had been for seven years. I look on Wine of Cardui as the most blessed medicine that a woman could possibly take when she feels sick and tired of life.

Anna Nelson
ORATOR, WEDNESDAY CHAUTAUQUA CIRC.

WINE of CARDUI

Mrs. Nelson describes the condition of thousands of women. That condition comes by slow stages. Usually the important function of menstruation is at first slightly irregular. Then comes the painful periods. Bearing-down pains and ovarian inflammation follow. Finally the nervous system gives way and the whole system has become affected and the pains rack the body from head to foot.

Wine of Cardui is a menstrual regulator of established reputation. No woman who takes it suffers as Mrs. Nelson suffered. It gives speedy and complete relief from the torturing menstrual agonies which are making so many women invalids today. Do not let yourself come to the pitiable condition Mrs. Nelson describes.

Secure a bottle of Wine of Cardui from your druggist today and begin treatment immediately.

They Live in Our Memory.

Washington, La.—Brother Batiste Augustus, a member of St. Mark M. E. Church, died in peace March 3, 1905, in the eighty-third year of his life. His last words were: "I am ready and willing to go." His wife, two sons, one daughter and many other relatives mourn his demise. Brother Augustus was a brother of the Rev. J. L. Augustus. Also Sister J. Stirling, a faithful member of our church, passed to her reward February 23, 1905. She leaves two children, brothers and many friends. S. GREEN, Pastor.

New River Depot, Va.—Sister Serena Saunders, the wife of Brother Charley Saunders, died Feb. 26, 1905, in the Christian faith, aged 55 years. She has been an earnest and faithful member of the M. E. Church for twelve years. Sister Saunders was a loving wife and an exceptional mother. She was loved by all who knew her. A husband and nine children survive her. The burial service was attended by the pastor, J. M. Watson. The funeral will be held soon.

Pelahatchie, Miss.—On the 5th of February, 1905, the funeral of Sister Estella Fortune was conducted by the pastor, S. Jossel. A large crowd attended. She died a faithful Christian. She leaves a mother, one child, and a host of relatives. Peace to her ashes.
S. JOSSEL, Pastor.

Money, Miss.—Ludeler Williams died December 25, 1904. She was a faithful member of Milewood Sunday school. Of such is the kingdom of heaven. Also Brother Ned Lowe died January 30, 1905. The deceased was a local preacher and class leader and he was ready to go. He had been a faithful member of the church for forty-two years. He leaves a wife and children.
G. H. HARVEY, Pastor.

Jeanerette, La.—Bro. Peter Landore, a member of St. Peter M. E. Church, died March 1, 1905, aged 80 years. He had been a faithful Christian and a member of the church for thirty-five years. He died in great peace. Sons, daughters and friends mourn their loss. His funeral was attended by Revs. G. J. Rogers, D. S. Sloan and H. C. Gair.

Natchitoches, La.—Sister Laura Garner, wife of Rev. D. Garner, our pastor at Chopin, and Old River, departed this life on Thursday, March 9, aged 42 years. Her remains were laid to rest in the cemetery of our little church at New Town, of which she was a member for many years. Sister Garner lived a consistent Christian and died in the faith. Besides a beloved husband, she leaves an aged mother, two sisters and eight children to mourn their loss. Servant of God well done! And thou art crowned at last. Rev. J. W. Coleman preached the funeral sermon.
W. J. M. PRICE.

Fairburn, Ga.—Sister Lula Booth, wife of Rev. J. B. Booth, a student of Gammon Theological Seminary, departed this life March 8 in triumphant faith and love. Sister Booth was hopeful to the end. She was a consistent member of the M. E. Church. Owing to the absence of the pastor, Bro. McWillie, the services were conducted by

HOW TO HOLD A HUSBAND.



The best known guide to married happiness is to hold the husband as you won the lover—by cheerfulness of disposition, patience and keeping your youthful looks. Of course a great many women are handicapped by those ills to which women are heir. The constantly recurring troubles which afflict her are apt to cause a sour disposition, nervousness and a beclouded mind.

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Rev. J. J. Harrison. The deceased leaves a husband, three children and a host of friends to think tenderly of her. Peace to her soul.
J. J. HARRISON.

New Orleans, La.—Little Napoleon V. Mouton departed this life March 14, 1905, aged 8 months. He was the infant son of Bro. H. D. Mouton, a local preacher of Thomson Chapel. The remains were laid to rest in Louisa Street cemetery. D. M. SEALS, Pastor.

Heidelberg, Miss.—Death invaded our community March 3 and summoned home one of the best members of Pleasant Valley M. E. Church in the person of Sister Huldah Newell, aged 29 years. She died as she had lived. The ceremony was conducted by the pastor, Rev. J. Jordan.
S. L. HARRISON.

Alexandria, Tenn.—Sister Pollie Preston, the wife of Mr. F. L. Preston, and a member of the M. E. Church in Alexandria, Tenn., for thirty-three years, fell asleep in Jesus Feb. 15, 1905. She leaves a husband, one sister, one brother and a host of friends. Sister Preston was a true Christian and a strong member of the church. The funeral service was held at the church, conducted by the writer, J. A. Swift, pastor.

Attalla, Ala.—Sister Creola Cox died March 4, 1905, aged 21 years and 7 days. She joined Macedonia M. E. Church six years ago and was a faithful member until death. Sister Cox was superintendent of the Sunday school, president of the Epworth League, and was a faithful worker in every other department of the church. She leaves a mother and a host of friends. The funeral service was conducted by J. W. Wright, pastor.

Galveston, Tex.—Mrs. Stuart, wife of Wm. H. Stuart, who died in this city Feb. 22, aged 53 years, was an amiable Christian lady. She was converted in the city of Houston in the year 1869, and joined the Trinity M. E. Church in that city. She was twice married and leaves one son, Mr. Luke Freeman of Austin. In 1885 she was again married to Mr. Wm. H. Stuart, and removed to Galveston, Texas, where she resided until the day of her death. She united with Wesley Tabernacle M. E. Church, worked her way to the front, and was one of the leading ladies in said church. She was taken seriously sick in December, 1904, and her dear sister, Mrs. Rosa Lloyd of Austin, came to her bedside and continued there until death relieved that sainted sufferer. Miss Lucile Constant, her niece, came down from Austin on several ocasions during Mrs. Stuart's illness. Also her brother, Mr. Hamp Riley, and her son, attended the funeral. Her mother, Mrs. Mary Riley, was too ill to come. The funeral took place from Wesley Tabernacle church, under the auspices of the Ancient Order of Pilgrims. Rev. W. Hartley, the pastor, preached an able funeral sermon. This was one of the largest funeral corteges ever seen in the city. Drs. H. Leon Trapp and J. H. Hall assisted the pastor. Rev. Jackson read a very beautiful eulogy on the life of Mrs. Stuart.

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UNITED FOR LIFE.

HIGGINS-FANT.—By Rev. C. H. Rice, February 28, 1905, Mr. D. W. Higns and Mrs. Mary Fant. Bro. Higns is one of our best local preachers the Starkville (Miss.) Circuit. May e blessings of God be theirs.

CEARY-MYERS.—At the residence of e bride, Mills, Miss., February 23, 905, by Rev. W. S. Leake, Mr. Ed. eary and Miss Lula Myers. May eirs be a happy and useful life.

JONES-JONES.—In the presence of relives and friends, on March 6, 1905, Rev. J. W. Lewis, Mr. Isaac H. C. nes and Miss M. M. Jones. The bride an active member of Albert Chapel . E. Church, of Zachary, La. The oom is a highly respected young man the same community. We wish for em a life of joy and sunshine.

FREDERIC-JAMES.—At the home of the ide, St. Martinsville, La., March 8, 05, by Rev. N. R. Randolph, Mr. Wil- Frederic and Miss Edna James, embers of our church. These are mong the best young people in our dst.

WILLIAMS-HAND.—Moss Point, Miss., arch 9, 1905, by Rev. S. H. Cannon, the home of the bride's parents, Mr. inston Williams and Miss Georgia and. Miss Georgia is the organist the Sunday school of our church, d is one of the highly respected ung ladies of the town. Mr. Wilms is a young man of push and abil-.

BOUCHUM-ALEXANDER.—At Marshall, xas, January 28, 1905, by Rev. M. Q. Fuller, Mr. J. W. Bouchum and Miss becca Alexander.

WELLS-BROWN.—Fayette, Miss., Jan- ry 28, 1905, by Rev. S. H. Cannon, Sidney B. Wells and Miss Mollie own. Both of these young people well thought of.

MOORE-SMITH.—At the residence of D. C. Smith, the bride's father, arch 9, 1905, by Rev. N. Toole, Mr. e Moore and Miss Bettie Smith.

COLLIER-QUARLS.—At the bride's resence, Forest, Miss., March 16, by v. N. Toole, Mr. William Collier and s. Laura Quarls. The groom is a other to Rev. P. Collier.

BREMER-WASHINGTON.—At the resiice of the bride, New Orleans, La., arch 14, 1905, by Rev. C. D. Crock-, of Laharpe M. E. Church, Mr. Jo- h Bremer and Miss Amanda Washton.

SLAUGHTER-DEVAUGHN.—At the home Mr. and Mrs. Abram DeVaughn, ar Jonesboro, March 7, by Rev. J. W. en, Mr. Isaac Slaughter and Miss llie DeVaughn. Both are faithful mbers of the Methodist Church.

MORRIS-TURNER.—By Rev. M. Wilms, on Feb. 12, 1905, at the home of bride in Memphis, Tenn., Dr. G. H. Morris, of Cotton Plant, Ark., and ss Lizzie B. Turner. Dr. Morris is graduate of Meharry Medical School d has a good practice in Cotton nt, Ark., and stands high in the esm of the community, as does Miss rner in the city of Memphis. She of Rust University in the class of

ROGERS-KENNEDY.—By Rev. Cornes Johnson, November 24, 1904, at nsfield, La., Mr. Frank B. Rogers Mrs. Frances Kennedy.

GLENN-SIMPSON.—At Mansfield, La., cember 8, 1904, by Rev. Cornelius nson, Mr. Edgar Glenn and Miss rrie Simpson.

NELSON-COLEMAN.—January 23, 1905, Mansfield, La., by Rev. C. Johnson, Mr. George Nelson and Miss Manola Coleman.

RUTLEDGE-HENDERSON.—On January 19, 1905, by Rev. C. Spears, Mr. Hamilton Rutledge and Miss Nellie Henderson. The bride is a faithful member of Scott Chapel M. E. Church.

JOHNSON-DANALER.—At the home of the bride, Dennis Mills, La., Jan. 16, 1905, Mr. William Johnson and Miss Danaler. By Rev. B. Carr, assisted by Rev. Charles Williams of Mount Ara Baptist Church.

EVENS-POLLAP.—By Rev. R. B. Anderson, at Fort Stephen, Miss., March 12, 1905, Mr. W. T. Evens and Mrs. Hasie B. Pollap. Both are highly thought of and we ask God's blessing upon them.

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6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion.	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion.	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited.	7:30 a m
8:45 a.m.	St. Louis Express.	9:10 a m.

East Louisiana.

No. 7.....	8:45 a.m.	No. 8.....	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5.....	6:45 p.m.	No. 6.....	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited.	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail.	7:10 p.m.
11:30 a.m.	St. Louis & Chicago.	7:10 p.m.
8:10 a.m.	Northern Express.	5:15 p.m.
9:30 a.m.	McComb Accom.	8:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3:15 p m
Vicksb urg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd.	4:00 p m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited.	11:55 a.m.

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
12:05 a.m.	Port Allen Local.	3:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Cala. Express.	6:20 p.m

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7:25 p.m.	Daily Except Sunday.	8:05 a.m.

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5:00 p.m.	Saturday Only.	6:00 p.m.
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Central Alabama and Mobile—V. D. Oatman, *4; J. B. Webb, *1; W. O. Pierson, *1; D. G. Toney; F. D. Burton.

Central Missouri—M. T. Hooks, *1; R. E. Gillum, *4.

Florida—T. P. Page; R. B. Glover; O. F. Niblack, *1.

Lexington—James S. Beard; Lankford Knight.

Little Rock—F. J. Jacobs, *1; Wm. McIntosh, *1.

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Crescent City Notes

Miss Josie Ford, of Chicago, was among the recent callers to our office. She was accompanied by Mrs. Maggie Thornton, of this city.

Miss Janie Smith, of Nettleton, Miss., has entered Southern University and will make her home with Mrs. D. Curtis, corner of Fouche and Franklin streets.

Mrs. L. F. urray donated a bag of clothes to the Piners Home for Orphans.

Mr. J. A. Murray, class of '04, New Orleans University, has passed a civil service examination and been employed as messenger for the Panama purchasing office.

Mrs. Memdia Edward of Bastrop, La., is in New Orleans visiting her sister, Mrs. Martha Shepley, who is one of First Street Church's prominent members. Mrs. Edwards will also visit Rev. and Mrs. W. H. Jones, her nephew and niece, at Morgan City. The Rev. Jones is pastor of our church there.

At the home of Mr. and Mrs. Cropan, Wednesday, March 15, an enjoyable time was spent in celebrating the birth anniversary of Mrs. Cropan. The friends brought many lovely presents. Speeches for the evening were delivered by Rev. Proxter and Mr. William Jabor.

Mrs. Merndia Edwards, of Bastrop, La., is visiting her sister, Mrs. Martha Sheply, one of the prominent members of First Street Church, this city. She will also visit her nephew and niece, Rev. and Mrs. W. H. Jones, our pastor at Morgan City. She reports our work in North Louisiana doing well.

At Mt. Zion M. E. Church, Sunday March 12, general speaking meeting was held at the early prayer meeting hour, at 9:30 a. m., the usual Sunday school which was well attended at 11 a. m. Rev. F. T. Chinn preached an excellent sermon to the Sunday school. At 7:30 the Lord's supper was administered to a large number. On Wednesday evening quarterly conference convened with Rev. Marshall presiding. All reports were favorable. The Epworth League was reorganized on Wednesday evening. The first literary exercises of the League were rendered on Thursday evening, and the program was very interesting. The collection for the week was $61.

At Wesley Chapel on Tuesday, March 21, Rev. Harrel of Pleasant Plain preached to a fine audience. Collection for class, $17.20; on indebtedness, $29.90. On Sunday, the 26th inst., the anniversary sermon of Court Patrons of Husbandry was preached by Rev. T. J. Johnson, who always knows how to serve the people on such occasions. The collection by the Society was $44.43. Total collection for the day, $96.22.

At Williams Chapel, on last Sunday, prayer meeting and Sunday-school services were held at the usual hour. At 11 a. m. the pastor preached; at 3 p. m. the stewardesses held their monthly meeting, Mrs. A. E. Brazely, president, in the chair. At 6 p. m., song service led by Mr. J. Jefferson and Miss S. A. E. Brazely. The service was well attended. The Knights of Pythias held their annual anniversary at 7:30 p. m. Sermon by the pastor, Rev. C. W. Reeves. Excellent singing by the choir. Miss S. A. E. Brazely was at the organ. One subscriber for the SOUTHWESTERN. Collection for all purposes, $60.26.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

At Simpson Chapel the first quarterly love feast on last Wednesday night was indeed a demonstration of genuine interest and spiritual anxiety. A success spiritually, numerically and financially. We were graced with the presence of Presiding Elders Marshall and Turner, Revs. Chinn, Harold, Reeves and Chapman; also Rev. H. James of the A. M. E. Church. Sunday at 11 o'clock it was quite a pleasure and indeed an inspiration to listen to the gospel as expounded by Rev. Father Davage. Sunday night at 7:30 o'clock a large and appreciative congregation assembled to hear Dr. Marshall preach in his usual forceful and instructive style.

How to Wash Clothes in Six Minutes

Here's a Washing Machine that almost works itself.

The tub spins half way around, like a top.

There's a pivot in center of Tub bottom.

And there is a groove, around the pivot.

In this groove, or track, there are ball bearings, like in a Bicycle wheel.

These Bicycle Bearings are little steel balls the size of small marbles. They roll in the track when the tub spins around on top of them.

All the *weight* of the Tub, and of the Clothes *rests* on these rolling balls.

That's why the Tub spins as easily when *full* of Clothes and water, as when it is empty.

So that a whole tub full of Clothes can be washed almost as easily and as quickly, with this machine, as a single garment could be washed.

"*How* does it wash Clothes?" you ask.

* * *

See the two Springs under the Tub?

When you swing the Tub to the right (with handle at top) you *stretch* both these Springs, till the Tub goes half way around.

Then, the stretched *Springs* pull the Tub back from *right* with a bounce, and carry it almost half way around on the *left* side. Then the springs bounce it back to the right side again.

A *little* help is needed from you each time. But the Springs, and the Ball Bearings, do nearly all of the hard work.

* * *

Now, if you look inside the Tub you'll see slat paddles fastened to its bottom.

Fill the Tub half full of hot soapy water. Then spin it to the right. The slat paddles make the water turn around with the Tub till the Springs *stop* the Tub from turning further to the right and bounce it back suddenly to the left.

But the water keeps on *running to the right*, though the Tub, and the clothes in it, are now turning to the left.

Thus, the swift driving of this soapy water *through the clothes*, at each half turn, washes the dirt out of the threads *without any rubbing*.

Mind you, *without rubbing*,—which means without *wearing*, the clothes.

It's the *rubbing* on washboards, and on *other* Washing Machines, that *wears out clothes* quicker than *hard use* at hard labor.

That costs money for *clothes*, doesn't it?

And the everlasting rubbing is the hardest work in Washing, isn't it? Rubbing dirty clothes on a metal washboard with one's knuckles, over a tub of steaming hot water, is harder work, and more dangerous to health, than digging Coal dep down in a mine.

* * *

Well, the "1900 Washer" cuts out all the slavery of Washing, and half the expense.

It will wash a whole tub full of dirty clothes in *Six Minutes*. It will wash them *cleaner* in Six Minutes than they could be washed *by hand* in *Twenty* minutes. And it won't wear the clothes, nor break a button, nor fray even a thread of lace.

Because Running Water *can't* wear the clothes, nor break buttons, nor tear buttonholes.

And, it is the hot, soapy water swiftly running through the clothes that takes all the dirt out of them in Six little minutes.

A child can wash a tub full of dirty clothes in *half the time* you could do it yourself—with half the work.

Think what that *half-time* is worth to you *every week* for Ten years!

It is worth 50 cents a week to you. That is $26.00 a year, or $260.00 saved in 10 years.

And, a "1900 Washer" lasts 10 years.

Well—pay *us* the 50 cents a week our "1900 Washer" will save you, for a few months only.

Then you will own a "1900 Washer" that will last 10 years, without any cost to you. But don't pay *us* a cent till you have tested the "1900 Washer" for a full month, *at our expense*. We will ship it to you free, on a month's trial, and leave the test to you. And we will pay the freight both ways, out of our own pockets. That shows how sure we are that the "1900 Washer" will do all we promise.



If you don't find it does *better* washing, *in half the time*, than you can wash by *hand*, send it back to us. If you don't find it saves *more* than half the *wear* on clothes, send it back to us.

If you don't find it washes clothes as *easily* as you could rock a cradle, or run a sewing machine, send it back to us. If it won't wash dirty clothes in *six minutes*, send it back to us.

* * *

Remember, we will pay the freight *both* ways, out of our own pockets. You don't even *say* you'll buy it, till you have used it a full month, and *know* all about it. Isn't that a pretty straightforward offer, between strangers?

How could *we* profit by that offer unless our "1900 Washer" would do all we say it will?

Don't slave over the wash-tub any more.

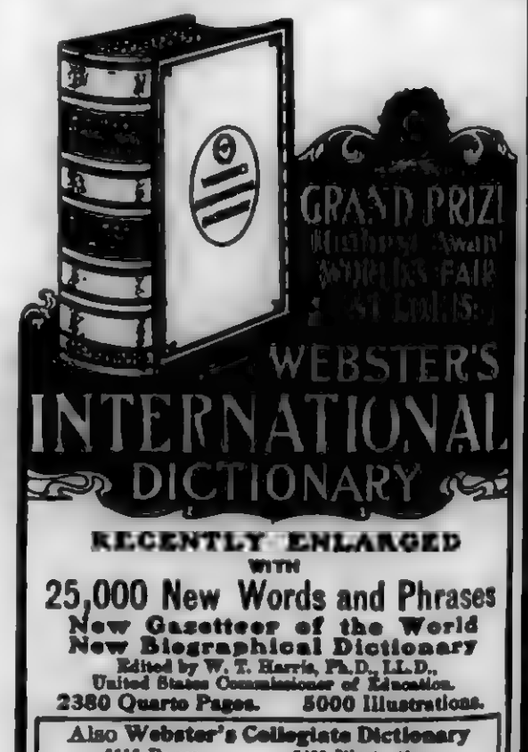
Don't pay a washer-woman for eight hours a week when she can do the work far better with *less Wear on the clothes*, in *four* hours with a "1900 Washer."

The 4 hours a week less labor thus saved *you* 60 cents a week for Washerwoman's Wages.

Pay *us* 50 cents a week out of that 60 cents our Washer *saves you*, if you decide to keep it, after a month's trial. Then you *own* the Washer.

Write us to-day, if you want a month's free use of the quickest "Washer" in the world.

Address R. F. Bieber, Treasurer, "1900 Washer Co.," Box 451, Binghamton, N. Y.



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ROBERT E. JONES, Editor
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Garrett Biblical Institute NEW ORLEANS, APRIL 6, 1905 Vol. 39 No. 14

Editorial

Those who have observed children of the first ar in the public schools have been impressed at the school session is too long. Children tire f a five and six-hour session and for this reason ssume all sorts of positions in sitting, becoming estless, and therefore can not do good work. he New York School Board has recently elimiated all "frills and fads." Sewing, physical aining, organized games, and drawing have all een abolished and the school hours shortened om five to three and a half hours.

Japan says if there is to be peace, not only must ussia give up her occupation of Manchuria, but ust concede to Japan territory or pay an indemty equal to $800,000,000. It seems that Japan ill be able to dictate the terms of peace absotely and shows no disposition to make peace ith Russia unless she is fully indemnified to the tent of the full cost of the war. In the meanme China is awakening to a knowledge of her rength and assuming new life and may become powerful ally of Japan.

Think of it: the average time for a divorce al in New York City is only thirteen and a half inutes, and for March alone there were eighty-e undefended cases. Fifty-one cases were ought by wives and thirty by husbands. Fifty-ur of these cases were childless couples. These gures tell their own story. A sad comment on the laxity of the divorce laws and the conion of our society.

Mr. Andrew Carnegie claims not to be a phinthropist. He claims that he is putting the me amount of brain in applying his wealth as he d acquiring it. He has given largely to the esblishment of libraries and has given already to e amount of millions and now he is turning his tention towards the helping of small colleges. r. Carnegie believes that the man who goes to e small college has a better advantage for getg a better education than the man who goes to larger college, for he says "sport seems to be king the place of valuable training at the large hools." Mr. Carnegie is now planning to help ese struggling institutions that are the bone and new of our American life. Mr. Carnegie is ght when he says there is no greater field for e distribution of wealth than among the small lleges.

Dr. R. J. Cook, Book Editor of the Methodist iscopal Church, contributes in a recent number the *Christian Advocate*, of New York, an arle proposing an amendment to the constitution oking toward the creation of a Judiciary Conence that shall determine the constitutionality all acts of the General Conference affecting the ganic law of the church and shall decide all estions of construction of organic law or statuy law when such acts or questions are comtted to the General Conference and that its deion shall be final. This Judiciary Conference is constituted, shall also be the court of appeals d final.

IS IT BLOOD MONEY?

The country has been interested in a recent discussion occasioned by Mr. John D. Rockefeller offering to the Board of Missions of the Congregational Church, $100,000. It is alleged that this gift should not be accepted for the reason that Mr. Rockefeller is connected with the Standard Oil Company, a trust that is claimed to have robbed the people and that it is dishonest and unscrupulous in its methods. Its large dividends, it is said, have been dishonestly gained. Mr. Rockefeller being the head of the Standard Oil Company and its largest shareholder, it is claimed he betakes of the methods of the Standard Oil Company and thus his money should be refused. On the heels of this gift, Mr. Henry H. Rogers, vice-president of the Standard Oil Company, offered the Methodist Church of Achusnell, Conn., $1000, and this sum has not been accepted owing to the agitation called forth by the discussion of the acceptance of Mr. Rockefeller's gift. Dr. Washington Gladden and other prominent clergymen have led the fight against the acceptance of the gift. While the matter has not been settled, the Prudential Committee of the Board of Missions has adopted a report recommending the acceptance of the gift, and upon the grounds that "responsibility begins with the acceptance of the gift" and does not partake of the method by which the money was raised. That the Board of Missions is not a tribunal to set upon the conscience of the donor; that these "are not gifts, but debts paid to God and humanity and involving nothing whatever in the way it was accumulated." The committee further alleges that gifts have been received from time to time from various quarters by the christian church and funds have come from Mohammedans, Buddhists, and even savages.

It strikes us that this is rather straining at the gnat and swallowing the camel. No doubt the emphasis is placed upon the method of Mr. Rockefeller's acquisition of wealth by the scrutinizing investigation to which the Standard Oil Company is being at present subjected. This vast trust has always been unpopular and more so to-day than ever. If there are no conditions attached to the gift, and we understand there are none, then it occurs to us there is nothing in the way for the acceptance of same. Mr. Rockefeller does not seek to bribe. He does not seek the influence of the Board in the fight against the Standard Oil Company; although it must be said that his gift may create sympathy. He is a member of an evangelical church. He has a disposition to give and does give largely to worthy enterprises. His money has as many cents to the dollar and will go as far as any other man's dollar. Those who accept the gift are under no obligations whatever as to the manner of the distribution of the gift and are not in any way to return favors for the same. The money is to be used, and how?—that is the question. Shall it remain idle in Mr. Rockefeller's bank? Then that is a waste not to be commended. There is such a thing as a separation of the gift and the giver and yet in no way endorse the giver's life and policies.

HAS A PREACHER NO RIGHTS?

It is becoming quite frequent in the Methodist churches that the membership demands a certain type of minister. They petition and the right to petition is to be granted to all free people. It is very appropriate that the Discipline therefore provides that the Quarterly Conference may or may not recommend the return of its pastor. Thus we have at times some very pronounced expressions on the part of laymen in favor, and, at times against preachers, and if the congregation objects, then the pastor must go. But is there not another side to this question? As for the membership, do they go out of their legitimate way when they object to a preacher sent and seek to make it unpleasant for the preacher? Has not the pastor rights as well as the congregation? Whatever may be said to the contrary, the preacher is on a comparatively small salary and large demands are on his salary that the public knows little about. The preacher gives up very often many of the luxuuries of life to serve his congregation faithfully. He becomes a servant of the people. He and his family have interests and ideals that must be fostered as well as the membership has ideals to work out. A church was begun at some time by some preacher by his sacrifice and devotion to the cause of the right. It was the preacher that gathered the people in. The church was constructed through his toil and unceasing labor. It was the preacher who led the people to the altar. It was the preacher who inspired them to unite themselves with the church. Has this man no right that laymen ought to respect? We think he has. Even though it does not sometime suit the congregation, if it is the wish of the pastor to remain, then he should remain.

EVERY CITIZEN A POLITICIAN

Occasionally it is said by men who mean to be honest that they have nothing to do with politics, for the reason that there is so much corruption in politics and the handling of state affairs and securing offices. And good men are shy of being called politicians and persistently refrain from "mixing up in politics."

The patriotic citizen cannot surrender his rights to others, and leave the country in their hands and permit bad men to run the government. Repeated examples could be given of pitiable conditions in several states all because the government has been turned over to unscrupulous men who are in politics for what they can get out of it. Governor Folk of Missouri, than whom there is no more representative citizen before the American people, is furnishing the country with an example of the clean man in politics. Along this line Gov. Folk has made the following interesting statement:

"While bad men take an active interest in poli-

[CONTINUED ON PAGE EIGHT.]

Effective Missionary Methods

By Rev. J. E. Bryant, A. B.

Christianity is through and through a missionary religion. In fact, Christianity is the only religion that fully recognizes the Fatherhood of God and the brotherhood of man. The missionary spirit if the New Testament struck its roots in the Old Testament, so that in this respect, also, Christ Jesus came in due time to fulnl. The The nussionary spirit is one of the essential features of the Gospel. All men of whatever color or caste, from whatever nation or clime, stand in need of salvation. God's gracious plan is that all men should be saved and come to a saving knowledge of the truth. This glorious Gospel must then be proclaimed to all nations. This great truth Christ embodied in His last command, then to His disciples, and further to all His succeeding disciples, to, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway even unto the end of the world." But more than this, missionary activity is the vital law of the Christian church, and the outgoings of the missionary spirit have a healthful and strengthening effect upon the church itself; and the history of the past hundred years has plainly demonstrated this statement. It is said that the most intense and burning missionary spirit existed in the Apostolic age. In this period of first love, when the Christians arose early in the morning to give praise to God, and the breaking of bread as a token of their fidelity and Christian fellowship, the whole church was a missionary organization; and, although the number of missionaries was not large, yet their enthusiasm was all-controlling, and the co-operation of the congregations was most vigorous. The missionaries were said to follow the public roads, which God himself had laid out, and occupied the stations, which His hands had indicated. In this divine preparation lies one of the main reasons for the relative importance of the results of missionary activity. At the close of the 1st century, there were perhaps 200,000 Christians. At the close of the 3rd century, 6,000,000, or one-twentieth part of the entire population of the Roman Empire. The Christianization of the Roman and Greek worlds was not accomplished till after Christianity had become part of the State religion, and until the close of the 5th century. We must not forget that Christ's command is to make disciples of all nations. It is not only to tell them of Christ, but to make them disciples, true followers. Nor may we forget that the Christianization of the nations is not attainable without a certain measure of co-operation on the part of the national powers. The truth of this statement is confirmed by the history of modern missionary efforts, as in the case of Madagascar, and will be fully confirmed when the Emperors of the warring Japan and China shall have accepted wholly the Christian religion, which will be done when Christianity in these lands shall become sufficiently great to make it safe and politic.

The conversion of individuals comes first, and is therefore preparatory, but the Christianization of peoples, as such, follows properly and necessarily. In reference to Methodism, the Methodist church, from the beginning of its history, was of an intense missionary spirit. Our own great Methodist Episcopal Church Missionary Society came into existence, a God-sent organization, in 1819, and has since established stations in Liberia, Montevideo, Buenos Ayres, China, Germany, Scandinavia, India, Japan and Mexico. Even in our own glorious America, with schools and colleges, universities and church houses, there are many dark places that need and are receiving hearty support from this great Society. Poor districts and charges have been helped for many years and many of them still need help from this grand Society. The equal of such an organization is not to be found in any other orthodox church. Therefore, there ought to be some effective methods put forth to encourage and foster a greater missionary spirit among the ministry and laity. The entertainment of a stronger thirst for the salvation of souls at home and abroad, and that each person be so aroused that every cent apportioned to our several Conferences, districts and charges, and even more, be raised, that the purpose of God and the aim of our great church may be realized and accomplished.

Among the rules or methods to be emphasized, I may suggest the following:

1. Let every person in each charge or station be urged to give, beginning with the Presiding Elder and the pastor, who, as leaders, should be examples also in giving. Then let each member, probationer, and adherent, the wife as well as the husband, the children as well as the parents, give.

2. Educate all persons named above to give to all objects, all general objects as well as local objects. If educated to give freely for one worthy cause, our people will soon be educated to give freely for all worthy causes. Let any worthy cause be minimized and very soon all causes will be neglected. As God's agents, impress forcibly that "God loveth the cheerful giver," and that it is one of His sacred laws, and that He will bless our alms when rightly given, to the glory of His cause.

3. Our people must be educated to give frequently. By this I do not mean that every cent of their earnings is to be given to the church. But proportionate giving should be explained. Both the duty and the privilege should be shown. It should always be impressed that giving for the missionary cause, or any other causes of the church, is not a mere charitable act, but an indispensable duty resting on every individual, and that, to a great extent, we are our brother's keeper. We are responsible greatly for their physical, social, intellectual, moral and spiritual welfare, especially to our less fortunate brothers. "As we therefore have opportunity, let us do good unto all men" were the words of Saint Paul to the Christians at Galatia. These very words come to us more forcibly to-day, with nearly two thousand years of Christian experience, triumphs and victory, and with myriads more of opportunities. We can accomplish much good by wholesome examples, by a life of consecration and service, by holy living, and, last, but not least, by giving our means to help fallen humanity. Tell our people of the great commission. Study intelligently, and not at random, of the perishing millions in darkness, and yet panting for the light of the Gospel, and of the great responsibility resting on us for them to have the necessary Gospel truth.

4. Educate them in giving liberally. Preach at some time previous before a missionary collection is to be taken on such encouraging portions of God's word as "He that soweth sparingly shall reap sparingly, but he that soweth bountifully shall reap bountifully," "God loveth the cheerful giver," "God is not unrighteous to forget your work and labor of love which ye have showed in His name," "Who so hath this world's goods and seeth his brother in need, and shutteth his bowel of compassion, how dwelleth the love of God in him," "He that hath pity on the poor lendeth unto the Lord," as well as scores of other encouraging passages of the Bible. Our people must be educated not to give God the refuse nor the smallest. He requires and demands from us the best. Christianity must succeed and conquer all opposing forces. It has called into life and activity the best and holiest feelings of the human nature, and of such success must crown its every effort. Therefore, from God, our Father, the Giver of every good and perfect gift, we must keep back the blighted ear of corn, the crippled and spotted calf, as well as the refused and smallest piece of silver and gold. All of these treasures are his, and we are simply entrusted with them, in using them not only for ourselves but for the comforts and happiness of others.

5. The use of missionary cards, boxes and jugs are untold advantages. Instruct the receivers of these that they are not only to solicit aid from others, which is good, but they themselves must give. Have each person to report weekly, monthly or quarterly as occasion will allow. Keep correct names of persons and amount given. Keep the missionary spirit always aglow. Encourage the faithful workers, but never abuse the indifferent ones, always study new plans and the best methods to get them in line of work. This interest must be worked up, not only in the church, among the older ones, but the missionary fire must begin in the Sunday school among the little folks. Encouraging progress characterizes this important branch of missionary work.

In many places and instances we are suffering for lack of efficient preachers, superintendents and teachers. If in all of our churches, teachers' meetings for Bible study were held, and on missionary Sundays missionary topics were carefully and prayerfully discussed, the results would be evident. One can scarcely realize the many opportunities awaiting us on every hand for work among the young. Children are the to-morrow of Society. Truly they must be the church, not only of to-morrow, but of to-day, and, therefore, they must be disciplined and trained to meet the church's requirements and God's expectations. This age of ours offers remarkable facilities for personal development, lofty attainments in knowledge, large acquisitions of power, and a wide range of usefulness. The Christian religion has never been so generally triumphant and victorious. Christ has more disciples to-day, who are rallying around His cross, and never before was the Gospel of peace and gladness greeted by so many open doors of opportunity. What an opportunity alloted the young people to work out their destiny in this day of promise and possibility. To rightly meet these pressing demands, our young people in the Sunday schools and other Christian societies must receive early the right training and impression. Not only should a collection once a month be taken for missionary purposes, but proper missionary ideas and spirit should be imparted, missionary topics discussed, missionary songs sung, lectures and sermons on missions delivered, and missionary essays read. In many of our charges, all of our church benevolences are called "missions." No distinction is made. No intelligent purpose is given, and therefore many of our congregations have become indifferent, and the word "missions" has become monotonous. Knowledge must go before conviction, and conviction must precede action.

Again our churches need our own missionary literature. This should be in every home of a Methodist family. We need more of the missionary information that the literature published by this grand Society is able to give us. Let our people read the *World-Wide Missions*, and that each member or friend can get free yearly by giving yearly one dollar for missions. Let them read the "Gospel in all Lands." And, as one has widely said, preach, teach, sing, pray and talk missions. Make yourself a storage battery of missionary knowledge and enthusiasm. Generate a missionary spirit by education and contagion, and by personal influence. To do this we must glow with it ourselves and transmit the heat to others. It is said that some radiant forces act only at high temperature. When this shall have been fully realized and accomplished, three million dollars shall flow into the missionary treasure and thousands of voices shall answer gladly to the call of them who are in the regions of darkness, saying, "Send us!"

Navasota, Texas.

Is Northern Sentiment For or Against the Negro?

By Mrs C. T. Murray

(Reproduced from the *Indianapolis Star.*)

It was the people of the North to whom, as instruments in God's hands, the Negro had to look for his freedom, and to the same people must he yet look for help and sympathy and co-operation. If they fail him at this crucial period of his history both the Negro and the white man will suffer. Both friend and foe seem to demand perfection in the short period of their freedom. They are unreasonable. They require of the Negro in thirty-five years a state of moral rectitude which they themselves have not reached in a hundred times as long and with far more favorable opportunities. The meanest white man in a community seems to be regarded as better than any black man. It would be a sin against God and a crime against humanity to allow these millions of people who are now in our land to lack for good advice and good instructors while we are so well equipped to help. We need some more Sumners, Garrisons, Whittiers, Gurleys and Booker Washingtons to go through these Northern States and give courage to those who helped to purchase his freedom that they may continue their efforts in his behalf until he is able to stand alone.

If Theodore Roosevelt feels he can be of any service to this much misunderstood race, let us, one and all, bid him Godspeed on his tour through the South. He will find school houses, colleges, seminaries and universities dotting the valleys and crowning the hills all over the South. Many of them have risen phoenix-like out of the ashes of a terrible and devastating war. Before the smoke of battle had cleared away cultured women of our best Northern universities hurried to the rescue of the mighty throng of people whose liberty would have been a curse had not these servants of God willingly shared their knowledge with them. To-day they are at their posts teaching them the principles of life and how to build up their race. So much has freedom triumphed over slavery. And this building process will go on until the Southland is redeemed from the errors of the past and the manhood of the Negro vindicated before the country and the world. From these halls of learning are coming leaders of thought who are molding public sentiment. The Duboises, Crogmans, Washingtons and hundreds of others of their own race whom the world takes delight in honoring; they plead for justice and righteousness. They know that the capability of the Negro for acquiring knowledge and becoming a law-abiding citizen is no longer a doubtful problem, and for the good of the nation and all concerned must be attended to, and the sooner the better. It is impossible for any thoughtful person to travel through the South to-day and not note the change and the new civilization springing up out of much that has been uncomely and disjointed. What race has ever made such progress toward a solution of its own problems as this one From these colleges and universities where the head heart and hand are trained side by side, go students to share with the less fortunate of their brothers and sisters the knowledge they have acquired. Too often they do not meet with the encouragement they deserve, because of the deep-seated race prejudice that prevails in the communities where they go, which seems to be growing like a high wall about them.

Let us not be blind to the situation, but remember that the Negro is a man, and whatever pertains to man pertains to him physically, morally and mentally. Those only who associate with him can be capable, in the truest sense, of passing a fair judgment upon him. I plead for a better acquaintance with the intelligent, good Negroes in every region; then there will not be that spirit of hate, and our newspaper reports will not be written with the ink of American prejudice.

The hundreds of good homes in the Southern cities, owned by colored men, would be an ornament to any city. The best type of the Negro is there around the centers of learning. I have heard Negro women in their clubs discuss the "Negro problem" as intelligently as I have ever heard any body of white women discuss it. Many of these workers are products of these Christian schools and they take a lively interest in their upbuilding and maintenance. If you could see the struggles, witness the difficulties they necessarily encounter, your hearts would warm with sympathy and their burdens be made lighter. "We that are strong must bear the infirmities of the weak, not pleasing ourselves."

Our friends often ask: "Are they not now ready to stand alone?" I answer "No." To withdraw our aid now would be suicidal. It used to be "they can not learn;" now it is "they shall not;" but you can never stop the onward progress of education now. They have learned the benefit of it, and it will grow and increase until that race will, in its history, stand the peer of any other race.

The crisis is upon us. For the love of Christ and the love of humanity and the race that is ours to redeem, let us take on new courage and stand by the principles that unfettered them and made them free men and women.

"It is not what we give, but what we share for the gift, without the giver, is bare."

Jane Addams made the Hull House and all other similar institutions a possibility because she gave herself. We must enter into their lives to know their needs.

Let us rise above low, narrow, absurd, wicked discrimination against men on account of their race, their color or their nationality. Let us try to repair the wrongs of the past. Let us be just and let us be humane and see to it in the future that justice is given to these millions who are receiving daily insults and injuries that they might escape if only we would do our duty.

Education and Christianity will solve the problem; it is doing it, and I have statistics to bear me out in saying that not a colored graduate has ever committed the crime you spoke of in your editorial. Our graduates are serving their people in the capacity of doctor, lawyer, merchant, teacher and farmer. The whole Southland is saturated with this leaven that is fast honeycombing the dense ignorance and superstition that once made them helpless.

Let all our efforts and all our energies be blended in promoting harmony and good will and in hastening on the happy time when this country shall be in the spirit, as well as in the letter, what God evidently intended it should be, the asylum for the oppressed of all lands, the home of the free where every man of every race, with naught to molest or make him afraid, may enjoy the blessings of Almighty God.

Cambridge City, Ind.

The Aged Can Be Saved

By Rev. W, P. Thirkield, D. D.

It was during a revival at West Carrollton, on the old Germantown Circuit, Cincinnati Conference, when the entire community was stirred by the spirit of God. The preacher was inexperienced; the preaching was poor enough; the revival was manifestly the work of the Spirit. One night an aged man, beyond seventy years, bowed at the altar of prayer. He had been reared under Presbyterian influences . He persuaded himself that he was among the non-elect because of his long years of neglected opportunity. A second and a third night he bowed at the altar. His long vigil of intense thought and prayer had left their marks on his pale face. And now he had lost hope and felt there was no salvation for him. The pastor bowed by his side and quietly said, "Have you not up to the measure of your ability, accepted God's promise? Does not Christ save you now? Have you not a sense of His pardoning love? Has not peace come?"

After a brief season, a strange, unearthly light filled the old man's face. He arose from the altar, lifted up his head, and stretched out his arms, and with joy unspeakable shouted, "It has come. Peace has come!" The effect upon the great congregation was electric. Nearly all arose to their feet and joined in shouts of praise and thanksgiving.

The next Sunday morning he was in the class-meeting and told how he was driving in his wagon down the road on the previous day and found himself singing. "And *I* never *sung*," said he, "in all my life." And in our joy with the dear old man, so wondrously saved and rejoicing in a new love and life, we all joined in the song,

"The peace of Christ, it fills my heart,
A fountain ever springing;
All things are mine since I am His,
How can I keep from singing?"

In the joy and peace of the new life he lived, and his death, some months afterwards, was in the triumph of faith.

Cincinnati, Ohio.

The firmest thing in this inferior world is a believing soul.—*Leighton.*

The requests we make of God interpret our character.—*Theodore L. Cuyler, D. D.*

The Institute for Colored Youth, of Philadelphia, Penn., which has recently been reorganized, will conduct this year from July 1 to August 1, a summer school with graded courses for persons who are actually engaged in teaching. The new school is situated at Cheney, Pa.

The Board of Education, at its recent meeting authorized the loaning of $110,000 to students during the coming year.

THE CHRISTIAN LIFE

A Blessed Opportunity

God gave me something very sweet to be mine own this day—
A precious opportunity, a word for Christ to say;
A soul that my desire might reach, a work to do for Him;
And now I thank Him for this grace, ere yet the light grows dim.

No service that he sends me can be so welcome, aye,
To guide a pilgrim's weary feet within the narrow way;
To share the Shepherd's quest, and so, by brake and fen,
To find for Him His wandering lambs, the erring sons of men.

I did not seek this blessed thing; it came a rare surprise,
Flooding my heart with dearest joy, as, lifting wistful eyes,
Heaven's light upon a dear one's face shone plain and clear on mine,
And there an unseen third, I felt, was waiting—One divine.

So in this twilight hour I kneel, and pour my grateful thought
In song and prayer to Jesus for the gifts this day hath brought;
Sure never service is so sweet, nor life hath so much zest,
As when He bids me speak for Him, and then He does the rest.

—*Margaret E. Sangster.*

God's Schools

"It is a rough place where he is now," said a lady, speaking anxiously of her son, a young man whose business had taken him away from home to a mining town. "I should not feel so anxious about him if he were among different surroundings, but a place like that is a school for everything evil."

"Yes," admitted her friend, "but you must not forget, dear, that God keeps school there also."

It is something that we forget so often that we lose much of the comfort and confidence that might take the place of our fears and forebodings. No circumstances are so unpromising, no surroundings so rough and difficult, that through them God cannot teach wonderful lessons to the soul that he is training. In our restlessness over those we love, we rightly strive to environ them with the best and purest influences; but when this is impossible, when the case is beyond our control, we are too faithless of God's power in the midst of evil. We fancy that all is going wrong, and forget that he is not dependent upon helps of our choosing.

"God's in his heaven:
All's right with the world."

God's schools are everywhere. He will not forget those committed to his care; there is no seeming ill to ourselves or those dear to us that he may not use for education in that which is highest and noblest.

Even the temptations about us may be so met as to leave us all the stronger for having been compelled to face them.—*The King's Own.*

The Test

BY ALDIS DUNBAR.

Your work falls short, when you allow
Some future chance,—for which you pause to pray.
Why wait? Go on. Do better now!
"Next time" is now,—while that strong word you say.
The braver morrow, of your vow
To mend, comes never. Life is all To-day!

Erie, Pa.

Cleanliness and Godliness

Cleanliness may be next to godliness when we are considering merely the surface of our bodies; but cleanliness conditions godliness when we get to the spiritual life. No unclean heart or mind can harbor God. There is not room enough for both. Impurity cannot be kept in a corner by itself; it taints the whole man; and God must have the whole man or none. There would be fatal discouragement here for us all, but for the fact that the most tainted heart and life is not beyond instant cleansing when that cleansing is honestly sought. Then the loving Father rejoices to show His power over uncleanness. His cleansing forgiveness never stops short of a result that is "whiter than snow." To-day that purity may be ours.—*Ex.*

Plant blessings and blessings will bloom,
Plant hate and hate will grow;
You can sow to-day, to-morrow shall bring
The bloom that shows what sort of a thing
Is the seed—the seed that you sow.

Anon.

Getting Help From People

REV. J. R. MILLER, D. D.

We receive help in our Christian lives through many channels. But more, perhaps, than we are aware of, does God use other human hearts and lives as his agents in blessing and helping us. Every true Christian is sent among men to be an interpreter of Christ. No one can see Christ in his invisible glory, and, therefore, we who know him and love him, and in whom he dwells, are to be his interpreters. Every faithful follower of the Master is the bearer of blessings from the great fountain of infinite life and love. In every pure, true, worthy friend whom God gives to us, he sends to us a little measure of his own love and grace. One writes, in recognition of a new blessing God has sent:

"God never loved me in so sweet a way before;
'Tis he alone who can such blessings send;
And when his love would new expression find,
He brought thee to me, and said: 'Behold a friend!'"

It would add much to the sacredness of our friendships if we thought of them in that way—that in them God is mercifully sending us new gifts of his grace. If we always had this lofty conception of the ministry of friendship, it would make us ever reverent and thoughtful as we touch the lives of others, ever careful to be God's messenger indeed to everyone, and to wait at his feet for the gift which he would send by us to our friend.

The Christian thought of life in all its relations is that of service and helpfulness. We should always be a means of grace to others. No one should ever receive from us any influence that would cause hurt or marring, or that would make it harder to live right or easier to do wrong. On the other hand, everyone who touches us should get from us some good, some encouragement, some cheer, some incitement to righteousness, some fresh inspiration toward nobleness, some strengthening of the purpose to live nobly, some quickening of life. Very fitting for daily use is the prayer:

"May every soul that touches mine—
Be it the slightest contact—get therefrom some good,
Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mist,
To make this life worth while,
And heaven a surer heritage."

Wherever love is, love that is kindled at the heart of God, there is always the desire to serve. This may not be the ordinary conception. When we wish for friends, it is possible that we have in mind those who shall be friends to us, bringing into our lives profit, help, happiness, enjoyment, comfort. But Christian love is not an earth-born passion—it has its source in Jesus Christ; it is the love of God shed abroad in human hearts, and this love "seeketh not its own." The Christian conception is not that of having a friend, but of being a friend; not of being ministered unto, but of ministering.

If this divine affection be in us we shall desire to be a blessing to each one we meet, to impart to him some good. If this meaning of Christian love be realized, even imperfectly, it will make the followers of Christ mutually and reciprocally helpful to each other. There are many ways in which Christians should minister to one another's happiness and good.

There is help in fellowship. When two walk together one strengthens the other. One log will not burn alone, but when two or more are laid together one kindles the other and the flame grows hot. Christian life cannot reach its best in solitude. Jesus had a reason for sending out his disciples two and two. If one was discouraged the other would hearten him. If one was growing indifferent the other would quicken his love. Then the value of their work was more than doubled, for the strength and skill of one would supplement the weakness and inadequacy of the other. In prayer two are better than one, for faith inspires faith and fervency kindles fervency.

Example also has its value. We see one person living sweetly, beautifully, victoriously, and there arises in us a desire to live as he does. There is an influence of life upon life which is pervasive and resistless.

"Unshapen, hardened, thrown away,
A worthless piece of potter's clay.
Beside it grew a rose; it died,
Yet not in vain, for ere the end
Its fragrance with the clay did blend.
Thus into darkened lives we may
Plant love, and hope's effulgent ray."

—*From "Upper Currents."*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: John 1: 12. Theme—The Greatest Privilege Ever Given to Man.

There are so many privileges that are unknown to some men. In fact, there are some to whom many earthly privileges have never been offered, and never will they be given to any but a precious, select few. Not every man can become an heir to a throne in this world, a member of some fraternities, or mutual societies. Initiation is not the only thing that prevents some men from becoming members of certain crafts or fellowship. Sin is the only thing that has separated man from God, disabled and taken from him the original power of an heir to the Most High.

Notice, man is a sinner—helpless in his might, lost in his new invention, hopelessly demoralized in the midst of his newly acquired wisdom, and totally ruined in his present possessions, and is in danger of eternal death. Observe, that man has been given the power to be, power to become, and power to remain a son of God, by faith in His name, by repentance toward God, and belief in His Son whom He gave to the world.

The manifestation of this power is seen in the new birth of the soul, in spiritual-mindedness and Christian activity. When this mighty work of restoration is done it is known, for the Spirit of God testifies to the fact and the man himself makes it known to all about him. He is now adopted into the family of the Living God, made an heir "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven," and a partaker of the glory of Christ Jesus. Think of what great sinners we have been, of how weak and sinful we are now, and of how Jesus came into the world to give us the greatest privilege ever offered man, and let us this very moment accept the gracious benefits of the Gospel initiatory rites that give us the power to become sons of God.

YOUNG FRIENDS

"What Shall it Profit?"

If I lay waste and wither up with doubt
The blessed fields of heaven where once my faith
Possessed itself serenely safe from death;
If I deny the things past finding out;
Or if I orphan my own soul of One
That seemed a Father, and make void the place
Within me where He dwelt in power and grace,
What do I gain that am myself undone?
—*William Dean Howells.*

The Mother Heart

BY REV. S. D. GORDON.

Will you please remember that "grieve" is always a love word? There can be no grief except where there is love. You may annoy a neighbor, or vex a partner, or anger an acquaintance, but you cannot grieve except where there is love, and you cannot be grieved except wherein you love.

I have sometimes, more often than I could wish, seen a case like this. A young man of good family is sent away to college. He gets in with the wrong crowd. Gets to smoking and drinking and gambling, improper hours, bad companions, and all that. His real friends try to advise him, but without effect. By and by the college authorities remonstrate with him, and he tries to improve, but without much success after the first pull. And after a while, very reluctantly, he is suspended, and sent home in disgrace.

But down in that boy's home there is a woman—a mother, heart-broken—secretly bleeding her heart out through her eyes. She goes quietly, faithfully about her round of life, but her hair go. And if you talk with her, and she will talk with you, she will say: "O, yes, I know other gets thinner, and the gray streaks it plainer, her form bends over more, and the lines become more deeply bitten in her face, as the days come and mothers' boys go wrong some of them going wrong all the time but to think of *my Jim*—that I've nursed, and loved so, and done everything for—to think that my Jim——" and her voice chokes in her throat, and she refuses to be comforted. *She grieves at her heart.* Ah! that is the picture of God in that Genesis chapter. He saw that the world he had made and lavished all the wealth of his love upon had gone wrong, and it grieved him at his heart.

This world is God's prodigal son, and he is heartbroken over it. And what has he done about it? Ah, what has he done! Turn to Mark's twelfth chapter, and see there Jesus' own picture of his Father as he knew him. In the form of a parable he tells how his Father felt about things here. He sent man after man to try and win us back, but without effect, except that things got worse. Then Jesus represents God talking with himself. "What *shall* I do next, to win them back?—there is my son—my only boy—Jesus—I believe—yes, I believe I'll send him—then they'll *see* how badly I feel, and how much I love them; that'll touch them surely; I'll do it." You remember just how that sixth verse goes, "He had yet one, a beloved Son; he sent him *last* unto them, saying, they will *reverence* my Son." And you know how they treated God's Son, his love gift. And I want to remind you to-night that, speaking in our human way—the only way we can speak—God suffered more in seeing his Son suffer than though he might have suffered himself. Ask any mother here: Would you not gladly suffer pain in place of your child suffering if you could? And every mother-heart answers quickly, "Aye, ten times over, if the child could be spared pain." Where did you get that marvelous mother-heart and mother-love? Ah, that mother-heart is a bit of the God-heart transferred. That is what God is like. Let me repeat very reverently that God suffered more in giving his Son to suffer than though he had himself suffered. And that is the God of the Old Testament! Let me ask: Is *he* to blame? Has he not done his best?—*From "Quiet Talks on Power."*

Just Between Ourselves

Don't you see that everybody obeys or is in trouble for not obeying?

Then must I ask why should a boy obey those in authority over him? Yes—and I answer:

Because God commands it, and hence it is right.

Because it is better for the boy that those older than he shall direct his course, since they know more than he does.

Because he needs early to learn how to obey, as after a while when he becomes a man he will either obey or suffer a terrible failure in life.

Because if he doesn't know how to obey he will not know how to teach obedience to others, and the time will come when he will want others to obey him.

Because if everyone were to lack the obedient spirit there would be no family, no society, no business, no government for each of these requires authority or it goes to pieces.

Because he will be a happier boy for having obeyed.

A disobedient boy runs big chances of becoming a disobedient young man who is sent home in disgrace from school, and later is "fired" out of every employment.

Nothing so marks a boy for success in after life as the respectful, obedient spirit toward those in authority over him. Advancement, preferment, the prizes of life fall to boys that possess it, while no one wants about him the boys or the men who lack it.

You obedient boys stand aside while I talk to the others. Don't you willful fellows know that obedience is the first essential in a good ball-player, a good rower, a good athlete. He must obey, obey, obey—not only a coach who stands over him, but the laws of good morals, good health—in a word, the laws of God. And he does not grumble if it is to win a foot race or a ball game.

Then here's the cracker to my whip: Life is a great, hard—I was about to say cruel—game. It's a tussle with most from boyhood to old age. Do you think it needs no preparation, no coaching, no discipline, no self-sacrifice? When do you think all this is to begin? When you are twenty-one, thirty, forty? Why, it has already begun with every boy. Do you want to be a winner of the prizes of life—wealth, health, character? The choice of the world's successes twenty, twenty-five years from now will not be made *then;* they are being made *now.* And the teachable, the tractable, the obedient boys are the fellows that will be singled out for positions, and you disobedient fellows are going to be merely lookers-on.—*American Boy.*

What a Boy Should Know

A boy should intimately know the English Bible. He should know it as literature quite aside from its religious teaching. He should know it from having had it read to him from his earliest years, and from reading and studying it for himself. Under this same kindly home influence, and with the same tactful personal introduction, every boy should have an opportunity to know the world's great stories, such as Robinson Crusoe, Gulliver's Travels, The Swiss Family Robinson, and The Pilgrim's Progress. A mind well stored with poetry and a taste cultivated to the love of the best is a treasure to a boy. To give this seems so easy, if the home influence and interest begin early. It only requires a wide-awake boy to become possessed of these books. The public library is accessible to very many, whether they live in village or city. There are also very cheap editions of most of them which may be gotten. The difficulty, however, is not that boys do not have a chance to secure them, but that they are too often left like rare plants without any attention. No one suggests to them the real pleasure in an occupation which leads to such knowledge as best fits their growth. It is not strange then that in a very important sense the boy is left too often to grow wild. The common sense way is for each boy to keep his eyes wide open and take the chance that brings a suitable book within his reach. Always he may take up the Scripture and its records have for generations charmed not alone grown people but the children too.—*Review of Reviews.*

Beautiful Answers

A Persian pupil of Abbe Sicord gave the following extraordinary answers:

"What is gratitude?"

"Gratitude is the memory of the heart."

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between hope and desire?"

"Desire is a tree in leaf: hope is a tree in flower, and enjoyment is a tree in fruit."

"What is eternity?"

"A day without yesterday or to-morrow; a line that has no end."

"What is time?"

"A line that has two ends; a path which begins in the cradle and ends in the tomb."

"What is God?"

"The necessary Being, the Son of eternity, the Merchant of nature, the Eye of justice, the Watchmaker of the universe, the Soul of the world.—*Exchange.*

Woman's Home Missionary Society

The fifth anniversary of the Woman's Home Missionary Society of the Lexington Conference was held in Jackson Street Methodist Episcopal Church, March 10, 1905, at four o'clock p. m., Mrs. M. C. B. Mason presiding.

A very interesting program was rendered, as follows: Devotional service, conducted by Mrs. Mason; paper, by Mrs. Maggie Slaughter, Louisville, Ky.; solo, by Miss May Wolfolk, Louisville, Ky. The anniversary address was delivered by Mrs. C. D. C. Mebane, Versailles, Ky.

An invitation to the Woman's Home Missionary Society Annual Meeting, which meets in Cincinnati, May 10, 1905, was extended to all ministers and wives by Mrs. J. H. Stanley.

A collection of $6 was sent to the Conference treasurer, Mrs. M. A. Sissle, and credited to the Conference. Much interest and enthusiasm was manifested.

My song is love unknown;
My Savior's love to me;
Love to the loveless shown,
That they might lovely be.
—*Samuel Crossman.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson III—April 16, 1905. Title—"The Supper at Bethany." (John 12; 1-11.) Golden Text—"She hath done what she could." (Mark 14: 8.)

Jesus in the resurrection of Lazarus wrought one of His greatest miracles. It caused many to believe in Him. Others became jealous and told the Pharisees what He had done. The council was called and the works of Jesus discussed. They decided that if they let Him alone all men would believe in Him, and the Romans would come and destroy their nation. Caiaphas, the high priest, told them it was better that one should die for them than that their whole nation should perish. This he spoke by prophecy, not of himself, but of Jesus, who would not die for the Jewish nation only, but for all peoples. This he said to convince them that they would carry out the will of God by putting Jesus to death. From that time forward they advised much one with another how they might kill our Lord. Jesus walked no more openly among them. He went from Bethany to Ephraim, a village about twenty miles north-east of Jerusalem, and there remained in concealment for five or six weeks. Six days before the Passover He returned to Bethany, where they made for Him the feast of this lesson.

I. *The Supper.* (1-2.) 1. *The time* was six days before the Passover," or Saturday evening, April 1st, A. ., 30, at the close of the Jewish Sabbath. The Passover was one of the three great feasts of the Jews. It was held in the spring of the year, and in remembrance of the deliverance of the Israelites from Egyptian bondage. *Note*—This Egyptian bondage was a striking illustration of the bondage of sin. The death of the first-born of the Egyptians teaches how sin will destroy. The Paschal lamb was a type of Jesus, the Lamb of God. The blood of this lamb saving from the death angel, shows how the blood of Jesus may save from eternal death. 2. *The place* of this supper was Bethany, and in the house of Simon the leper. This village was located on the eastern side of Mount Olivet, nearly two miles east of Jerusalem, and on the road that leads to Jericho. It was at this time a place of wealth and influence. Some of the truest and most loving friends of Jesus dwelt there. The name signifies "house of dates." It is not certainly known who "Simon the leper" was. His association with Martha, Mary and Lazarus leads us to believe that he was in some way connected with that family. We cannot think he was their father. He may have been the husband of Martha, though this is improbable. He was likely no more to them than a "very dear friend." He was not at this time a leper. He was a real estate owner and furnished the house in which this supper was held. 3. *We know not how many guests* were present. Jesus and His disciples were there, Simon and Lazarus were in attendance, and Martha served. There were likely others present. Lazarus, Jesus had only a few weeks before raised from the dead. Simon he had, no doubt, recently cleansed from leprosy. They were under lasting obligations to Him. Here He probably reclined between them at supper. We may be dying with the leprosy of sin, or dead in transgressions, yet Jesus can heal us, or bring us to life again. Martha was born to serve. Her happiness consisted in acts of kindness to others. She had but little patience with those who had love without works.

II. *The Anointing.* (Ver. 3.) This Mary was no doubt the sister of Martha and Lazarus. She was an anxious listener, heard the words of Jesus gladly and received them in love. Her soul was overflowing with the gifts and grace of the Spirit. She did not worry about food, or raiment, or the conduct of others. It was her part to love Jesus. This ointment was a compound of the most valuable perfumes of antiquity. It was valued at about forty dollars of our money. This vase was called Alabaster because it was made of a white marble, of great beauty and polish, found in the mountains of Egypt, near the city of Alabast. Mary broke the neck of this cruse and poured the contents on our Lord's head and feet. She then wiped His feet with her hair. The house was soon filled with the fragrance of the ointment. We should love Jesus above all others, and have ways of our own to express our affection. The most valuable objects we have should not be too precious for our Lord.

III. *The Murmuring Disciples.* (4-6.) 1. *The grumblers.* Jesus Iscariot is the leader, but others joined him, and they likely gave poor Mary a sound scolding. To-day the class of grumblers is large, they live long and are migratory. They may be found in every land, city, church and home. But few things are done right except what they do. All that is said has a bad motive, except what they say. Everybody is ignorant, deceitful, and dishonest, except themselves. 2. *The question*: "Why this waste?" was prompted by selfishness. Yet it did look a little extravagant to pour forty dollars' worth of perfumery on our Lord's head and feet. So many say to-day, when they see our costly churches, our display in dress, and our luxuries in food and drink, why this waste. Nothing we give for Jesus, or do for Him, is wasted. 3. *The suggestion*: "This ointement might have been sold for three hundred pents and given to the poor." Judas did not say this because he cared for the poor, but because he was a thief. But few, if any, who look upon acts of kindness shown to our Lord as wasted, care for the poor. It was the love of money that made Judas a thief, the rich fool a miser, and Ananias a hypocrite. That love for money which makes one industrious, saving, independent and charitable, is to be commended.

IV. *The Pleading Savior.* (7-11.) 1. *Question*: "Why trouble ye the woman?" She wrought a good work on our Lord. She acted better than she knew. She did not know that she was anointing Jesus for His burial. The Savior gives us credit for every good deed, and often puts a better construction on our conduct than we ourselves do. 2. *Declaration*: "She hath done what she could.' She had nothing dearer than this vial of ointment, and when she gave it she bestowed the most valuable object of her life. Can it be said of us that we have given our most valuable possessions to the Lord, and that our best deeds, words and affections have been devoted to His cause. 3. *Assertion*: "Ye have the poor with you always." A very large per cent. in every age and in every land have been of this class. It is the privilege and duty of the better favored class to help them. We should work chiefly through organized societies. 4. *Prophecy*: "Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." The Gospel is not theology, not a church creed, not religion itself, but it is God's spell, or God's story. Jesus is the center of the Gospel. The prophecies which teach the coming of Jesus, His birth, baptism, teaching, miracles, death, resurrection, ascension, intercession, return to earth, last judgment, rewards and punishments are parts of the Gospel. This Gospel is to be preached throughout the whole world, and this act of love done by Mary will be told of her.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic, April 16.

"Glorifying God in our Recreations"

Scripture References—Psa. 16: 5-11; 1 Cor. 10-31.

The Word—Whether this psalm belongs, as some think, to the later period of the exile or to David, it is a beautiful psalm of trust and confidence in God, expressing the delights and pleasure of religion. The "lines had fallen in pleasant places," the place in which he lived was a "godly heritage." His heart was "glad," his glory "rejoiced." In God's presence was "fullness of joy" and "pleasures for evermore." Even to the Old Testament saint there was nothing gloomy or sad about religion. He found joy and gladness in the service of God. His recreation was in new and diversified service for Jehovah. The verse from Corinthians is a summary of duties from the preceding verses which ought to be read in connection with this one, a principle which will guide rightly our pleasures and recreations to make eating, drinking, playing and vacation all glorify God and honor our piety. Tested by this standard, we can easily determine what is right or wrong in our amusements.

Our Homily: Recreation.—Nothing is more abused than the word "recreation." Recreation is re-creation. To call sports that kill and amusements that degrade and alienate from Christ, recreation, is a misnomer and a lie. Nothing is "recreation" that does not rest and re-create and quicken body and mind. These things which defile and fag mind and body are injurious and not recreative. Vacation should be helpful and bring one back to better work. Only that kind can glorify God. Vacation is not a release from Christian responsibility. Play, fun and frolic are designed to help and not to hinder. These things may be made to glorify God as well as praying and singing hymns. There is nothing in real recreation but what will be honorable and helpful to the saint. What are the conditions of glorifying God in our recreations?

That They Be Clean. There are taints upon some sports which render them dangerous and questionable. There are others which give life to the body and rest to the mind. John Wesley's mother wrote him when in school: "Would you judge the lawfulness or unlawfulness of any pleasure? Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes away your relish of spiritual things, is sin to you, however innocent it may be to others." Select those recreations that are clean and pure if you would glorify God.

That They Be In Good Company. Old dog Trav suffered for being in bad company. Many an innocent pleasure has been spoiled by its associations. Sports that are really helpful are sometimes joined to institutions which give them a bad odor. For instance, ball-playing, one of the most healthful plays, may be so surrounded by gambling and rowdyism that one cannot play it to glorify God. We must keep in an atmosphere of purity to honor ourselves or glorify God. Let us seek to save recreative sports from bad company.

They Must Be "Recreative" and Not Dissipating. Many a youth makes play the end of living. That is not recreation. Work must precede play. Toil and labor and study are the main ends of life. Only he has any right to play who has earned the time for recreation. Make recreation the "side issue" of life. Create the need for it and you may use it wisely. The church does not condemn any healthy recreation. What she puts her ban upon must have some danger in it or the protest would not be made. When recreation has ben earned, when rest and change are needed, when sport will let down the nerves and unkink the brain, then we can glorify God in our recreations.—*Notes from the Epworth League Devotional Meeting Topic.*

New York Letter

By L. H. Smith

Fifty thousand dollars are to be raised by the ministers of Greater New York for the saving of souls. In accordance with the great evangelistic movement all over the civilized world, they have planned a comprehensive campaign for New York. The revival, to consist largely of open-air meetings, will begin June 18, and it is planned to erect twenty or more large tents in open lots and in the parks. Ballington Booth has already started a big revival in Greenpoint, L. I., where hundreds are professing Christ. He is Commander of the Volunteers of America, and the meetings are non-sectarian.

The New York Methodist Conference has accepted an invitation of the Rev. Dr. Wallace McMullen and the official board of the Madison Avenue Methodist Church, corner of Sixtieth street, to hold its next meeting in that church. The conference is an annual body, and its sessions will begin April 5, 1905.

Charles W. Anderson, of this city, appointed Internal Revenue Collector of the District of New York, by President Roosevelt, will in all probability take his office in June, as the appointment has been confirmed by the Senate. He will take the place vacated by Charles H. Treat, who is slated to succeed Mr. Ellis H. Roberts, Treasurer of the United States, at Washington. There was reported some local opposition to Mr. Anderson's appointment, but no serious objection has been made. He already holds the position of Deputy Racing Commissioner of the State of New York. He is a member of the Republican General Committee, President of the Colored Republican Club of the City of New York, and is the recognized colored Republican leader in the State. Mr. Anderson is one of the best orators in the State and immensely popular with the people.

It has been definitely decided that one of the model tenements to be built with the fund of $1,000,000 provided for that purpose by Mr. Henry Phipps, will be for Negro tenants, and the site has been selected. The committee which waited upon Mr. Phipps, Dr. Gould and their associates, succeeded in impressing them with the importance of making some appropriation in this line for the many Negro families living in New York. The site selected for the Negro tenement covers sixteen lots on Sixty-third and Sixty-fourth streets, eight lots on each street, being 150 feet east of West End avenue. There is already an immense population of colored people living in this section.

Under most favorable conditions St. Mark's M. E. Church, Rev. W. H. Brooks, D. D., pastor, held its twenty-eighth annual reunion on Tuesday evening, March 22, at the Grand Central Palace. The charm and good cheer which has ever characterized this church's entertainments, always the largest of the season, were felt and thoroughly enjoyed on this occasion. The concert which is a special feature, was under the direction of Mr. Dean, the church chorister. The New Amsterdam, the only large colored orchestra composed wholly of Negro musicians in the city, furnished the music for the evening. There were fully 1,300 people present, and their enjoyment was in a large measure due to the capable committee, headed by Mr. John Robinson.

After meeting with spirited opposition from some white women and several prominent colored women for several years, a colored branch of the Young Women's Christian Association has recently been established here. Some of the objectors have been won over, and the remainder are so far outnumbered by those in favor, that it appears the branch is in a fair way to live and flourish.

After a successful two years' course in the Normal class of St. Mark's Sunday school, three young graduates received their diplomas at the exercises held on Tuesday evening, March 7. This was the climax of attendance in a graded school and topped off with a special Normal course, the student coming away a capable and well-trained Sunday school teacher. The Rev. Dr. W. H. Brooks is the teacher of this class, and he has proved its efficiency and worth to a progressive and growing school. The Rev. Mr. Cullen, the assistant pastor, made the presentations to the three successful ones, Misses Letitia Williams, Lillian Taylor and William D. Moore. Miss Williams, the valedictorian of the small class, is an exceptionally bright and accomplished young woman, and is the niece of Miss Alice Wright, an old and well-known school teacher of this city. It is from this class that the school is supplied with teachers and the recent graduates have already received appointments from Superintendent W. E. Handy. St. Mark's Sunday school has more than 500 scholars and is constantly growing.

Lexington Conference Appointments 1905

Indiana District.—G. A. Sissle, presiding elder, 1708, Columbia avenue, Indianapolis, Ind. Anderson, J. C. Peters; Bloomington, N. H. Willis; Boonville and Newburg, supplied by Geo. W. Lane; Cannelton and Tell City, S. P. Asher; Chicago, W. H. Vaughn; Connersville, J. E. Wood; Evansville, S. S. Stone; Greencastle, supplied by H. Griffin; Greenfield, supplied by A. N. Huitt. Indianapolis—Simpson Chapel, H. W. Simmons; Barnes Chapel, T. R. Prentiss. Jeffersonville and Port Fulton, supplied by Geo. Summers; Jeffersonville, Wesley Chapel, W. C. Statesman; Lawrenceville Circuit, supplied by John Brown; Madison and Grayville, W. S. Rollins; Muncie and Alexander, supplied by M. S. Johnson; New Castle, W. W. Heston; North Vernon and Vernon, D. W. Heston; Princeton, G. W. Thomas; Rockport, Randall Acton; Rushville, T. T. Carpenter; Shelbyville, Joel Perkins; Terre Haute, Charles Jones; Watson and Cementville, Paris Fisher.

Lexington District—L. M. Hagood, presiding elder, Lexington, Ky. Anchorage, W. H. Evans; Beard's Station, supplied by Sandford Hinkle; Bloomfield and Wakefield, supplied by Lewis Reed; Chaplin Circuit, Geo. F. Carr; Cleveland, A. W. Bird; College Hill and Elkins, supplied by John Sanders; Frankfort, supplied by Wm. Bush; Georgetown, J. H. Ross; Glen Kenny, F. Hinton; Jeffersontown, W. H. Bloomer; Lagrange, J. W. Russell; Leesburg, supplied by Z. Winchester. Lexington—Asbury, C. T. Lewis; Gunn Tabernacle, D. R. Hickman; City Mission, Marble Creek and Valley View, to be supplied; New Zion, Joseph Small; North Middletown, J. S. Henry; Oxford, supplied by Ed. Gray; Owenton, G. W. Bailey; Paris, J. H. Stanley; Peewee Valley, W. W. Locke; Richmond, supplied by F. Shipman; Shelbyville, H. C. Buckner; Simpsonville and Clarke Station, W. B. Harris; Smithfield Circuit, E. D. Lawrence; Sulphur Circuit, B. Daniels; Versailles, B. W. Kirtley; Warrentown and Brighton, A. P. Waller; Winchester, E. D. Miller.

Louisville District.—J. Courtney, presiding elder, 522 Jackson street, Louisville, Ky. Auburn Circuit, supplied by David Gordon; Beaver Dam, supplied by Ewing Hines; Bowling Green, J. L. Franklin; Cloverport, W. H. Pope; Eddyville Circuit, S. W. Duncan; Fordsville, supplied by J. H. Boling; Greenville Circuit, supplied by P. J. Smith; Hardinsburg, A. A. Wolfolk; Hartford, W. L. Noel; Hawesville Circuit, L. C. Harris; Irvington Circuit, supplied by R. D. Hines; Leitchfield, Henry Dupee. Louisville—Coke Chapel, J. S. Bailey; Jackson street, Wm. Langford; Floyd street, James Bowren; Thirty-fifth street, T. F. Williams; Morgantown and Indian Camp, H. M. Carroll; Mt. Washington, supplied by Chas. Miller; New Haven, Henry Steene; Owensboro, F. P. Fielding; Princeton Circuit, Wesley Singleton; Smithland, G. W. Powell; Sonora Circuit, G. W. Harris; West Point, W. A. Hinton.

Maysville District—G. W. Zeigler, presiding elder, Maysville, Ky. Aberdeen Circuit, supplied by L. W. Floer; Augusta, H. A. Southgate; Austinburg Circuit, to be supplied; Covington, J. W. Robinson; Cynthiana, G. W. Staples; Falmouth, James Allen; Flemingsburg, W. H. Riley; Germantown Circuit, B. J. Ward; Lair and Boyd, supplied by H. P. Evans; Little Rock and Ruddles Mills, B. J. Strider; Louisa Circuit, supplide by G. C. Riley; Mayslick and Pleasantville, F. D. Breckinridge; Maysville, P. T. Gorham; Moorefield, Fred. White; Mount Olivet, supplied by Mark Hawkins; Mt. Sterling Circuit, Lewis Robinson; North Fork, supplied by David McFarland; Orangeburg, Tolesboro, and Halley, supplied by Chas. Rice; Portsmouth, Ohio, Wm. J. White; Sharpsburg, C. J. Nichols; Sherburne Circuit, J. H. McCoomer; Washington, C. H. Pyles.

Ohio District.—E. A. White, presiding elder. Batavia, J. H. Love; Bridgeport and Bellaire, R. F. Broaddus; Cadiz, S. H. Ferguson; Cincinnati—Cumminsville, J. A. Smith; Park street, D. E. Skelton; Walnut Hills, H. W. Tate; Cleveland, R. L. Dickerson; Cleves and Rising Sun, F. P. Robinson. Columbus—Eleventh street, E. L. Gilliam; East End, J. H. Payne; Dayton, N. H. Talbott; Delaware and Marion, J. T. Leggett; Elyria, supplied by G. W. Tindall; Flushing Circuit, E. W. Kinchen; Lorain, J. E. Burton; Madisonville and College Hill, W. H. Stevenson; Martin's Ferry, B. J. Coleman; Milford, G. C. McPheeters; New London, supplied; Oberlin, W. H. H. Renfro; Rushsylvania, Scott Ward; Springfield, T. L. Ferguson; Steubenville, H. A. Foreman; Toledo and Detroit, W. C. Stovall; Troy, T. R. Fletcher; Xenia, supplied by Henry Vail.

Conference evangelist, S. G. Turner, Dayton, Ohio, agent American Anti- Saloon League; J. W. White, Springfield, secretary Conference Claimant Fund; T. L. Wilson, Springfield, Ohio.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

EVERY CITIZEN A POLITICIAN

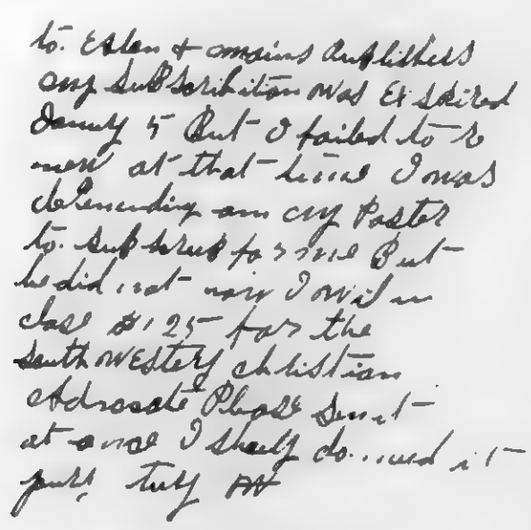
[CONTINUED FROM PAGE ONE.]

tics, in the large cities especially, many good men do not like to mix in politics. They make a mistake in this. In our country every citizen should be a politician in the sense that he takes an active interest in the selection of those who represent the people in an official capacity. Too many men do not realize the priceless privilege of American citizenship. They forget the blood and treasure that it has cost. Men have given up their lives in order that they might have this right, and any man who is a man would give up his life rather than lose it. Yet how carelessly many of us exercise the ballot; how indifferent many of us are whether we use it or not. Bad men are united; they always vote; good men are divided. Some of them vote and some do not. If good men would only join in patriotic endeavor the bad, being in the minority, would not be able to accomplish anything."

BRO PASTORS:

We get so many letters of the same tenor as the one copied below that we wonder if many are not neglecting one of the most vital duties of the pastorate. This brother was only waiting to have his pastor say "SOUTHWESTERN" and the money would have been forthcoming at once, and the pastor would have been 25 cents richer. It is no reflection to say that many of our subscribers are not letter writers or business men, and they prefer to have their pastors or some other leader transact the business for them.

If a house to house canvass is made none will be omitted.



MARYLAND SEEKS DISGRACE

Maryland is not satisfied with the separate car law but is desperately seeking a place among those states that have enacted suffrage qualifications, enactments that are a literal disgrace to any state. Maryland does not fear Negro domination—that cannot be claimed with only 52,167 Negro votes. Maryland wants disgrace and must have it. Already the suffrage amendments have passed both branches of the state legislature and now the proposition is to be submitted this fall to the people. The amendments, if carried, will establish an educational and property qualification for suffrage—but more, there will be the understanding clause, with this gate, to which the registrar will hold the key, one man, however learned, can be kept from voting while another man may vote, however ignorant. But Maryland wants to go the full length of the rope, not satisfied with eliminating 52,187 Negro votes, Maryland proposes to give the ballot to 18,307 white illiterate voters. So disgusting is the proposition to Governor Warfield, tho a life-long Democrat, he is bitterly opposed to the proposed amendments. All good citizens, regardless of party, should stand with the Governor in this instance. It is not the aim to elevate and dignify the ballot. The truth is, Maryland hopes to eliminate the Negro vote. But the methods are manifestly unfair and unjust. Now the Negroes in Maryland have but one duty—vote against the amendment with might and main and seek others to vote likewise. If Maryland should succeed in this attempt at disgrace, then other states will follow.

COUNTING THE MILE-POSTS

Did you ever hear our people in the South singing, "Counting the mile-posts one by one?" Well, if you have not, you have missed half of your life. There is a swing of melody that is true to nature and cannot be described. You ought to hear it.

"Farther on and how much farther,
Count the mile-posts one by one,
Jesus will forsake you never,
It is better farther on."

Wrapped up in these lines of ordinary construction is a deal of sound theology and an inspiration to any life in the service of the Master.

Nothing denotes so clearly the rapid progress of the South as does the development of its railroads. Well equipped trains are to be found on most of the roads which are operated over splendid roadbeds. Leaving New Orleans recently, I began counting the mile-posts along the Queen & Crescent Route, and as often as I have made the trip it never grows uninteresting to cross Lake Pontchartrain over the seven and seven-eighths miles trestle.

ATLANTA.—Perhaps nowhere in the country does the relations of the races permit of such interesting study as it does in Atlanta. It is largely a battlefield of ideas. There are two distinct currents represented by two races, each of which currents has two distinct elements. There are the whites to be represented in the first place by Clark Howell, Editor of the *Constitution*, who is a type of that better element of the white people of the South, progressive and modern in the interpretation of life and who seek to be fair. On the other hand, there is the element represented by John Temple Graves, that is bitter in its denunciation of the Negro and who think everything is too good for the Negro's advancement. These two classes are met in the arena of thought by a progressive and intelligent element of colored citizens represented by Bowen, DuBois, Gaines, Turner, I. G. Penn, W. F. Penn, Proctor, Barber, Moore, and many others. These men have genuine ability and positive manhood, and naturally enough assert from time to time, in a legitimate way, their objections to certain proposed discriminations and curtailment of rights and privileges. Be it said to the credit of Atlanta that these colored citizens receive a hearing. They may not always carry their point, but they are heard. Thus in the hotbed of Southern ideas and ideals choice men of the race are not sitting down morose and disheartened: they are in life's battle in earnest and are seeking a man's place—this and nothing more. No one can stay in Atlanta twenty-four hours without becoming impressed with the self assertiveness of these two distinct types of thought.

Natural enough, most of my time was spent in the Methodist colony of South Atlanta, Georgia, and was it strange that most of the persons whom I met had upon their lips an account of the beautiful death of Miss Marie Adel Scott, or as she was so affectionately called, "Del," who had so recently a triumphant translation. The glorious death of this young woman has made a profound impression upon the religious life of Atlanta. Her consciousness was as clear as crystal to the end. Her faith was strong and abiding. Her relaxation of this world was full and complete. Her insight into the other world bears no contradiction. So beautiful, so Christlike, so peaceful, so triumphant was her passage from this world to the other that she will ever live as an example to the Christian people of Atlanta and especially so to those who saw her as she passed away.

A short time at Gammon Theological Seminary convinced me that the institution had taken on new life. Eighty-six were enrolled, with the largest Junior class on record. Drs. Trever and Yates have gotten used to their harness and the work is going on. Gammon is alive.

R. E. J.

THE LAUNCH FUND

Previously acknowledged	$1545.06
Dr. Booker T. Washington, Tuskegee, Ala.	10.00
Rev. D. M. Seals, New Orleans	1.00

The following subscriptions were taken by Rev. C. K. Brown, at the Lincoln Conference:

D. G. Franklin	$1.00
C. K. Brown	1.00
David Bruce	1.00
S. R. Gipson	1.00
Bishop H. W. Warren	5.00
Frank J. Loper, Colorado Springs	5.00

THE NEW MT. PLEASANT CHURCH

Many readers will recall the announcement thro these columns of the church and parsonage being destroyed by fire at Gainesville, Fla., on the 18th day of November, 1903, at mid-day. The fire began in the parsonage, and the parsonage together with all the household goods of the pastor, Rev. Jos. M. Deas, the popular secretary of the Florida Conference, was destroyed. Also the beautiful Mount Pleasant church, erected in 1887 at a cost of $4,000, under the pastorate of the late Peter McCray, was burned. This church and parsonage was partly covered by insurance in the National Mutual Church Insurance Company of our church: this was promptly paid. It is upon this site the new church now rises from dust to its present form, this splendid and imposing edifice, with a beautiful frame parsonage on the left of the church. The plans are the most modern and approved, in every way: it has attached Sunday-school classroom, pastor's study, organ loft, and elevated floor: will be heated by hot air, and lighted by electricity: the material in no way resembles the old church. The structure is a model of modern architecture, the material is of high grade brick, and granite, from the state of Georgia, and roofing slate from the state of Maine: the work has been carried forward under the direction of skilled mechanics and is a beauty. Under the able leadership of the pastor, Rev. Jos. M. Deas, who is now filling his seventh year at this charge, the building committee and an ambitious and energetic membership assisted by a sympathetic and generous public, immediately after the fire set at once to rebuild. First, systematic plans for raising money were devised, a

popular silver dollar day was fixed, the membership evidenced their intention to rebuild a house of worship the second Sunday after the fire, when they pledged a subscription of $1,800 to be paid during the course of erection. Special care was taken by the pastor in selecting suitable plans. This church is being built at a cost of $9,000. The membership raised and paid by pledge and organized effort last year $1,100, and they hope to be in the church by the month of June. The church is now enjoying a revival. Pastor Deas has had years of experience as a church builder and debt payer, and this makes the fifth church erected under his pastorate, in the Florida Conference. Conversions reported from his charge in 1903 was the largest of any evangelical church in the state. During that year he led the Conference. The number of conversions were 121 and 94 accessions. The Epworth League is flourishing and the young people are active. Rev. Deas was royally received by the members upon his return for the seventh year.



MOUNT PLEASANT METHODIST EPISCOPAL CHURCH, GAINESVILLE, FLA.

(See Article Page 8)

Personal and General.

Mrs. Cooper, the wife of Rev. T. B. Cooper, of Hahnville, paid us a pleasant visit last week.

Bishop Cyrus D. Foss becomes chairman of a law and order society of the city of Philadelphia.

Prof. H. W. McDonald, principal of the Literary Department of Gilbert Academy, was in the city last week.

Dr. J. C. Sherrill desires his correspondents to address him at Harper Cape Palmas, Liberia, West Coast of Africa.

Bishop Hamilton is the leader of a movement in San Francisco that has for its object the purification of the city government.

Bishop John H. Vincent will conduct a "Seven Days' Study in Church Life" in the Metropolitan Church of Toronto, from April 4th to 11th.

Bishop Luther B. Wilson and his family will soon be established in their home at 217 McCallie avenue, Chattanooga, Tenn.

The Lincoln Conference is taking steps toward establishing a college. Bishops Warren and Mallalieu are interested in the movement.

Rev. W. S. Durias, of Oak Grove, Ala., will preach the annual sermon for the Jabez Burthen Friends of Africa of Marion Institute, Marion, Ala., on May 21.

Revs. C. K. Brown and S. R. Gipson stopped awhile in Denver, Colo., enroute from the Lincoln Conference, and were for a time the guests of Bishop H. W. Warren.

Prof. R. M. Davis, A. B., delivered an address before the M. C. B. Mason Literary Society of Marion Academy on Friday evening, March 10th. Subject, "Arnold at Philadelphia."

Through the courtesy of Rev. J. D. Jenkins, secretary of the Savannah Annual Conference, we are in receipt of the official minutes of the twenty-ninth session of that body.

Rev. J. W. Tate is doing good work at Chattanooga, Tenn. He has just closed a gracious revival in which eighty precious souls were converted. The church work is in excellent condition.

Rev. and Mrs. Aaron Davis announce the marriage of their daughter, Miss Annye Mai, to Mr. E. Lawrence Henington, which will take place Thursday evening, April 6th, at Mt. Zion M. E. Church, Crystal Springs, Miss.

Rev. C. K. Brown, B. D., of Guthrie, Okla., represented the SOUTHWESTERN at the Lincoln Conference and made a good showing for the cause. He also wrote a very interesting account of the meeting and took a creditable subscription for the Bishop Scott Launch Fund.

Bishop Mallalieu is hard at work with the Commission on Aggressive Evangelism. The fifteen days ending March 12 he preached eight times, took part in nine other services, conducted several altar services, was present at various committee meetings, and wrote about 200 letters, and is in splendid health.

We are pleased to announce that the Hon. G. G. Walker, a white resident of Centerville, has contributed towards our new church at that place, $100; Mr. Gilbert Paul and the presiding elder, Rev. W. R. Butler, $10 each; Mrs. V. L. Landry subscribed $25. The pastor, Rev. Charles C. Landry, is greatly encouraged.

Dr. A. Walter Brazier, the salutatorian of class '05, Flint Medical College, left the city Saturday of last week for Chicago, where he will take a post-graduate course in the Medical School of Northwestern University. We extend to Dr. Brazier our hearty congratulations on past achievements and wish him in his latest undertaking large success.

Rev. W. A. C. Hughes, pastor of Jackson Street M. E. Church, Lynchburg, Va., is closing a year of unusual progress. This is his second year on this charge, during which time he has succeeded in paying off a mortgage debt of many years standing. About $6,000 has been raised; nearly one hundred souls converted and more than that number added to the church. Rev. Hughes has received his salary in full and will carry to the Conference the largest benevolent collection this church has ever raised. The Lynchburg *Daily Advance* in commenting on this splendid year's work, says: "Rev. Hughes knows how to succeed. He has youth, training, and moral courage on his side and the hearty support of his people. The congregation will petition the Conference for his return.

NEWS NOTES

Marshal Oyama, Japan's greatest general, is a staunch prohibitionist.

Fanny Crosby's latest hymn, "O Land of Joy Unseen," was written on the 29th day of last month.

During this month the fiftieth World's Conference of Young Men's Christian Associations will be held in Paris, France.

According to all reports, Secretary Hay is quite sick. Accompanied by his wife he has sailed for the Mediterranean for rest and recuperation.

The chapel of the United States Naval Academy is now under construction at Annapolis. The general plan of the building is something on the order of a Greek cross.

Syracuse University is to have a new $150,000 library building, capable of holding three hundred thousand volumes. This is the generous gift of Mr. Andrew Carnegie.

One of the most prominent women in Colorado has been appointed a deputy sheriff of El Paso county. This appointment was made in order to facilitate her work in the protection of mistreated animals.

Secretary Hioki of the Japanese legation, in an address before the National Congress of Mothers at Washington, recently, said the valor of the Japanese in the war with Russia is due to the mothers of the land.

Dr. Charles Edward Cheney, the first and only rector of Christ Church, Chicago, has entered upon his forty-sixth year of continuous service. He is sixty-nine years of age and is yet in excellent working condition.

Accumulated gas exploded in the Leiter mine at Benton, Ill., on April 3rd, and fifty miners were entombed. So far several bodies have been recovered, but it is estimated that the number of dead will reach thirty or more.

Some days ago the Chatham Artillery, for many years the pride of the Afro-Americans of Savannah, was disbanded. Other companies have been mustered out until there are now only three black troops in the state of Georgia.

Programs are out announcing that the commencement exercises of Campbell College, located at Jackson, Miss., will be held from May 5th to 10th. Bishop Moses B. Salter, D. D., will preach the baccalaureate sermon on Sunday morning, May 7th.

President Roosevelt has issued a proclamation inviting all nations to be represented by military and naval forces at the celebration to be held in the vicinity of Jamestown, Va., from May to November 1905.

It is probable that the immigration into the United States this year will be double that of 1904. During twenty-two days of last month the number of foreign arrivals was 64,569. The Russians and Italians are coming to this country in large numbers.

Effort is being made to turn the stream of Italian immigration away from the Atlantic coast. With this end in view, the ambassador of Italy will investigate the farms and plantations of the South and the Southwest in order to ascertain their adaptability for Italian labor.

The governor of Minnesota announces that the man-of-war "Minnesota" will be christened with water from the falls of Minnehaha, and the governor of Kansas says the war ship "Kansas" will be christened with Kansas oil. The gradual growth of the temperance sentiment is noticeable.

The latest reports state that from January 1 to March 11 the number of deaths caused by the plague in India, was 318,178. In the Bombay presidency 28,721 deaths occurred, making a total of nearly 350,000 deaths. The viceroy of India is sending out a scientific expedition to investigate the cause of the disease in the hope that a remedy may be found.

President Roosevelt left Washington on his trip through the Southwest Monday morning, April 3rd. Brief stops were made at Louisville, St. Louis, Dallas and other places, and on April 6th Mr. Roosevelt will attend the reunion of Rough Riders in San Antonio, Tex. From April 8th to May 20th he will hunt in Oklahoma and the mountains of Colorado.

Flour, Butter and Eggs

Do not be deluded by the deceptive claim of economy for the cheap baking powders. Instead of saving, their use results in a wastefulness of the most serious kind.

First, there is the loss of an occasional baking. Flour, butter and eggs cost too much to risk spoiling them with an inferior baking powder. Royal's work is uniformly perfect, and materials are never wasted where it is used.

In the second place, the adulterants which are used to cheapen the cost of many baking powders have a harmful effect upon the health. No prudent person will risk an attack of indigestion to save a few cents on baking powder. Royal Baking Powder is absolutely pure and wholesome, actually adding anti-dyspeptic qualities to the food.

Thus the use of the Royal is doubly economical.

ROYAL BAKING POWDER CO., NEW YORK.

Farm and Fireside

One of the best ways of keeping cows from becoming persistent strippers is to have all of the heifers milked the first year by the best and fastest milkers on the farm.

Did you ever think how valuable an acre of ground can be made by planting it thickly with trees, thus forming a grove in which to feed hogs? Plant it into trees that grow rapidly and form plenty of shade. The most valuable acres on some farms are handled in this manner. Catalpa and locust are very suitable, and when a few posts are needed they may be cut from; besides, the hogs can be fed away from the summer's sun.—*Farm Journal.*

An invention of great interest is now widely exploited by several factories in Vienna. They use up 20,000 quarts of skimmed milk daily to make substitutes for marble, ivory, celluloid, bernstein, hard rubber, etc. The milk, otherwise almost valueless, is prepared with formalin and other substances, which process causes it to form into a white, easily handled stone, which is unaffected by either fire or water. It is entirely elastic and can be easily cut. All sorts of articles for use and ornament are made from this milkstone.

The bearing canes of raspberries and blackberries should be removed immediately after fruiting. Cut out all small, weak canes, leaving only five or six in the hill.

If you have more lima beans than you need, gather the overstock before quite ripe, and dry and shell them for winter use. Half-ripe ones are more tender than quite ripe ones.—*Notes from the Christian Standard.*

Do not have any strong flavored food, such as garlic, cabbage, turnips, etc., stored close to the milk house. The milk is liable to absorb the odor.

The cow's udder should be thoroughly cleansed before milking, and if the hair on the udder is not easily kept clean, it should be clipped.

Milk should not be used, except to feed pigs, for fifteen days before calving, and from four to six or eight days after.

Watch the young cow's udder with her first calf, as it is more apt to cake or go wrong at this time than any other. Do not attempt to take all the milk out of it for the first four or five days. Let the calf have all he wants, and if enough is left in the udder to endanger caking, it should be taken out.—*From the Southern Agriculturist.*

HEALTH.

Hot water as a remedy. Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A towel folded, dipped into hot water, wrung out quickly and applied over the stomach, acts like magic in cases of colic.

A towel folded several times and dipped in hot water, quickly wrung out, and applied quickly over the seat of pain, will, in most cases, promptly relieve toothache and neuralgia.

A strip of flannel or towel, folded several times lengthwise and dipped in hot water, then slightly wrung out and applied about the neck of a child suffering with an acute attack of croup, will usually relieve the sufferer in the course of ten minutes if the flannel is kept hot.

Hot water, if taken freely a half hour before bedtime, is one of the best possible cathartics in severe cases of constipation, while it has a most soothing effect upon the stomach and bowels.

There is no domestic remedy that so promptly cuts short congestion of the lungs, sore throat or rheumatism as will hot water when applied promptly and thoroughly.—*Journal of Health.*

Literary Notes

Luther Burbank, the California magician, has developed a verbena with a strong arbutus fragrance. He has made possible a new fruit, the plumcot, a combination of the common wild American plum, the Japanese plum and the apricot. He has accomplished what Darwin hinted at, but accepted with reservations—the grafting of one tree upon another and at the same time the transformation of the tree without fertilization, the accomplishment of a complete cross by the graft. The details of these and other experiments, Mr. Burbank's aims, beliefs, and hopes in his work, will be the substance of William S. Harwood's article in the April *Century*, the second of two papers on "A Wonder-worker of Science."

The offer we are making on the Mayflower and bulb proposition is really great. Don't miss it, and hurry, for time is short. Persons who have already paid for this year, may send only 25 cents and get them.

"Africa's Appeal to Christendom" will be voiced in the April *Century* by Prince Momulu Massaquoi of Ghendimah (Gallinas), of the British Protectorate of Sierra Leone, a remarkable character. The parents of the young prince placed him under the tuition of a Mohammedan priest when he was eight years old. Two years later he came under Christian influence at a mission school, and after several years' residence at the mission was baptized and confirmed. At the age of sixteen he came to America and entered Central Tennessee College at Nashville. The death of his mother recalled him to his people before his college course was finished; but he revisited the United States to represent Africa at the Parliament of Religions and the African Ethnological Congress in connection with the Chicago Exposition.

To Dr. Emil Reich's slashing article "The Bankruptcy of Higher Criticism"—Canon Cheyne replies under a caption equally pointed—"Shal We Put the Clock Back in Biblical Criticism?" *The Living Age* reprints these two notable contributions to current discussion in its numbers for March 25 and April 8.

BOOKS RECEIVED.

"Tor, a Street Boy of Jerusalem," by Mrs. Florence Morse Kingsley. Illustrations by F. A. Eckman. Published by the Henry Altemus Company, Philadelphia. Price, 50 cents.

"Joyful Anthems" for the church choir. Compiled by Chas. H. Gabriel. Publishers, Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price: per copy, post paid, $1; per dozen, not prepaid, 90 cents.

"The Life of Florence Nightingale," by Sarah A. Tooley. The McMillan Company, Publishers, New York.

INQUIRY.

Mary Jones, of Perry, Miss., wants to find her son Ira, who left home in December of last year. He is 18 years old. If found please report to her at Perry.

HOW TO SLEEP.

A Book For Tired, Sleepless People. Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

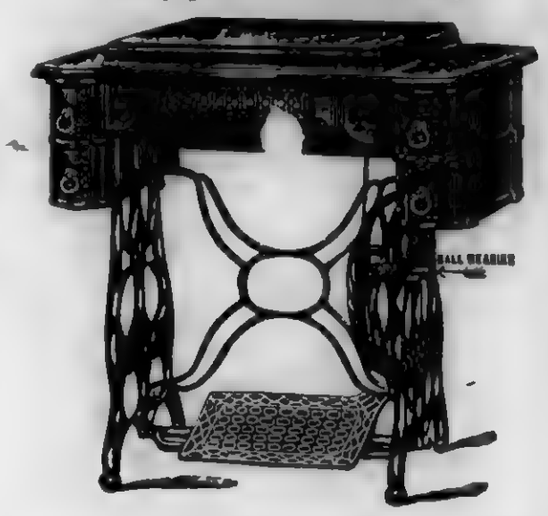
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Lucien Rolland, A. T. A.

F. E. Guedry, D. P. A.

Doings of the Workmen.

ALABAMA.

East Lake, Willie Wood—Rev. W. H. Nelson, D. D., presiding elder, held his first quarter at Brownsville M. E. Church February 25-26 and on Sunday morning met the Sunday school and delivered an interesting lecture at 11 o'clock. He preached to a crowded house, also at 7:30 p. m. Our collection on Sunday was a grand success.

Mantau. — Rev. V. D. Oatman, pastor, writes: "I came here from Anniston. My people were without a parsonage—one started. I took hold of the work and in less than three months the parsonage was completed and new furniture purchased throughout. The noble membership felt that the pastor should have a horse to aid in doing faithfully his work and accordingly Mr. B. C. Howard, one of the enterprising officers went forward at once and purchased a horse and outfit for $150. The sixteen class leaders took up the debt and presented the same. A storm struck the parsonage and loaded the tables and kitchen with all kinds of groceries. Rev. W. H. Nelson held, March 18 and 19, our first quarterly conference. The doctor was at his best in both the work of the conference planning and in two great sermons on the Sabbath. The collection raised during the session of the conference was $26.50. I now have all the work in hand. During the conference many strong words were spoken for the SOUTHWESTERN and as a result we obtained four yearly subscribers and have a promise of many more. I purpose to put the paper in every home, if possible, during the year. I found Miss Eunice Trammell, the daughter of Rev. W. T. Trammell, in charge of the day school which she is carrying on with great satisfaction and benefit to all concerned. Her daily enrollment has been so large, that many have been turned away. Miss Trammell is doing much to push on the work of the church, in connection with other duties. The Epworth League has been organized with a junior department and the Sunday school greatly revived. The League is in the hands of Mr. F. W. Goodson, and the Junior in charge of Miss Mirtis Burden, who is also president of the district juniors. My people are with me in every interest and I am headed for success."

MISSISSIPPI.

W. H. SMITH, PASTOR, HICKORY, MISS.—I arrived at this place February 11 and immediately took charge of the work. Owing to the fact that the former pastor had been ill for five months the members were somewhat scattered, but the leaders responded to my call and now the outlook for this work is bright. The first quarterly conference was held by our presiding elder, Rev. J. M. Shumpert, on March 2. A large number of the members of the conference were present with good reports. At night a splendid audience gathered and the holy sacrament was delivered to more than 50 communicants. Paid the elder in full, $17.20; Pastor, $23.55; raised for benevolence, $6.00; 3 yearly cash subscriptions to the SOUTHWESTERN. This is the result of two weeks' work.

J. W. BYRD, PASTOR, Ackerman (Miss.) Ct.—Our first quarterly conference convened March 4-5 with Rev. T. W. Davis, D. D., presiding elder, in the chair. T. O. Lane was elected secretary. The conference was a success. Raised for pastor and presiding elder, $54.00. Perfect peace and harmony exists between people and pastor. The pastor's salary for 1905 is $635 and parsonage; presiding elder's, $75.

SUMMIT AND MAGNOLIA, MISS.—March 4-5 was a happy day with us on this charge. Our first quarterly conference was held at Magnolia with Rev G. W. Smith in the chair. He addressed the conference with words that will be forever remembered by those present. The people of Magnolia were proud of his coming and sorry of his leaving. The elder and the people were favorably impressed with each other. Rev. Smith was nicely entertained by Mr. and Mrs. McCoskey. The elder was at his best on Sunday and the church was crowded at each service. Paid the Rev. Smith in full, $12.95; pastor, $31.85; total, $44.80.

S. JOSSEL, PASTOR, Pelehatchie, Miss.—Our first quarterly conference was held on February 24 and we had a pleasant session. Elder J. C. Hibbler was present. Rev. S. Jossel, the pastor, who has returned to this work for the fifth year, was absent on account of sickness. The conference, though held in the middle of the week, paid the elder $21.00 and on the first Sunday in March paid pastor $27.05. We will do all that we can to increase the circulation of the SOUTHWESTERN. Pray that this may be the best year of our ministry.

H. FORD, PASTOR, Barlow, Miss.—Our quarterly conference was held with elder G. W. Smith in the chair. Eighteen officers were present with good reports. Paid the elder in full. Rev. Smith went about his business just as though he had been at it for some time. He preached two soul-stirring sermons and also presented the cause of the SOUTHWESTERN and the benevolence.

B. W ROBINSON, PASTOR, Paulding, Miss.—On account of the cold, sleet and snowy weather, I was late in arriving at this work, but succeeded in getting here on February 20, and found the good people eagerly looking for the new pastor. On the third Sunday I met the Leonia church; on the fourth Sunday I went to Magnolia and Oakbrier; on the first Sunday in March I reached the Grand and Spring Hill church. I find this work still alive along some lines. On Tuesday night, February 28, a storm rose among the good people of Leonia and came southwest until it struck the home of Bro. —— Heard, where the pastor and his wife were stopping. With songs of joy and comforts upon their head, their hands, shoulders and arms filled with good things of various kinds for the table. About 80 pounds were left, also a purse. This storm was lead by Bro. G. W. Lightsly, Viney Lightsly, Dan Jones and many others too numerous to mention.

J. H. BYNUM, PASTOR, New Albany, Mis.—On February 24 a storm struck the parsonage at New Albany lasting until Saturday morning. A dray driven by Mr. Eddie Brown stopped at the parsonage and our hearts were filled with gladness by its contents which were deposited on our table. Money was found among the many good things. Both Baptists and Methodists participated. All praise to the good people of New Albany. Their is no better people in upper Mississippi Conference. We extend our heart-felt thanks to them, and invoke God's blessings upon them.

S. A. COWAN, PASTOR, Meridian, Miss—The first quarterly conference of St. Paul was held by Dr. Shumpert February 25-26. It was our first beautiful Sabbath since the adjournment of our conference, and the people turned out in large numbers. The church was well filled at each service. Dr. Shumpert was at his best and preached two strong sermons. About 200 persons partook of the Lord's Supper. The collection during the day was $40.40. The outlook is bright for a prosperous year's work.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.



Swamp-Root Entirely Cured Me.

Among the many famous cures of Swamp-Root investigated by the SOUTHWESTERN CHRISTIAN ADVOCATE, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Gentlemen—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,
B. H. Chalker, Ex-Chief of Police,
Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brickdust or sediment in the urine, catarrh of the bladder, uric acid, constant headaches, dizziness, sleeplessness, poor digestion, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science

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EDITORIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE. The Proprietors of this paper guarantee the genuineness of this offer.

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A subscriber to the Southern Agriculturist secured the original seed from an old Indian in Northwest Texas. After experimenting with it seven years he wrote that paper: "With good ground and care it will make from 50 to 100 bushels to the acre, and planted thick and cut stalk and all it will make more feed and better feed than anything I ever saw. The old Indian said poultry fed on it would never have the cholera. I have not lost a fowl with cholera since I have been raising it. It also pops beautifully" This article brought hundreds of requests for seed, and now only a few bushels are left. Send 10c for a 3 months' trial subscription to Southern Agriculturist, 39 C. P. Bldg., Nashville, Tenn., and you will get 100 seed by return mail, also details of $50 prize seed-growing contest.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 852, Detroit, Mich.

Conference Notices

GREENSBORO DISTRICT.

THIRD ROUND.

Ramsure, April 22-23; Empire Cir., 29-30; Central Randolph, May 6-7; Summerfield, 13-14; Leakville, 20-21; Westworth, 27-28; Reidsville Cir., June 3-4; Reidsville and Danville, 10-11; South Greensboro, 17-18; West Greensboro, 16-18; East Greensboro, 24-25; Greensboro, June 30-July 2; High St., Greensboro, 1-2. Dear Brothers—July 20-23 our District Conference will meet on the South Greensboro Charge at Goshon, near Greensboro. We trust every brother pastor will push every interest of the church. Raise your missions, etc. I trust that this district conference will be the best we have held. Yours in the Master's cause,

M. J. BULOOOK, P. E.

ROME DISTRICT.

SECOND ROUND.

Cartersville and Acworth, April 15-16; Marietta, 16-17; Rivertown, 15-16; Douglasville, 29-30; Tallapoosa, 29-30; Cave Spring, May 6-7; Floyd, 6-7; Rome, 1st church, 14-15; Villa Rico, 20-21; Aragon, 20-21; Temple, 28-29; Summerville, June 3-4; Cedartown, 3-4; Adairsville, 17-18; Bowden, 17-18; Carrollton, 17-18; Whitesburg, 19; Rome, 2nd church, 25-26; Cohutta, 24-25; Enon Grove, July 1-2; Austelle, 1-2. Dear Brethren—Our second round brings to us three notable days. Of these Easter day comes first. You have the right of way. No quarterly conference will be held at our place on the district. Do your best to raise the last dollar of your assessment. Again we are to report at Clark University our Freedmen's Aid collection on rally day. We cannot afford to come up behind. Let us contend for our place in the Atlanta Conference. Make Children's Day a great day of victory. We cannot afford to fail on these days. The Epworth League and Sunday School Convention will convene at Temple, Ga., May 26-28. Some of our great men will be with us.

Yours in Christ,

C. W. ADAMS, P. E.

ABERDEEN DISTRICT.

SECOND ROUND.

Aberdeen Charge, April 28-30; Aberdeen Ct., 29-30; Athens, May 6-7; West Point, 12-14; West Point Ct., 13-14; Strongs Ct., 20-21; Columbus City Mission, 26-28; Caladonia Ct., 27-28; Crawford, June 3-4; Columbus charge, 9-11; Columbus Ct., 10-11; Brooksville, 17-18; Macon charge, 23-25; Macon Ct., 24-25; Shuqualak, July 1-2; Mashillaville, 8-9; Hickory Grove, 8-9; Center Ridge, 8-9; First District Conference, July 26-30. Brethren, plan for great revivals. Soul-saving is and should be first. Raise all of your benevolence by the First District Conference. Make a round report. Brethren, make plans for Children's Day; by all means observe the day and use the programs prepared by the church. Do your best for the SOUTHWESTERN; place it in every home. It will greatly aid you in your work. Send your money for Rust University to Dr. Foster as soon as collected. Let this amount be paid in full by commencement. All indications on the District points to a great year's work. Suppose you lead

Yours for the Master,

F. H. HENRY, P. E.

By order of the Presiding Elder, Rev. J. W. Turner, the Preachers' Meeting of Baton Rouge District is hereby called to meet at Wesley Chapel, Baton Rouge, April 17th at 2:30 p. m. Each preacher is asked to be present. Rev. G. G. Logan, D. D., field agent of the missionary society, will be present and address the meeting.

J. W. TURNER, P. E.

M. P. FRANKLIN, Acting President.

How Is Your Heart?

Is your pulse weak, too slow, too fast, or does it skip a beat?

Do you have shortness of breath, weak or hungry spells, fainting, smothering or choking spells, palpitation, fluttering, pains around the heart, in side and shoulder; or hurt when lying on left side?

If you have any of these symptoms your heart is weak or diseased, and cannot get better without assistance.

Dr. Miles' Heart Cure strengthens weak hearts, and rarely ever fails to cure heart disease. Try it, and see how quickly you will find relief.

"About January 1st, 1902, I took down with weakness and dropsy, and gradually grew worse. I was told by my family physician that my case was hopeless. My neighbors and family had given me up to die. My limbs and body were swollen to one-third larger than normal size, and water had collected around my heart. For at least three months I had to sit propped up in bed to keep from smothering. I sent for five bottles of Dr. Miles' Heart Cure, and by the time I had taken them all I was entirely cured. I feel better than I have for twenty years, and I am able to do any kind of work on my farm. My attending physician told me that if it hadn't been for Dr. Miles' Heart Cure I would now be in my grave."

L. T. CURD, Wilmore, Ky.

Dr. Miles' Heart Cure is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails he will refund your money.

Miles Medical Co., Elkhart, Ind

To the Pastors and Laymen of Vicksburg District: The missionary convention for the Vicksburg district convenes in Fayette May 4th. Dr. Logan will be with us, and we expect a great time. I will give a fine prize to the pastor who raises the largest easter collection. Get envelopes and mite boxes from missionary society. Come to the district convention prepared to make fine reports. Push your committees.

Fraternally,

R. P. THRELKELD, P. E.

On the first Sunday in May, 1905, a "Silver Dollar Rally" will be held at Watervalley, Miss., conducted by the pastor, Rev. S. D. Troupe. All pastors of the city and their congregations are invited. The pastors and people of Oxford and Grenada are expected.

CENTRAL MISSOURI CONFERENCE

The second annual meeting of the Woman's Home Missionary Society convened in business session in the lecture room of Union Memorial Church, March 10, at 10 o'clock a. m. The regular order, including reports from officers and delegates and appointing committees, was followed. In the afternoon the ladies formed a line and marched up-stairs in the auditorium, where they held their anniversary services in the presence of a large and appreciative audience. Our deaconess, Miss Joiner, of Union Memorial Church, gave an interesting address. The corresponding secretary, Mrs. Anna Adams Henley, made an encouraging report of the work in the Central Missouri Conference and recommended the consideration of a deaconess home to be placed at Sedalia in conection with Geo. R. Smith College. Mrs. J. E. Chambers, member of the general committee for colored deaconess work, made an instructive address. Mrs. M. L. Curl, president of St. Louis conference Woman's Home Missionary Society, made a plea for the financial department.

A collection of $10 for contingent fund was taken. Dues for this year, $92.60; contingent fund and delegates' expenses to Denver, $45.69; total, $138.29. Saturday morning, March 11, officers were elected and the general business was transacted. At 1:30 p. m. the executive committee met in Rev. Gillum's study and transacted their business in an intelligent manner. Their third annual meeting will be held next March at Lexington, Mo., in connection with the annual conference.

President, Mrs. J. M. Harris, 1822 Woodland avenue, Kansas City, Mo.; Secretary, Mrs. J. M. Smalley, Bridgeton, Mo.; Corresponding Secretary and Treasurer, Mrs. H. A. Henley, 216 S. 9th St., Louisiana, Mo.

Dear Sisters of the Little Rock Conference: The fiscal year of the Woman's Home Missionary Society of the Methodist Episcopal Church closes July 15. The third quarter closes April 15. What are we doing in our charges to advance the work and to raise the amount of $225 assessed the Little Rock Conference? The apportionment to each district was $45. Our true friends who have stood and are still standing by the Homes for Colored Girls in the South, urge that we make earnest efforts to raise the amount asked. The new work begun must have money for completion. Our own Adeline Smith Home needs more room for better accommodation and must have money to push forward its work. Can we not show more love and appreciation for the kindness and help received from our good northern friends by giving more of our time and means to advance the work? We urge the assistance of each pastor and presiding elder; it is impossible to succeed without their co-operation. Let all the loyal sisters, especially the ministers' wives, become members and earnest workers in the Woman's Home Missionary Society. "Give! give! cheerfully give as God has given to you!" Let none hear you idly saying there is nothing I can do while the souls of men are dying and the Master calls for you.

MRS. G. N. JOHNSON, Con. Cor. Sec.

The pastors of the Nashville District Tennessee Conference will please remember that Sunday, April 30th, is the day set apart, by a vote of our last annual conference, for a rally in each pastorial charge for Walden University. Each of the 4 districts has been apportioned $250.00 and that of the Nashville District has been apportioned equally to the several pastorial charges. Now let each pastor lay well his plans; execute them; raise his full apportionment, and forward the same to President J. A. Kumler, D. D., Walden University, Nashville, Tenn., and secure from him a receipt for your annual report.

Very respectfull yours,

W. R. SMITH, P. E.

The pastors of the Huntsville District Texas Conference will please make a great effort for the mission cause on Easter. We desire every church to make full reports. As I am Missionary Secretary, any suggestion is that the best plan would be for us as pastors to get interested ourselves. The church needs the money. New fields are to be opened up. Our missionary preachers are suffering. Let us go to their assistance. Never was there a time when this cause needed your assistance more than now. This race of ours must be saved directly through the ministry of the Gospel and the missionary fields must be propagated according to the interest each pastor manifests. Let us pray, canvass and work for a great sweeping victory for the missionary cause on Easter Sunday. I am yours for the cause,

T. S. PRYOR, Mis. Sec.
Huntsville District.

To Pastors of Monroe District: You are hereby notified to meet in Monroe April 25 at 1 o'clock p. m., at St. James to plan for a missionary rally. Dr. G G. Logan will be present in the interest of the missionary cause.

J. O. BROWN, P. E.

NOTICE!!!

TO ALL SUFFERING WOMEN

You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

Here is health to you if you want it.

EXCELSIOR

Uterine Tonic

A Remedy for All the Complaints and Weaknesses Peculiar to

THE FEMALE SEX

Including: Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstration, Backache, Bearing Down Pain, Lucorrhea, General Debility, Palpitation of the Heart, Swimming and Giddiness of the Head, Inflammation of the Womb and Ovaries.

You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Sample sent free upon request. If the sample does no good a whole bottle won't, but you will ever praise the day you first took

"EXCELSIOR UTERINE TONIC."

FULL SIZE BOTTLE $1.00

Manufactured Only By

THE PEOPLES DRUG STORE,

A. V. BOUTTE, Proprietor and Manager

NEW IBERIA, LA.

FISH WILL BITE

Like Hungry Wolves

If you use MAGIC FISH LURE. There is nothing like it; you catch a big string every time you go fishing. Write to-day for full particulars and get a box of this wonderful bait to help introduce it in your neighborhood. Agents wanted.

J. F. GREGORY, Anadarko, Okla.

FOR SALE

One-third interest in GOOD PAYING DRUG BUSINESS in prosperous Texas Town, apply to or address Business Manager,

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A CHEAP HEART CURE

A Norwich Lady Tells You What to Use at Home If You Would Cure Yourself at Once.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will, without charge, direct them to the perfect cure she used.

We advise everyone interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

The Woman's Home Missionary Society, Dallas District: Dear Sirters—The winter has passed, the spring is now here and with it new life to vegetation; so let it be with the Woman's Home Missionary Society of the Dallas District. And whereas, the pastors in the annual conference at Ft. Worth gave the fifth Sunday in April to this Society, let us bestir curselves and make that day a memorable one. The pastors promised to help us. They will remember the Eliza Dee home and work and pray for its success. And, dear pastors, on your charge, where there is no auxiliary, please take a collection on that day for home missions and forward the same to the conference treasurer, Mrs. E. S. Spriggs, 741 Dawson street, San Antonio, Tex. Dear sisters, don't think of stopping because the home is opened. There is more urgent need now than ever before. Do not become discouraged, the Lord will bless your labor. Remember Mrs. Spriggs, who for eight years has plead and toiled for this Home and she is now, if possible, more anxious, more persevering than ever. Dear sisters for love of Christ and in his name do all you can. Pastors, forget not your promise. SUSIE H. BURGESS,
District President.

CLARKSDALE DISTRICT.

SECOND ROUND.

Money, May 6-7; Minter City, 13-14; Shellmound, 20-21; Bedford, 20-21; Phillip and Shiloh, 27-28; Ruleville, 27-28; Dublin, June 3-4; Webb, 10-11; Drew, 16-18; Bobo, 17-18; Clarksdale, 24-25; Coahoma, July 1-2; Sabino, 8-9; Tunica, 8-9. Dear Brethren: The Epworth League and Sunday School Convention will meet at Ruleville, Miss., July 26-27. The District Conference will meet at the same place July 28-30. A full attendance is expected. Please come prepared to report your benevolence in full. We did well last year, but let us do better this year. We are expecting Drs. Jones, Logan, Wragg and Thomas at our District Conference.

Yours for success,
B. F. WOOLFOLK, P. E.

CHATTANOOGA DISTRICT.

THIRD ROUND.

Cleveland, April 21-23; Big Spring, 29-30; Tateville, May 6-7; Rockwood, 12-14; Dayton, 12-14; Coultersville, 20-21; Oaltewah, 27-28; Athens, 27-28; Sherman Heights, June 2-4; Churchville, 3-4; Soddy, 10-11; Jasper, 10-11; Wiley Mem., 15-18; Tannery Flat, 16-18; Hill City, 17-18; South Petersburg, 23-25. My Dear Fellow-Workers: Let us begin the work of the third quarter with greatly increased zeal and resolute determination to recover all the ground lost in the second quarter resulting from the very unfavorable conditon of the weather. We must by all possible means arouse our people and beget in them a larger spirit of Christian giving. We have done well in the past, but we must advance until we shall have done our best. Every dollar of our benevolent collections must be raised this year. Give large and special preparation for Easter Sunday. Make it a great missionary rally day. Look well to Children's Day. Let it be a gladsome service for all and raise a splendid collection for the cause of education. Secure from our book room the special programs for Easter and Children's Day and have them carried out with religious and financial success. Do not let the year close without a revival in your charge. Work, pray and live for it and God will send it. Do your best to obtain subscribers for the SOUTHWESTERN. Your brother,
J. B. L. WILLIAMS.

VICKSBURG DISTRICT.

SECOND ROUND.

Liberty, April 22-23; Centreville and Gloster, 29-30; Bonus, May 2-3; Fayette, 6-7; Hamburg, 12-14; Harriston, 13-14; Natchez, 15-16; Union Church Ct., 18; Union Church, 20-21; Rodney, 22-23; Hermanville, 24-25; Meadville, 27-28; Clinton, June 3-4; Bolton, 10-11; Vicksburg, 16-18; Waterville, 17-18; Vicksburg Ct., 24-25; Edwards, July 1-2; Cary, 10-11; Anguilla, 1-2. Dear Brethren: I hope by this time you have your work in fine condition for Easter, April 23. Strive to carry out the program in full. Easter and Children's Day are the occasions that you must make a good showing in the way of raising your apportionments for benevolence. Let us pray and work for one thousand conversions, three hundred subscribers for SOUTHWESTERN, and eight hundred dollars benevolent monies on Vicksburg district this year. Our district conference will convene in the city of Vicksburg July 26, at 9 o'clock. Program will appear later. The way to succeed in church work is to keep the people busy. Make things hum. Dr. G. G. Logan will hold a district Missionary Convention at Fayette, May 4. Brethren, be sure and attend this meeting. Come prepared to report your Easter collection. I remain your brother in Christ,
R. P. THRELKELD, P. E.

RALEIGH DISTRICT.

THIRD ROUND.

Pleasant Ridge Va., April 29-30; Newport News, Va., May 6-7; Goldsboro, N. C., 14-15; Madison, N. C., 20-21; Madison Cir., 27-28; Rocky Mount, Va., June 3-4; Durham, N. C., 8; Oberlin and Raleigh, 11-12; Townsville and Bullock's, 17-18; Clarksville, Va., 20; Oxford and Creedmore, 24-25. The District Conference will meet in Oxford, N. C., June 28. Let each pastor see to it that delegates come from the Epworth League, Sunday School, class-leaders and stewards. Keep the matter before the local preachers and exhorters. Let them understand that they must be on hand with their reports. H. L. ASHE, P. E.

Dear Brethren: The Board of Directors of Conference Academy, Lexington Conference, are hereby called to meet at 502 W. Main street, Lexington, Ky., April 11, 12 M., to decide on location for same and such other matters as may claim our attention. It was impossible to hold meeting at conference. It is important that meeting be called thus early and that all interested attend. Please do not fail to be present. Don't write for change of date, as it is impossible to do so and suit the convenience of all. Respectfully and fraternally,
L. M. HAGOOD, Pres.

Conference League Convention, Lincoln Conference: The first annual convention of the Lincoln Coference, Epworth League, will meet at Independence, Kans., June 22-25, 1905. Let every charge in the conference be represented. Each charge will be expected to pay 50 cents for representation and to helf to send a delegate to the International Convention which meets in Denver, Colo., July 5-9, 1905.

B. F. SWINDELL, Pres.
A. W. TALBERT, Sec.

Field Notes

Sealy—W. W. Brown, Pastor.—At a late hour at night a storm arose somewhere in the town of Sealy, moved eastward and centered at the parsonage. Quite a large crowd was present. Rev. J. L. Morsely spoke in behalf of the citizens of Sealy and welcomed the pastor to the homes of the A. M. E., Baptist and M. E. Church members. Miss Willie E. Brown was very active.

Hemphill.—Our first quarterly conference was held with the presiding elder, L. S. Blakney, in the chair. The brethren were all present with very good reports. Paid the elder, $10; pastor, $27.50. We could not have service on Sunday, owing to inclement weather.

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To any reader of this great paper who will send me their name and address (a postal will do), I will send (not a sample) but a full-size box of

GLOSSINE

Queen of all hair tonics. This, the greatest and most meritorious remedy for the human hair, causes the hair to grow with rapidity and gives to it that rich glossy tone so much desired by all. No matter how short or harsh or curley your hair may be, Glossine will make it long and straight, soft and fine, and of so rich and pliable a texture that it can be dressed in any prevailing style desired. Glossine cannot fail. I stake my honor on its great merit and prove its worth by sending a full-size box free to all who write to me. Address MISS HELEN MARTIN,
No. 9 Governor St., Richmond, Va.

Literary Notes

Lippincott's Magazine for April opens with a novelette of attractiveness. "The Man Who Adopted Asia" is a thrilling adventure story of the Far East, from the pen of Will Levington Comfort, whose recent visit to the seat of war has been productive of some very interesting fiction. Rosa Bonheur's personality possesses such attraction that a reminiscent paper about her under the title, "The Greatest of Women Painters," must meet with much favor. Its author is Theodore Stanton, the son of Mrs. Elizabeth Cady Stanton.

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And Bladder Diseases at Home at a Small Cost—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

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FOR THE HAIR AND COMPLEXION



is used in our Beautifying Parlors on hundreds of ladies and gentlemen, and we can prove beyond a doubt that MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

We can also prove to your satisfaction that MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion, at least three shades fairer. Price, $1.00. Soap free. Send all orders to our Beautifying Parlors.

MRS. M. C. TURNER,
1317 Canal. New Orleans, La.

They Live in Our Memory.

Fordoche, La.—Sister A. Johnson, a good and faithful member, died in peace March 15, 1905, when the messenger of death came she said all is well; I am ready to go to rest." She leaves husband, mother, father, six children, two sisters, two brothers to mourn. Funeral conducted by Rev. E. V. Taylor, assisted by Rev. Miles of the A. M. E. Church.

Brinkley, Ark.—Bro. Willie Cairo, aged 29 years, departed this life Mar. 13, 1905, in full triumph of faith. Willie had strayed away from his teachings while in Helena, Ark., but when his mother got to him and began to pray, her son made his peace with God. Willie's father is one of our elders in the Little Rock Conference and he was on his work when he received the sad news. Willie leaves many friends to mourn his loss. The funeral was conducted by the pastor, A. T. S. Stephens, assisted by D. W. Feaster and Rev. W. H. Whiting.

Compti, La.—Mrs. Letha Pattison, age 45 years, went home. She leaves six sons, six daughters and two sisters to mourn her going. She was a member of the Baptist Church. Rev. E. H. Clark conducted the funeral.

Scooba, Miss.—On the 11th inst. Sister Roda Dappie, one of Blues Chapel's old members, went home. She leaves three sons and a host of friends to mourn. She was a member of Centerlight Chapter Eastern Star No. 192. A faithful servant of God is gone to her rest. P. R. Crump.

Yazoo City, Miss.—Feb. 26 Mr. Moses Bowman departed this life. He was the brother of Mrs. K. B. Jamison. March the 6th Sister Peggie Jordan departed this life in peace with God. She was a young member of St. Stephen M. E. Church. She asked that the Sunday School and Epworth League meet her in heaven. March 14 Mr. Willie Newman died. He professed faith in Christ before the end.
A. J. McNair, P. C.

Kilmicheal Circuit, Miss.—To Bro. Alx. Z. Dennis, of Mt. Zion M. E. Church, on Sunday March 12th, 1905, about 1:15 o'clock, death came. He was in the church taking collection and singing when death came. Bro. Dennis was a loving and obedient member, and a good steward, and a devout Christian, a good husband and father. His life was full of joy and gladness. Weep not dear wife, mother, children, and brothers and sisters, for your loss is his eternal gain. May the God of love and mercy watch over and protect his family. Bro. Dennis was 26 years of age. He leaves a wife and three children, was a member of the church eleven years. His funeral was conducted by G. W. Baker, P. C.

New Orleans, La.—Sister Cornelia Smith fell dead on Saturday morning, March 18, 1905, at her home and passed beyond all medical aid. She had been a member of Mallalieu M. E. Church for some years. Owing to the heavy rain on Sunday afternoon, it was a matter of impossibility to reach the church, hence the funeral was from her home on Second and Chestnut. She was from Nashville, Tenn. She was about 74 years of age. Rev. H. J. Wright attended her funeral assisted by her leader Adam Thomas. She leaves no family, or relatives, but willed her fine piece of property to the lady that lived with her.

THOMAS A. EDISON, the inventor, in mapping out the problems of the future, gives first place to the necessity of fighting the bacteria which give us our diseases. Next to the actual bacteria of disease, the mosquitos and flies are the most dangerous enemies of man. The mosquito with its bite injects into our veins malaria, yellow fever, and other fatal troubles. The fly, with spongy feet, collects the invisible germs of diseases, spreads them over our food and poisons us with typhoid, cholera and other plagues of the human race.

Dr. Pierce, the eminent physician of Buffalo, N. Y., says, "If each person will consider his system as an army of men which he controls as a general, and will see to its proper provisioning and that it has plenty of ammunition in the shape of good red blood, he will be able to overcome the enemy in these germs of disease." Every healthy man has five million red blood corpuscles to every square millimeter of blood. The best tonic for increasing the red blood corpuscles and building up healthy tissue is no doubt Dr. Pierce's Golden Medical Discovery. This medicine has been on the market for over a third of a century and numbers its cures by the thousand.

Many popular patent medicines or tonics are made up largely of alcohol and will shrink the corpuscles of the blood and make them weaker for resistance. What is needed is an alterative extract, like Dr. Pierce's Golden Medical Discovery, made of roots and herbs, without the use of alcohol, that will assist the stomach in assimilating or taking from the food such elements as are required for the blood, also an alterative that will assist the activity of the liver and cause it to throw off the poisons in the blood. When we have accomplished this we have put the system in a fortified condition so strong that it can repel the germs of disease which we find everywhere—in the street-cars, the shops, the factories, the bedrooms, wherever many people congregate, or where sunlight and good air do not penetrate.

Accept no substitute for "Golden Medical Discovery." There is nothing "just as good" for diseases of the stomach, blood and lungs.

Neglected constipation means headache, heart-burn, sour stomach, foul taste in the mouth, biliousness, pimples, and palpita- of the heart. Constipation is promptly cured by Dr. Pierce's Pleasant Pellets. One for mild cases, otherwise two.

Port Allen, Ga.—Miss Maggie Walker departed this life March 14th, 1905. She was not a member of any church, but asked for prayer before she died. After prayer she said thank God. Rev. C. Spears.

Washington, La.—Mr. Edmond Burrel, a native of Washington died Mar. the 5th, age fifty years. He leaves a wife, a son, three daughters, two brothers and many friends.

Little Brother Walker Eagleed died March the 7th, age three years. Rest in the arms of Jesus. S. Green.

Vanceville, La.—Bro. Geo. Brown, a member of Scott Chapel M. E. Church, departed this life March 10, 1905. The funeral was conducted by Rev. Irvin Henderson and Rev. Rogers, of the C. M. E. Church and the Rev. Langs, pastor of Mount Zion M. E. Church. The deceased leaves a wife and one child and many friends to mourn.
Irvin Henderson, P. C.

Maringouin, La.—The little babe of Mrs. Rebecca Matthews, age ten months, is with the angels. May God comfort the parents. The funeral was conducted by Rev. A. B. Venable.

Egypt, Miss.—Sister Zeddy Dabbe, a faithful member of Drake's M. E. Church died March 11. She leaves a mother, brothers and sisters and other relatives and friends who mourn the loss of her. Funeral by Rev. C. Clary.

Clinton, La.—Death visited the home of Sister Turner, a member of Beach Grove M. E. Church, and took her husband from her. The funeral was conducted by Rev. J. H. Hunter, Rev. J. D. Banks and Rev. B. Carr.

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Nothing Takes Its Place.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owing very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT

Has Done Wonders.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly."



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Mrs. Caroline Enex died January 18 at the age of 85.

Benjamin Rudison died January 31, age 4 years. Leaves father, mother and many friends to mourn his being taken. B. Carr, P. C.

Bowerton Circuit, Miss.—Bro. Eddie Gayden departed this life March 6th. He told his father that he was ready and willing to die. Bro. Gayden was Born in 1881.

Sister Golda Gayden was born Dec. 30, 1890 and died March 15, 1905. Sister Gayden was a true member of New Hope Church and was a faithful Christian. Our loss is heaven's gain. We sympathize with father and mother in the loss of their daughter and son.
J. I. Garrett, P. C.

Hubertville, La.—The little daughter of Sister Winney Branch died March 6. Rest in peace. J. E. Rolax, P. C.

Stevenson, Ala.—Sister Martha Daniel, the wife of Bro. W. C. Daniel went home March 3rd, 1905. She died in full triumph of faith after 25 years service in the M. E. Church. She leaves a dear husband, eight children, grand children, sister and brother besides a great host of friends to mourn A large audience attended the funeral at the M. E. Church, which was conducted by Rev. H. Adams, of Scottsboro charge.

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UNITED FOR LIFE.

HEWITT-TALBERT.—At Mansfield, La., March 16, 1903, by Rev. C. Johnson, Mr. Jackson Hewitt and Miss Martha Talbert.

JONES-HUBBARD.—At Aberdeen, Miss., March 23, 1905, by Rev. B. H. S. Ferguson, D. D., Dr. J. J. Jones and Mrs. Sadie Brack Hubbard.

FETERS-DAFNEY.—At Hubertville, La., March 13, 1905, by Rev. J. E. Rolax, Mr. Steven Feters and Miss Silvia Dafney.

CANAAN-TALBERT.—By Rev. C. Johnson, February 23, 1905, at Mansfield, La., Mr. Thomas Canaan and Miss Annie Talbert.

JEFFERSON-WOODS.—At Vanceville, La., February 16, 1905, by Rev. Irvin Henderson, Mr. Rube Jefferson and Miss Rebecca Woods.

AMANT-SMITH.—Terza, Miss., February 22, Mr. Isaiah Amant, of Allwood, Miss., and Miss Lucinda Smith of this city, by Rev. M. C. Collins.

STEWART-WAMACK—At Murfreesboro, Tenn., December 25, 1904, Mr. Geo. Stewart and Miss Zada Wamack, by Rev. C. E. Alexander.

TRABUE-LINSTON.—At Murfreesboro, Tenn., March 5, 1905, Mr. Sylvester Trabue and Miss Lizzie Linston. By Rev. C. E. Alexander.

BOYD-HICKMAN.—At Murfreesboro, Tenn., March 5, 1905, Mr. John Boyd and Mrs. Laura Hickman. By Rev. C. E. Alexander.

SMITH-HUNT.—At the home of Mrs. Allen Banks, at Lake, Miss., March 15, by Rev. N. E. Goodloe, Mr. W. Smith and Mrs. Lucy Hunt.

STEWARD-GILBRETH.—At the home of the bride, Livingston, La., Jan. 16, by Rev. B. Carr, Mr. Henry Steward and Miss Missouri Galbreth.

RUSHTON-GREEN.—At the home of the pastor, Clinton, La., Jan. 20, 1905, Mr. Reuben Rushton and Miss Mary Green, by Rev. B. Carr. Both bride and groom are members of our church.

JOHNSON-WARN.—At the bride's residence, Hub, Miss., Feb. 22, Mr. Milton Johnson and Miss Melissa Warn, by Rev. G. W. Moody. The bride is a member of New Hope Church.

MOON-WILLIAMS.—At the home of the bride, Harleton, Texas, March 19, by the Rev. M. Q. A. Fuller, Mr. Edward Moon and Miss Lula Williams. Both of these are members of Cedar Grove M. E. Church.

DILLARD-STANSBERY.—At the home of the bride, Carrollton, Miss., on March 19, by Rev. H. Y. Saulter, Mr. John Dillard and Miss Clemie Stansbery. The young couple are honored members of Jones Chapel M. E. Church and they are two of the leading young people in Sunday school work.

HARRIS-LIDDELL.—At the home of the bride, Carrollton, Miss., March 21, Mr. Will Harris and Miss Hattie Liddell, by Rev. H. Y. Saulter. Mr. Harris is a prominent young man of the Baptist Church and Miss Liddell is one of the leading young girls in Sunday school work.

LEWIS-FRANKLIN.—At Oliver, La., Feb. 23, 1905, Mr. Willie Lewis and Miss Ida Franklin. By Rev. W. D. Riggen. The bride is a member of Mt. Zion Church.

LEWIS-NOTT.—Ot Olivier, La., by Rev. W. D. Riggen, Feb. 23, 1905, Mr. G. B. Lewis and Miss Laura Nott. The bride is a bright young member of Mt. Zion Church.

LUSTER-PRUITT.—At the home of the groom's parents, Rev. and Mrs. Allen Luster, of this city, on March 16, 1905, Mr. Arthur Luster and Miss Mary Pruitt. A host of friends witnessed the ceremony, which was performed by Rev. J. A. Tircuit, assisted by the Revs. Valcour Chapman, Allen Luster and A. E. P. Albert, D. D.

AGENTS WANTED.

Agents wanted to represent a large sick, accident and death benefit society. Big commission contract and choice territory. Ministers and teachers can make lots of money working for us. Write for information at once. Address J. W. Cooper, President, Salisbury, Mo.

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Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion.	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion.	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1. St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 pm
5, Local	4:45 p m	6, Local	6:00 am

Mobile & Ohio.

8:10 p.m.	St. Louis Limited.	7:30 a.m.	
8:45 a.m.	St. Louis Express.	9:10 a.m	

East Louisiana.

No. 7.....	8:45 a.m.	No. 8.....	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5.....	6:45 p.m.	No. 6.....	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited.	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail.	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago.	7:10 p.m.	
8:10 a.m.	Northern Express.	5:15 p.m.	
9:30 a.m.	McComb Accom.	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd.	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited.	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
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7:30 a.m.	Hot Springs, El Paso and Cala. Express.	6:20 p.m.	

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Cash Remittances.

WEEK ENDING APRIL 1.

Atlanta and Savannah.—J. W. Queen, *2; McD. Spencer.

Central Alabama and Mobile.—W. H. Harrison; J. R. Eatonson; J. J. Jackson; W. C. Williamson.

Central Missouri.—A. L. Martin.

Florida.—J. P. Patterson, *1.

Lexington.—W. H. Pope.

Lincoln.—H. South, *2.

Little Rock.—E. B. Saunders; Lee Nelson, 1; G. N. Johnson, *2; W. H. Hanna; A. R. Ray, *2.

Louisiana.—D. M. Matthews; L. A. Jackson; G. W. Walker; W. M. Williams; H. C. Markman; D. D. Williams; C. W. Reeves,*1; J. S. Jones, *1; P. M. Burke; J. J. Haskins; J. F. Marshall; T. P. Norris; E. J. Harrison, *1; J. D. Wilson; J. J. Worlrich, 1; J. O. Richards; A. B. Venable, *1; G. J. Rogers; Frank Higgins; E. H. Clark; J. D. Brightop; R. C. Metoyer, *1; Mrs. Fanny Breaux; Miss R. O. Brazier; J. B. Cooper; J. E. Rolax; P. C. Colton; J. W. Alexander; Jas. Hutcherson; W. R. Butler, *1; Riley Campbell; W. C. Black; Miss L. E. Taylor; C. C. Landry, *1, 1; J. D. Banks, *1.

Mississippi and Upper.—W. A. White; J. E. Webb, 1; J. T. Cannon, *2, 1; Simpson Jossell, 2; I. S. Thomas, 1; Wm. Tatum; Green Spencer, E. P. Chapman; J. C. Hibbler, *4; C. Cary; D. Hunt; E. M. Patton; A. Jackson; H. Creighton; F. W. Spencer; R. N. Jones, *3; T. A. Carter; Geo. Quincy; P. R. Crump, J. W. Terrill; Mrs. L. McQuinn; I. I. Garrett.

South Carolina.—E. J. Curry, 1; N. T. Bowen, *1.

Tennessee and East.—J. W. Tate, *1; J. M. Moody, *2; J. B. L. Williams, *1; A. Porter.

Texas and West.—P. Herbert; T. S. Pryor; A. L. Carper, *2; A. W. Carr; Miss L. Morrow; E. Micheaux; A. T. Jackson; Israel Owens; Thos. Carter; R. Hilliary, *1; L. L. Givan; P. Landry; Mack Henson, *1; Freeman Parker, *1; F. E. W. Kelso; G. M. Stewart; S. A. Kelley.

Washington.—Annie Taylor; S. H. Brown, *15, 2.

Miscellaneous.—J. A. Jackson.

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Crescent City Notes

NOTICE.

The Board of Control of the Preachers' Aid Society are hereby requested to meet at Union Chapel, Bienville St., Tuesday, April 19, at 10 a. m. Business of importance to be transacted.

F. T. Chinn, Acting President.
W. R. Butler, Secretary.

The second anniversary of the marriage of Mr. and Mrs. H. R. Knox was celebrated on Wednesday, March 29th, at their residence, 207 Hagan ave. A delcious repast was enjoyed by the many friends present, among whom was the Rev. T. J. Johnson, of Wesley Chapel.

On last Sunday morning at Wesley Chapel, 219 persons partook of the Holy Sacrament. The stewards collected $55.89. Sunday morning the Sunday school's new banners were christened by the pastor, Rev. T. J. Johnson. The school's collection was $5.14. Total collection for the day, $61.03.

Mr. A. L. Scott, a student at New Orleans University, called at the office this week. We were pleased to have him renew his subscription to the Southwestern.

Services at Mt. Zion were excellent all day Sunday. Forty came forward for prayer at 11 a. m., two accessions. At night the Anniversary Sermon of the Poter's House and Ladies' Union of Love and Charity was preached by the pastor. The revival spirit is aglow and many stood up to be prayed for. Easter will be befittingly observed. Church on the up-grade. Collection for the day $51.00.

By special order of the Preachers' Meeting, a union revival and consecration meeting was held at Mt. Zion last Wednesday and Thursday, conducted by Rev. C. W. Reeves, assisted by the city pastors. The meetings began at 12 m. sharp, and lasted for three hours, and the results can best be told when, up to Sunday night, 30 precious converts were added to the church, and every one present was quickened and strengthened. The Rev. McCary, Conference evangelist, was at his best and rendered excellent service. As a result of this union consecration meeting, all of the city churches are now entering into their yearly revivals and the indications point to a genuine awakening along religious lines.

The services at Thompson Chapel, Rev. D. M. Seals, pastor, were largely attended on Sunday April 2. The sacrament of the Lord's Supper was administered to 92 communicants. Collection, $20.60. Backsliders are returning and every thing bids fair for a good year's work.

At Williams Chapel, Sunday, April 2nd, general speaking meeting was held at 5 a. m., Sunday school at the usual hour. At 11 a. m. speaking meeting was continued. In the afternoon the Sons and Daughters rendered their monthly programme. This service was conducted by Brothers H. Parker and R. Davis, with the president, Mrs. I. Dauphine; in the chair. At 6 p. m., song service was well attended, led by Miss S. A. E. Brasely and Mr. J. Jefferson, following which the Holy Communion was administered by the pastor, Rev. C. W. Reeves, assisted by Brother Wm. Mathews. One person was received into full membership Two annual subscribers for the Southwestern. Collection, $31.46.

The pastor of Haven Chapel, Rev. J. McKee, and his officers are trying to impress upon the members the necessity of a better attendance upon the church services. A committee was appointed and the following members were notified to meet on March 31: J. D. Hayens, L. W. Carpenter, Alberta Brewer, Jake Upshaw, E. J. Gilbert, Lucy Johnson, Georgiana Upshaw, Deliah Brown, Adel Freeman, Harry Duferno. The same were excluded from the church for wilful neglect of the means of grace.

Romanta G. Seals, son of Rev. and Mrs. D. M. Seals, who has been ill with intermittent fever, is now recovering.

On the night of March 22, the Junior Epworth League of Haven Chapel, led by Miss Eddreana Watkins, Mrs. Violet Benville and Miss Emily S. Green, surprised their pastor, the Rev. J. McKee. The crowd was so large that the church was opened to receive them. The presentation speech was made by Miss Emily S. Green, and the pastor responded in a happy vein. Refreshments were served. The inmates of the parsonage were indeed pleased to receive so many pounds of fine groceries.

Simpson Chapel, Sunday April 2.—Sunday school at usual hour, 9:30 a. m., in which they are having record-breaking attendance. General speaking meeting at 11 a. m. All received a blessing and several unconverted ones came forward for prayer. Young people's song service was begun at 6:30 in the afternoon, with Mr. Chas. Moore as director. It was a brilliant success, and the old people as well as the young were delighted at the programme rendered. Mr. Moore deserves much credit for the able manner in which he managed the service. A large audience was present. Sunday night the Sacrament of the Lord's Supper was administered to 213 persons. Revival services have begun. Three backsliders returned. Thursday, April 13, at 7:30 p. m., Rev. W. F. Waters, under the auspices of the Epworth League, will preach a special sermon. All are cordially invited.

Revival services were begun at Mt. Zion M. E. Church on Tuesday evening, March 21. The pastor, Rev. F. T. Chinn, is putting forth every effort for the salvation of souls. Several unconverted souls went to the mercy seat, three were saved. Revival services will be continued until Easter. Seventy-five persons attended early morning prayer meeting Sunday morning. The Sabbath school is growing rapidly. Rev. Chinn preached a brief but beautiful sermon to the sinners Sunday evening, March 26. Collection for the day, $15.75.

RECEPTION TO DR. BRAZIER.

A grand reception was given by the pastor, Rev. T. B. Cooper, and members of St. James M. E. Church, Hahnville, La., on Saturday night, March 25, in honor of Dr. A. Walter Brazier. The church was beautifully decorated and a large and appreciative audience was present to extend congratulations to Dr. Brazier, who is an esteemed member of the church and an honored citizen of this parish, having the love and respect of all who know him. Welcome addresses were delivered by Prof. A. C. Morrell and ex-Judge N. Keyles. Rev. Cooper, master of ceremonies, in well-chosen words introduced Dr. Brazier, who spoke with force and eloquence on "The Possibilities and Responsibilities of our Race." The choir, under the direction of Prof. Morrell, rendered excellent music. Mrs. F. A. Cooper excelled herself in the beautiful solo, "Days May Dawn and Fade Away." With her sweet soprano voice she captivated her listeners. After the benediction was pronounced refreshments were served in abundance.

COTTON.

The advance in price some predicted has not yet materialized. While fluctuating considerably it remains at about 7½c for middling The final government report settles the question of a phenomenally big crop, lots of which will have to go over into the calculations of the coming crop.

Mr. and Mrs. William Robinson entertained Dr. A. W. Brazier, a recent graduate of Flint Medical College, Tuesday evening, March 28th, at their cosy new home on Iberville street.

EASTER PROGRAMS.

In addition to the various programs for Easter issued by the Book Concerns, the Missionary Society has put out one called "Light and Life," that is sold for $1.00 per hundred, postpaid, if cash accompanies the order. The one entitled "Morning Cometh," sold by the Book Concerns, costs $2.40 per hundred, postpaid. There is a limited supply of both at this office, from which cash orders will be filled as long as they last.

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Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor
EATON & MAINS, Publishers.

NEW ORLEANS, APRIL 13, 1905

Vol. 39 No. 15

Editorial

The condition in which one lives, and not the locality, makes one an object of missionary effort. The heathen is at your door. Help save him.

Aggressive evangelism in its best sense means personal effort for the salvation of others. On your effort the salvation of some soul largely depends. What are you doing about it?

Greater New York is to be even greater. It is estimated that the population has increased from 3,437,202 in 1900 to 3,902,097 at present. This one city contains more than half of the entire population of the State of New York.

Justice John M. Harlan, of the United States Supreme Court, has started a movement in support of the establishment in Washington city of a Presbyterian cathedral. The movement will not only prove a help to the denomination, but to Christendom in general. May the movement have abundant success.

Don't make money-getting the final standard of the success of your ministry. You are a fisher of men. Let soul-getting be the chief inspiration of all your labors. The building of the Christ life in temples of clay, the strengthening of character, the purifying of motive—that's the minister's paramount business.

Some people would organize a trust on "sunshine" and have the joy of the sun's rays all to themselves, or else make the world pay dearly for it—so selfish they are. There are persons possessed of the same spirit who never share the joy of their lives with others, and who begrudge the joy that others may have. This world would be so much happier if individuals would share their joy with others who are less fortunate. Not only would the "less fortunate," but all concerned, be happier. This was the principle in Christ's life; suppose you try it?

There is an element of personal will in every man's damnation. The fall of every man, with its accompanying legitimate miseries and besetments, can be attributed to his personal choice. Suppose men do sin, it is the Christians' business to help them again to righteousness. Go where the sinners are and where they have sinned, and offer to the fallen the redemptive and constructive Gospel of Christ Jesus—a Gospel that redeems man from the curse of a sinful life and constructs him anew after the divine pattern. They sinned of their own choice, you say; we can not, however, leave them to their fate without making an effort to save them—if we do we jeopardize our own peace of soul now and reward hereafter.

MUNICIPAL OWNERSHIP GROWING

The recent election of Judge E. F. Dunne as Mayor of Chicago is very significant. He was the candidate of the Democratic party, but was particularly elected upon the platform of the municipal ownership of the street car system of Chicago. Mr. Harlan, Judge Dunne's opponent, running upon the Republican ticket, favored the municipal ownership of the street railways at some later date, but Judge Dunne conducted his canvass upon "immediate ownership" and was elected.

This brings a live issue into American politics. Just at the time when capital is extorting from the people the excessive prices for the necessities of life, the people are inclined to take to the idea of the municipal ownership of the common carriers. Chicago already owns its electric light and water plants, and whereas the city once paid $125.00 to a company per year for each arc light, under the present system of municipal ownership the same light costs the city only $54.00 The water works has not only paid for itself, but has accumulated a surplus of nearly $1,000,000. The franchise, which is always a very important element in the assets of a street railway, and the right of way for the water supply, belong to the city, and therefore to the people, and whenever the city can conduct its own enterprises for public convenience and largely reduce the cost thereof it should do so. If Chicago succeeds in a fair measure in handling its street car lines, then the movement may become general. Already the agitation has been started in New York City. The first speech in favor of municipal ownership being delivered by Judge Dunne, of Chicago, last Friday evening.

If the telegraph systems were owned by the National government and superintended as is the postal service, the public would get better and cheaper service. In like manner would railroad transportation be improved and cheapened under national ownership.

RUSSIA'S EMBARRASSMENT

The police fired upon some Russian workmen in the village of Smolensk recently, and several workmen were killed. Along the route of the funeral procession of one of the victims six thousand people assembled. Red flags were displayed everywhere. Socialists deposited a wreath on the coffin on which was inscribed: "Died an innocent victim in the struggle for victory," while a banner was floated with the inscription, "Death to the Czar, the Assassin."

The Czar is closely guarded and refuses to leave his castle. It is believed that he is unbalanced in mind, if not well-nigh insane. He has been so vacillating in his policies, so void of strength in his administration, so senseless of his opportunities to make good with his people, that it is believed that he cannot long endure the present strain. Russia is indeed in a pitiable predicament.

THE RACE HIS HEIR

Mr. Joshua Parker, who died recently at Dover, Delaware, placed before the race a worthy example. He was the wealthiest Negro in lower Delaware, being worth at least $10,000. His estate is willed to the Delaware State College for Colored Students, with the proviso that his heir is to have certain benefits during her lifetime. In giving his wealth for the upliftment of the race, Mr. Parker emphasizes the privilege our men and women of wealth have for helping in the development of the race. Many of our people, for lack of a little forethought, permit much hard-earned money to pass from the race. There is a sort of skepticism as to the making of wills among our people, and the preachers should seek to correct this tendency from the pulpit and in private conversation. Teach our people to remember their churches and schools in their wills, if the amount is small it will help in many ways.

Mr. Parker had a splendid career. He gave much of his time to politics, being a member of the Regular faction of the Republican party in Delaware. He was at one time deputy United States marshal at Washington. He saved his money. He lived economically, and leaves his earnings for the good of the Negro. Dr. W. C. Jason, president of the Delaware State College for Colored Students, and Mr. George Jones, of Dover, Delaware, are the executors named in Mr. Parker's will.

BY WHAT NAME SHALL WE BE CALLED?

Certainly not "Niggers." It seems even a pollution of cold type to put up such a word. It is used in contempt very largely and for humiliation as well. Some Negroes profane the race by a continual use of the word in reference to themselves and others. A Negro who persists in using this term ought to be excommunicated. Now the Southerner out of respect at times mixes his spelling and says "Nigro." Its a little too dignified for him to use the "e" in stead of "i." Some seek the resurrection of the slavery appellation, "darkey." That term was buried with slavery, and since Gabriel has not blown his trumpet and there has been no resurrection, let the dead sleep. The New York *Age* glories in the term "Afro-American," which gives rise to the question, "Who is an American?" The Negro is a full-fledged American by habitation on this continent, by toil and service, by death upon every American battle-field and by the Constitution. Who dares insult the memory of Crispus Attucks by calling him an "Afro-American?" He was an American; if not, then, who? How would it sound to say, Anglo-Saxon American? That would insult a patriot. Some in designating the race, say "Colored people"—and for an Americanism that might do—but the term is weak. What then shall be the name? Negro,

[CONTINUED ON PAGE EIGHT.]

Fanny Crosby at Eighty-Five

When conditions are as they should be, long life is a good thing. The Scriptures uniformly so represent it. "That thy days may be long," is the well-known incentive to obedience embodied in the fifth commandment. "With long life will I satisfy him that hath set his love upon Me," says Jehovah in the 91st Psalm. "Length of days, and long life, and peace," are promised to those who keep God's statutes. "The hoary head is a crown of glory if it be found in the way of righteousness." And many such like words there be. They are amply confirmed by general experience and common desire. Where goodly measure of health is given, and a fair sufficiency of support, and there is retention of mental and physical faculties, together with friendship's solace and the blessing of continued usefulness, then indeed the benediction of Wordsworth comes to pass:

"An old age serene and bright,
And lovely as a Lapland night,
Shall lead thee to the grave."

Also there are special joys connected with this period of life that come to no other: There is an accumulation of wisdom and experience; there are stores of happy memories; there is a ripening saintliness and heavenly mindedness which is a close prelude to heaven itself, and far more than compensates, to him who looks at matters rightly, for the loss of certain grosser pleasures afforded in the earlier days.

"For age is opportunity no less
Than youth itself, though in another dress;
And as the evening twilight fades away,
The sky is filled with stars invisible by day."

These stars are plainly visible in dear Fanny Crosby's sky at 85, and we are well assured that she is proving to the utmost the promises: "Even to your old age I am He;" and, "They shall still bring forth fruit in old age."

Among the fruit that she is bearing in these advanced years, besides the hymns which she still occasionally writes, must be reckoned the beautiful example of sunny cheerfulness which she uniformly exhibits and the thankful spirit, long cherished, which has become a permanent habit, a second nature. In her "Life Story," which was written two years ago (A lady, a personal friend of Fanny Crosby, writes that she gives her permission to say that this book is not authentic—she does not sanction it, and has nothing to do with it.—Editor *Herald*), speaking of the physician through whose mistake in treating a slight inflammation of her eyes at the age of six weeks she was doomed to blindness for the rest of her earthly existence, she says: "If I could meet him now I would say, 'Thank you! Thank you!' over and over again, for making me blind!" She says, also: "If perfect earthly sight were offered me to-morrow, I would not accept it." She counts her blindness the blessing of her life. She has loyally received her condition from God, fully believing that He assigned her to physical darkness so that she might be better prepared to sing his praises unhindered by external distraction. Her life has been sweet and winsome all through. There is a charm about her, intimates declare, wholly apart from her features, and not to be transcribed or put in type. Her hands are seldom empty of their accustomed knitting. She chats as she works, and her face beams with animation as she listens. She is a merry companion, and it needs rather sharp wits to keep up with her in repartee. But the keynote of her life is love, and she is fertile in finding some excuse for those who have gone wrong.

She bears glad testimony to the joy and sunshine that have attended her days. Her health continues sound. Her spirits she reports as "every bit as light and gay as during my girlhood; my enjoyment of all the blessings of life is more full and intense than ever." "From the vantage-ground of eighty-five years, I look back upon fair and peaceful valleys, plains and hillsides, covered by flowers, interspersed with only now and then a thorn." She feels young and encounters no more fatigue, she avers, from her frequent journeys and efforts before audiences than she did thirty years ago. She finds her work growing sweeter and grander each day, and has set the mark of her life at one hundred and three, the age of her grandmother. With the vigorous constitution that she has inherited, together with her hopefulness and Christian trust, there would seem no good reason to doubt that she has many happy years yet ahead of her in this world before she is promoted to test the larger joys of the other.

Probably few books of Christian song at all likely to be anywhere in use in this country for prayer meeting or Sunday school purposes will be without some of her contributions. Our present Methodist Hymnal, compiled nearly thirty years ago, contains no specimen of her verses, and it may be that none of them will be found of sufficient dignity and solidity to claim a place for themselves in the new Hymnal soon to be issued; but we should hope that she might be represented there by at least one of her sweet compositions. Her fame has certainly grown much in thirty years. Indeed, she scarcely had written at all until forty years ago; at least, there were no hymns before that date. Her first book of poems, "The Blind Girl," was published in 1844; the second in 1851; the third in 1858. All had a good sale, but are now out of print. They contained some secular songs which became very popular, such as "Rosalie, the Prairie Flower," "Hazel Dell," "Music in the Air," "Proud World, Good Bye." She has also composed several cantatas, among them "The Flower Queen" and "The Pilgrim Fathers," the music for which was furnished by George F. Root and Lowell Mason. Only in one case has she herself written the music for her verses.

In 1865 she began to write hymns. The first of the thousands—over 8,000 are now to her credit—was written for Mr. Wm. B. Bradbury, and began,

"We are going, we are going,
To a home beyond the skies."

It proved to be the hymn selected to be sung when Mr. Bradbury died in 1868. After this she wrote mainly for Robert Lowry, W. H. Doane, and Biglow & Main, her present publishers. At one time she wrote so much that fully two-thirds of new books would be her compositions; and the publishers, thinking it would look better to have them seem to be by different authors, got her to write under a large variety of pseudonyms, such as Charles Bruce, Arthur Langton, Frank Gould, James Apple, Julia Sterling, etc. More than a hundred of these disguises were adopted, so that it is not easy to know the full depth of our indebtedness to this gifted writer. But, we presume, nearly or quite all that are of highest excellence have been specifically acknowledged or transferred to the right author.

So much of the vogue of a hymn or song depends upon the quality of the tune to which it gets married that it is quite conceivable that when diligent examination is made some of the best work of Miss Crosby, from a literary or poetic point of view, will be found in compositions not much known to the public. Some of those which have become most familiar and endeared by association are: "Rescue the Perishing," "Safe in the Arms of Jesus," "Blessed Assurance," "Pass Me Not, O Gentle Saviour," "All the Way my Saviour Leads Me," "Some Day the Silver Cord Will Break," "Jesus, Keep Me Near the Cross," and "Saviour, More than Life to Me." There are special stories about some of these songs, the circumstances of their production, or the good they have done, that, if all were gathered together, would make quite a volume. "Safe in the Arms of Jesus" was written for Mr. Doane in fifteen minutes while he waited in haste to get a train. "Blessed Assurance" was written to accompany the tune previously prepared by Mrs. Knapp. "All the Way my Saviour Leads Me" was written in gratitude for a special answer to prayer. "Rescue the Perishing" was written after an evening spent at the Bowery Mission in New York, and has been widely used to help many. Her own favorites are, "Safe in the Arms of Jesus" and "Rescue the Perishing."

To a reporter who interviewed her, the other day, she said: "I do not recall a single hymn that I regret having written. I believe that I was inspired to write what I did, that I was controlled by a higher power, and that my best hymns performed their mission." She finds it needful to consider moods in her writing, as most people do to some extent, to wait for favorable times, and to stimulate the appropriate feeling by prayer and meditation. She says: "I never undertake a hymn without first asking the good Lord to be my inspiration in the work that I am about to do." She has formed the habit, also, of holding a small volume in her hand while composing or reciting. She finds something inspiring about the midnight hour, when everything is quiet, and often sits alone then with her thoughts, lying till late the next morning. She carries her compositions in her mind, working them over and perfecting them, until she can dictate them to her sister, Mrs. C. W. Ryder, who cares for her.

Her home is at 756 State street, Bridgeport, Conn., where she is in comfortable circumstances, and all her wants are supplied. Her publishers send her a monthly check, which they have promised shall never fail as long as she lives. She was much annoyed by a statement that somehow obtained currency awhile ago to the effect that she was in sore straits financially and needed charity. This is not true. Nor is it true that she was benefited by the profits from the "Life Story," published some two years ago. She is now herself engaged in writing a full autobiography, which she will issue in the course of the year, and from which she will, it is to be hoped, obtain some revenue.

When fifteen years of age she became an inmate of the Institute for the Blind in New York city, and some years later she became an instructor in it. She remained here in this capacity till 1858, when she was married to another teacher, also blind, Mr. Alexander Van Alstyne, with whom she had a happy married life, which was closed by his death, June 18, 1902. She has been a member of the Methodist Episcopal Church since 1851.

Many interesting and pathetic incidents have occurred in her life, of which she likes to talk. While she was at the Institute she came to know Grover Cleveland, he being secretary of it for three years. The acquaintance was renewed at a later time, and there has been considerable correspondence between them. She has met many of the most conspicuous figures in American history, enjoying the friendship of Presidents Tyler and Van Buren, of Henry Clay, William H. Seward, and Gen. Winfield Scott. Henry Clay lost a son in the Mexican War battle of Monterey, and Miss Crosby sent a few stanzas on the occasion to the father, which touched him very deeply and drew out his grateful acknowledgment. She is said to be the first woman to appear publicly before Congress at Washington. It was in 1844, when she and others from the Institute for the Blind demonstrated in various ways what education could do for them, as an argument for the governmental assistance which was sought. At his time she recited three of her poems, upon repeated requests from the congressmen.

She has made almost numberless addresses, and is still in demand as a speaker in religious meetings. For many years she went to Northfield to assist in the program of the Bible Institute. She has a clear voice, with a strong carrying power, and can be well heard by a large audience. She has a fund of humorous stories, as well as pathetic incidents, and raises both smiles and tears. When speaking she stands by a table or desk resting one arm upon it; in the other hand she holds a small book, and if at a loss for a word or a thought, raises it quickly to her lips.

She is very fond of children, and they are equally fond of her. Railroad men, also are her favorites. She has a personal acquaintance with 800 of them, and is an honorary member of their

(CONTINUED ON PAGE 5.)

Nash Memorial Methodist Episcopal Church, Washington, D. C.

God directs the minds of his true disciples into channels of right thinking and working toward the uplifting of his people. Three brethren, namely, Maurice West, James Dorsey and Albert Mitchell, saw the necessity of establishing some place of worship that the little ones of Trinidad might be brought into the Fold. They went from house to house, secured the names of sixty-three children, opened a Sunday school on King street in 1893, thus sowing the seed for the future church, Nash Memorial. Rev. Alfred Young, our present presiding elder, was then pastor of Union Mission. These brethren mentioned secured his help and with the aid of Mr. Ephraim Nash, organized a mission in this vicinity.

The mission was organized in the fall of '93, with Rev. Young as pastor. Rev. W. H. Brooks was presiding elder. Mr. Nash had been instrumental in organizing several missions. This was the last mission established by him. He helped to maintain the work up to the time of his death in 1894. He had sincere love for the mission work and was happy in this and like causes. He was exposed to weather in bringing Christmas treats to the children of the mission, which exposure resulted in his final illness. The establishment of this church is in part to keep fresh his memory. The family of Mr. Nash have been a great help in bringing about the present result. Mr. Frank Nash, his son, has been especially instrumental, and like his father and is giving his time and money to the cause.

Rev. Young completed the conference year as pastor. He was succeeded by nine brethren, some serving a few months, and some a year or two. Among them we might mention Revs. Jackson, Jennings, Reed and T. P. Thomas. Rev. Thomas was my predecessor. During his pastorate he raised $130 toward building a church. I was sent here as pastor in 1902. Since that time we have bought a lot, which is a very desirable one, on the corner of Trinidad and Levis streets. We have erected a church on this lot; one that we are proud of; one that has been highly commended by some of the best critics, both white and colored, who claim that the edifice is one that commands admiration. We also have a parsonage nearly complete. The present indebtedness is about nine hundred dollars on church and parsonage.



REV. C. C. BROWN,
Pastor Nash Memorial Methodist Episcopal Church

The church was dedicated Sept. 18, 1904. Rev. N. M. Carroll preached at 11 a. m., "A Greater than Solomon is here." At 3 p. m. Dr. J. C. Nicholson preached the dedicatory sermon, "New Life—ye must be born again." The presiding elder, Rev. Alfred Young, dedicated the church.



NASH MEMORIAL METHODIST EPISCOOAL CHURCH

He was assisted by the following ministers: Revs. N. M. Carroll, D. D., M. W. Clair, Ph. D., C. G. Cummings, B. D., B. T. Perkins, B. F. Myers, S. H. Norwood. At 8 p. m. Rev. Young preached, using as his subject Solomon's Temple. The dedicatory services closed the first Sunday in October. The above named ministers, also Rev. Long of the C. M. E. Church, with their congregations, kindly visited us. Rev. Dennis, of Baltimore, Rev. M. J. Naylor and Dr. Gallagher, President of Lucy Webb Training School, were with us on the 25th of September.

The year has been a successful one. We have received twenty-eight in the church. Benevolences all raised by 1st of January. We have a membership of fifty-seven and twenty-four probationers. We are safe in saying that there is not another congregation in proportion that can do better work. C. C. BROWN, Pastor.

Believe me, whatever of dignity, whatever of strength, we have in us, will dignify, and will make strong the labors of our hand; whatever littleness degrades our spirits will lessen them, and drag them down. Whatever noble fire is in our hearts will burn also in our work; whatever purity is ours will chasten and exalt it; for as we are so our work is; and what we sow in our lives that beyond a doubt we shall reap, for good or for ill, in the strengthening or defacing of whatever gifts have fallen to our lot.—*Lord Leighton.*

One valuable way of practicing self-control is in checking grumbling, and an unnecessary display of vexation at petty inconveniences. A workman has fulfilled his task imperfectly, some order is wrongfully executed, someone keeps you waiting unreasonably; people are careless or forgetful, or do what they have in hand badly. Try not to be disturbed; be just, and show the persons to blame where they are wrong, even (if it be needful) make them do the thing over again properly; but refrain from diffuse or vehement expressions of displeasure. A naturally quick, impetuous person will find that to cultivate a calm external habit is a great help toward gaining the inward even spirit he needs.—*H. L. Sidney Lear.*

An Appeal For Special Cases

The General Conference of the Methodist Episcopal Church in 1904 took the following action to guide the Board of Church Extension of the Methodist Episcopal Church in its administration:

"That no application for a donation from any church costing over $10,000 shall be entertained by the Board.

"That churches costing more than $10,000 shall be aided only as the result of a specific appeal for funds by the Board for definite cases, and the funds thus received shall be administered at the discretion of the Board.

"That the General Committee shall not adjust the askings from, and authorizations to the Conferences for the purpose of aiding any definite church, but all administration of the funds of the Board shall be exclusively under the Board's control."

Many cases for specific appeal have been presented to and considered by the Board. After the most thorough consideration of all these cases, the Board has determined to make specific appeal for aid to four churches located in College and University towns.

The Board also determined "That in all cases of specific appeal for donations to churches costing more than $10,000, the appeal shall be made to individuals only and not for church collections and such appeals must in every case be for special contributions distinctly additional to all regular annual donations."

After a careful study of the detailed statements of the financial needs and the appeals from Berkeley, California; Princeton, New Jersey; Oberlin, Ohio; and State College, Pennsylvania, the Board has determined to ask special contributions to aid these churches to the extent of $30,000. It ought to be understood that the churches named are located in places where the Colleges and Universities are under control other than Methodist, and where hundreds of Methodist students are in attendance who ought to be provided with suitable religious opportunities and privileges in their own church. It is hoped that men of means and intelligent comprehension of the importance of making such provision for Methodist students will see that money thus invested will be far reaching in its results.

The funds secured as the result of this appeal will be under the administration of the Board, and will be wisely and judiciously dispensed. Receipts and vouchers will be given to the contributors to this fund for contributions which should be made payable to the Board of Church Extension of the Methodist Episcopal Church, and all contributions will be credited to the church and the Conference with which the contributor is connected. Any contributor may designate which one of the churches named he desires to benefit or leave the designation to the Board, but all contributions must pass through the treasury of the Board of Church Extension.

On behalf of the Board of Church Extension of the Methodist Episcopal Church.

Cyrus D. Foss, James M. King, Robert Forbes, Samuel A. Heilner, Alpha G. Kynett, Committee.

The undersigned join in this appeal: Charles H. Fowler, Charles C. McCabe, David H. Moore, John W. Hamilton.

THE CHRISTIAN LIFE

The Two Chords

FANNIE E. JACKSON.

We have two chords
  In life's refrain—
The joyous and glad,
  Then the minor strain.

The storm beats wild
  On the mountain height;
In the valley below
  The sun shines bright.

This life is ever
  A shifting scene,
Where shine and shade
  By turn intervene.

Joy and sorrow
  Are laid at our feet;
'Tis the lesson of life,
  The bitter—the sweet.

There's a joyous note,
  Then a funeral dirge;
They follow each other
  Like surge upon surge.

When the boatman pale
  Shall row us o'er
The river of death
  To the sunlit shore.

The discordant note
  No more we'll hear,
But rapturous songs
  Will greet the ear:

And earthly clouds
  Will be swept away,
While the sun shines forth
  In endless day.

The curtain will rise;
  We'll understand,
There's only one chord
  In the heavenly land.

My Cup Runneth Over

"My cup runneth over." "He had not only a fullness of abundance, but of redundance. Those that have this happiness must carry their cup upright, and see that it overflows into their poor brethren's emptier vessels. The showers that fall upon the highest mountains should glide into the lowest valleys." The fact that you are a Christian may without doubt assure you a safe entrance into heaven, but it may not mean that you are much of a blessing to your friends about you. God makes the life to overflow, that other men's lives may be touched with your power. For it is only the *overflow* of your life that proves a blessing to your friends and kindred. It is the overflow of the Nile that makes the valley of the Nile fruitful—*J. Wilbur Chapman, D. D.*

Harvest of Eternity

One of the best and most soulful men in our own times has said these words, "For as our thoughts are we shall be." Notice the future tense. Because we are created after the image of God we cannot escape the fact that words and looks are inseparably connected with thought. You must feel scornful before you can look scornful, and in this case our thoughts are forerunners to our feelings. It takes a great deal of a certain kind of thinking before a man can be the breaker of truth. A haughty spirit has a vast amount of thinking as its predecessor. Men do not usually think more highly of themselves than they ought to. Something new has come into a soul's life before it can be arrogant and proud. What you are to-day is in the largest measure the record of what you have thought. What you will be, as truly will be determined by the thoughts which you have let sway in your life. The seed for the harvest of the future is sown in your hearts by the thoughts you cherish. The harvest of eternity is a mighty serious matter with us all. Then "whatsoever is pure, whatsoever is lovely, whatsoever is of good report, think on these things."*The Classmate.*

One Word of God

It is marvelous how one sweet word of God will make whole songs for Christians. One word of God is like a piece of gold, and the Christian is the goldbeater, and can hammer that promise out for whole weeks. So then, poor Christian, thou needst not sit down in despair. Go to the Comforter, and ask Him to give thee consolation. Thou art a poor dry well. You have heard it said that when a pump is dry, you must pour water down it first of all and then you will get water; and so, Christian, when thou art dry, go to God, ask Him to shed abroad His joy in thy heart, and then thy joy shall be full.—C. H. Spurgeon.

He always wins who sides with God,
  To him no chance is lost
God's will is sweetest to him when
  It triumphs at his cost.

The Ministry of Freshness

A religion of commandments grows burdensome. A religion of ceremonials grows wearisome. A religion of personal love is ever buoyant with the spring and variety of personal character. Can you not see a special freshness and exuberance and simplicity of joy, a cordial welcoming of every new day as a new blessing in the life of the simplest and most childlike Chhristians, whose religion begins and ends in this: "I love Christ and He loves me; and I can please Him if I am pure and true and good; and so I will try to be with all my might and His." The great ministry of freshness to the stale lives of men is the Holy Spirit, whose work is to take of the things of Christ and show them to us.

Think how the lives of the apostles must have been changed in regard to their freshness, from the time that they knew Christ! Many and many an evening Peter and James and John must have rocked in their boat on the lake, watching the sun sink below the hills that lay behind Capernaum, and wondered whether it would always rise on days as monotonous as those that they were living. But from the time that they looked up from the nets that they were mending, at the sound of the strange, sweet, authoritative voice that called them, and left their nets and followed the Stranger, we are sure that such wonderment was gone. They began to find life all new. Life and death both became to them full of those deep, pregnant meanings that are always thrilling us as we read the New Testament. They began to live eternal life, as they loved to call it, by which they meant not merely life that is to last forever—which is sometimes all that we mean by it—but life that, in every moment of it, was fresh and deep and vtial with the Divine companionship of Christ. "This is life eternal, to know Thee, the only true God, and Jesus Christ who Thou hast sent." The personal friendship had transfigured their dull routines and filled their mortal life with the fire of immortality. The divineness of Christianity is testified by nothing more than by its renewal, not once again and again, of the variety, the novelty, the Spring of life.—*From "Christ the Life and Light," by Phillips Brooks.*

Let Them Pass

Yes, let them pass, the ills of yesterday,—
The deed unlovely, and the speech unjust
The whispered hint-betrayal of our trust
That struck Faith's chalice from our lips away,
And trailed her graceful garments in the dust;
Our own default,—the good we might have done,
The battles lost that patience might have won,
The "word in season" that we did not say!
But let them pass, the things that grieved us sore.
Behind His back God casts the sins of men,
Repented of, remembering them no more.
And shall not we who have been born again,
And by His wondrous grace to Him brought nigh,
Hold fast the good, and let the evil die?

—*M. A. Maitland*

Postal Card Sermon

By REV. B. F. WITHERSPOON, D. D.

Text: John 19:30.

Theme: "The Crowning Act of Redemption."

The crowning act of the redemption of man from sin, death, and hell, was the voluntary, vicarious death of Christ just after His triumphant, victorious shout: "It is finished." Love's redeeming work was done and the faithful worker made it known to all throughout the universe of God. The bloodiest battle of all ages was fought and the victory won by Him, who single and alone was able, and did tread the winepress of the wrath of God. The eternal entrance to life was opened wide, and the highway to glory was thrown up so that all who desire to enter heaven may do so without fear. The tempestuous voyage from the farther shore of the mysterious sea of His incarnation to the dark shadows and agonies of the cross was finished, and He, the Son of God, and the Son of man makes it known to all the intelligences in the realm of His Father in all the ages past, and to come.

The words of the text have a wide, deep, and sublime meaning. They mean, that as the life of Christ was unlike other men, so was His death. They mean that the indignities, shame, ignominy, He suffered and the warfare which He waged and fought alone for all mankind, were accomplished. They mean, that pardon is freely offered to all; to those who longed to and did feast their eyes in His streaming blood, and regaled their ears with His dying groans. They mean, that death is abolished, the gates of hell closed, the prisoners set free, and the door of heaven opened to all men.

The text declares, that Christ's earthly errand was finished, the will of His Father emphasized.

The text expresses an anticipation of eternal rest. Jesus' life on earth had been a hard one; but before Him was the joy of final triumph over every foe, the paradise of endless happiness, the glory which He had with His Father before the world was, and the ancient throne of glory and beauty upon which He sat, ere "the morning stars sang together, and all the sons of God shouted for joy."

The text contains a shout of triumph. Jesus had triumphed in the design, in the execution, and in the results of His work; having destroyed the works of the devil, taken away the sin of the world, satisfied Divine Justice, abolished death, and made possible the great resurrection day.

The text assures us that the work of redemption is complete, that we can now obtain all the blessings of life, that all men have a right to victory over death which has no sting, over the grave which has no terror, and that the way to heaven is now wide open to all who by faith in Jesus desire to enter into eternal life.

Greenville, S. C.

YOUNG FRIENDS

The Daughter of Springtime

BY WARWICK JAMES PRICE.

When April's warm rain kisses old earth awake,
And the bluebirds hymn praises for grim Winter's death,
And the buds from their overcoats bourgeon and break,
Then the hillsides grow fragrant with Violet's breath.

Little daughter of Springtime, as timid as sweet,
Why hide yourself there in your snug bed of leaves?
Why challenge the tread of the world's careless feet?
Why shrink from the homage true beauty receives?

Is it modesty moves you to dwell so obscure?—
The chum of some pixy, the love of some elf.
Nay, the cause I can guess; it is this, I am sure:—
You fear to eclipse the proud Queen Rose herself!

—*The Criterion.*

A Boy's Sister

An elderly lady and two young girls, walking together on the street one day, met a boy known to one of the girls. Stopping to speak to him for a moment, she introduced him to her friends. When they had bidden him good afternoon and passed on the lady remarked:

"I think that boy must have a very nice mother and sister."

"He has. Mrs. Lee and Nellie are both lovely. But how did you know?" replied the girl, in a surprised tone. The lady smiled.

"I did not know it, but I guessed it from his manner. A boy who is snubbed at home does not act like that one when he is out. Only home kindness and courtesy and the training that love gives can make a boy such a frank, easy, well-bred gentleman," said she.

The girls looked at each other a moment, and the one voiced the thought of both.

"I'm going to be careful how I treat Ned after this. If people are going to judge he by him, I'll be on guard. And I know you are right about it. There is Will T——. When you speak to him he always shuffles his feet and puts his hands in his pockets, and hangs his head and stammers. His sister is always chasing him out of her way and scolding him, and her mother acts as if she were ashamed of him, and sends him off out of sight when there are callers. I honestly believe he would be as nice as Rob, too, if he had the same chance."

"Quite likely," said the other girl. "I know he is good-natured and bright, when he forgets to be awkward and embarrassed. I think I shall have to look out, too, and make sure that my little brother is a living demonstration of my amiable disposition," and though she laughed as she spoke, under the laugh was a tone of real earnestness.—*The Classmate.*

The Price of Manhood

Into a college community there came last commencement an old man of splendid presence and fine oratorical gifts. The boys, in their parlance, "went wild" over him. There was but one sentiment among them—"That's the man I want to be like."

"Boys," said an old professor, "that's a fine ambition. There isn't a nobler man in the state than Judge R——, God bless him! But before you make up your minds to be just like him, let us count up the cost."

Then the professor told his eager listeners something of the private history of their hero from boyhood up; of privations, of thwartings, of misunderstandings, of losses, of crosses, of disappointments—aye, and of failures, all of which had gone to make up their man.

"You may be sure," he said, "God saw that he needed every one of these strokes; he never wastes workmanship. Are you willing to pay his price for noble manhood?"—and the young hero-worshipers scattered, each hoping to receive his knighthood, even at such cost, but making no more noisy demonstrations about it.

It is for you to desire the best gifts; but remember that precious things are also costly. Hold yourself ready, then to pay the price of being strong, tender, successful ;of being what includes them all, useful.

The Child Evangelist

The Rev. Mark Guy Pearse tells a very interesting story of a little gilr whom he knew. Little Annie Gale was very much grieved because a man called at her father's house, and laughed at the notion of her being converted.

"She was always so good that she did not need religion to make her any better," he said. "If old Dan Hunter began to love Jesus, now, I should think that there was something in it."

The little girl went to her room with a broken heart. But though she was so little, she had learned the place where to go when brokenhearted. She knelt down, and said: "Oh, Jesus, they won't believe that thou dost love me, because I am so little. O Jesus, help me to get poor old Dan Hunter to love three, and then they will believe that thou dost love me, too." Then little Annie set out for old Dan Hunter's house.

Old Dan was the very crossest and most disagreeable man in the village. He worked all day long. He was notorious for his meanness. This morning he was at work bending at his saw, when a very pleasant little voice said:

"Good-morning, Dan!"

The voice was so pleasant that Dan looked around, and forgot to scowl.

"Please, Dan," said little Annie. "I want to speak to you, and I am sure you won't mind, will you?"

"Well, whatever do you want to say to me, little one?" He spoke gruffly—he always did; but it was a good deal for old Dan to speak at all, for he generally only grunted.

They sat down together on the trunk of a tree. The little girl looked up into his rugged, wrinkled face, and said:

"Well, Dan, you know Jesus does love me, and I do love him. But the gentleman at home says I am so little, and am so good, that he does not believe that I know anything about it. But he says that if you would begin to love Jesus, then he would believe in it. ow, Dan, you will, won't you? Because Jesus does love you, you know!" And little Annie took hold of Dan's great, rough hands. "He loves you very, very much, Dan. You know he died upon the cross for all of us."

Poor old Dan! Nobody had talked to him like that for years and years—never since his mother had gone to heaven. And down those wrinkled cheeks the tears began to course very big and very fast.

"Don't cry, Dan; because God loves us, though we have sinned, and he sent Jesus into the world to save us."

Dan's heart was broken. He could only say: "God be merciful to me—the worst of sinners."

As little Annie talked with him he came to see it all—how Jesus had died for him, and was able to give him a clean heart and a right spirit. Little Annie left him praising God, his heavenly Father, for such wonderful love, and went away to tell the gentleman at her home.

"Now, sir," said she, "you must believe that Jesus loves me, because old Dan Hunter has really begun to love him, and he has got converted."

"Nonsense!" laughed the gentleman. "Why, Annie, who ever told you that?"

"Well, you'll see."

And he did, and so did everybody in town. They saw the old, ill-tempered Dan turning into a man so kind and gentle that everybody in the village was a friend to him, and found a friend in him. All his sullenness was gone, and whoever passed his yard would be sure to hear a happy old man, as he worked with hammer and saw, cherily singing about the wondrous love of Jesus. What a glorious guiding pillar that little girl was!—Baptist Commonwealth.

Action on the Saloon

LEXINGTON CONFERENCE.

We indict the saloon as being the greatest criminal the world has ever known. It breaks more laws, degrades more men, debauches more women, corrupts more citizens, destroys more homes, makes more widows and orphans, and fills more almshouses, asylums, jails, and penitentiaries than all other evil agencies combined.

To prosecute, convict, and annihilate this hotbed of sin and destruction is the fundamental principle of the Anti-saloon League.

Upon the Churches of America rests the responsibility to drive the saloon from the land. Recognizing this truth, the Anti-saloon League seeks to federate in a united effort all Churches, temperance societies and citizens in a non-partisan omnipartisan organization to carry on the work; first, by agitation to arouse and build up public sentiment; second, to secure, through public officials, if possible, the enforcement of all laws for the suppression of intemperance.

We believe that the contest against the saloon will be furthered by a general revival of gospel temperance and a campaign of total-abstinence pledge signing and living.

We further believe that if the colored Churches are ever federated it must be done by colored field workers.

Be it resolved that the Lexington Conference of the Methodist Episcopal Church here assembled, appoint, through her bishops, an agent of the American Anti-saloon League to travel among our churches at large and other churches and preach gospel temperance, and conduct a pledge-signing campaign among our people.

And inasmuch as the general superintendent of the National League has asked the Rev. J. W. White to accept the superintendency of the colored work, and inasmuch as he has consented to accept the same, that he be released from the regular work of the Conference and be appointed agent of the American Anti-saloon League.

Be it further resolved that as a Conference we pledge our moral and financial support by opening our church doors at such a time as can be arranged. (Signed) J. T. Leggett, D. E. Skelton, H. W. Simmons.

J. W. White elected representative of the Lexington Conference.

Fanny Crosby at Eighty-Five

(CONTINUED FROM PAGE 2.)

association. A few years ago they presented her with a badge, which she says there is not money enough in the whole world to take from her. She is not quite totally blind; she can distinguish day from night, and can see the lightning flash. She finds her way about very easily, as is the case with so many of the blind, and her judgment of people by their voices is astonishingly accurate.

She is a beautiful example of a very useful, humble, consecrated, broad-minded, whole-souled Christian, who seeks to know and to do the Father's will. "I believe everything happens for a purpose," she says, "and what may seem to some a misfortune is part of the great plan that has enabled me to bring happiness to many through my hymns. Not that I desire any credit, for if I have this gift, it would be wrong not to use it."

Her lines have gone out through all the earth, and her words to the ends of the world. In many, many speeches and languages her voice has been heard. She is, without doubt, to-day the greatest living writer of spiritual songs, and her verses are used in religious meetings probably by a larger number of people than those of any other poet living or dead. She might well rest from her labors, satisfied with this large achievement, but we are not surprised that she means to keep busy as long as strength is given her.—*From Zion's Herald.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson IV—April 23, 1905. Title—"The Entry of Jesus into Jerusalem." (John 12; 12-26.) Golden Text—"Blessed is he that cometh in the name of the Lord." (Matt 21: 9.)

On the following morning after the feast at Bethany, our Sabbath, April 2nd, A. D. 30, Jesus made this triumphal entry into Jerusalem.

I. *Entering the City.* (12-19.) 1. *Securing the colt.* Two disciples, likely Peter and John, were *chosen.* Jesus often made choice among His disciples. When any work was to be done by them He always selected the ones most suitable to perform that duty. He has many fields of labor, and from among His followers He selects those best suited for each field, and sends them to work therein. These disciples were *instructed* to enter Bethphage, and find a colt tied. They were to loose it and bring it to Jesus. The desire to make the entry into Jerusalem likely originated among the people. They wished to make Jesus their king. He submitted to their plans, and even helped to execute them. He commands like a true king, and His followers obey as loyal subjects. He never sends any one forth to labor for Him without first fitting them for that work. He is our Prophet to teach us, our Priest to intercede for us, and our King to rule over us. These disciples were *warned.* If any man ask, "Why do ye this? say 'the Lord hath need of him.'" Jesus in this is not an example for us. He knew all things, and could exercise kingly authority. Lord here means no more than master. It is well to have a reason for that which we do, and to give the same if necessary. The King of Heaven rode a borrowed colt, ate the Passover in a borrowed room, and was laid to rest in a borrowed sepulcher. These disciples went forth and found all things as Jesus had told them. He knew the colt would be found, the inquiry made, and the favor granted. If He knew all things then, He knows them now. But knowledge is not influence. Because Jesus knows what will be, that does not influence any one to bring it about. He also had all power. He had perfect control over the colt. It had never before been ridden, yet it offered no resistance. He governs the hearts of men. The owner made no objection when he knew the Master needed it. He had the power but not the disposition to refuse Jesus.

2. *Mounting the King.* They brought the colt and its mother to Jesus. It was not an object of beauty. Going was the most important part, the way of going was a secondary matter. The people cast their outer garments on the colt, and then placed Jesus thereon. This ride was not for comfort. Jesus was a King, and was on His way to take charge of His throne. The people had wrong ideas of this kingdom, but their devotions were no less sincere. Jesus will accept our earnest worship, though we have not the true idea of it. The people were determined to proclaim Him their King, and He suffered them to do so.

3. *Journeying to Jerusalem.* The way led over Mount Olivet, across the Kidron, into the holy city. The crowd was immense. They cast their garments and the boughs of trees in the way so the colt might pass over them. Some went before to open the way, others went with Jesus to protect Him, and others followed to see that no harm befell Him. The people cried "Hosanna," or "Save now, we beseech thee." Lift from our neck the Roman yoke, exalt us to great national dignity, and subject other nations to us. To come "in the name of the Lord" is to come as His ambassador, and in His strength. The "kingdom of their father David" had fallen down, but they believed Jesus to be the promised Messiah, and that He would set it up again and reign thereon forever. Luke says, "When He was come near, He beheld the city and wept over it." It was the city of the prophets, the temple and the priesthood. It was soon to be raised to its very foundation stones. How sad that a city so highly favored should be brought so low. Jesus may be touched with a feeling for our infirmities. May we see and improve our opportunities. When Jesus and this great crowd entered Jerusalem, "all the city was moved." He entered the temple and cleansed it. "The blind and the lame came to Him, and He healed them."

II. *Teaching in the Temple.* (20-26.) 1. *Some Greeks desire to see Jesus.* John alone records this incident. Two days have passed since the triumphal entry. Some think these Greeks were of the ten tribes that had been "scattered abroad," known as Jews of "the dispersion." Others believe them to have been "proselytes of righteousness," who accepted the whole Mosaic ritual. A third class are of opinion they were "proselytes of the gate," who followed a few Old Testament rules. This last view is likely correct. They were monotheists, who saw in the God of the Jews the Jehovah of the universe. Philip and Andrew bore Greek names, which indicate Grecian connection. They were of Bethsaida, which was less Jewish than heathen. These Greeks were probably from the same locality. They had, no doubt, heard of some of the wonderful works and words of our Lord, and had probably seen His triumphal entry into Jerusalem two days before this. Now they desired to be introduced to Him. The life of Philip is given to us in "broken doses." He seems to have been a prosy, matter-of-fact man. Andrew, who brought his brother Simon to Jesus, and who now introduced these Greeks, had more polish. Many think the mission of these Greeks was to prevent Jesus from submitting to death; to influence Him to forsake Palestine and the Jewish nation, where His works had been a comparative failure, and where the people were plotting to take His life; and to go into heathen lands, and work among the Gentiles, who would receive Him gladly. The address of Jesus indicates this supposition.

2. *The Cost of Following Jesus.* This discourse was spoken to these Greeks and to others. We have only an outline of it. (1) Jesus speaks of His own sufferings as an example for us. *Time*: "The hour is come for the Son of Man to be glorified." The time of the crucifixion was at hand. The Son of Man indicates that Jesus was real man, and as such would suffer. These Greeks desired that He should be glorified by going among the Gentiles and establishing an earthly kingdom, but Jesus had another and much better way to glorification. Men's ways and God's ways are often different. *Necessary*: "Except a grain of wheat fall into the ground and die, it abideth not; but if it die it bringeth forth much fruit." This is a kind of parable. The ground is the world, the human family, the heart of man. The grain of wheat is the Son of Man. The falling into the ground refers to the advent of Jesus, to His life on earth, to His death on the cross, and to His resting in the tomb. The bringing forth of much fruit points to His resurrection, to the descent of the Holy Spirit, and to the spread of the Gospel throughout the world.

(2) Jesus also tells what those who would become His disciples may expect. He gave both the dark and the bright side of Christian life. *Denial*: "He that loveth his life shall lose it." He that makes the demands of this life his chief work will miss heaven. He must deny himself of the demands of a depraved nature. Give up that which is wicked in itself, and also that in which there is the appearance of evil. *Work*: "If any man serve me, let him follow me." All may do the will of God. We serve Him by bringing our own heart and life in harmony with the Bible, and by working in the home, the church and the world, to get others to live according to the word of God. *Reward*: Those who thus work will be with Jesus and will be honored by the Father. We are with Jesus when in the company of His children, and when filled with His Spirit. We will be honored by the Father when taken to dwell with Him in the heavenly world.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic—April 23.

"The Power of Resurrection"

Scripture References—Rom. 6: 3-13; Phil. 3: 10.

(EASTER SERVICE.)

The Word. Our lesson from Romans is a part of that argument of Paul's on exemption from the necessity of sinning based on the power of a risen Christ. The argument is that as Christ had a death, burial, and resurrection, so has the Christian a death and burial to sin, and a resurrection to holiness. And of this great fact baptism is a symbol and sign. Those who would read into this passage an argument for the mode of baptism mistake the whole symbolism of the passage. If the "burial" is literal, so must be the "planting" and the "crucifixion" be. The passage is, however, a powerful argument for a spiritual death to sin, and a spiritual resurrection into life and holiness. The passage from Philippians is a similar teaching. Justified and in union with Christ, we may know the power which Christ's resurrection possesses.

Our Homily: Dead unto Sin: Alive unto God. There is one passage in our lesson of profound significance. We refer to the eleventh verse of the sixth of Romans. It is an impassioned appeal to the persons addressed to realize their condition of freedom from sin through the power of the risen Christ. It is an urgent appeal to die as Christ died for sin, and to live unto God as Christ lives with God. It makes an appropriate Easter meditation. Consider—

Being Dead unto Sin. Everyone recognizes that we may be dead unto some sins. No one considers that it is an exalted profession to claim that we are dead unto such sins as murder, theft, profanity, etc. Why should it be thought fanatical to claim the power of Christ to such an extent that we may be dead unto all sin. To be dead is to feel no desire, longing, or motion toward. Is it true that Christ can so save that the soul shall recoil from all sin? So many testify, and so the Word would seem to teach. The death of Christ on the cross is a type of death of the soul unto sin. It is a constant antagonism to evil. It is fixedness in righteousness.

Being alive unto God. Holiness is not only negative but positive. It is more than ceasing from sin; it is doing good. Not only is it death to sin, it is active service in righteousness. That is a spurious holiness that only claims noncompliance with sinful acts; real holiness is active and positive consecration to good works. It is going about, like Jesus, "doing good." The saint is not a walking corpse, but a real alive and positive saint. The emphasis needs to be put on this fact. The power of Christ's resurrection is manifest not so much in "dying unto sin" as in being "alive unto God." Modern holiness teaching is often brought into disrepute by over-emphasizing the "death" and not equally emphasizing the "being" alive unto God." The saint is not an emasculated creature with the fangs of the old nature drawn, he is a new creature positively holy in aggressive goodness.

The Privilege of Believers. This is the present "reckoning" of ourselves to be in this condition through the power of resurrection of Christ. This word "reckon" is a mathematical term. It does not mean simply guess or consider or suppose that you are in this state. The mariner on the sea takes his observations and then from well tested rules "reckons" his latitude or longitude. He arrives at a mathematical certainty. So the Christian may "reckon." Each soul is conscious of his attitude to God. He may carefully search his heart and know of his personal relation to God. This Easter Sabbath you may appropriate to yourself the virtue of the blood. You may in a real and practical way "reckon" yourself dead unto sin but alive unto God. The power to do this comes from the risen Christ.—*From notes on the Epworth League Devotional Meeting Topic.*

Delaware Conference

By Rev J. W. Fenderson

The forty-second session of the Delaware Conference convened at Dover, Del., March 29, Bishop Berry, presiding.

The secretary Rev. F. H. Butler, called the roll. One hundred and thirty-nine members answered, five having died during the year.

The following officers were elected: Secretary, F. H. Butler; statistical secretary, J. E. A. Johns; treasurer, J. R. Brown; J. W. Fenderson, conference reporter.

The Bishop addressed the meeting on the "ministers peculiar temptation." On this subject Rev. A. L. Martin read a paper upon which the preachers generally commented.

Rev. C. A. Tindley spoke on "prayer in the minister's life. This service was concluded by the administration of the Holy Communion. Dr. Robert E. Jones, editor of the Southwestern Christian Advocate, was also introduced, and gave direction in securing the paper and also asked the loyalty of the members in the support and maintainance of the official organ of the colored constituency of the Church.

Dr. C. C. Jacobs representing the Sunday School; Dr. Stephen J. Herbin, editor of Epworth Herald; Dr. Rhoads, of S. S. Union; Dr. J. P. Wragg, of American Bible Society, spoke in the interest of these causes; Dr. M. C. B. Mason, spoke in the interest of his work. Dr. J. O. Spencer, made a stirring address for an increased interest in collecting the Freedmen's Aid apportionment.

Dr. Homer Eaton, urged the conference to be loyal in its support to all the agencies of the Church.

At the Epworth League Anniversary Rev. W. J. Moore presided. The speakers were Rev. D. D. Turpeau, Dr. I. G. Penn, and Bishop Berry. C. A. Tindley preached the missionary sermon.

At the anniversary of the Freedman's Aid the speakers were Dr. M. C. B. Mason and J. O. Spear, Rev. D. H. Hargis, Prof. Frank rigg, Miss Elsie Mason, a student from the Academy, also Miss Bertha Chamberlain. The introduction of students in the programme was a new feature, but a very profitable one. Prof. Trigg is a wideawake man, always planning for the best methods of presenting the work.

W. C. West, W. T. Purnell and L. J. Walters were received into full membership.

Charles Y. Trigg was received on trial under the seminary rule. The following were also received on trial and elected to deacon's orders:

Jose Angolo, J. W. Gillis and M. W. Clark.

Rev. W. C. Dickerson's relation was changed from superannuated to the effective list.

On invitation of Dr. W. C. Jason, president of Dover State College, the members visited this school.

Dr. Jason welcomed the visitors, giving a brief history of the college. Concluding he introduced Bishop Berry, who spoke to the students. Other speakers were Rev. J. H. Nutter, Rev. C. H. Tindley and Dr. C. C. Jacobs.

The speakers of the anniversary of the Church Extension Board were:

Rev. J. H. Jenkins and Dr. I. L. Thomas. Dr. Thomas' address made a great impression on the conference.

On Sunday morning the Bishop preached from II Cor. 4: 17-18. Rev. C. H. Tindley preached in the afternoon.

The following collections for all purposes were raised: Cambridge District, $1835; Centerville District $2307; Philadelphia District $2819; Salisbury District $2842; Wilmington District $1743. Grand total $11,546, with an increase of $320. Following are the appointments:

APPOINTMENTS 1905

CAMBRIDGE DISTRICT.

Presiding Elder, J. B. Brown; Aireys, C. H. Green; Beckwith, W. T. Purnell; Berlin, J. F. Molock; Berlin circuit, C. E. Hemsley; Bridgeville, Del., J. M. Whittington; Cambridge, A. L. Martin; Cambridge circuit, P. W. Price; Church Creek, J. W. Bowling; Crapo (supplied by), T. H. Winters; East New Market, H. T. Johnson; Federalsburg, M. H. Horsey; Frankford, Del., A. S. Amos; Harrington, Del., L. D. Beecham; Hurlock, C. J. Hall; Laurel, Del., D. A. Ridout; Lewes, Del., C. S. Spriggs; Lincoln, Del., J. E. A. D. Gribsby; Linkwood, W. H. Turner; Madison, (P. O. Taylor's Island, Md.), C. E. Henry; Mardella Springs, G. W. Downs; Milford, Del., R. G. Waters; Nassau and Rehoboth, Del., D. W. Martin; Preston, J. W. W. Cox; Seaford circuit, Del., T. W. Cooper; Trinity, Del., J. W. Gillis; Vienna circuit, W. C. West; Whaleyville (Supplied by), B. F. Lowber.

CENTREVILLE DISTRICT.

Presiding Elder, N. W. Moore; Carmichael, C. T. Townsend; Centreville, F. H. Butler; Centreville district, S. W. Waters; Chestertown, J. R. Holland; Church Hill, T. B. H. Coleman; Coleman, C. E. Davis; Denton, R. H. Wallace; Easton, A. L. Henry; Easton circuit (supplied by), Isiah Paine, Fairlee, J. R. Brinkley; Greensboro, P. M. Shelton; Kent Island, I. D. Pitts; Long Woods (supplied by), R. E. Stepney; McDaniels, W. C. Bowland; Melitota (supplied by), S. A. Earle; Oxford, J. U. King; Pomona, J. W. Bond; Ridgley, J. W. Jefferson; Royal Oaks, A. Chase; St. Michaels, R. G. Riley; Skipton (supplied by), N. D. Scott; Still Pond, F. T. Johnson; Trappe, J. H. Winters; Williston (supplied by), J. H. Cooper; Wittman, Emory Nichols; Woodland, D. R. Dunn.

PHILADELPHIA DISTRICT.

Presiding Elder, H. A. Monroe; Atlantic City, N. J., S. S. Jolly; Bloomfield, N. J. To be supplied; Boston, Mass., (supplied by), S. J. Hammond; Bridgeton, N. J. Hodson Waters; Brooklyn, N. Y., J. H. Jenkins; Burlington, N. J., F. C. Wright; Camden, N. J., J. C. Dunn; North Camden, N. J. (supplied by), J. T. Shaw; Cape May, N. J., L. Y. Cox; Chester, Pa.-Siloam, A. F. Ennells; St. Daniel's, J. H. Scott; Fordville, N. J., Jose Angelo; Goshen and Mount Zion, N. J. (supplied by), Oscar Brown; Greenloch and Rhodes, N. J., J. W. Parker; Hudson, N. Y., D. H. Hargis; Long Branch, N. J., J. T. Fletcher; Magnolia, N. J., W. J. Moore;; Merchantville, N. J., M. V. Waters; Montclair, N. J., A. R. Shoclev; Mount Holly, N. J., J. E. Cook; Newark, N. J., F. J. Handy; New Haven, Conn., M. C. Jennings; New York—Bronx, To be supplied; Salem, To be supplied; Williams Bridge, To be supplied; Ocean City, N. J., T. H. Kiah; Orange, N. J., D. D. Turpeau; Ossining, N. Y. (supplied by), Wm. L. Butler; Philadelphia, Pa.—Bainbridge St., C. A. Tindley; Frankford, T. M. Hubbard; Germantown, J. R. Waters; Haven, W. T. Hemsley; John Wesley, J. L. Parker; Summerville (supplied by), H. R. Purnell; St. Paul, W. C. Dickerson; Zoar, W. F. Cotton; Pleasantville, N. J., J. W Lewett; Rossville, N. Y. (supplied by), E. A. Roacher; Salem, N. J., E. E. Parker; Salem circuit, N. J., P. T. Scott; Spring Lake, N. J. (supplied by), W. A. T. Niles; White Plains, N. Y. (supplied by), H. T. McBride; Worcester, Mass., W. B. Perry.

SALISBURY DISTRICT.

Presiding Elder, P. O'Connell;; Box Iron, W. S. Brown; Cottage Grove (supplied by), J. W. Waters; Crisfield, J. H. Harman; Dames Quarter, L. S. Robbins; Deal's Island, L. W. Deakins; Exmore, Va., N. W. Clark; Fruitland, I. H. White; Fairmount, S. E. Malony; Greenwood (P. O. Pokomoke City, Md.), T. A. Johnson Hopewell, W. H. Johnson; Jamestown (P. O. Manokin, Md.), R. H. Coleman; Leemont (P. O. Grape, Va.), N. B. Snowden; Locust Mount, Va., L. J. Waters; Marion Station, L. E. Toulson; Marion circuit (supplied by) R. H. Boggs; Nanticoke, Solomon Hammond; Oak Hall, Va., G. R. Hollis; Oriole, L. H. Martin; Parsonburg, E. E. Rogers; Pokomoke City, J. H. B. Hubbard; Pincess Ann, C. W. Pullett; Princess Anne Circuit (supplied by), F. S. Ward; Quantico, J. A. Jeffers; Salisbury—John Wesley, J. H. Blake White Chapel, B. W. Berry; Salisbury circuit (supplied by), Samuel Coffman; Snow Hill, M. L. McKenney; Snow Hill circuit (supplied by), J. H. Grinnage; Stockton, C. L. Anderson; Unionville (P. O. Pokomoke City, Md.), E. D. Havens; Wattsville, Va., J. S. Coulbourn; Wetipquin, W. H. Hayman; White Haven, J. W. Cook; Widgeon, W. A. Hubbard; Westover, J. W. Fenderson.

WILMINGTON DISTRICT.

Presiding Elder, J. H. Nutter; Barclay, A. J. Wallace; Catlin, C. A. Norwood; Chesterville (supplied by), W. C. Armstrong; Cheswold, Del., J. C. Bantom; Crumpton, J. L. Davis; Delaware City, Del., W. H. Johns; Dover, Del., J. H. Johnson; Galena, C. W. Moore; Hockessin, Del. (supplied by), J. E. Staunton; Little Creek, Del. (supplied by), R. S. Johns; Marydel, G. T. Fields; Middletown, Del., W. E. Waters; Millington, F. J. Lee; ew Castle, Del., G. B. Coleman; Newport, Del., W. E. Hilton; Odessa, Del., I. H. Johnson; Port Deposit, S. T. Parker; Sassafras, A. W. Lowber; Smyrna, E. O. Parker; Townsend, Del., I. E. Adams; Wilmington, Del. Zion, I. E. Johns; Haven, E. H. Webb; Mt. Joy, W. J. L. Hughes.

W. C. Jason, President Delaware State College for Colored Students, Dover, Del.—Member Dover Quarterly Conference.

Charles Y. Trigg left without appointment to attend one of our schools.

"One by one thy duties wait thee:
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach."

This is self-reliance—to repose calmly on the thought which is deepest in our bosom, and be unmoved if the world will not accept it yet. To believe that what is truest in you is true for all: to abide by that, certain that, while you stand firm, the world will come round to you—that is independence. It is not difficult to get away into retirement, and there live upon your own convictions; nor is it difficult to mix with men, and follow their convictions. But to enter into the world, and there live firmly and fearlessly according to your own conscience—that is Christian greatness.—*F. W. Robertson.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

BY WHAT NAME SHALL WE BE CALLED?

[CONTINUED FROM PAGE ONE.]

spelt with a capital "N." That is a race name, historical and ethnological. Perhaps there is not a brilliant history connected with the name, but a history, nevertheless. That name has strength and has bone and flesh. It is a name that can be highly polished and freed from all objections.

THE DELAWARE CONFERENCE

The Delaware Conference held its forty-second annual session in Dover, Delaware, March 29th to April 2nd. Bishop Joseph F. Berry presided. The Bishop went at once into the hearts of the brethren, and every man felt that in Bishop Berry he had an interested brother. If it could be alleged that the episcopacy is a third order of the ministry, Bishop Berry, by his unconventional, informal and brotherly manner, showed that he was one of the brethren appointed to preside over the deliberations of the Conference. The Bishop instituted two innovations. First, instead of the Lord's Supper being administered during the morning of the first day, this sacred rite was withheld until Wednesday afternoon, when the Bishop held what is called a "Quiet Half-Day." Only ministers of the Conference were privileged to come. It was a season of prayer, testimony and good-fellowship. A paper on the "Temptations of the Preacher" was read by Rev. A. L. Martin, and Rev. C. A. Tindley spoke on "The Minister and Prayer." This service was refreshing and uplifting, and enthusiastically commended by the brethren. The other innovation was the having of Secretary of the Cabinet, Rev. J. R. Waters, D. D., read the appointments.

In the election of officers, Rev. F. H. Butler was chosen as Secretary; Rev. J. E. A. Johns, Statistical Secretary; and Rev. J. R. Brown as Treasurer.

The terms of three Presiding Elders had expired, namely, Rev. L. Y. Cox, of the Cambridge District; Rev. A. R. Shockley, of the Philadelphia District, and Rev. J. R. Waters, D. D., of the Salisbury District. Those who succeeded these brethren in the order named were, Rev. J. R. Brown, Rev. H. A. Monroe, D. D., and Rev. P. O'Connell, Ph. D., D. D.

Rev. L. Y. Cox presented a splendid report of his work. A brief resume shows that during the six years nine churches were begun, five of which have been completed; one church purchased, four church lots bought, four lots for parsonages and eight new parsonages. The aggregate amount reported for old and new debts was $35,062. Total amount for benevolences, $9,841. Converts during the six years, 3,089, while there were 3,213 accessions.

Rev. J. R. Waters, D. D., closing a full term on the Salisbury District, now returns to the pastorate with a splendid record as a Presiding Elder. During the administration of Dr. Waters, seven churches have been added to the district, there being now 66 churches, with a valuation of $99,555.00, which is an increase in valuation of $37,304.00. Eight parsonages have been built, increasing the parsonage valuation $8,843.00. Gradually also has the ministerial support increased from $13,326.00 to $19,000.00. The present membership on this district is 5,748, this being an increase of 765 during the six years. This district contributes this year $2,700, of which $1,238 is for missions.

During the administration of Rev. A. R. Shockley, of the Philadelphia District, ten churches were bought, built and remodeled, and two parsonages added; $75,000.000 had been raised for church building and improvements, and while the indebtedness of the district had increased $19,000, the property valuation had increased $99,000. Brother Shockley retires from the district with the good wishes of his brethren, reporting 711 converts for this year.

Rev. N. W. Moore, of the Centerville District, and Rev. J. H. Nutter, of the Wilmington District, presented interesting and striking reports of the work done by them and their pastors. A large number of converts were reported by each district; benevolences increased, new churches built, and the work in splendid condition.

The Bishop ordained as *Elders*—Thos. W. Cooper, Thos. H. Kiah and William Turner; ordained as *Deacons*—H. E. Dixon, Littleton J. Waters, C. Y. Trigg, Ernest P. Smack, James H. Blackson and Jose Angula. *Received on trial* John W. Gillis, Jose Angula, Marion W. Clark and C. Y. Trigg. *Admitted in full connection*—William T. Purnell, Littleton J. Waters. Rev. W. P. Perry was recived in full connection as Elder, coming from the African Methodist Episcopal Church. There had died during the year, Rev. W. I. Bean, J. L. Dennis and J. E. Gunby. W. J. Wilson withdrew from the Conference under complaint. Rev. W. C. Dickerson, one of the oldest members of the Conference, had been on the superannuated list, was made effected.

Rev. J. H. Scott, D. D., presided at two of the sessions, by appointment of the Bishop.

The Conference proposes to send to the Epworth League Convention at Denver, a quartette from the Princess Ann Academy.

The third Sunday in May was set apart as Morgan College Day, when funds are to be raised for that most worthy institution.

Rev. C. A. Tindley preached the missionary sermon. It was strong, original, eloquent and forceful. Rev. Tindley is a remarkable preacher. He preached also Sabbath afternoon, at the Opera House, to an immense audience.

THE LAUNCH FUND

Previously acknowledged	$1,570.96
Rev. W. L. Darius, Marion, Ala	1.50
Mrs. E. M. Darius, Marion, Ala	1.50
Rev. M. S. Goins, Napoleonville, La.	1.00

The following subscriptions were taken at the Delaware Conference:

Rev. J. E. A. Johns	1.00
Mrs. E. S. Parker	1.00
Rev. J. M. Whittington	1.00
Rev. N. W. Moore	2.00
Rev. N. B. Snowden	1.00
Rev. Emory Nichols	2.00
Rev. E. D. Havens	1.00
Rev. E. O. Parker	1.00
Rev. W. C. Dickerson	1.00
Rev. P. T. Scott	1.00
Rev. L. Y. Cox	1.00
Rev. G. H. Taylor	1.00
Rev. R. G. Waters	1.00
Rev. J. H. Winters	1.00
Rev. J. R. Holland	1.00
Rev. G. W. Downs	1.00
Rev. J. A. Jeffers	1.00
Mrs. S. S. Jolly	1.00
Rev. F. J. Handy	1.00
Rev. C. J. Hall	1.00
Rev. W. J. Moore	1.00
Rev. S. Hammond	1.00
Rev. L. W. Deakins	1.00
Rev. J. R. Waters, D. D.	2.00
Rev. J. E. Cook	1.00
Rev. J. R. Brinkley	1.00
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Rev. T. M. Hubbard	1.00
Rev. A. L. Martin	1.00
Rev. S. S. Jolly	1.00
Rev. G. T. Townsend	1.00
Mrs. Annie E. Nutter	1.00
Mrs. J. A. Maloney	1.00
Rev. W. J. L. Hughes	1.00
Mrs. A. L. Martin	1.00
Rev. W. F. Cotton, D. D.	2.00
Rev. J. W. Parker	1.00
Mrs. Hester Jolly	1.00
Mrs. A. F. Ennells	1.00
Rev. F. H. Butler	1.00

DUNCAN MEETS DEATH AND CONQUERS

On Monday last the glorious old warrior of a thousand battles, Rev. Stephen Duncan, fought the last and best fight. Tho he suffered much and long, he was hopeful and cheerful to the end. We visited and spoke with him on the Thursday preceding his death. On taking our leave he remarked, "I am only trusting God. I have tried as far as I know how to do right and best for Him all these years. He'll take care of me." Those who know Rev. Duncan realize how fitting this testimony of his is. Great has been his labor of love and many his sacrifices. But greater still is his reward.

At exactly 9:05 a. m. the black minute's end came. He answered the call of the vast unterrified like one who wraps his drapery about him and lies down to pleasant dreams. Grim death bandaged not his eyes, nor bade him creep past. No; he tasted the whole of it, bore its brunt, paid glad life's arrears of pain, darkness and cold, and passed into light to peace out of pain while for him the worst turned to the best.

The reciprocal devotion of this good man and his family was something beautiful. Through long and weary months of illness his wife and children watched and hoped and tenderly ministered to him. The attentions of his lovely daughter, Miss S. Anna, were remarkably kind.

The funeral functions were held in Williams Chapel, Rev. C. W. Reeves, pastor, and his body was interred in the Carrollton Cemetery. May the God of comfort and hope sustain and cheer the loved ones in this hour of great grief.

When the little Corsican flung the defiant challenge into the face of difficulty, "There shall be no Alps," it was not the rugged heights that he saw annihilated, but it was the difficulty that presented itself to his march to victory. Man counts no sacrifice too great when it comes to personal ambition in reaching the heights of fame, honor, position. We charge no man to fling away ambition but to handle it with the utmost care. Many there are who are so inordinately ambitious as to brook the eternal devil to get to the top. Ambition itself is no crime; but there are bounds which must not be broken, save one's purpose is selfless, sinless. Then, in Browning's language, one may "Aspire, break bounds!" But no one has a right to the top

who gets there over broken oaths and through a sea of blood.

Over a human ladder has many a man gone to the top—climbing over his weaker brother, bruising his shoulders and paralyzing his arms, leaving him a pitiable wreck at the base of the heights to which he has ascended. But there will come a time when such a one, tho on the utmost summit, will find himself dizzy and trembling before the memory of how he reached such a place and prostrated in the dust.

As the Alpine height climbers ascend one pushes the other to a higher niche. This one in turn reaches down, lifts the one below him, and in this manner they go to the topmost position. Do we wish the best only that we may share it with others? Do we wish power only to make others more powerful? Do we wish the highest position only to prepare others for a like responsibility? In this Christ is our pattern. He was ambitious, honestly, intensely. So much so that He prayed, "Father, glorify Thy Son." But why? "That Thy Son may glorify Thee." His motive was absolutely selfless, sinless. Said He, "If I be lifted up I will draw all men unto me." This spirit should animate every seeker of the heights.

Personal and General.

Rev. J. W. Jackson, of Forrest City, Ark., is happy—a new babyy girl graces the home.

Dr. M. C. B. Mason passed thro the city this morning enroute to Baldwin, La., where he goes to visit Gilbert Academy.

Mrs. W. R. A. Palmer, wife of Dr. Palmer, of Charleston, S. C., owing to ill health left that city Monday for the mountains of New Jersey.

Under the leadership of Rev. Hampton James, Wesley Chapel of Baton Rouge is having a prosperous year. This church is now in the midst of a great revival.

Miss Ethel Cranston, daughter of Bishop Earl Cranston, and Dr. George Lane, Taneyhill, Jr., of Baltimore, Md., were married on March 25th, in Washington, D. C.

Mrs. A. Caroline Knight, a sister of Bishop Warren, has been preceptress of U. S. Grant University, Athens, Tenn., for twenty-five years, and has been a teacher for sixty-three years. She will close her work at Grant University this year.

The committee appointed by the Mobile Annual Conference to investigate conditions at the Marion Institute found affairs not as had been represented, but in good shape. The committee consisted of Revs. A. W. McKinney, F. L. Teague and W. L. Darius.

Bishop Walden was in the city Sunday and preached at 11 o'clock that morning to the students of New Orleans University. The Bishop is now at Baldwin, La., visiting Gilbert Academy in the interests of the Freedmen's Aid Association.

Rev. W. R. A. Palmer, of Charleston, S. C., writes that old Bethel and Centenary are engaged in a union revival in which, up to now, 456 persons have been converted, and that Bishop Mesom on the 9th preached the thirty-ninth anniversary sermon of Centenary M. E. Church.

Rev. W. Hartley Jackson, of Galveston, Tex., has just closed a successful rally. The church raised $585.24, and an old Church Extension note of $567.50 was paid. The church is quickened both spiritually and financially. Eighty-six persons have been added to the membership; conversions four. Rev. A. W. Carr, of Navasota, Tex., was the efficient helper.

Mrs. John F. Thomson and two children, of Buenos Ayres, Argentine Republic, who have been in the United States since September, 1903, sailed on the steamer Tennyson, leaving Nw York Wednesday, April 5Mrs. Thomson is returning to the mission field to which she and her husband, Dr. John F. Thomson, have given the largest part of their lives.

The Rev. Shirley D. Coffin, for the last three years a student of Boston University, in both the classical and theological departments, and during the conference year of 1904-1905 pastor at East Douglass, Mass., sailed from New York City Wednesday, April 5, enroute to East Africa, where he joins the staff of the Methodist Mission at Umtali. Mr. Coffin is a native of Nova Scotia, but has resided in Boston for the last ten years.

The Rev. George B. Nind, of the Methodist Mission in the Madeira Islands, arrived in New York City April 2. Mr. Nind comes to America to put through the press of the Methodist Book Concern a revised and enlarged edition of the Manual of Doctrine and Worship of the Methodist Episcopal Church which he compiled in the Portuguese language under the direction of Bishop J. C. Hartzell, about six years ago. This work contains hymns in the Portuguese, besides the articles of religion, general rules, ritual, and catechism.

From Rev. J. S. Todd, of Jacksonville, Fla., comes the following glorious news: "With the assistance of Rev. E. M. Collett and his son, of North Carolina, we conducted a two weeks' revival in the Cookman, during which time one hundred and seventeen students were converted. At the close of this meeting these brethren assisted us in the revival at our church. About one hundred and thirty-five souls were converted and reclaimed and one hundred joined Ebenezer. And the good work still goes on."

Through the parish superintendent Prof. H. W. McDonald had the public school teachers of the parish of St. Mary to organize into a Teachers' Association. Its primary object is to elevate the profession of teachers and promote the interest of colored teachers in the parish. The corps of instructors are Prof. and Mrs. Wm. Porter, Miss Effie McGann, Prof. E. S. Brown, Prof. B. Landry and Prof. H. W. McDonald. Prof. McDonald has been elected an instructor for the Summer Normal for colored teachers, to be held in Alexandria, La., beginning June 12th and continuing four weeks.

"The Philippine Mission of the Methodist Episcopal Church," by the Rev. Homer C. Stuntz, D. D., is the seventh of the Open Door Series of Mission Booklets to be published by the Missionary Society. It is a fifty-page brochure describing the geography and climate of the Philippine Islands, their history, the characteristics of the inhabitants, the religious conditions, and the work and needs of Protestant Missions, and especially of the Methodist Episcopal Church, in the Islands. Thirty half-tones appropriately and artistically illustrate the booklet; it contains a map of the islands, is bound in a cover illustrated in color, and is sold at 10 cents a copy.

Dr. G. G. Logan, Secretary of the Missionary Society of the Methodist Episcopal Church, is here. He addressed the congregations of Mt. Zion, Union Chapel and Pleasant Plains Monday, Tuesday and Wednesday nights. He was accorded a hearty welcome by Revs. F. T. Chinn, Valcour Chapman and William Harrell, being greeted by large crowds of eager listeners. His addresses were clear, cogent, and convincing. Dr. Logan is here to make preliminary arrangements for a great Missionary Convention to be held in New Orleans October 10-12 in honor of the Mississippi Mission Conference organized in this city forty years ago, out of which has grown six Annual Conferences, namely, Texas and West Texas, Little Rock, Mississippi, Upper Mississippi and Louisiana. Dr. Logan will speak at Thompson Chapel Thursday night and at Mallalieu Chapel Friday night. His speeches are attractive, informative and helpful. We desire all to hear him. Those failing to do so will miss much.

Before the Rev. E. F. Frease, presiding elder of the Gujarat District of the Bombay Conference, India, who represented his Conference in the General Conference a year ago, left for his field in October last, he received intimations that a recurrence of famine conditions in Gujarat was probable. After Mr. Frease reached India, writing under date of Dec. 23, he reported: "Much belated rains help the situation in this province, but they are scarcely heavy enough, and while they averted *acute* famine for the present, the prospect is still for a very hard year. The crops will scarcely be more than 15 per cent of the acreage, and, owing to the series of years in which the rains have either failed or been partial, the underground water level has descended about ten feet, making useless a large proportion of the wells, while the artificial tanks and reservoirs are already either quite or almost empty, although the rainy season is still fully six months ahead. There is already great distress, and it is sure to increase. We shall, however, not make any special appeal for help unless it proves to be imperative." Apparently during the last few weeks the conditions have grown rapidly worse. Mr. Frease has cabled to the Missionary Society for emergency relief and has asked also that an appeal be made to the Church at this time. Money should be sent to Dr. A. B. Leonard, 150 Fifth avenue, New York.

NEWS NOTES

Governor Cox of Tennessee has signed the Jim Crow street car bill for that State.

We have on our desk the minutes of the Central Alabama Conference. Rev. William T. Trammell is the secretary.

A statistician places the number of gainful occupations in the United States at 303, in all of which, except two, women are found.

The Wisconsin Legislature, in its recent session, passed a bill prohibiting the manufacture and sale of cigarettes in the State of Wisconsin.

Mrs. Anna M. Coffey, of Memphis, Tenn., accompanied by her little daughter, Maggie Bee, is visiting her brother, Mr. J. C. McGee, of Tupelo, Miss.

Governor Gleen will deliver the annual address at the commencement of the Colored A. and M. College, Greensboro, N. C., on Wednesday, April 26.

Mr. Samuel Evans, a Negro resident of Kenton, Ohio, received, on March 23, a patent on a sewerage disposal plant, which is pronounced by experts to be the finest yet invented. He has spent ten years on the invention.

Announcement is made that during the recent revival in London, under the auspices of Rev. R. A. Torrye and Prof. Chas. M. Alexander, upwards of 6,000 persons of all classes and creeds publicly testified to their conversion, while thousands of others made private acknowledgement.

Plans are being vigorously pushed for the erection of a Memorial Methodist Hospital at Mantoon, Ill. The object of the hospital is "the free treatment of all medical and surgical diseases of afflicted humanity," regardless of race or religion. Already several valuable donations have been received for endowment.

Rev. William H. Sheppard, D. D., the well-known African missionary of the Presbyterian Church, occupied the pulpits of three of the leading white Presbyterian churches of New Orleans on last Sunday. He received a warm welcome and every attention and consideration was shown him. Dr. Sheppard gave a thorough account of his work in Central Africa in a manner that greatly pleased his congregations. He says that Christianity is daily gaining ground in Africa and that many of the converted natives are now doing missionary work among the benighted heathens. Dr. Sheppard departed Tuesday for Texas, where he is to speak in the principal white churches. Rev. Sheppard, for his work of exploration in almost inaccessible districts of Africa, and the correct maps of the localities, was appointed a Fellow of the Royal Geographical Society of England.

Change of Addresses

Rev. J. S. Jones, to Lake Providence, La.

Rev. J. T. Martin, to 227 Jefferson street, Huntsville, Ala.

Rev. J. Benn, to Gray, La.

Rev. W. C. Hilliard, to Nettleton, Miss.

Rev. W. H. Nelson, to 1017 Eighth Ave., Birmingham, Ala.

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Good masters and common cows often succeed, but of reversed, expect failure.

Mark the early laying pullet and set her aside from the breeding hen. It is from these that the best hens develop, the ones that lay most eggs in a year.

The time for hatching chicks for the early market is now at hand, and we should lose no time getting the incubator in order. If you have never tried an incubator, you will need to study closely its workings, but they are in no way complicated, and require only common sense care in order to make them do the work. The most trouble will follow after the chicks are hatched, for it is then that we must not for an hour neglect them. A slight chill, even, may cause the chicks to get sick, or at least may check their growth, and at a time when we are hustling them for an early market, this is very serious. Use only good brooders and good, reliable lamps, that will maintain a uniform heat; feed regularly, not too much at a time, but often, so that the chicks will always appear hungry at feeding time. Keep the brooder thoroughly clean; do not crowd too many together, and the percentage of loss should be small. Grit should be given chicks with their first food, because nature has not provided any means of mastication for them, and it should always be scattered on the floor so that they can supply themselves at will. Rolled oats or oatmeal make the most economical, but after a few days a variety should be given them. Another very important thing to remember is that the chicks must be made to take exercise by scratching. This they must do, and will not remain healthy unless they do.—*Home and Farm Journal.*

Milking a young heifer before calving is not advised unless there is a special reason for it, such as a threatened attack of garget (inflammation of the udder). Milking before calving does no harm nor good to the cow, except in case where garget has supervened or is threatened. The udder in such cases should not be entirely emptied, but only enough to relieve undue distension. For several weeks before calving a cow should be put on rather short rations of a comparatively dry, non-nutrition character, and she should have one-half pound of Epsom salts about twice a week in one quart of water as a drink. This tends to keep down inflammation and is especially recommended in case of a cow that is a heavy milker and that has had several calves, as a precaution against milk fever.—*The Atlanta Constitution.*

Literary Notes

The April number of the *New England Magazine* is one of the best. Many of the younger generation of music lovers will be surprised to learn that the greatest musical festival in the world's history took place in Boston, in 1869, its object being to commemorate the return of peace to the nation. An account of the "National Peace Jubilee' is contributed by Sarah B. Lawrence, with accompanying rare photographs. Of unusual interest is the article called "The Love Story of Whittier's Life," by Mary Minerva Barrows, being personal reminiscences of the poet's sweetheart, Evelina Bray. For sale at all newsstands; 25 cents per number. America Company, publishers, Boston.

The April number of the *Southern Workman* contains an article illustrated with interesting photographs, the remarkable and graphic story of the experiences of Rev. W. H. Shep pard, the African missionary, in a cannibal camp in Central Africa in the Congo Free State, about which there is at present so much discussion. The influence of the graduates of Hampton Institute in the acquiring of land and homes by Negroes is the subject of another paper, whose illustrations show marked improvement in the type of house being built by educated Negroes of the South.

"Perhaps the most important point to be emphasized in the graduation frock is simplicity," says the May *Delineator* in a suggestive article, "and this embraces the material as well as the design by which it is made. The present modes are adapted to thin, soft materials, and these above all others are best suited to the graduation dress. White is preferred for these frocks, and the gloves, slippers and stockings are more effective if all white. For the young girl not out of her teens the less expensive goods are better. The soft, pliable woolen goods such as veiling, eolienne, henrietta, cashmere or crepe cloth are fashioned into attractive graduation frocks, while one of the newest and smartest materials for this purpose is white shantung. The surplice waist is a particularly pretty and becoming style for youthful wearers. Sleeves in elbow length are perhaps in highest favor for these dresses."

BOOK REVIEWS.

The Child as God's Child.—By Charles W. Rishnell. Publishers, New York: Eaton and Mains; Cincinnati: Jennings and Graham. Price 75c.

This book is a plea for the religious rights of the child, clearly showing the place the child occupies in the kingdom of God and claiming for it the position it should occupy in the church. The book shows much investigation and close observation. It is highly suggestive for all parents, pastors and teachers.

The author says, among other things, that if a child acquires a distorted concept of God, that is no reason why it should not be taught of God but there is all reason that it should be better taught.

The Changeless Christ.—By Rev. Robert Forbes, D. D. Publishers, Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price 50 cents.

This is a book of sermons, the title of which is the subject of the initial sermon. It consists of eight sermons, each forceful and thought-provoking. Rev. Forbes writes with conviction and with commendable power. He is practical and philosophical. This book makes delightful reading for young Christians as well as old.

"Christian Giving," by the Rev. Charles William Harshman, S. T. B., Ph. D. Published by Jennings and Graham, Cincinnati, Ohio. Price 25c net.

"The Divine Opportunity," sermons preached by F. B. Stockdale. Eaton & Mains, publishers, 150 Fifth Ave., New York. Price 50c net.

"The Last Message of Jesus Christ," or "The Apocalypse in a New Light," by Rev. John Hamilton Timbrell, with an introduction by Rev. H. A. Buttz, D. D., L. L. D. Published by Eaton & Mains, New York. Price $1.75 net.

"Burden Bearing" and other sermons, by Rev. John Rhey Thompson. Published by Eaton & Mains, New York. Price 75c net.

"The Origin of Man or Evolution or Revolution—Which?," by G. W. Pool, Ph. B. Published by the Western Methodist Book Concern, 220 W. 4th St., Cincinnati, O. Price $1.50 net.

"Sunday-School Organization and Methods," by Chas. Road, D. D., with an introduction by Rev. Chas J. Little, A. M. Jennings & Graham, publishers, Cincinnati, O. Price 35c net.

"The House That Jack Built," by Wesley Johnston. Published by Eaton & Mains, New York. Price 75c net.

"The More Excellent Sacrifice," Memorial-Day sermons, by Rev. John W. Sayers, D. D. Jennings & Graham, publishers, Cincinnati, O.

HOW TO SLEEP.

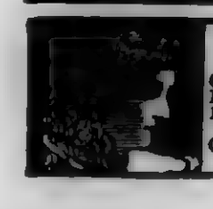
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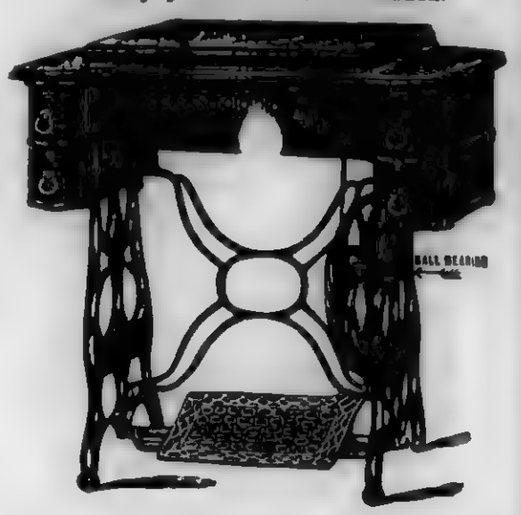
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Doings of the Workmen.

VIRGINIA.

J. M. WATSON, PASTOR, Radford, Va.—Our second quarterly conference was held February 11-12 by W. E. Mitchell, our presiding elder. The reports indicated the work to be alive and the interests of the charge looked after, while the New River church looked after the house rent, the members of Mt. Olive prepared the parsonage in which the pastor is now living. It has three rooms and will be very comfortable when all arranged and completed. Radford has a few earnest workers who in the midst of many oppositions have gone forth to meet the demands of the church. And at the last roll call they will be found among the faithful number. Paid the elder in full. Sister Missouri Edwards of East Radford fell from a chair on February 18 and broke her arm.

MISSISSIPPI.

J. C. HOUSTON, PASTOR, Pass Christian, Miss.—We had a big storm recently. A storm without angry clouds, but not without rain, which came in copious showers and left our table flooded with good things. Such showers will water our early planting and guarantee rapid growth and a fruitful harvest. We pray heavenly benediction upon the members of the storm and invite their return.

A. M. TROTTER, PASTOR, Handsboro, —Handsboro was the center of a mighty storm February 25. When all in the parsonage were asleep, a terrific outburst of song aroused us. The door opened and ladies and gentlemen rushed in. Another song was sung and the pastor offered prayer, then they all retired but the baskets which were left were filled with fried oysters, fresh bread and the richest of pound cake. Many sorts of eatables, such as a whole fresh hogshead, canned goods, sugar and rice, showed us that these good people would care for the inner man while we cared for their souls.

R. H. PATTON, PASTOR, Bridgeville, —I arrived here on the night of February 16th and met at the parsonage a number of members who were awaiting the arrival of the pastor and wife. We were heartily received. Supper was ready and we partook of and enjoyed the same. The next morning to our surprise we found that a storm had passed through the parsonage and left many good things for our comfort. We can survive such storms Come again.

GRIFFIN (Miss.) DISTRICT. — Our church work is fine. Epworth League largely attended with more interest manifested than ever before. Dr. Wilkins with his corps of young ladies is making the wheel go. Last Tuesday night, there was one hundred and fifty in the league. Our first quarterly conference convened February 2-6 with Rev. P. H. Travis, presiding elder, in the chair. Prayer by Dr. M. M. Alston, ex-presiding elder of the Griffin district. Rev. J. H. Davis, pastor of Griffin Circuit, was also present. Both of these brothers gave a strong talk in interest of work on the Griffin district. The business of the conference was dispatched as rapidly as any one could have desired. Almost every officer answered roll call and presented reports. On Sunday night Rev. Travis as usual preached an able sermon that aroused all present. Paid elder in full;

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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pastor, five dollars. The best quarter all around we have had at this point in several years. The sleet and snow has had us in doors quite awhile, but the sun is shining now and the future looks bright. We are planing for our revival to begin just after Easter and ask the prayers of all that we may add a hundred souls to the church here. The pastor and family have been sick since conference but are now restored to health.

MISSOURI.

KANSAS CITY.—The Burns M. E. Church continues to prosper under the wise and judicious leadership of the Rev. J. M. Harris. Recently the church was able to cancel two debts of long standing against the trustees—one of $1,300, and another of $525, making a total of $1,825. The Burns people are happy. During the three years pastorate of Bro. Haris $2,325.74 have been paid on church indebtedness. A ten thousand dollar church bought, and 127 members added, and the good work goes on. Bro. Harris is yet in his twenties.

NORTH CAROLINA.

THOMAS WALKER, Forshee.—I have the pleasure of recommending the SOTHWESTERN CHRISTIAN ADVOCATE as the best and most valuable paper I have ever taken. I pray that the welcome visitor may enter every home in America, and if every pastor, every local preacher and every class leader do their duty the old SOUTHWESTERN will make a successful run. Every one who is filled with the holy ghost wants to do something to elevate the cause of Christ. Rev. F. L. Bost is our pastor. He is an energetic worker and a profound thinker. He is moving things to the front.

TENNESSE.

INEZ WILSON, REPORTER, Lewisburg, —The work at Galilee M. E. Church is alive. The Sister's Board met February 28. The first work we have before us is to repair the pulpit. We have organized the young people's missionary society, with Mrs. Lillie Almon as chairman, Miss Inez Wilson, secretary, Mr. Peter Legett, treasurer. Have enrolled 14 members and hope to grow stronger. On February 23 an excellent programme was rendered. Rev. A. Phillips, presiding elder, was with us recently. The Epworth League is doing good work. The president, Mrs. L. A. Jennings, is true to her post. We ask your prayers for our success.

G. G. GORDAN, PASTOR, Lebanon (Tenn.) Circuit.—Our first quarterly meeting was held by Rev. T. B. Blackman. Raised during the quarter $40.-00. Brother Blackman preached one of his soul-stirring sermons. The church and Sunday school is alive.

Murfreesboro.—Our second quarterly conference has just closed at this place. The presiding elder preached two excellent sermons. Collection for the day, $27; paid the pastor, $107.52; benevolences, $29.50.

TEXAS.

Morales, Edna Circuit—R. F. Chase. —Rev. W. M. Mooney, our former pastor, who served us four successive years, will never be forgotten on this circuit, yet we must acknowledge that Rev. B. I. Adam is a man well suited to this work. Rev. O. C. Lacy comes to fill the place of the old Trojan, Elder Mack Henson. Paid up to Dec. 12, 1904, for the pastor, $87.04; missions, $9.05; delegate's expenses, $3; pastor's traveling expenses, $4.75; visiting pastor, $4; light and fuel, $1.80; on presiding elder's suit, $4; total amount for Morales, $113.64; for the circuit, $272.06; presiding elder, $58.44; grand total, $444.14; total for missions, $30. Paid Rev. W. M. Mooney during his four years' stay here, $1,150.56.

Calvert—J. W. Stone, Pastor.—Our class rally on March 5 was a decided success. Classes reported as follows: Class No. 1, R. Perkins, leader, $3.40; 2, J. W. Walton, $4; 3, D. Fostor, $5.15; 4, Pheby Porter, $1.25; 5, S. N. Nash, $3; 6, R. Carter, $1.75; 7, S. Westbrooks, $2.50; 8, James Fason, $3.55; 9, A. W. Young, $3; 10, E. Foster, $7.63; 11, G. Wilson, $6.07; 15, Wm. Creeks, $2.26; total, $43.56.

Jefferson—D. C. Hailey.—The district stewards' meeting of the Marshall district met in St. Paul M. E. Church March 2, with Rev. B. M. Taylor, presiding elder, in the chair. The meeting was a great one. Several charges were represented, among them being Marshall, Ebenezer, Mallalieu, Queen City, Lasater, Lodi, Woodlawn and Texarkana. Rev. G. Gillespie and his good people did all they could to make our stay pleasant. Quite a number of ministers were present. Ministers present: Revs. L. L. Neal, of Queen City; C. G. Curtis, of Lasater; E. H. Holden, of Mallalieu, and R. Hillary, of Woodlawn. The next meeting will be held at Lodi in Lewis Chapel.

Galveston—W. Hartley Jackson, Pastor.—While all was quiet in the parsonage and the family were preparing to retire the night of Feb. 27, a tramping of many feet was heard and the sweet voices of many singers. We threw wide the door and beheld there a host indeed, led by Prof. R. L. Hoffman, Deputy United States Marshal. Prof. J. A. Thompson played, after which the pastor led in prayer. Prof. Hoffman made the presentation speech and the pastor responded. Mesdames E. L. Reedy and Alice F. Marshall served refreshments. There were enough choice groceries in this storm to last the pastor and family three months. The friends are always welcome.

Galveston—J. N. Gooding.—The first quarterly conference of Wesley Tabernacle was held March 3-5. Rev. Edward Lee, presiding elder, was on hand. Rev. W. Hartley Jackson, our energetic pastor, had everything in good shape His report showed that four had been happily converted; 68 had joined the church; $16 raised for benevolences, and the church well organized for business. Success is written on the banner. Rev. Jackson is indeed an ideal Methodist preacher and has won his way into the hearts of this people. All reports were good. Sunday morning Elder Lee preached a good sermon—the best that I have ever heard that old hero preach. It touched every heart in the congregation. One hundred and nine communed at the Lord's table. Rev. Jackson is pushing the cause of the SOUTHWESTERN. Also, a big rally is on hand for March 26-27, to raise $567 on Church Extension debt.

Cameron—W. H. Purnell, Pastor.—Our first quarterly conference was held March 13-14 by Rev. J. H. Swann, presiding elder. On the night of the 13th he held a business session of the Conference and preached on the night of the 14th. The little church was filled to the utmost. All of his claims were raised. This is a new field and we are going to push it to the front by the grace of God.

D. B. FREEMAN, SALEM, VA.—Rev. J. R. Davis, pastor, the class and prayer meetings are spiritual. Sunday school is in good condition. The Epworth League is doing good work. The ladies aid society is working nicely. A. W. C. A. is doing a grand work among the unsaved. The Y. M. C. A. has been organized by Mrs. J. R. Davis, with Mr. M. R. Stuart president, W. H. Hayden secretary. The organization is destined to do good work among young men of Salem. The God of Jacob is our strength, and in him we trust. Every department of the church is looking up. Our three year's work has been successful in this charge and the good work still goes on. Our pastor, Rev. J. R. Davis, D. D., is well thought of by all classes. He is the president of the Interdenominational Preachers' Conference here.

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Like Hungry Wolves

If you use MAGIC FISH LURE. There is nothing like it; you catch a big string every time you go fishing. Write to-day for full particulars and get a box of this wonderful bait to help introduce it in your neighborhood. Agents wanted.

J. P. GREGORY, Anadarko, Okla.

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A New Seed Discovery for

FORAGE, POULTRY, POPPING

A subscriber to the Southern Agriculturist secured the original seed from an old Indian in Northwest Texas. After experimenting with it seven years he wrote that paper: "With good ground and care it will make from 50 to 100 bushels to the acre, and planted thick and cut stalk and all it will make more feed and better feed than anything I ever saw. The old Indian said poultry fed on it would never have the cholera. I have not lost a fowl with cholera since I have been raising it. It also pops beautifully" This article brought hundreds of requests for seed, and now only a few bushels are left. Send 10c for a 3 months' trial subscription to Southern Agriculturist, 39 C. P. Bldg., Nashville, Tenn., and you will get 100 seed by return mail, also details of $50 prize seed-growing contest.

Conference Notices

FORT SMITH DISTRICT.

SECOND ROUND.

Bentonville, May 13-14; Fayetteville, 20-21; Van Buren, 27-28; Ft. Smith (Mal.), June 3-4; Ft. Smith (Eb.), 3-4; Morrilton Cir., 10-11; Blacksville Cir, 12-13; Conway Cir., 17-18; Little Farm, 19-20; Springfield Cir., 24-25; Marche Cir., July 1-2; Little Maumelle, 8-9; Rowland Cir., 15-16; Danville Cir., 22-23. Dear Brethren: Let us spare no pains in raising every dollar of our benevolence. Start now to raising our Representative Fee for Epworth League Convention to be held at Ft. Smith, Aug. 15 to 20. Raise your apportionment to Epworth League Farm in your Leagues and Sunday Schools aside from your Representative Fee. The apportionment is to be raised from the active work of each Sunday school and Epworth League. Then collect 10c per capita from both the school and league; 25c from every officer and 50c from each district officer. At the convention each pastor is assessed $1.00 and the presiding elder $2.00. Pastors must lay plans to raise every dollar of this amount. Prosecute your plans till you know you have in hand your apportionment with your Representative Fee, at least a week before you start to convention. Any brother who fails to raise his amount will have to make himself responsible for same. Brethren let us awake to a sense of our responsibility. Let us take hold of the situation in a business like manner. We must also join Dr. Logan in his Missionary Convention movement. Supply your Sunday School with the literature he mentioned. Remember the SOUTHWESTERN. Pastors remember that you must collect your League money, League or no League, Sunday School or no Sunday School; the cause is not responsible for your not having these organizations. Mrs. A. T. Strickland, our State president, stands ready to assist you. The programme will be published later. May the Lord bless us with a glorious revival throughout our district this year and a splendid financial report. Let us pray for it, work for it, then look for it. I am yours in Christ,

M. N. Langston, P. E.

SOUTH NEW ORLEANS DISTRICT.

SECOND ROUND.

New Iberia, May 13-14; New Iberia Mission, 15; Olevir, 16; Paltoutville, 17; St. Peter, 19-21; Jeanerette, 20-21; Hubertville, 21; Godman, 25-28; Baldman, 27-28; Union, June 2; Crawford, 3-4; Franklin, 9-11; Centerville, 10-11; Berwick, 12-13; Morgan City, 14-15; Schriever, 16-18; Thibodaux, 17-18; Beattieville, 19; Napoleonville, 23-25 Woodlawn, June 24-25; Virion, 26-27; Houma, July 1-2; Pattersonville, 3; First Church, 7-9; Wesley Chapel, 6-9; Win Church, 11; Wesley Chapel Mission, 12.

Dear Pastors: I hope you will continue to push the revival spirit. Don't let it die out as soon as Easter is over. Keep the church spiritually alive and your financial interest will run high. Brethren, don't wait until the last month in the year to raise your benevolent claims, but start at once and long before the conference meets you will have it all collected. We desire to make this last year the best in the history of our administration on this district and I feel that every pastor is with me laboring to that end. Forward your Easter money at once to Dr. G. G. Logan, Holly Springs, Miss., and he will send you voucher. Let us push the SOUTHWESTERN for it is our advocate. It speaks for us when we cannot speak for ourselves. Our District Conference will be held at Franklin August 23-27, 1905. We are planning for a glorious session. *The good* people of Franklin will not leave a stone unturned to make it pleasant for us during our stay. Yours in the Master's cause,

W. R. Butler, P. E.

Neuralgia
And Other
Pain.

All pain in any disease is nerve pain, the result of a turbulent condition of the nerves.

The stabbing, lacerating, darting, burning, agonizing pain that comes from the prominent nerve branches, or sensory nerves, is neuralgia, and is the "big brother" of all the other pains.

Dr. Miles' Anti-Pain Pills rarely ever fail to relieve these pains by soothing these larger nerves, and restoring their tranquility.

Dr. Miles' Anti-Pain Pills leave no bad after-effects, and are a reliable remedy for every kind of pain, such as headache, backache, stomachache, sciatica, rheumatism and neuralgia.

They also relieve Dizziness, Sleeplessness, Nervousness, Car-Sickness, and Distress after eating.

"For many years I have been a constant sufferer from neuralgia and headache, and have never been able to obtain any relief from various headache powders and capsules, until I tried Dr. Miles' Anti-Pain Pills. They always cure my headache in five minutes time." FRED R. SWINGLEY, Cashier 1st Nat. Bank, Atkinson, Neb.

Dr. Miles' Anti-Pain Pills are sold by your druggist, who will guarantee that the first package will benefit. If it fails he will return your money. 25 doses, 25 cents. Never sold in bulk.

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BROOKHAVEN DISTRICT.

SECOND ROUND.

Crystal Springs, April 22-23; Crystal Springs Cir., 24-25; Rockport, 26-27; Bridgeville, 29-30; Bowerton, May 6-7; Barlow, 9-10; Hazlehurst, 13-14; Brookhaven Cir., 17-18; Brookhaven, 20-21; Fernwood and Chatawa, 24-25; Summit and Magnolia, 27-28; Hub, June 3-4; Columbia Valley, 6-7; Buford, 8-9; New Zion and Zion Ridge, 10-11; Weathersby, 12-13; King, 14-15; Florence, 17-18; China Grove and Tylor Town, 21; Kennolia, July 1-2.

The first District Conference of the Brookhaven District will convene at Tyler Town June 24, 1905, and all the brethren should be present the first day to make it a great session. I shall expect each pastor to report a large benevolent collection, especially for Missions. Dr. Logan, field secretary of the Missionary Society, will be present. The District Stewards' meeting will also convene in connection with the District Conference and each district steward is urged to be present to represent his charge.

G. W. Smith, P. E.

WEST TENN. DISTRICT.

THIRD ROUND.

Alimo, May 6-7; Friendship, 9-11; Fowlks, 13-14; Rimberttown Cir., 16 17; Burdett's Chapel, 20-21; Warren Chapel, 23-24; Memphis Centennary, 26-28; Galloway, 30-31; Pleasant Grove, June 3-4; Mason, 9-11; Brownsville, 13-15; Union City, 17-18; Martin, 24-25; Springville, 27-29; Paris Cir., 30-July 2-3; Wildersville, 7-10; Lexington Cir., 14-17; Selma Cir., 21-23.

The District Conference will meet at Kenton, Tenn., July 23, at 9 a. m. All members of the district conference and delegates are expected to pay 25 cents toward the expenses of the conference. Let all begin now to make this one of the best sessions in the history of the West Tennessee District. The pastor and the good people of Kenton are making preparations to receive you with a hearty welcome. Our motto is a round report for all benevolence.

Yours for the church,

J. A. W. Moore, P. E.

ALEXANDRIA DISTRICT.

SECOND ROUND.

Cade, May 4-5; St. Martinsville, 6-7; Abbeville Mission, 8-9; Abbeville Cir., 10-11; Lafayette & Rayne, 12-16; Washington, 13-14; Opelousas, 14-15; Jennings, 17; Lake Arthur, 18-19; Welch, 19-22; Lake Charles, 20-21; Spring Creek, 23-24; Pineville, 26-28; Alexandria, 27-28; Natchitoches, June 3-4; Cane River, 4-6; Newtown, 7; Chopin and Old River, 8-9; Boyce and Village, 10-11; Boyce and St. Paul, 11-12; Katilend Cir., 14; Colfax, 15-16; Rapides and Arvea, 17-18; Richland Cir., 19-20; LeCompte, 21-22; Cheneyville, 23-25; Boonville, 24-25; Marksville, 26-27; Lone Pine, 28; Eola, 30-July 2; Bunkie and Evergreen, 1-3; Morrows, 5; Palmetto, 6-7; Maxia, 8-9.

Dear Brethren: The District Conference convenes in Cheneyville Aug. 23. Come prepared to report all of your benevolent apportionment. Keep the revival spirit among your people.

J. J. OBEE, P. E.

Dear Pastors and Co-Workers of Holly Springs District:—Let us make Easter the greatest day of the year for our benevolences. The long and severe winter has passed the result of which will require double activity in all departments of church work. If possible raise your apportionment for Rust University by commencement; the building is under construction. Reorganize Sunday Schools and Epworth Leagues chapters in the places where they have been in winter quarters. We stand second in total amount raised for the benevolence last year. Through your faithful efforts we may exceed the past year's work. Have a revival in every church. Save some one. Don't cease work for the SOUTHWESTERN. We must roll up 250 or 300 subscribers this year. The loyal members are in the district, and if the canvass is made in earnest we shall have this number or more. The Epworth League convention convenes with the First District Conference, and the Sunday School Convention with the fall conference by mutual agreement. July 26th is the date of our Summer Conference at Calvin Chapel, Holly Springs Circuit. Let's have a full representation from every charge. The Lord bless you continually.

N. H. Williams, P. E

To the Brethren of the Mississippi Conference:—The conference which met at Natchez, Miss., Jan. 18-22, by a unanimous vote, set apart the Fourth Sunday in May as "Natches day," for the purpose of rallying to raise funds for the debt on our church at this place. We urge every brother to do his best, and report immediately after the Fourth Sunday, as our note is due now and must be met, not later than the First of June.

Many of the brethren made personal subscriptions: This we faithfully look for. Some have paid and we urge every subscriber to remit not later than May 30th. Any amount received shall be faithfully applied and acknowledged through the columns of the SOUTHWESTERN. Dear Brethren, do what you can; we need your help.

W. P. C. Morrison, pastor.
J. R. Ross, R. S.

Rev. P. W. Clark, the Alexandria District Missionary Secretary, will present the Missionary Stereoptican views and deliver a special lecture on Africa at the charges in the District in the interest of the Missionary cause. Any brother on the District who needs his assistance will please write him. He will be pleased to visit your circuit or charge. Any favor shown him will be highly appreciated and his services will also help you to raise your benevolent apportionment. Yours truly

Joshua J. Obee.

Dear Brethren of the Marshall District:—Strive to make the Easter services a success. Many of us will find it a little hard to get our people to do very much after Easter has passed for benevolences. The District Conference will convene in Wiley Chapel, Central building of Wiley University, Marshall, Texas, August 29th to Sept. 3rd.

O. I. Jones, P. E.

Dear Brethren of the Shreveport District:—The church is calling for us. Let us answer the call. The evil one is standing at his post, and we must stand at ours if we would gain the victory. Raise all of your missionary money on Easter and bring it to Shreveport, Tuesday, April 25th. Dr. Logan, field agent of the Missionary Society, will be with us. Our preachers' meeting will also convene on that day. Let each one bring two subscribers for the SOUTHWESTERN. Yours,

H. Daniel, P. E.

The Church Extension Board, Savannah Annual Conference, will please meet at Warren Chapel M. E. Church, Macon, Ga., April 19th, 1905 at 9 o'clock a. m. A full attendance is desired W. H. BROWN, Pres.

C. R. O. Rowland, Sec.

To the Members of the Mississippi Conference Brotherhood:—I take this method to inform you that Rev. Wilson Collier, a member of the brotherhood, died March 26, and each member of the Brotherhood is due one dollar ($1.00) which must be paid within sixty days according to article 5th of our constitution. This is imperative.

Yours,

S. H. Cannon, Treas.

Moss Point, Miss.

Dear Brethren of the Navasota District:—At our last annual conference, Rev. S. M. Bolden was appointed missionary district secretary. Rev. Bolden has given careful and earnest study to the work of missions, and is very anxious that our district this year shall do more for the missionary cause than it has ever done before. He expects to visit all of our charges in the interest of missions and I hope every brother will give him a cordial reception and a good congregation. Rev. J. A. Tillory is district secretary for Conference Claimants Cause. He, also, will visit you in the interest of that cause and we hope for him full recognition. Rev. Tillory is well prepared to help you in the interest of the cause he represents. Brethren, see that not only a part of your benevolences is raised, but the entire assessment. J. E. Bryant, P. E.

The missionary meeting of Shubuta District will convene at Stonewall, Miss., May 18-19, at 10 a. m., and we expect all brethren of the Shubuta District who can possibly get here to be present. Each pastor is expected to pay 50 cents and also collect and bring with him 50 cents from each Sunday School or congregation. C. W Jones will preach the missionary sermon. Now, brethren, let us do all we can to bring our district up to the front ranks. We want this district to raise $100 for missions this conference year. Whereas the grand old church has appointed Rev. G. G. Logan, field secretary of the Southern Division, we want to do all we can to assist him. We invite him to be with us in our missionary meeting, and hope he can make it convenient to do so. Of course we expect our presiding elder, Rev. J. B. Brooks, to be present. Let each pastor bring in one new subscriber to our church paper. Now, brethren, let us do all we can to make this meeting a success. No one is expected to pay board; we will take care of all.

Subjects for discussion: J. Jorden, "Africa and its Needs"; C. Washington, "The Duty of a Missionary"; C. W. Jones and J. Stewart, "The American Indians"; L. L. Shumpert and J. E. Webb, "How Missionary Money is Spent"; R. Howze and S. McDavis, "The Open Door Emergency Movement"; R. L. Carpenter and G. W. Arnold, "The Missionary Society of the M. E. Church"; N. Trotter and B. W. Robinson, "The Woman's Home Missionary Society."

C. W. Brown, president.
R. Howze, Secretary.

To the Ministers of the Upper Mississippi Annual Conference—My Dear Brethren:—As the weather was so inclement on the days set apart by the late session of the Annual Conference, on which to raise a collection for our Revel's Memorial M. E. Church, at Greenville, Miss., the pastor and trustees have decided on Sunday, April 30th, and will make an effort toward raising $400.00 with the help of every charge in the bounds of our conference. Please stand by the promise made. Send collections to Rev. J. M. Marsh, pastor, Greenville, Miss. Always your brother,

J. W. Winbush, P. E.

Dear Brethren of the Sedalia District:—Let me advise you once more in the commencement of our year's work. By this time we have all started on our journey in the Master's vineyard. First of all let us take notice and meet the quarterly conference at the time appointed and be ready for business. Second, let every officer of the conference have a written report and every item filled out to the letter. Third, no member should expect to be heard on his report unless he or she complies with the discipline. And fourth, dear pastors, will you be so kind as to urge upon every member of the quarterly conference who are to make reports to follow the discipline and not to meet these meetings with frivolous excuses but let us be prompt and stand up like brave men and women and be courageous in the work of the Lord.

Yours brotherly,
W. H. Smith, P. E.

Field Notes

VIRGINIA.

Dublin—A. W. Randolph, Pastor.—I desire to thank the class leaders of this church for their contribution from the contest that was held March 5. Class No. 1, Brother Jake Johnson, $8.41; Class No. 2, Brother J. R. Fleming, $9.30; Class No. 3, Brother Thomas Page, $7.55; Class No. 4, Brother Jeff Cornor, $9.28; total, $34.54.

Pulaski—F. D. Johnson, Pastor.—Our second quarterly conference convened at Needmore M. E. Church March 11-12, with Rev. W. E. Mitchell, presiding elder, in the chair. He presided with energy and tact, as usual. The majority of officers were present with written reports. This has been for me a very trying quarter. The last of December my mother-in-law was taken with a long and severe illness. Then following this came my wife's illness. But, thank the Lord, my mother recovered sufficiently to return to her home in Princeton. My wife is again walking about in her room. The good people of Needmore spared no effort in caring for us. The elder was well pleased with our work. We made class first last year, and that is our mark this year. Anything short of class first would embarrass me in the forthcoming Conference, which will be held in Needmore this June, and we are trying to have our church reseated and remodeled. Despite all sickness and severe winter weather, Pulaski circuit still moves on nicely. I married two couples last quarter, baptized five, bought a set of chairs for the parsonage at a cost of $6, raised for benevolences $8; paid pastor $70.50 and presiding elder $12. Sunday was a great day with us. The elder preached to the delight of all at 11 a. m. At 3 p. m. Rev. A. I. Weems preached a soul-stirring sermon, and at 7:30 the writer filled the stand. The services were well attended.

OHIO.

Springfield—R. Henry Hill.—We, the congregation of Wiley M. E. Church, feel that we have just cause to be proud and thankful to Almighty God for what has been accomplished for us this Conference year through His servant, Rev. T. L. Ferguson, in the erection of a new church. By his wise supervision and his untiring efforts this has been a busy year with us. With sixty or more additions to the roll our church is in better condition now than ever in its history. We have been successful financially, taking everything into consideration, having raised nearly $5,000, all told. And we feel that we owe it largely to the wise supervision of Rev. Ferguson, and we pray he may be returned to us.

TENNESSEE.

Mason—A.. J. Proctor.—The second quarterly conference of Alexander charge convened with Presiding Elder J. A. W. Moore on time. All were glad to meet him, for he, like ourselves, came out of a four or five weeks' sleet and snow; yet the Lord has brought us together once more. On Saturday at 2 p. m. the quarter convened. All members were present with good reports. The elder was greatly delighted to see that every interest of the church was looked after and peace prevailed. On Sunday Rev. Moore preached an edifying sermon to an attentive congregation. All present enjoyed the same, and at night we had another source of joy. Seven strong young men came forward for prayer. We were able to pay the elder in full for the quarter. Three subscribers for the Southwestern. The spiritual standing is good. One joined the church during the session. We are looking forward for a great revival in this place. Everything points to that end.



A HAPPY MOTHER

Weatherford, Texas.
May 14, 1902.

Before my baby was born I was in great misery. I was just able to be about but just as soon as I began to take Wine of Cardui, which had been recommended to me, I felt much better. In fact I feel that if it had not been for this medicine I would not have been strong enough to live through childbirth. But that was made comparatively easy by taking your medicine for four months before baby came. Wine of Cardui restored my health as I took it two months afterward. I cannot speak too highly of Wine of Cardui and I am glad to endorse it

Mrs. C. C. Wood

Treasurer, Young Matron's Club.

Wine of Cardui is a powerful tonic which acts on the generative organs of women, regulating menstruation and giving tone and strength to the organs which inflammation and weakness have affected. It cures nineteen out of every twenty cases of bearing-down pains or ovarian trouble.

Wine of Cardui cures barrenness and aids the mother in conserving her strength for the ordeal of childbirth. After that event the Wine prevents dangerous flooding and helps mothers to quick recovery. Wine of Cardui is the one medicine a mother should use before and after childbirth.

All druggists sell $1.00 bottles Wine of Cardui.

WINE of CARDUI

TEXAS.

Cora Watson, Reporter, Pilot Point,—Our first quarterly conference was held Saturday and Sunday, February 25-26, with our worthy presiding elder, Rev. L. H. Richardson, in the chair. The entire board of officers were present with written reports. Every department of the church is well organized and at work. We raised for all purposes during the quarter, $35.15; paid our elder in full, $12.50. Sunday at 11 o'clock the elder preached a powerful sermon. At three, our pastor Rev. George Waters, preached to the delight of all. We are proud of him.

Littig.—John . Banks.—A historical program was rendered at the Epworth League meeting held Thursday night, March 2. This meeting was under the direction of the third vice-president. The lives of great men were discussed with ease and familiarity. The music was superb. The manner in which the whole program was handled shows that the League is earnestly seeking higher ground. All departments of the Epworth League are alive and active.

Maud Smith, Reporter, Waco, Tex.—On February 25-26 the first quarterly conference was held for Andrew and Majors Chapel. All officers were on hand with good reports. Pastor's report showed two received on profession and one by letter. The Sunday school superintendent's report shows that the school is still alive. The Epworth League has taken on new life. We had a glorious time on Sunday. Paid the elder $10.85; pastor, $14.25. Thirty-five partook of the Lord's supper. We anticipate a good year's work on this charge in every department of the church as we have a fine preacher with whom all are well pleased.

Wm. Bartley, Pastor, Hempstead, Texas.—Our first quarterly conference convened at Bethlehem M. E. Church March 4-5 with Rev. J. E. Bryant, presiding elder, in the chair. All officers of the conference made encouraging reports, which showed quite an increase on all lines. 18 conversions, 26 accessions. Elder Bryant preached a very able sermon to a large and appreciative audience. Collection, $34.45. Paid the elder in full, $25.00. This charge has a large membership of faithful members.

MISSISSIPPI.

W. P. C. Morrison, Pastor, Natchez.—Washington's Birthday was celebrated by the Union School of Natchez, Miss. An excellent programme was rendered by the students. Prof G. W. Broomfield is rendering excellent service for the uplift of his people. He has fourteen well-trained professional teachers under his supervision, who are no less faithful to their work. The recitations and original papers on this occasion would form a neat an dreadable volume, touching nearly every phase of the life of the great statesman. Such occasions doubtless will inspire the young people of the race and instill in them the virtues of the man whose birth they celebrate. Our need to-day is more men like George Washington in public office and more men like George Washington Broomheld in the public schools. Then the elevation of the people will be obvious and the result potential.

TALK IS CHEAP; ACTIONS SPEAK LOUDER THAN WORDS

To any reader of this great paper who will send me their name and address (a postal will do), I will send (not a sample) but a full-size box of

GLOSSINE

Queen of all hair tonics. This, the greatest and most meritorious remedy for the human hair, causes the hair to grow with rapidity and gives to it that rich glossy tone so much desired by all. No matter how short or harsh or curley your hair may be, Glossine will make it long and straight, soft and fine, and of so rich and pliable a texture that it can be dressed in any prevailing style desired. Glossine cannot fail. I stake my honor on its great merit and prove its worth by sending a full-size box free to all who write to me. Address Miss Helen Martin,
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$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 953, Detroit, Mich.

They Live in Our Memory.

Armstrong, Mo.—Little Elma Washington, the daughter of Rev. and Mrs. F. C. B. Washington, departed this life Feb. 27, aged 6 months and 24 days. The funeral service was conducted by the Revs. G. W. Harvey and I. Watts.

Aberdeen, Miss.—Sister Alabama Manning, a member of the Baptist Church, died March 14. She was a consistent Christian and died as such Funeral service was conducted by Rev B. H. S. Ferguson.

Clinton, La.—Jesse Border died Mar. 1, 1905, at the age of 80 years—a glorious old age if the years of it had been spent in the Lord's service. Unfortunately 'twas not so. Children and grandchildren mourn his death. The funeral was conducted by Rev. J. Tutson.

Deerford, La.—Brother Alnol Branch was called home February 19. He was a steward of Deerford M. E. Church and a splendid Christian man. He sang "Jesus My All to Heaven is Gone." He leaves a wife, two children and friends to mourn his loss. The funeral was conducted by Rev. C. Burns, assisted by Rev. J. Mitchell of the Baptist church.

Stockbridge, Ga.—Sister Janie, wife of brother J. H. Maddox, went home in full triumph of the faith Feb. 14, 1905. She had been a faithful and consistent member of Bentley Hill M. E. Church for more than twenty years. Her funeral was attended by the pastor Rev. J. W. Queen, assisted by Rev. Wm. Scott of the same church. Sister Maddox was laid to rest by the Odd Fellows fraternity, of which her husband was a member. She leaves a husband, twelve children, a mother, a large circle of relatives and a host of friends to mourn her going.

Shreveport, La.—Ollie May, adopted girl of Mr. and Mrs. R. T. Willis, is no more. She breathed her last on March 15. The funeral was conducted by Rev. B. M. Hubbard, assisted by Rev. J. H. Martin, of St. Matthew's A. M. E. Church. The bereaved ones are commended to God.

Mansfield, La.—Mrs. Effie Nelson died at Houston, Texas, January 4th and was buried at Mansfield, La., Jan. 5, 1905. She was a loyal and faithful member of Wesley M. E. Church, was very carefully trained in the Sunday school and was converted during the pastorate of Rev. J. A. Tircuit. She graduated from Wiley University, class of 1897, and six years after married Mr. Samuel Nelson. Mrs. Nelson was the daughter of Mr. and Mrs. P. B. Simpkins, both faithful members of Wesley M. E. Church. Funeral was conducted by Rev. Cornelius Johnson, assisted by Rev. J. O. Brown.

Temple, Ga.—Sister Mary Berry went home March 6th, 1905, age 26 years. She was a faithful member of the M. E. Church at Griffin, Ga. She lived a consistent Christian. She leaves a husband, two children and relatives and friends to mourn her loss. The funeral was attended by Rev. C H. Blake.

Tunica, Miss.—Sister Louisa Hamilton went home March 20, 1905. She lived a consistent Christian at the Methodist Episcopal Church for 70 years and she was ready to go home. She leaves six daughters and six sons and many friends to mourn her loss. The funeral was attended by Rev. D. D. Shelley.

Slidell, La.—Arthel Dunlap was born July 23, 1886, and on Feb. 20, 1905, the death angel visited the home of Mrs. Dunlap and took her from the cares of this world to be with Jesus. She lived a true and honest Christian. She was happily converted at New Orleans University and since has lived a faithful Christian, doing good to all she came in contact with. She said, before passing away, "tell all my school-mates and friends to meet me in heaven. Good-bye, I am going." The funeral service was conducted by Rev. H. A. Sorrell, the pastor, assisted by Rev. T. W. Williams. Arthel leaves a mother and a host of friends to mourn her passing. Mrs. Marcelee L. Lee.

Weathersby, Miss.—Bro. Fate Hubbard, a member of Weathersby Circuit, departed this life February 25, 1905, in full triumph of faith. He was a steward of the church. He leaves a wife, two children and friends.

A. Johnson, pastor.

Belle Rose, La.—On the 2nd day of March, sister Mary Narcissi went home She was 65 years of age, had lingered sick for five years and was one of the old founders of St. James M. E. Church. She leaves a daughter, grandchildren, a sister and three brothers and many friends to mourn her loss. Her funeral was conducted by her pastor, assisted by Rev. T. A. Brown of St. Peter M. E. Church, at Donaldsonville. Her remains were laid to rest in St. Peter's cemetery.

O. Harrison, pastor.

Shreveport, La.—On the 13th day of March, sister Marceline Lewis, a young woman who stood well in the community, departed this life in full triumph of Christian faith. She was accidentyl burned in January from which she did not recover. She was happily converted several weeks before the end came. She bore her affliction patiently. The bereaved are commended to our heavenly Father.

B. M. Hubbard, pastor.

Winkler, Tex.—Sister Louisa Talley, a faithful member of Hilory's Chapel, departed this life February 16, 1905. She was a Christian for twelve years and died praising God.

Well done, servant of God;
Thy glorious warfare is past;
The battle is fought, the victory is won,
And thou art crowned at last.

The funeral service was conducted in Oak Grove church by G. W. Carter, presiding elder.

Shreveport, La.—Mr. Walter Watts, the son of Mr. and Mrs. John Watts, passed to the Beyond, March 7. We commend the grieved ones to our Father's care. B. M. Hubbard, pastor.



LILIES OF HEALTH AND BEAUTY.

In a recent interview with Mrs. Lily Langtry, she very wisely said:

"The fact that I believe in the superior force of mind over matter does not blind me to the truth that the foundation of every successful life is good health; that the keystone to physical beauty is perfect physical health

"A sick woman cannot be a beautiful woman, nor can she be anything but what we English call a poor-spirited woman

"To a great extent a woman's beauty is measured by her vitality—by her health.

"Work, Sunshine, Exercise, Water and Soap, Plain, Nourishing Food, Lots of Fresh Air, and a Happy, Contented Spirit—there, as you say, 'honest and true,' is my working rule for youth, youthful spirits and youthful looks."

One great secret of youth and beauty for the young woman or the mother is the proper understanding of her womanly system and well-being. Every woman, young or old, should *know herself* and her physical make-up. A good way to arrive at this knowledge is to get a good doctor book, such for instance as "The People's Common Sense Medical Adviser," by R. V Pierce, M. D., which can readily be procured by sending twenty-one cents in one-cent stamps for paper-bound volume, or thirty-one cents for cloth-bound copy, and addressing Dr. R. V. Pierce, Buffalo, N. Y.

Chas. Roykin, of Acme, La., Concordia Parish, speaking of his wife's experience, says:

"I write you thanking you for the benefit of your wonderful 'Favorite Prescription,' and also the 'Golden Medical Discovery.' I find that your remedies have done more good than all the others that I have used. I thought my wife would die at times; now am able to say that through you and your medicine we have a fine boy two months old. Weight, 18 lbs.

It is a wonder to the people to see my wife going about with a baby. She is able to do her own housework, can walk six miles with baby without stopping and feels as though she could stand all day; so healthy, she can eat anything.

Before using your medicine my wife's weight was 122 lbs., and now she is weighing 175 lbs. She only used 12 bottles of your medicine

My mother-in-law, also my sister, have been cured entirely of uterine trouble by your Favorite Prescription.'"

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"Your 'La Creole' Hair Restorer is a splendid dressing for the hair and I have received great benefit from its use."

His address is 98 St. Paul street, Memphis.

"La Creole" Hair Restorer retails at $1.00 per large bottle. If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada—

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Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Locksburg, Ark.—Sister Dicy Wilson passed into the Beyond in the triumph of a living faith February 25, 1905, at her home. Sister Dicy was 88 years of age, was converted when quite a child, joined the M. E. Church and lived an acceptable member for 76 years. Her funeral was conducted by Rev. G. B. Donnelly, from Psalms 34: 7: "The angel of the Lord encampeth round about them that fear Him." G. B. Donnelly, pastor.

UNITED FOR LIFE.

Wilson-Stephens.—At the home of the bride, Shreveport, La., March 19, 1905, Mr. Harvey Wilson and Mrs. Hattie Stephens, by Rev. D. H. Young. The groom is a faithful member of our church.

Parks-Benford.—At Ebenezer, Miss., February 15, 1905, Rev. J. W. Parks and Miss Julia Benford, by Rev. G. N. Hunt. God bless them ever.

Alcorn-Duplessis.—At the residence of the bride's parents, at Baton Rouge, on March 28, 1905, Mr. Rodney Alcorn and Miss Pearly Duplessis, by Rev. H. James. May God's blessings follow them all through life.

Evans-Jolie.—At the home of the bride's parents, Franklin, La., March 24, 1905, Mr. William Evans and Miss Selena Jolie, by Rev. R. C. Worsham.

Singleton-Young.—At the home of the bride's mother, Baker, La., Mr. J. Singleton and Miss Mariah Young, by the Rev. J. H. C. Means. Both are members of our church.

Hyde-Cowan.—At Ripley, Miss., Mar. 22, 1905, by Rev. J. H. Bynum, Mr. W. Franklin Clark Hyde, of Pontotoc, Miss., and Miss Annie Cowan, of Ripley. The bride is a student of Rust University and a very charming young lady. She is a member of our Methodist Church here.

Lee-Haley.—At Harriston, Miss., March 27, 1905, Mr. Cuba Lee and Miss Carrie Haley, by Rev. W. N. G. Lipscomb.

Taylor-Nichols.—At Cedar Grove M. E. Church, Coleville, Miss., March 15, Mr. W. M. Taylor and Miss Isabelle Nichols, by the Rev. K. Roberts. Both the bride and groom are teachers in the public schools and are members of our church here.

Robinson-Cole.—At Ardmore, I. T., in Warren Chapel, Mr. Monroe Robinson and Miss Lititia Cole, by Rev. A. W. Talbert, assisted by Rev. D. G. Franklin.

Harris-Liddell.—At the home of the bride, March 21, 1905, Mr. Will Harris and Miss Hattie Liddell, by Rev H. Y. Saulter. Mr. Harris is a prominent young man of the Baptist church. Miss Liddell is one of the leading young girls in Sunday School work.

Lewis-Franklin.—At Oliver, La., Feb. 23, 1905, Mr. Willie Lewis and Miss Ida Franklin, by Rev. W. D. Riggen. The bride is a member of Mt. Zion church.

Lewis-Natt.—At Oliver, La., by Rev. W. D. Riggen, Feb. 23, 1905, Mr. G. B. Lewis and Miss Laura Natt. The bride is a bright young member of Mt. Zion church.

Johnson-Worn.—At the bride's residence, Hub, Miss., Feb. 22, 1905, Mr. Milton Johnson and Miss Melissa Worn, by Rev. G. W. Moody. The bride is a member of New Hope church.

Dillard-Stansbery.—At the home of the bride, Carrolton, Miss., on March 19, 1905, by Rev. H. Y. Saulter, Mr. John Dillard and Miss Clemie Stansbery. The young couple are honored members of Jones Chapel M. E. Church and they are two of the leading young people in Sunday School work.

Moon-Williams.—At the home of the bride, Harleton, Texas, March 19, 1905, by the Rev. M. Q. A. Fuller, Mr. Edward Moon and Miss Lula Williams. Both of these are members of Cedar Grove M. E. Church.

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Agents wanted to represent a large sick, accident and death benefit society. Big commission contract and choice territory. Ministers and teachers can make lots of money working for us. Write for information at once. Address J. W. Cooper, President, Salisbury, Mo.

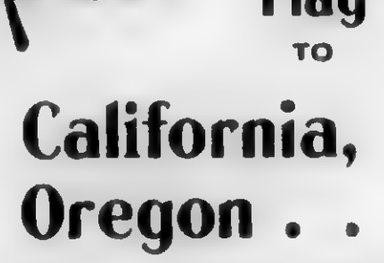
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Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom.	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd		4:00 p m

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
12:05 a.m.	Port Allen Local	3:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.
9:45 a.m.	Daily ex. Sat and Sun.	4:00 p.m.
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5:00 p.m.	Saturday Only	6:00 p.m.
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances.

WEEK ENDING APRIL 8.

Atlanta and Savannah—C. H. Blake, *1; L. H. King, *1; E. H. Oliver, *4.

Central Alabama and Mobile—W. L. Darius; C. T. Lightfoot; V. D. Oatman, *2; T. S. Sanders; E. M. Jones.

Central Missouri—R. E. Gillum, *2, 3; C. N. Casey.

Delaware—E. L. Scruggs.

Florida—Agnes Sanderson.

Lexington—Mrs C. Spears; S. S. Stone.

Lincoln—W. J. Stanley.

Little Rock—Lee Nelson, 1; G. T. Saxton, *1; P. W. Bobo; D. W. Johnson, *2.

Louisiana—A. B. Harris; Sanders Carroll; Willie Haynes; Malley Johnson; T. Hampton; Thos. Williams, *2; Mrs. L. McDenmond; A. L. Scott; C. W. Reeves, *2; John McKee; H. J. Wright; Wm. Robinson; H. Taylor, *3; Mrs. E. Golden, *1; Margaret Johnson; Jos. Williams; T. B. Cooper; N. L. Sayers; Rebecca Smilie; W. S. Harris; H. T. S. Johnson; L. S. Smith; A. B. Venable; B. H. Forrest; R. C. Metoyer; Eliza Lewis; D. G. Taylor, *1; C. A. Bazile; J. A. Lindsay; E. V. Taylor, *1; R. P. Y. Green; Frank Green; E. C. Goins; S. D. Adams; C. D. Crockett; D. Harrison, *1; P. W. Clark, *1; W. H. Lang, *1; J. O. Richards; W. M. Kennedy; M. V. Boren; R. A. Taylor; Wm. Harrell; J. W. Turner, 1.

Mississippi and Upper—H. Blackwell; E. Thompson; Thos. W. Davis, *2; L. J. Terrell, 1; R. B. Davis, *1; B. W. Robinson, *1; J. C. Crawford; L. L. Shumpert; B. T. McEwen, *1, 1; P. F. Robinson; B. F. Elam; C. Montgomery; J. E. Webb; T. J. Johnson; R. N. Jones, *5; I. S. Thomas, *1; T. L. Ingraham; Mrs. A. B. Pittard; J. C. Hall; G. Hughes; A. B. Brittan; W. C. Weatherall, 1; E. D. Cameron, *1; F. Smith; R. L. Tate, *1; Mrs Annie Horn; A. J. McNair, 1; F. L. Wood; J. C. Clemons; J. A. Roberson.

North Carolina—A. S. Cottingham, *2; S. F. B. Peace, *3; M. H. Hairston, *1.

South Carolina—J. C. Stewart; W. B. Roman, *1.

Tennessee and East—E. H. Forrest, *1; J. W. Tate, *1; A. Porter, 2.

Texas and West—Aaron Taylor, *1; Jennie Allen; Thos. Cole; C. M. Moore; S. A. Kelley; J. W. Smeet; A. L. Gabriel, *1.

Miscellaneous—E. E. Clay; W. S. Killmer; Mrs. J. A. Dingwall.

Crescent City Notes

At Simpson Chapel many souls are being happily converted and many more are on the way. Services Sunday at 11 were indeed revivifying and impressive. Sunday evening we were graced with the presence of Bishop J. M. Walden, and also Dr. F. Knight. The young people's devotional service was in progress as the Bishop entered. He seemed much pleased and interested and spoke very encouragingly to them. A large and appreciative congregation assembled to hear the Bishop preach. They were amply repaid. For his convincing, impressive and eloquent manner could but inspire every one who heard him.

Col. R. C. Metoyer, though busy practicing law, does not forget the SOUTHWESTERN. He is now bringing in each week yearly subscribers to the paper. Bro. Metoyer is a loyal and useful member of Union Chapel.

At Wesley Chapel, Rev. T. J. Johnson, pastor, Sunday, the debt paying rally was a great success. Several of our neighboring churches assisted. We have succeeded in raising $468.51.

Dear Presidents and Treasurers of the Louisiana Conference Woman's Home Missionary Society: Rally your members to pay their dues, $1.10 per year. The $1.00 is for membership fee and the 10 cents for contingent fund. Let each auxiliary send in their assessment as soon as they raise it. Celebrate the Silver Anniversary Offering. Select a good speaker for the occasion; have good singing. Collection.

D. M. WALKER.

The first Sunday in April at Mallalieu was a memorable day. Five o'clock a. m. prayer service; Sunday School at 9:30. The Sunday School Missionary Society at 10:30 a. m. excelled last year's record in programme and collection. Prof. W. R. Jordan is in charge of the Sunday School. Bro. J. T. Jordan has charge of the Missionary Society. At 11 o'clock our general speaking meeting was alive spiritually. At night the tide was high and the Lord's Supper was administered to a goodly number. Collection for stewards, $21.00. The stewardess concluded their rally. The following leaders raised: Sister Fanny Jordan, $7.85, representing the Red; Sister Rebecca Sims, the white, $8.05; and Sister Martha Mix, the blue, $5.85; total $21.85. The pastor presented Mrs. Sims with a beautiful hymn book. Mrs. Jordan one-half dozen teaspoons, and Mrs. Mix, a purse, as a token of their work and worth. Total for the day $41.85. The last program rendered by the spiritual department of the Epworth League excelled all others. The old and young united. This department is presided over by Bro. Andy Sims and of course the pastor is in every thing. The work goes on. We are in a series of meetings that will continue each night for a week or more and will appreciate any assistance. On last Friday night, the pastor, Rev. H. J. Wright was agreeably surprised by some of his steward sisters and others with ice cream and cake, and a large assortment of groceries.



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I Will Show You How to Cure Yours

FREE

I was helpless and bedridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 743, Watertown, N. Y.

Mr. Wilfred McDonald, of Franklin, is home again after an absence of two years. A reception was given in his honor March 22 at the home of his mother, Mrs. Susan McDonald.

Sunday, April 3rd, Father Davage preached at 11 a. m. an excellent sermon at Pleasant Plains Church and at night the pastor, Rev. Wm. Harrell, preached to a large audience. On Monday night a merry crowd was led by Sister Kate Hunter and Sister M. Towels and many pounds of groceries were presented the pastor and wife. They were gladly received. Sister Mary Jackson and Sister Mary Nickerson were the leaders of this affair.

Cards are out announcing the marriage of Miss Daisy Jessie Lloyd to Mr. Edward Michell, Wednesday, April 19, 1905, at 7:30 p. m., at Williams Chapel, corner of Cherokee and Pearl streets. Miss Lloyd is a member of Williams Chapel and a faithful member of the Sunday school and League.

Prayer meeting at Williams Chapel, Sunday morning, was well attended. Sunday school at the usual hour. The attendance was large and an interesting discussion was held by the school. At 11 a. m. the pastor preached on "Conversion." At 3 p. m. leaders' speaking meeting was led by Bro. L. Brazely. A spiritual time was enjoyed. Rev. Reeves preached at 3 p. m. for Rev. D. Young. At 6 p. m. the song service was largely attended. At night the pastor preached to a good audience. One joined the church. The infant of Mr. and Mrs. W. Francois was christened at the home of Mrs. L. Jinks. We are preparing for our spring revival. Collection, $17.49.

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Mrs. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Literary Notes

The up-to-date farmer will find the April *Cosmopolitan* especially suited to his needs, for two of the articles have deep concern with his life and interests. Prof. L. H. Bailey, Director of the College of Agriculture, Cornell University, contributes a most instructive and practical paper on the Rotation of Crops, and Alfred Henry Lewis describes the workings of the Harvester Trust and the injury it is working the agricultural element of our population.

Field Notes

LOUISIANA.

E. B. RICHARDS, PASTOR, BALDWIN,—Our work has started off nicely. Recently the members, led by Brother Louis Johnson, showered a great surprise on the pastor. They brought many articles that were very much needed. Another surprise was given by friends, along with other things, they made us an acceptable gift of money. Brother F. D. Bowers who was here visiting his family, preached for our people. The sermon was greatly enjoyed by all. Brother Wiggans also delivered a wonderful sermon. Twenty persons came forward for prayer.

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You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Sample sent free upon request. If the sample does no good a whole bottle won't, but you will ever praise the day you first took

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ROBERT E. JONES, Editor
EATON & MAINS, Publishers.

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Vol. 39 No. 16

WITHIN THE VEIL

BY MRS. GRACE E. CUMMINGS

Just across the mystic border
  Separating quick and dead,
In the beautiful green pastures,
  By the Heavenly Shepherd led—
Are the dear ones that have vanished
  From our longing sight and love;
In the "home of many mansions"
  They are safely housed above.

There no blight of crushing sorrow
  Clouds the brow or dims the eye;
Yesterday, to-day, to-morrow,
  Bodes no pain, draws forth no sigh.
They are safe—forever sheltered
  From the fury of the blast—
Stiled for aye Life's howling tempest—
  All its storms are over-past.

Oh! we would not call them hither,
  From the sunlight of His face,
From hosannas of the angels,
  Hymning of redeeming grace;
For, though years may pass in longing,
  Ere shall cease this mortal strife,
Faith may hear Death's Conqueror whisper—
  "I'm the Resurrection Life!"

THE GLORY OF THE RESURRECTION

If Christ is not risen from the dead we are of all men most miserable. Of all men most miserable for the reason that the whole fabric of Christianity rests upon the resurrection of Jesus. Other men may have their hopes otherwise centered, but if the resurrection of Jesus Christ is not a fact then the entire Christian system is a myth.

The resurrection magnifies and glorifies the entire career of the Master. It lends cheerfulness to dark Gethsemane and dispells the gloom of Calvary. It is the one convincing argument for the divinity of Christ. If the crucifixion had been the climax of the life of Christ, then His life would have closed in gloom and disappointment and His brilliant earthly career would have been discounted, but with the resurrection all His life is magnified and heightened. His resurrection answers the taunt of his enemies who said "He saved others, himself He cannot save." His resurrection substantiates His claim to the high priesthood and opens the hearts of the people for His coming. Not only does the resurrection dispel the gloom of the eventful life that was shadowed by the crucifixion, but the effulgence of the resurrection lights up all the paths through which the followers of Jesus may be called to go. It gives certainty to their hope and firmness to their tread that,

"Christ leads them through no darker room
  Than He went through before"

and as He conquered death so shall they. This resurrection, therefore, nerved the fathers of the early Church for the martyr's death and has given courage and inspiration to each succeeding generation for the trials and difficulties in establishing the Christian faith. It is the resurrection that strengthens men for the arduous and hazardous task of missionary life in foreign fields. For the question of immortality is settled and the glorification of the Christian proclaimed in the resurrection, for if a man die he shall live again.

Gethsemane with its darkness and bloody tears and the crucifixion with is gloom are the sublime pathos of the gospel record, but the door of hope swings wide on the resurrection morn and the angels of good cheer administer to a pessimistic world, so that the Christians of all people are the most happy and buoyant.



RABBONI

He that believeth in Christ, tho He were dead in trespasses and in sin, yet shall he live again, for Christ is the resurrection of souls dead in trespasses and in sin and is the life and life-giving power unto every one that believes." Christ is the perpetual resurrection, the resurrection of the life of sin to the glorified life of righteousness and of holy doing. And so the world is gradually, but effectively laying aside all ideals and principles contrary to the life and spirit of Jesus and is being resurrected by Him who said, "If I be lifted up will draw all men unto me," into the new life in Christ Jesus. There is a shaking of the heathen religions of to-day as never before; there is an awakening of Christian principles and an aggressive work on the part of the Christian Church, which is at once inspiring and encouraging. Not only is the resurrection an historical fact, having its permanent place in Christian theology, but it is a fact that has vital and effective relation to modern life.

Place the cause of Missions squarely before the people Easter Sunday. Tell them of our Bishops and workers in Africa, China, Europe, India, Japan, and South America. Every person who gives as much as one dollar for missions will receive the *World Wide Mission* one year free. Make your Easter collection a big one. Try a few people for large contributions to our work in Africa. Twenty-five dollars will keep a native boy or girl a whole year in school.

The joy of Easter to you will depend on your attitude toward Christ. What is your relation to the great Giver of Life?

At the recent Jefferson Birthday Dinner in New York many distinguished speakers were programmed and the orators were limited to speeches of twenty minutes. Judge Alton B. Parker was on the program and made the request for at least thirty-five minutes, for it is said that his speech would fill the page of a newspaper and require two hours to deliver. Senator Carmack and Senator Newlands were on the program, and they and Judge Parker were limited to twenty minutes. The New York *Tribune*, commenting upon the time limit for the orators, says: "A man who has anything interesting and edifying to say ought to be able to deliver his message to the public in twenty minutes. There are few orators and statesmen who are worth listening to for more than a half hour." If this time limit were applied to preachers it would play havoc with many of the long sermons. There are some men who take up an hour and an hour and a half for every sermon and the good that they accomplish during the first part of the sermon is destroyed by the impatience of the audience during the latter part. It is a good deal better to preach a short, interesting sermon and leave the people wanting more, than to send them away glad that they have the chance to go.

Easter

This is the grandest festival day earth has ever seen, since it is the anniversary of the most important fact that ever transpired in human history. The resurrection of Jesus Christ was the dawn of a new era and the revelation of a truth underlying human nature which was revolutionary of all previous thinking and hopes.

One awful fact confronts every person who comes into this world. No power of genius or wealth or physical force can change it to any appreciable extent. However it may be deferred, *the day of death* is as certain as that one lives. Whatever the present enjoyment and position of influence, these shall not avail to work an escape from death. The certainty of mortality casts a gloom over many lives and makes every one subject to bondage.

If death is the end of all and life means no more than this earthly existence, it might well be questioned if life is worth the living.

The resurrection of Jesus Christ is the first event which gives a clue definitely to the full meaning of life and shows the true value of earthly living. "He brought life and immortality to light."

In nothing is His divinity so clearly manifested as in this resurrection from the dead. By it He is set forth as Son of God with power. The efficacy of the atonement for sins of men is confirmed, by this rising from death to the manifestation of the powers of endless life.

Easter is the gladdest day of all days. Well was it that the blessed Lord chose this season of the year for the inauguration of this new hope of the world. Now it is that the earth puts forth the signs of new life and all things rejoice together over the victory of life in the conflict with decay and death.

Every Christian should read carefully the account given in the Gospels of the events connected with the death and resurrection of Jesus. And then should take time to think of what that event means to himself. We are all too apt to take these mighty truths of the Christian revelation as familiar facts and to give them little or no influence in shaping our practical affairs. If Jesus did die and rise again and we really believe it, that belief should change thoroughly our whole course in life.

St. Paul believed with all his soul that Christ was alive from the dead, and that faith transformed the persecutor into the prince of apostles.

Let Easter be for each of us the day of rising from all the evil of the former life into a transformed and transfigured life of walking closely with the Master, and showing here and now the power of His love and of our faith in Him.

Because Christ died and rose again we have sure hope that He can and will raise us up at the last day if we trust in Him. It was for this that He came to earth. He came to deliver those "who through fear of death were all their life time subject to bondage." He does now deliver us from the power of sin and shall by His divine power raise us up and present us in new bodies before the presence of His Father and the holy angels.

What blessed prospect this opens before us! Death is not the end. It is the new beginning of a broader and deeper life in a better sphere. It is the gateway to the Paradise-life in the realm which Christ has gone to prepare for us.

If He is getting the home ready for us, we should be equally diligent and faithful and get the Bride, the Church, ready for His coming.

Let each new Easter find us as individuals and as a people nearer to the ideal which the Lord has set for us to attain unto, as we are nearer in time to the day when he shall return to receive us unto Himself.

"Now let the heavens be joyful;
Let earth her song begin;
Let the round world keep triumph,
And all that is therein.
Invisible and visible,
Their notes let all things blend,
For Christ the Lord hath risen,
Our joy that hath no end."

Atlanta, Ga.

The Liberia Annual Conference

By F. M. Allen

The seventy-second session of the Liberia Annual Conference, which closed at Sinoe, February 20, marks an epoch in the history of the Methodist Episcopal church in Liberia. This session was both interesting and inspiring, and unique in that it was the first time two Bishops have been present. The Conference recognized that the presence of two bishops had a two-fold significance: indicating the interest which the church has in Africa, and what may be expected from this field in the future because of better supervision.

On the morning of the 15th after the devotions and before the organization preliminaries, a silver Communion Set, consisting of one pitcher, two plates and two gold-lined goblets, was presented to Bishop Scott for the church by Mr. J. J. W. Johns and wife who were present for the purpose. Rev. J. A. Simpson, the pastor, introduced them. The set cost $150.00 and was made by one of the leading manufacturers of the world. At Bishop Scott's request Bishop Hartzell responded.

A motto was displayed above the pulpit bearing these words: "500 converts for this Conference year." From the enthusiasm which was manifested early in the sessions it was thought, that this estimate was too small, but it was decided to let the figures remain and get as many converts as possible.

Bishop Scott's opening address showed that he had fully taken in the situation. The two most prominent features of his remarks were aggressive evangelism and self-support. He spoke of some of the difficulties which confront the work but they could be overcome if every worker will do his very best. He urged the necessity of fostering a spirit of manliness and independence in the churches that ought to be self-supporting. His address was full of common sense and helpful suggestions.



The Liberia Annual Conference, Presided over by Bishop I. B. Scott, at Greenville, Africa. February 15-20, 1905

Several times, at Bishop Scott's request, Bishop Hartzell presided. His sentiments of welcome and commendation for Bishop Scott were cordial and unstinted. Bishop Hartzell commended Bishop Scott's record as preacher, distinguished educator and editor. He also explained that Liberia was not exchanging one bishop for another, but whereas before it had one, now it has two, and that the same was true of the other two conferences in Africa.

Full reports came in from the presiding elders, pastors and workers, many of them containing incidents of peculiar interest. These reports show that during the year there have been 450 converts on the four districts and the number of full members added during the year make fully five hundred increase for the year.

The people of Sinoe were certainly lavish in their welcome of Bishop Scott, welcoming him to their country, their homes and their hearts. Large preparations were made for the entertainment of the Conference and Rev. J. A. Simpson, our energetic pastor at Sinoe, helped not a little in preparing the way for a successful conference session.

The people of Sinoe are to be congratulated upon getting the Conference and for the royal way it was entertained.

The following items will indicate some of the business transacted:

Rev. John H. Reed was announced transferred from Little Rock Conference and appointed a teacher in College of West Africa.

Stephen A. Lawrence, Dounce W. Herman and Nathaniel D. Mirriam were received on trial. They are of the Congo, Kroo and the Grebo tribes respectively.

Joseph H. Davis was received into full connection. Joseph H. Davis, Willis Gatlin and Richeulin V. Richards were ordained deacons; Charles A. Minor was ordained an elder.

Abraham L. Buchwalter was transferred to the East Central Africa Mission Conference. Charles A. White who came from the A. M. E. Church an elder had his orders recognized. P. E. Walker was granted a superannuate relation.

Monday night, February 20, after the appointments were read, Conference adjourned to meet next year at Edina, Grand Bassa.

The Resurrection of Jesus Christ

By Rev. R. E. Gillum, D. D.

This is the pivotal fact around which all Christian truth must cluster.

The first promise made the race after the fall implied the resurrection: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise its heel." This, under the light of later development, must be interpreted to mean that the second Adam would counteract the result of the sin of the first Adam, and as this sin brought death in a three-fold sense, Christ, the second Adam, must bring life and immortality.

"Since by man came death, by man came also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive."

The incarnation brought the Son near to man, and was of incalculable benefit to the race. It afforded the only perfect example; it revealed the Father in a way He could not have been revealed otherwise. The ministry of Christ is yet



THE RETURN FROM THE CROSS

shedding its benign influence on the human family.

All of the bloody sacrifices of the Old Testament pointed to the necessity of an atonement through the innocent blood of some victim. And while fully appreciating all of the benefits of the incarnation, inasmuch as it furnished the connecting link between God and man, its prime object was to do more than bring God nearer to man; it was more than to give man the advantage of a perfect example; yes, He came to reveal the Father, but His mission was infinitely more than all of these combined.

"He came unto His own and His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believed on His name."

The Savior's mission on earth was to make possible this most desirable and highest privilege —that we might be the spiritual sons of God. That this purpose of God and necessity of man might be realized, the Scriptures declare the death of Christ an essential. The prophets predicted that he would suffer and die for man's redemption; see Isa. 53, 7-9 and 63, 1-7. "Now is my soul troubled, and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify Thy name." "Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." Therefore doth my Father love me, because I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself." It would not be within keeping with the purpose of this article to discuss the different theories of atonement, but we simply assume what we conceive to be the plain teaching of the Scriptures on the subject. I think all will agree that the Bible sets forth the death of Christ as in some way being necessary to human redemption. His death was not a physical necessity. He had committed no sin. The law had no claim against Him. His enemies had no power only as He permitted them to kill Him. He could have brought all of the powers of heaven and earth to His rescue at any moment He so desired. He might have abandoned His undertaking at any stage of it without injustice to any one. Where was the necessity which required Him to suffer and die? "God," whose justice and holiness could not be outlawed in the exercise of mercy, "so loved the world that He gave His only begotten Son to die, that whosoever believeth in Him should not perish, but have everlasting life." This view of Christ's voluntary sufferings and death and God's gift to the world presents a matchless exhibition of love.

But is His incarnation, His earthly ministry and His death all that may be desired, all that may be expected, all that we need? If the expiration on the cross had ended all, we should, as Paul puts it, have been most miserable.

But death is not the last act in the wonderful drama of human redemption, it is only the last step in the condescending humiliation of the Son of God, which renders a glorious ascension possible. Let us gather round the cross. Pilate will not allow the body to be removed until the Centurion certifies that the sentence of death has been executed, and though he sees that Jesus is dead already, he thrusts a spear into His side and inflicts a wound sufficient of itself to cause death.

Then Joseph is permitted to bury the body, but it is in the custody of a band of soldiers, with the solemnity of the king's seal on the door of the sepulchre, lest it be tampered with.

The third morning after this burial the grave was found empty, and the only explanation ever offered to account for the absence of Christ from the tomb was that His disciples came while the soldiers slept and stole Him away.

Is it possible that those cowardly disciples, who deserted Him during His trial, the bravest of whom denied Him with an oath, would go unarmed to overpower a regiment of Roman soldiers to get the dead body of a man whose death had blasted all of their hopes and blighted all of their expectations?

Of what service could the dead body be to the disciples?

The third morning after the execution it was reported that Jesus was seen alive. Those who knew Him best and were most competent to identify Him, declared they had seen Him and that the prints of the nails in His hands and feet bore unmistakable testimony to the reality of the body. All of the disciples and the women who were acquainted with Him bore irrefutable testimony to the resurrected body of Christ.

A short time after the execution, Peter, that cowardly disciple who denied his Lord on the night of the trial, stood up in a public assembly, composed of those who were responsible for the crucifixion of the Savior, and charged them with shedding the innocent blood of the Son of God. And so effectual was his argument, that three thousand of them cried out: "Men and brethren, what shall we do?" and joined the disciple band.

Paul, in his unanswerable argument for the resurrection, in the 15th chapter of I Corinthians, declares that Christ was seen by an assemblage of over five hundred at one time, the greater part of whom might have been called to the witness-stand at the time of his writing, who could testify to the verity of the resurrection. There is no historical or scientific fact which is better attested than the resurrection of Christ.

There is scarcely any other fact upon which there is such unanimity of opinion.

Why should it be thought incredible that God should raise the dead? Is there any more mystery in almighty power's raising the dead body to life than there is in creating the material and forming it into a body, and then breathing into it

(*Continued on Page 5.*)

THE CHRISTIAN LIFE

He is Risen

By H. R. Baldwin.

He is risen! ye powers of darkness;
Risen, your unconquered foe;
Vain were all attempts to bind him,
All attempts to overthrow.
He hath burst the bands asunder,
Triumphed over Death and Hell.
Fought and conquered in the struggle—
Jesus hath done all things well.

He is risen! ye sinners hear it—
He who died your souls to save,
Now to you he freely offers
Victory over sin and grave.
Lived he—to declare his mission,
And to leave example high;
Died he—to secure your pardon;
Rose he—you to justify.

He is risen! ye saints adore him,
Gone be all your doubts and fears,
Let your gloom give way before him,
Quit your mourning, dry your tears;
Death has lost its terror for you,
Christ the risen has power to save;
He has borne its terrors for you—
Where's thy victory, O grave?

He is risen all heaven rejoices,
Angels join the glad acclaim,
While they with their harps and voices
Praise ascribe to his great name.
He is risen! The Lord of Glory;
Loud hosannas fill the skies,
Each to each tell out the story;
Angels' hallelujahs rise.

He is risen! O happy nation,
Filling thine appointed place,
From thy highly favored station,
Send the news to every race.
Let not now his marching orders
Fall on listless ears and hearts—
"Preach my Gospel through thy borders,
Stretching out to distant parts."

He for this made wide those borders,
And for this let out thy cords;
Gave to thee world-wide possession,
And the heathen for thy wards.
He for this transferred the kingdom
From the Jew who failed to love,
To his Israel—nation sought for,
Bringing forth the fruits thereof.

Hark, O Isles! O band of nations;
Hark! O Anglo-Saxon race,
In thy latter-day enjoyments
Of thy heavenly Father's grace.
He is risen! Be this thy watchword,
Promise, too, of greater things;
He that scattered thee shall bring thee
Back from all thy wanderings.

Thou art risen! O mighty Saviour,
Thou art, too, gone up on high,
Hear us, grant us now thy favor,
This alone can satisfy.
Pour upon us now thy Spirit;
Give us Pentecostal fire,
That shall all our weakness banish,
That shall our dull hearts inspire.

If Jesus Christ is Risen

"He is risen!" "Christ is risen, indeed!"

This is the Easter greeting. Shining eyes look into other eyes that brighten at the word. The coldest cynic feels an unwonted warmth as he hears the Easter bells and the Easter songs. The hardened sinner is less satisfied with himself when he thinks of the day's great meaning. The unbeliever is more inclined to doubt his doubts, in the presence of this confident and jubilant salutation. At Easter the whole world seems willing to hear and to believe the truth which the day proclaims.

"Christ is risen!" "He is risen, indeed!"

Surely; but if Christ is risen, what then? What does it all mean?

It means that the world's chief prayer is heard. From the day of the first death men have desired with unspeakable longing to see death conquered. It has been so black and dreadful a foe. It has been so relentless, so unfeeling, so irresistible. And after death, silence, darkness. The eyes once closed open not again. The lips once voiceless speak no more. No other burden is a thousandth part as heavy as the sorrow death brings to the living, and the dread it brings to the dying. So the world has prayed for a victory over death; such a resurrection as would prove that death is not unconquerable. Christ risen is complete and sufficient answer to that prayer.

It means that the sweetest and best things in life are real, and not mocking shadows. Love is glorified by the Easter truth, for Easter proves that love is immortal, just as the human heart had always felt it should be. Hope is made reasonable since Christ arose, for his return from death is pledge that our highest, purest hopes have not deceived us. Faith is no longer blind credulity since Christ has said, "Believe also in me," and has verified his claims by breaking the bonds of death. Faith, hope, love, these three, meet at the empty tomb, and its guarding angels bid them henceforth dwell with new power in the hearts of men, since "He is not here, but is risen as he said."

It means that every child of earth belongs to Christ. The world's only hope is in his cross of utter self-sacrifice, and in the broken seal of Joseph's tomb. Apart from the Christ, crucified and risen, there is no help for men. He began the New Kingdom, whose life was to be love, and whose law, service. To begin this kingdom he humbled himself, not for an ideal, or a dream, but for us; the Eternal Son destroying death's power over our lives by dying for our sakes. How dare we be self-seeking, self-serving, self-exalting in the presence of that amazing sacrifice! In its light every selfish life is seen to be in league with death and the grave. Every life that refuses to love like Christ, to serve like him, and to forgive like him, crucifies afresh the Lord of glory, and shuts itself out from the power of his resurrection.

So Easter has its light and shade, its joy and pain. Christ's claim of love is on everyone, because he died for all, and rose again. We belong to him. To deny him, by the lips or in the life, is to put ourselves beyond the borders of his kingdom; to go alone into outer darkness. But there is no need of that. The risen Christ is assurance of death's overthrow. He proves to us that life is more than meat. Life's dearest treasures of hope and faith and love take on new meaning and new power.

"Christ is risen!" "He is risen indeed!"—*Epworth Herald.*

The Resurrection Day

The meaning of Easter grows more precious as the years pass. The glory of Christianity is the empty tomb. The resurrected Christ is a living presence among men as well as an historical reality. The bonds of earth's woes are rended by the power of the living Christ, as was the great stone before the door of the sepulchre. And the "light that plays around the tomb is the aurora of every believing heart." Although the foundations of our Christian faith are being thoroughly scrutinized and tested, the hearts of the great multitude continue to long after that which faith can secure. The ultimate conclusion of investigation stops with Paul's declaration to the Church at Corinth, "For if Christ be not risen,



PETER AND JOHN RUNNING TO THE SEPULCHER

then is our preaching vain and your faith is vain."

If Christ be not risen, then the teaching of the Bible is an idle fancy. If Christ be not risen, then there never has been any atonement made for the sins of the world, and the great mass of believers from the first century to the present day have been the victims of the greatest fraud ever conceived and practiced. If Christ be not risen, then we have no positive and satisfactory evidence that He is divine. If Christ be not risen, then we have no living, loving, sin-subduing, omnipresent Savior, such as man needs and desires. If Christ be not risen, the pall of death, which has for nineteen centuries rested and still rests upon the grave of Christ, rests upon the graves of all our loved ones and precious treasures we have placed in the tomb, with the hope of one day meeting them. If Christ be not risen, then are not only our preaching and our faith vain, and our aspirations for purity and happiness vain, but all our hopes of eternal life for ourselves, our loved ones and humanity at large are without foundation, and we are of all men the most miserable, for we have been the most deceived. But, blessed be God, "Christ is not dead, but is risen!" This truth has been an inspiration to lives of fidelity ever since it was first uttered.

The gloom that filled the minds of the sorrowing disciples gave way to inextinguishable day, and no adversity of earth could thereafter shake their confidence in the power of their risen Master. It is the Christ-power which transforms the life. And with the life made new, and hid with Christ in God, the brightness of the resurrection becomes the heavenly possession and continues throughout the earthly journey. The radiance of the life which triumphed over the tomb is for all; and the presence of the Master is known wherever His disciples reflect the heavenly life.—*Central Christian Advocate.*

YOUNG FRIENDS

Easter

One starry night a mother mild
Was bending o'er a little child.
Within a lowly manger bed
Lay pillowed the dear baby head;
While herald angels
Sang His birth
To wond'ring mortals on the earth.

But now, ah me! that mother dear
Is bending low beside a bier.
The Babe who came on Christmas Day,
To tread awhile the earthly way,
Lies silent in the
Tomb's cold bed,
And bowed with grief that mother's head.

But hark! Again the angels sing,
Again glad news to earth they bring.
O, sorrowing mother, dry your tears,
Dismiss your gloom, dispel your fears;
Rejoice! The Lord
Stands at your side;
He lives again, the Crucified.

O, blessed day when Christ was born,
Thrice blessed Resurrection Morn.
Let all the little children sing
Sweet carols to the risen King.
The bitterness of
Night has passed—
Triumph and joy have come at last.

—*The Christian Work.*

Christ Is Risen

BY IZORA CHANDLER.

It was Good Friday evening. Winthrop and his mother were out upon the little veranda which jutted in at one corner of the queer old-fashioned house. This little veranda seemed just the place for an invalid. The bright sunlit mornings warmed it; and only the gentle south wind could reach it. The house stood upon a summit of the stately Palisades of the Hudson river and had been closed for years. Now it had been leased and opened as a private hotel.

A young man—a writer of books—chanced to be seated upon another little veranda exactly above the one occupied by Winthrop and his mother.

The young man was not interested in any religion. His mind was full of things of the great world and of the fame he had determined to win. He came here to stay for a few weeks and finish his latest story about the old Knickerbockers. Now that dinner was over he was leaning back in his comfortable chair, with his feet on the balustrade, looking out into the twilight and thinking, thinking about the book.

Voices drifted up to him. He recognized them as the voices of the gentle lady and the jolly, rosy-cheeked boy. They were so pleasant that they did not disturb him in the least. He continued his thoughts of the book while the voices came up fitfully. After a little one or two words arrested his attention. He did not mean to listen, but, somehow, he could not help it.

"So this is the day, mummer?"

"Yes, dear."

"And by this time they have come to take Him down from the cross?"

"By this time they are taking Him down, dear."

"And—and Mary stands there and sees it all? Jesus was her boy, just as—as I am your boy, mummer?"

"Just the same. Mary loved Him, as I love you, dear. And He loved His mother so well that, while He was upon the cross—suffering that frightful torture—He—do you remember that part of the story, dear?"

"O, yes. He told John to take care of her. And he told Mary to expect just the same things from John as if He had lived to do them for her."

"That's what we are told. You know that He came to show us all how to live. His life was me, Winthrop; for I am giving my life so to myself now—trying to get well from this illness."

"But you are making me know and think of all sorts of beautiful things, mummer, dear."

The young man from his little balcony knew that the boy had arisen and come close to his mother. The voices grew softer. He forgot them in a time long past, when loving arms were about him and a voice, long silent, had told to him the same sweet, sad story of the Christ. It was lonely up in his little balcony. He put his hand up to wipe something away from his eyes. He wondered if his own mother would be pleased, could she see into his careless, prayerless life.

Late the next day, while tramping through the forest, he caught sight of a boy stretched flat upon the ground, reaching far down from a rock that hung over a narrow ravine. It was the rosy-cheeked, sunny boy of the invalid lady. His heart stood still for an instant, then aroused him to speed silently, swiftly to the spot.

Winthrop had succeeded in clutching the plant for which he was reaching. Then he tried to work himself backward, to get a place to push against with his hands so that he could rise. But, to his dismay, he found that he had reached so far that he could not get back. Forward meant death. To add to his terror, some people below had caught sight of him and were screaming at the top of their voices. He became dizzy and could not see. Everything turned black to spent in serving others. This thought troubles his gaze. Bright flashes shot across the blackness, like falling stars. He felt himself going down—down—and became unconscious.

At that moment strong hands seized his ankles. He was dragged back in no gentle manner. When he opened his eyes a stern face was bending above him, and he heard a stern voice exclaim:

"What do you men, youngster, by giving me such a shock? I've a mind to cane you!"

"I—I—" Winthrop staggered to his feet. As he did so he caught sight of the plant in his hand. Then a smile swept across his face, which made it so sweet and satisfied that the young man became angrier than ever.

"You deserve a good thrashing for this fool act! Do you know that you came near losing your life, boy? If your father were here I'd tell him his duty. A boy like you taking a chance like that! I was never more shocked in my life!"

"I—didn't mean to shock you. It—it's this way: You see, to-morrow is Easter morning. And my mamma so loves Easter morning! She—she says it's the beautifullest morning in all the world—'long with that morning when Christ was born. And she's ill and can't go to church, nor have any Easter. And papa was hindered by the floods and couldn't get here to-day. So, you see, I have to make Easter beautiful for her. And I've gathered such loads of lovely wild flowers this afternoon! They are all piled—standing up, as if they were growing—on a little table in the shed. Mary and John are going to bring it 'round and lift it on the veranda to-night, after she has gone to bed. Then she'll see it the first thing in the morning, when she looks out—as she always does—with me and papa, and says, with her eyes and her mouth all sweet and smiling, 'Christ is risen!'

"I found some pretty mayflowers, all streaked with pink, and dogtooth violets, that aren't violets at all—just bunches of yellow petals, hanging at the end of a long stem. And the roots of all of them are crowded into the softest, glossiest moss you ever saw. And—and I wanted just this very Jack-in-the-pulpit to stand in the middle, 'cause it's the tallest one there is. I thought that the funny name would bring the church to mummer. She can't go to church now, and she loves the Easter services so! But—but I'm—O, I thank you ever so much for pulling me back. It must have been pretty hard—'cause I'm getting to be very heavy, now. And—I'm awful sorry that I frightened you. Though papa won't thrash me if you do tell him."

"Who is your papa?"

"He is Dr. ——. And he's president of the —— University."

The young man turned away. This bright, lovable little son of so great a man was in love with the Easter time! He could not speak. All that night he did not sleep. In the early evening a carriage arrived. Another voice came up from the little veranda. The young man knew that the father of the boy had come. Later there was the sound of a quiet moving about. He looked over to see the two servants placing a flower-laden table upon the little veranda. With the first streak of morning he was dressed and walking in and out among the shrubs on the great lawn. When the sky brightened and the glorious Easter sun arose he looked toward the house to see the gentle wife leaning upon her husband, with the other arm about her boy. They were all looking out over the Easter flowers. He knew that they were saying:

"Christ is risen!"

And Christ arose in the heart of the young man that very morning—all through the love between a little boy and his mother!—*Christian Advocate.*

Easter Flowers

With gentle home-work doing all for love,
Making some life the better for our own;
Smoothing some pain for other feet to tread,
Cheering some heart that has to work alone.

So shall we live the nearer to our Lord,
So shall we labor through these holy hours;
Till Easter suns shall hail the golden day,
And joyful hands shall wreathe the Easter flowers.

—O. C. W.

The Resurrection of Jesus Christ

(*Continued from Page 3.*)

the breath of life? It matters not what theory of creation we accept, the mystery remains the same. The universe is shrouded in mystery, shall we disbelieve all that transcends our understanding?

The empty grave, the inability of those who had the custody of the dead body of Christ to account for its absence from the tomb, the testimony of those who knew Him best that they had seen Him alive and associated with Him for forty days before His ascension, and that testimony sealed with their life's blood, and the accumulative evidence of twenty centuries, puts the resurrection of Christ beyond the possibility of doubt.

Peoples of every clime proclaim the power of a risen Christ.

"Break off your tears, ye saints, and tell
How high your great Deliverer reigns:
Sing how he spoiled the host of hell,
And led the monster, Death, in chains.
Say, "live for ever, wondrous King,
Born to redeem and strong to save;"
Then ask the monster, "Where's thy sting?"
And "Where's thy victory, boasting grave?"

"He led captivity captive, and gave gifts unto men."

St. Louis, Mo.

Easter

Out my window bud and leaf
Tell the story—how beneath
Brown earth's mold, and in each stem,
Power is working, changing them
From dry things to living green,
From the unseen to the seen.
He is risen! Lord, to-day
On my knees I humbly say:
"Thank Thee for Thy risen power,
Praise Thee for the glorious hour
When our own dry, loveless lives
Shall have power to upward rise,
Resurrected, freed from sin.
Final Easter! God's own spring.

—L. R. E.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson V—April 30, 1905. Title—"Jesus Washing the Disciples' Feet." (John 13: 1-14.) Golden Text—"By love serve one another." (Gal. 5: 13.)

Judas sold Jesus to the chief priests and scribes for thirty pieces of silver, or about fifteen dollars in our money. This was the customary price for a slave. This, the most treacherous of all acts, was done two or three days before the events of this lesson. 1. *Time*: Many think Jesus ate the Passover the same day and hour it was eaten by all the Jews. Others believe He ate it in the evening before and expired on the cross the same hour the Paschal lamb was slain in the temple precincts. The weight of evidence favors the last opinion. 2. *Place*: The Passover was eaten in a "large upper room." According to St. Luke, Jesus spoke first to His disciples about observing this feast. The directions given Peter and John show clearly the fore-knowledge of our Lord. The name of the man bearing the pitcher of water is not given. Nicodemus, Joseph of Arimathea, and John and Mark have been designated by the church. He had wealth, and was a true friend to our Lord. 3. *Preparation*: In arranging for the Passover, all leaven was removed, mats spread, tables arranged, cloths placed on them, and couches set in order about them. The Paschal lamb was secured, slain in the temple precincts, the blood and some of the fat offered as a sacrifice, the flesh roasted and taken to the place of the feast. The unleavened bread, wine and bitter herbs were secured. 4. *Eating*: It was customary for a dozen or more to eat the Passover together. Each one was supposed to eat a piece of the flesh as large as a fig. While they ate, it was customary for some one, usually the youngest at the table, to ask about its origin. Then some aged person would relate the history of the bondage and oppression of their fathers in Egypt, the institution of this feast, the death of the firstborn of the Egyptians, and the deliverance of the Israelites by Moses. But on this occasion the conversation turned into other channels. We have (*a*) The desire of Jesus, Luke 22: 15; (*b*) The lesson on humility, John 13: 4-7; (*c*) The traitor pointed out, Mark 14: 18-21; (*d*) The source of offense named, Mark 14: 27-31; (*e*) The Lord's supper instituted, Matt. 26: 26-29; (*f*) The valedictory address, John 14: 1 to 16: 31; (*g*) And the High Priestly prayer, John 17: 1-26. Jesus in this lesson teaches humility by precept and by example.

I. *By Precept.* (Luke 22: 24-30.) 1. *The strife.* There was contention among the apostles. We know not what caused it. Was it the desire to have Jesus name the one who should be the greatest in His kingdom? (Godet.) Was it caused by an effort to secure the most honorable seats at the table? (Whedon.) Was it the desire to fill the highest offices in the new kingdom? (Henry.) The answer of Jesus favors the last opinion.

2. *The World's Idea of Greatness.* The exercise of lordship here not only means the observance of good and wholesome laws, but also the enforcement of rigid rules, like those of a master over his slave. Those who enforced these laws were called Benefactors. This title was sometimes given in flattery, by admiring friends who sought favors; but at other times it was assumed by ruling bigots who desired self-praise. The apostles knew it was an empty title, and those who wore it were not true friends of the people. Those who bring the true teachings of the Gospel are the world's real benefactors. It is better to do good than to be great. The way of goodness is the way of greatness.

3. *The Church's Idea of Greatness.* The apostles were not to be as the Gentiles. It is likely this strife was between Peter and the two sons of Zebedee. The man of rock no doubt felt himself to be the greatest of the twelve, and was therefore exempt from duty. This conversation was addressed chiefly to Peter. He probably thought the kingdom of God would soon be set up, he would become the second man in it, and the others would serve him. In his judgment the one who sat at meat was much greater than the one who served. But Jesus, the greatest of all, was among them as a servant.

II. *By Example.* (John 13: 1-14.) 1. *The work done.* (1-11.) This act occurred during the meal. While they were eating, Jesus arose from the table laid aside His outer robes, girded Himself with a towel, poured water into a basin, and began to wash the disciples' feet. Jesus was the greatest person in the world, yet He did here the work of the lowest servant. Labor is honorable. We may serve Jesus by humble acts of kindness in His name. Peter was surprised that Jesus should do such an humble work. He said to Him, "Dost Thou wash my feet?" Jesus told him he did not understand what He was doing. Peter then became more bold and said: "Thou shalt never wash my feet." Jesus replied: "If I wash thee not, thou hast no part with Me." Peter then surrendered, and cried: "Not my feet only, but also my hands and my head." Jesus told him those who had been purged from sin were clean, and their feet only needed washing. That all of the apostles were clean except the one who should betray Him. *Note*—Jesus draws near to us in His word, His Gospel, His Spirit, and His children. We may, through lack of knowledge, object to His ways of helping us. He may remove the objection by showing us the hidden meaning of His work. When we see His motive we should cry out like the Psalmist: "Purge me with hyssop, that I may be clean, wash me that I may be whiter than snow."

2. *The Explanation of the Work Done.* (12-14.) When Jesus finished washing their feet, He readjusted His robes, took His seat again at the table, and asked if they understood what He had done. No one answered. He told them He was their Master and Lord, yet He had washed their feet, and in this had given them an example that they should wash one another's feet. The servant is not greater than his Lord, neither is he that is sent greater than he that sent him. If a superior has washed the feet of an inferior, then equals should wash one another's feet. Did Jesus here mean to establish an ordinance that should be observed in His church through all coming time? Some thus understand Him, and to this day wash one another's feet as a religious rite. I do not, for the following reasons, so believe: (1.) There was nothing in the Jewish church on which to base this act, it has no precendent; (2.) The spirit of the disciples prompted it, there was a great lack of humility on their part; (3.) The apostles did not understand it as an ordinance to be continued in the church, we have no account of them ever observing it after this time; (4.) It is designed to teach humility, but we may express in many ways our absence of pride without washing one another's feet; (5.) It is an expression of service, and teaches that we should labor for the Master; (6.) It shows equality and co-operation. None should be too great to do the works of the humblest. We can make one another better by living close to Jesus.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic—April 30.

Prayers For Missions and Missionaries

Scripture References—John 17. 18-21; Acts 13. 1-3.

The Word—In our first selection we have the prayer of the Master for his disciples. His prayer is for unity among his disciples and for success to his kingdom. Christ was sent from God, and all true ministers and missionaries are sent from Him. Not the disciples alone, but all those who were to believe through their labors, are embraced in this prayer. The prayer of Jesus takes in the whole world who are yet to believe in him through the missionary zeal of the church. The account we have from the Act is of the first missionary enterprise of the early church. The "laying on of hands" was not an ordination to an office, but a solemn assignment to missionary work. They were set apart and then followed by the prayers of the church. So we do to-day. But do we remember in our prayers as we ought the missions and missionariesof the church?

Our Homily: The Relation of Our Prayers to Our Giving.—The whole missionary question has been too intimately related to giving rather than to praying. We must give. The work is suffering from a niggardly and parsimonious giving. But our giving ought to be accompanied by our prayers. We need more praying as well as more giving. And we will have larger giving only as we get more prayer from interested hearts. Let us remember that—

Prayer Inspires the Gift. Nearly all missionaries have given themselves in answer to the prayer of their own heart. Judson, Livingstone, Paton, the haystack heroes, and many of our men in the field, were called to the work when in prayer. Prayer in the Epworth League will lead some of our consecrated youth to go themselves and thus answer their prayers. So, too, prayer will inspire the giving of money. In emergencies our mission boards have received great gifts after great prayer has been offered to God. The givers to missions are always pray-ers.

Prayer Will Multiply the Gifts. From the day when the lad brought his loaves and fishes to Jesus and he blessed them, until now, the Master has been multiplying the gifts of the church. Our Woman's Foreign Missionary Society began with "two cents a day and a prayer." They are now giving many cents a day. He who begins with giving dimes with *prayers* will to-morrow be giving dollars and prayers. As one has said, "Missions have progressed so slowly abroad because piety and prayers have been so shallow at home." Pray more and you will give more.

Prayer Will Perpetuate the Gift. The need of modern missions is not spasmodic giving, but a steady stream of unceasing benevolence. A man may give largely for missions because he is stirred by a passionate appeal. But he will perpetuate his gift only when he follows his dollars with his desires, his property with his prayers. Prayer will not only increase the giving of the church, but it will make it permanent and steady. The enterprises of the mission field are too vast to rest on the vacillating contributions of a careless constituency. We must put prayer and thought into these problems.

Prayer Enriches the Giver and Honors Our Christ. God has promised great things. But they are all conditioned. Prayer is an important condition of the missionary promises. Only as we pray and follow our gifts by prayers can we hope to succeed in evangelizing the world. Our Epworth Leaguers must get to praying for missions to-day if they are to be the supporters of missions to-morrow. The secret of success in missions lies not in the wealth of the church, but in a consecrated wealth, and a giving inspired, continued, and followed by praying.—*From Notes on Epworth League Devotional Meeting Topics.*

The New Orleans Missionary Convention

By Rev G. G. Logan, D. D., Field Secretary of the Missionary Society

At the January meeting of the Open Door Emergency Commission of the Missionary Society of the M. E. Church, the plan of the Field Secretary of the South to hold a Missionary Convention for the Mississippi, Upper Mississippi, Texas, West Texas, Louisiana and Little Rock Conferences combined, was approved and endorsed.

REASONS WHY.

In all of the conferences in which conventions have thus far been held, the good results are seen in increased missionary zeal, intelligence, enthusiasm and collections.

In 1865 the Mississippi Mission Conference was organized in New Orleans by Bishop Thompson. In that company of colored ministers who constituted the charter members of the Mississippi Mission Conference not one could read or write. When the Bishop asked whom they should have as secretary there was silence. At length one of the ministers said that there was not a minister among them that could read or write, but he hoped that when he (the Bishop) returned the following year, it would not be so. One of the brethren was elected secretary any way, but one of the white brethren present did the writing for him.

From this Mississippi Mission Conference organized forty years ago in New Orleans have grown the Mississippi, Upper Mississippi, Texas, West Texas, Louisiana and Little Rock Conferences. Within these Conferences, there are today 35 presiding elders, 700 pastors, and 90,000 lay members.

They contributed to missions this last conference year more than $10,000. Within their bounds are the following well-known institutions of learning: Meridian Academy, Meridian, Miss; Sam Houston College, Austin, Tex.; Wiley University, Marshall, Tex.; New Orleans University, New Orleans, La.; Philander Smith College, Little Rock, Ark.; Rust University, Holly Springs, Miss. The following are some of the well known men whom these conferences have given to the church: Bishop I. B. Scott, Drs. M. C. B. Mason, J. W. E. Bowen, A. E. P. Albert, Ernest Lyons, J. C. Sherrill, A. P. Camphor, J. M. Shumpert, M. W. Dogan, W. W. Lucas, R. S. Lovinggood, J. M. Cox and W. F. Waters. In view of the foregoing facts, it seems right and proper that the six conferences should unite in a great convention to celebrate the fortieth anniversary of the organization of the Mississippi Mission Conference out of which they have grown.

TIME AND PLACE.

The convention will be held in New Orleans, La., October 10-12, 1905. The organization of the convention will take place on Tuesday evening, October 10, the following two days, October 11-12, will be given to the convention work proper, closing on the night of October 12.

DELEGATES.

The convention will be a regular delegated body. The delegates will comprise the Bishops of the M. E. Church, the members of the Open Door Emergency Commission, Secretaries and Field Secretaries of the Missionary Society, other General Conference officers, college presidents, all presiding elders, pastors, Sunday school superintendents and league presidents of the conferences named above. In addition to the above, each district in the other fourteen Colored Conferences will be invited to name the presiding elder, two pastors, two Sunday school superintendents and two league presidents as delegates. All others are cordially invited, and the same arrangements and rates secured for the regular delegates will be rendered to all visitors.

PROGRAM.

The program will be in the hands of a competent committee. Effort will be made to select the most appropriate subjects and secure some of the very best convention speakers. Every detail of the program will be submitted to the Open Door Emergency Commission for suggestions and approval before final adoption and publication. The same will be true with reference to all other matters in connection with the convention. It must be distinctly understood that these meetings are being held under the direction of the Open Door Emergency Commission of the Missionary Society of the M. E. Church. It is the hope of the Commission that this convention will be in magnitude, character and results similar to the Cleveland, Buffalo and Philadelphia conventions. To this end we pray the support and hearty co-operation of every colored man and woman in the M. E. Church.

ENTERTAINMENT.

We are not able to announce just now the plan of entertainment, but in a very short time a local committee will be appointed that will try to secure the very best terms possible. The same will be announced soon.

EXPENSE OF THE CONVENTION.

The convention will be self-supporting. The speakers, as well as other delegates and visitors, will be expected to defray their own traveling expenses. We are not allowed to call upon the Missionary Society for one cent to meet the expense of the convention. To do so would simply be taking money from our hard-worked home missionaries and the heathen upon foreign shores. The great conventions held by our white secretaries have been self-supporting, despite the fact that they have cost hundreds and even thousands of dollars. Every cent has been paid by the Conferences interested, the local church and the attending delegates.

TRANSPORTATION.

While it is too early to announce what terms will be given us by the railroads, leading into New Orleans, yet we feel sure that we will be able to secure most liberal rates.

MISSIONARY EXHIBIT.

The Open Door Emergency Commission has promised to furnish the convention with one of the finest and most elaborate exhibits it is possible to collect. This will include maps, charts, books, pamphlets and curios from our Mission fields in all parts of the world.

SOME ENDORSEMENTS OF THE MEETING.

The very mention of the plan has met with universal approval. And we can safely predict a large attendance of delegates and visitors. The Open Door Emergency Commission endorses it. The Lexington Conference at its recent session passed strong resolutions favoring the convention and requested each district to send delegates. Bishop Spellmeyer writes, "I very gladly commend the convention and urge the presiding elders and others to stand by you and make the convention a success." Bishop Mc-Dowell writes, "I am delighted that you are to hold a convention for the six conferences named and urge the brothers in the Little Rock Conference to co-operate with you in every way to make it a great success." Bishop Wilson writes, "I am interested in noting that you propose to hold a convention in New Orleans in October next. I shall be glad to co-operate with you in every way possible and trust the convention will be a very great success."

From our college presidents: Dr. J. M. Cox, "Count on me for any assistance I can render." Dr. M. W. Dogan, "I stand ready to co-operate with you in any way you may indicate." Dr. F. H. Knight, "We shall be glad to do all in our power to co-operate with you in the work of the missionary convention. Dr. W. W. Foster, "Certainly I will do all that I can for the missionary convention to be held in October." Dr. W. W. Lucas, "I shall be glad to do anything that I can for the missionary convention to be held in October, in New Orleans." From presiding elders, Upper Mississippi Conference: Rev. J. W. Winbush, Greenville District, "I am thoroughly in sympathy with this great movement, and am glad to have the honor of giving my hearty endorsement, and pledging my co-operation in the work of the convention;" Rev. F. H. Henry, Aberdeen District, "I highly endorse such a movement, believing it will result in more intelligent giving, and an enthusiasm such as can come from no other source;" Rev. S. H. Nevils, Greenwood District, "I have no objections to the convention in the city of New Orleans. Hope you will have a good time. I cannot promise to be there. You have my endorsements for anything that points towards missions;" Rev. B. F. Woolfolk, Clarksdale District, "The convention meets my hearty approval. The celebration of the fortieth anniversary of the Mississippi Mission Conference, in the form of a great missionary convention, is very timely;" Rev. W. C. Clay, Tupelo District, "The convention has my approval, and you shall have my hearty co-operation in making it a success." Louisiana Conference: Rev. W. R. Butler, South New Orleans District, "I am in for a great missionary convention;" Rev. J. F. Marshall, North New Orleans District, "I endorse the convention fully and will give you all the aid that I can toward making it a great success. It will indeed be the greatest event for our Southern Methodism for this year;" Rev. J. J. Obee, Alexandria District, "I pledge you the support of myself and district in making the convention a success;" Rev. J. W. Turner, Baton Rouge District, "Shall render all aid in my power for success of convention;" Rev. H. Daniel, Shreveport District, "The convention meets my approval; I pledge you not only to be present myself, but also to secure a full attendance from my district." Rev. J. O. Brown, Monroe District, "This is a convention age. Business men are not slow in consenting thereto, and are reaping a rich harvest from their concerted action. I heartily endorse the convention and pledge my support." Mississippi Conference: Rev. J. C. Hibbler, Jackson District, "I think it will be a very befitting thing to celebrate the fortieth anniversary of the organization of the Mississippi Mission Conference in such a manner as indicated. I am willing to join in this great movement," Rev. J. M. Shumpert, Meridian District, "I am glad to hear of the proposed missionary convention. I will certainly do all that I can to make the meeting a success;" Rev. R. N. Jones, Gulfport District, "I think the convention in the right place and at the right time. It shall have my attention and strength;" Rev. R. P. Threlkeld, Vicksburg District, "I endorse the proposed convention." West Texas Conference: Rev. L. H. Richardson, Dallas District, "Will be glad to join in and make the convention a success." Rev. J. H. Weakley, San Antonio District, "I endorse the convention and approve the time and place. The time is now that we must heed the Master's call;" Rev. D. C. Lacy, Austin District, "I think the convention the very thing, and approve the time and place;" Rev. J. H. Swann, Waco District, "The convention has my hearty endorsement; I shall be present." Texas Conference: Rev. J. E. Bryant, Navasota District, "I shall do all in my power for the convention. I think it will be a grand meeting;" Rev. L. S. Blakney, Palestine District, "I am in favor of the missionary convention. It shall have my hearty support;" Rev. Freeman Parker, Paris District, "The convention has my endorsement. Count on me;" Rev. B. M. Taylor, Marshall District, "I shall try to attend, and shall use my influence to make it a success." Little Rock Conference: Rev. H. B. Harston, Clow District, "Such a meeting as contemplated will do untold good. It has my hearty endorsement. I shall be there;" Rev. S. McDonald, Pine Bluff District, "I pledge myself and the district to the support and for the success of the convention. It will do great good; all should rally to it."

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE LAUNCH FUND

Dr. Booker T. Washington in sending a contribution to the Bishop Scott Launch Fund, which was acknowledged last week, says: "Bishop Scott is one of the men of our race in whom I have implicit confidence and one whom I sincerely admire. I count it a pleasure to have a share in anything that will promote his work." With such an endorsement from Dr. Washington may we not have other subscriptions to the Launch Fund to come in at once?

Previously acknowledged	$1,640.96
Miss Nellie V. Landry, Paris, Texas	5.00
Mrs. Rebecca Smith, Baton Rouge, La.	1.00
Rev. Thomas Cole, Texas	1.00
Ezion Church, Wilmington, Del., additional	6.16

THE INTERNATIONAL SUNDAY SCHOOL CONVENTION

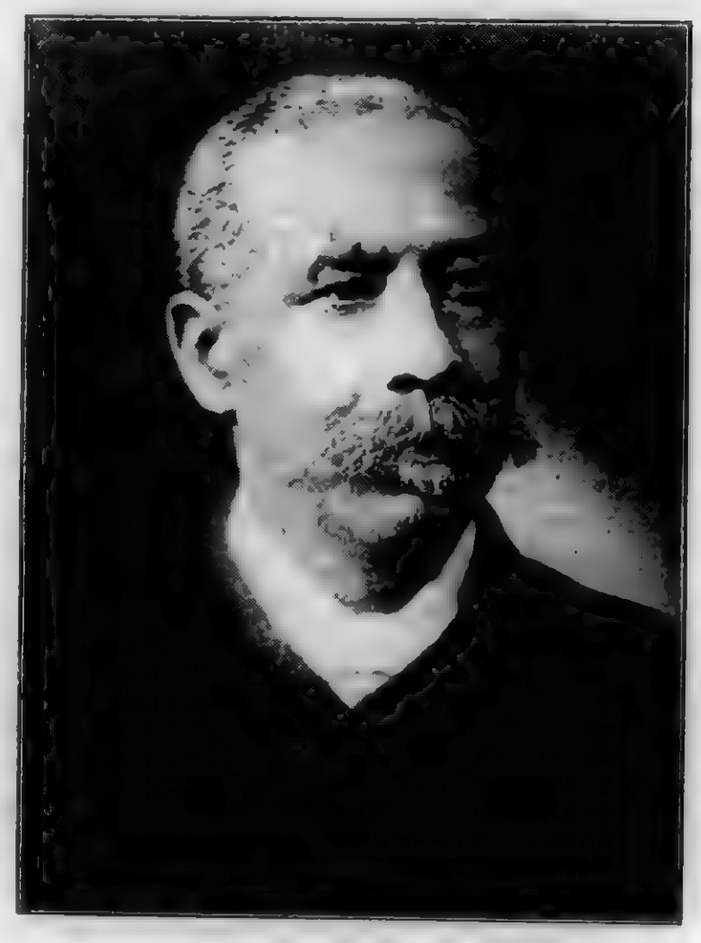
The Eleventh International (Sixteenth National) Sunday School Convention, representing the United States and Territories, Hawaii, Porto Rico, and the Philippines, the British North America Provinces, Territories and possessions, Mexico and Cuba, will, D. V., be held in the city of Toronto, Canada, June 23-27, 1905. The American Section of the International Sunday School Lesson Committee will meet in the city of Toronto, Wednesday morning, June 21, at 10 o'clock, at the Queen's Hotel. The Executive Committee of the International Sunday School Convention will meet on Thursday morning, June 22, at 10 o'clock, at the King Edward Hotel, where the Committee will be entertained. The International Institute of Sunday School Workers, which include the Field Workers and the Primary and Junior Organizations, will meet on June 20, and continue in session until noon, June 23. The places for meeting will be announced on the program. The Committee on Education will meet Friday morning, June 23, at 9 o'clock, at the King Edward Hotel. The Editorial Association will hold its annual meeting in the Board Room of the Methodist Publishing House, Toronto, June 20-23. Among the speakers are Bishop J. H. Vincent, Bishop W. F. McDowell, Bishop C. C. McCabe, Secretary Leslie M. Shaw, Rev. Levi Gilbert, Dr. John T. McFarland, and ex-Gov. John L. Bates. The last session of the Convention will be a great missionary meeting, held in the Convention church and Massey Hall, Tuesday evening, June 27. Among the speakers will be Bishop Charles C. McCabe, Mr. Robert E. Speer, and Rev. Chauncey Murch, Luxor, Egypt, and others. Where there is a State Interdenominational Sunday School organization of colored people, such organization is entitled to one-fifth of the entire number of delegates allotted to that state.

The article on "Easter" which appears on page 2 was written by Rev. W. J. Yates, D. D., Professor of Systematic Theology in Gammon Theological Seminary, South Atlanta, Ga. By oversight his name does not appear with the article.

A PRINCE IN ISRAEL FALLEN

In the death of Rev. Stephen Duncan, Louisiana Methodism loses a remarkable man. He was recognized in the Conference as a man of wise judgment and a safe leader, and held the respect of the people throughout the state, laymen as well as ministers. He was a man of absolute christian integrity, never flinching from what he conceived to be his duty. He was fair and just to all, kind and sympathetic with the young men, proving himself to be their friend, and at the same time careful as to the rights and privileges of the older men.

Altho a man of limited education, the cause of education never had a stronger friend and his voice was constantly heard in appeal for a prepared ministry as well as for the education of our young people, and in recognition of his devotion to the cause of education and particularly to the interest and development of New Orleans University; he was made a trustee of the University and was president of the Trustee Board for a number of years, which post of honor he held at the time of his death.



REV. STEPHEN DUNCAN
Born July 22, 1849 Died April 10, 1905

As a preacher he had great power. His description was of very high order and he stood firmly and squarely for righteousness. He was fearless in his denunciation of sin, never losing an opportunity to lift his voice against the evils of the people. During the closing years of his life he delivered a gospel lecture, under the subject of "After the Ball," in which lecture he, without compromise, scored the sins of the people. Not only did he preach righteousness, but his life was above reproach and no one ever accused Stephen Duncan of intentionally doing any man a wrong or of willful sinning.

He was abundant in labors and he never refused an opportunity for service when it was possible for him to serve. He was faithful to the utmost to the appointments of the Church. It was in his round as a presiding elder that he passed through a very trying experience at Balltown during the riot some years ago. It is thought that the nervous shock which he sustained during this experience is the indirect cause of his death. For he was a man of careful habits and had a remarkably preserved physical form, and altho of advanced aged it would appear that he should have lived longer.

It was at Los Angeles, during the session of the recent General Conference, that he was stricken and temporarily recovered. He returned to his work in June of last year and was able to visit only a few appointments when he was confined to his room. During these months of illness he was patient, cheerful and hopeful to the last.

Rev. Duncan was born in July 22, 1849, on Cote Blanche Island in St. Mary's parish, Louisiana, of a slave mother, Octavia Merdolph, his father being a Jew by the name of Levi Newells. He took the name of a sugar planter, Stephen Duncan, but was reared by John Huger's family. At the age of 15 he and his mother went to meet the "Yankees" on the spot where Gilbert Academy now stands, and he remained with the Union Army from the 4th of March 1863 to 1865. He was converted in 1859 and baptized by Preacher Craven. He back-slid during his army life, but was reclaimed under Rev. M. Dale in 1867, and was re-baptized. But he said: "I did not understand God's work as I now do, or I would not have been baptized over." He joined the Louisiana Conference in 1875, in the month of January, and was ordained a deacon by Bishop Foster in Union Chapel, this city, and appointed to Cote Blanche Island. In 1887 was ordained elder by Bishop Wiley. He was appointed by Bishop Haven to Glencoe, Cote Blanche and Weck's Islands where he served two years. He was then appointed by Bishop Harris to Clinton Street Church, New Orleans, which is now Williams Chapel, where he served three years, and was then appointed presiding elder of the Shreveport District, serving four years. At the expiration of this time he was appointed by Bishop Mallalieu in 1885 to Union Chapel, this city, and after two years' pastorate at this place was appointed presiding elder of the South New Orleans District. Closing six years on this district he was appointed pastor of First Street Church, this city, serving at this appointment one year he was appointed presiding elder of the Alexandria District in 1905. At the time of his death he sustained a supernumerary relation to the Conference, by his request, and was a member of every board of the Conference. He leaves a widow and several children to mourn their loss.

The funeral services were conducted at Williams Chapel, the church wherein he began his city pastorate twenty-seven years ago.

The services, which were directed by the pastor, the Rev. C. W. Reeves, with the Rev. J. F. Marshall, D. D., acting as master of ceremonies, included eulogistic addresses by the Rev. F. H. Knight, D. D.; Revs. Valcour Chapman, C. D. Shallowhorne and W. R. Butler. Other ministers participating in the ritualistic an dother services were: Revs. B. M. Hubbard, D. D., J. O. Richards, T. J. Johnson, F. T. Chinn, J. A. Tircuit, Henry Taylor, J. J. Obee, W. S. Chinn, W. F. Waters, and H. J. Wright. The pall-bearers were the Revs. A. E. P. Albert, D. D., T. B. Cooper, Jno. McKee, D. M. Seals, Wm. Harrell and B. M. Hubbard, D. D. The presiding elders were honorary pall-bearers.

All our city pastors and several from distant parts of the state, together with several ministers from sister denominations, were in attendance.

The congregation was one of the largest and most representative of our people ever assembled in this city, to pay tribute of love and respect to the memory of a great and good man. They had come from the extreme ends of the state and from every portion of this city, crowding the church to its utmost capacity and blocking the approaches for a block on the outside.

During the moving of the funeral cortege Wesley Chapel and several of our city churches solemnly tolled their bells.

The music furnished by the church choir and others from sister church choirs, was appropriate and solemnly impressive. Miss Ellen Guessnon presided at the organ. Misses Stella Brazeley and Ella Boyd sang appropriate solos.

Personal and General.

A District Missionary Convention will be held in Brookhaven, Miss., opening May 2nd.

Rev. G. A. Payne, of Clinton, spent a few days in the city last week with his family.

Rev. Eugene Baptiste, of Thibodaux, is in the city visiting his wife, who has been in the hospital for some time.

Secretary I. G. Penn and Dr. M. W. Dogan will make the alumni addresses during the forthcoming commencement of Rust University.

Dr. W. P. Thirkield, secretary of our Freedmen's Aid Society, recently received gifts, in one week, for special work, amounting to $11,000.

Mrs. Rachel S. Gilliam, the mother of Rev. E. L. Gilliam, pastor of Eleventh Street Church, Columbus, Ohio, died recently at the home of her son.

The annual meeting of the Woman's Home Missionary Society of the Lexington Conference will be held in Mt. Zion Church, Cincinnati, Ohio, May 10-15.

Rev. J. A. Landry, of Pleasant Hill, informs us of the presence in his home of a newcomer, a fine baby girl, who came to them Thursday morning, April 6th.

The great Simplon tunnel through the Alps, the largest in the world, was opened April 3rd, and the first trains passed through. Religious exercises were held.

Mrs. D. M. Johnson, of Marshall, Texas, will deliver the annual address before the dressmaking department of King Home, Wiley University, during commencement week.

We announce with regret that Haven Chapel, our church at Meridian, Miss., Rev. N. W. Ross, pastor, was struck by lightning on Monday night, April 11th, and burned to ashes.

Rev. E. M. Jones, D. D., Field Agent of the Sunday School Union, will spend Easter Sabbath with Rev. H. B. Hart, at Corinth, Miss. Brother Hart says he will raise $300 on that day.

Rev. C. D. Shallowhorne and Rev. B. M. Hubbard, our pastors at Shreveport, came to the city last week and were among those who performed the last sad rites in honor of Rev. Stephen Duncan.

We acknowledge the invitation to the commencement exercises of Gammon Theological Seminary, South Atlanta, Ga. The exercises will be held April 27th in Chrisman Hall of Clark University.

Mrs. Mary Church Terrell spoke before the National Council of Women of the United States in its triennial session held in Washington, on the subject of "Citizenship From a Woman's Point of View."

Rev. Dr. J. P. Wragg, agent of the American Bible Society, represented the interest of that society recently before the New York and New York East Conferences and the New York Presbytery, of the Presbyterian Church.

Rev. Dr. W. H. Brooks returns to the pastorate of St. Mark Church, New York, for the ninth year and is most enthusiastically received. Dr. Brooks is regarded as one of the most successful pastors among all our many ministers.

Dr. C. C. Jacobs spent a few days recently in Cincinnati, Ohio, and lectured in Mt. Zion Church, Rev. H. W. Tate, pastor, and Park Street Church, Rev. D. E. Skelton, pastor. The Doctor is having splendid success in his work.

Rev. B. T. Perkins, pastor of Mt. Zion Methodist Episcopal Church, Washington, D. C., raised during the year for all purposes $4,324.52. After paying all claims the stewards have on hand $158.79. Brother Perkins has had a most successful year of it.

Rev. D. G. Franklin, presiding elder of the Guthrie District of the Lincoln Conference, with the hearty co-operation of his brethren doubled the benevolent collections on his district last year. Rev. A. J. McAllister, of the Muskogee District, was likewise successful.

Mr. and Mrs. E. L. Simon announce the forthcoming marriage of their daughter, Miss Sara, to Rev. C. G. Taylor, on Thursday evening, April 27th, at their home, South Atlanta, Ga. Rev. and Mrs. Taylor will be at home to their friends after May 2nd, at Collins, Miss.

Rev. I. C. Rucker, of Hicks, Miss., who has been ill for three months, is now recovering. As Brother Rucker was unable to attend the recent session of his conference and was left without appointment, he would be glad to visit and preach for the brethren during the year.

By special invitation, during its session at Dover, the Delaware Conference visited the State College, of which Dr. W. C. Jason is president. Bishop Berry, Revs. J. H. Nutter and C. A. Tindley and Dr. C. C. Jacobs made addresses. The visit was an inspiration to the Conference as well as to the students.

Dr. Freeman D. Bovard, Editor of the *California Christian Advocate*, has been appointed manager of the San Francisco Depository of the Western Methodist Book Concern. It is announced that the house has bought a frontage of seventy-five feet at the corner of City Hall Avenue and McAllister street for $57,000, and will erect a building there.

Secretary L. J. Jordan, of the Board of Foreign Missions of the Baptist Church, is greatly encouraged. He thinks he will be able to pay the missionaries every cent due them by the Board, and do much to aid the ott Carey Baptist Academy at Queenstown, South Africa, and bring to the National Convention at Chicago, the best report he has ever made.

Prof. Charles Stewart addressed the graduating class of East Maine Street High School of Xenia, Ohio, recently, taking as his subject "The Building of a Race." Mr. Stewart also delivered an address before the students of Wilberforce University on "Memory," and in the evening was tendered an enthusiastic reception in the parlors of Arnett Hall of Wilberforce University.

Rev. S. H. Brown, D. D., of the John Wesley Methodist Episcopal Church, Baltimore, is in the midst of a very successful pastorate. His people admire him for his preaching and administrative ability. At the close of this conference year he was presented with a fine suit, box of shirts, fountain pen, umbrella, and other articles in testimony of the esteem in which he was held. Dr. Brown and his people on a recent Sabbath gave the SOUTHWESTERN forty-two subscriptions.

Rev. M. J. Naylor, A. B., is carrying very successfully the heavy pastorate of Asbury Church, Baltimore, and in addition is acting president of the State Industrial School, located at Laurel, Md. Rev. Naylor is a scholarly and polished gentleman of high standing with his brethren and it is no surprise that he is very much admired by his local church constituency. Rev. Naylor made a most excellent report at the recent session of his Conference.

Rev. C. A. Tindley, pastor of Bainbridge Street Church, Philadelphia, is not only popular with his people, but is held in highest esteem by the people throughout the city of brotherly love. A recent reception tendered him had upon its program representatives of the various denominations who bore testimony to Rev. Tindley's catholicity of spirit and his successful career as a preacher of the gospel. During his pastorate the Bainbridge Street Church has been remodeled at a cost of $18,000.

Rabbi A. J. Messing, of Montgomery, Alabama, is to preach the commencement sermon at the Tuskegee Institute, Sunday, May 21st. Dr. C. T. Walker, Augusta, Georgia, is to deliver the annual commencement address, Thursday, May 25th. The Academic and Industrial Exhibits planned for this year promise to be more comprehensive and satisfactory than of any previous year. The friends of the school are cordially invited to be present at all the exercises during commencement week, May 21st to 25th.

Bishop John M. Walden, D. D., LL. D., reached this city a few days ago, and preached to a great multitude of people last Sabbath evening at the First Methodist Episcopal Church of this city, Rev. J. A. Tircuit, pastor. The Bishop's sermon was simple but logical, forceful and convincing, and made a profound and lasting impression upon the large and appreciative congregation. The pastor and congregation of the First Church esteem it both a pleasure and an honor to have had a visit and a sermon from so eminent a servant of God and the Church as Bishop Walden.

Now for the League Convention. All efforts are being made to guarantee the Epworth Leaguers and their friends who will visit Denver during the forthcoming Epworth League Convention, a most pleasant time. Secretary Penn assures us that the program is one of the best in the history of the League movement and ample accommodations will be made for the comfort of all. Bishop Moore says, "Denver is exceeded in beauty only by the New Jerusalem." It is beyond a doubt one of the most beautiful cities in the world. And a visit to Denver at the time of the Epworth League Convention would be an inspiration to any one.

In recognition of genuine worth and faithfulness in service the Washington (D. C.) School Board was led to make certain promotions on account of the death of its secretary. The chief clerk of the Board was appointed to the vacant secretaryship, and the next clerk in line, altho a Negro, was appointed to the position of chief clerk, with a very comfortable salary and has a number of white clerks under him and will be brought in relation with hundreds of teachers. So efficient has this young man been in his service and so carefully has he handled all the business entrusted to his care that his promotion to the secretaryship at some day is confidently expected.

At the special meeting of the Board of Trustees of Allegheny College on April 11th, it was decided to accept Mr. Carnegie's offer of twenty-five thousand dollars and meet the condition he imposed of raising twenty-five thousand more. Seventeen thousand dollars of this amount has already been pledged, and it is expected that the remainder of the amount will be raised soon. The money is to be used in building an annex to the young ladies' dormitory which shall provide a gymnasium and additional dormitory facilities for the young ladies; and also to erect a building for the preparatory school. It is in the plan of the trustees to make considerable changes in two of the old buildings, and materially enlarge the quarters of the biological laboratory. These improvements are all made necessary by the marked increase of students at the college during the last three years. Four years ago the entering class was sixty; this year it is one hundred and nineteen. The present year has been the most prosperous one in the history of the college.

NEWS NOTES

The American Bible Society issued during last year 1,770,891 Bibles, and since its beginning has sent out a total of 74,441,674.

The first promotion of an Afro-American policeman in the history of Chicago is that of William F. Childs, who has been appointed as desk sergeant by Chief O'Neill.

The next annual meeting of the National Negro Business League will be held in the Palm Garden of the Grand Central Palace, New York City, August 16-18, 1905.

Mr. Herbert R. Wright, a Negro attorney of Des Moines, Iowa, has been appointed as consul in Puerto Plata, Dominica, to succeed Mr. Thompson Simpson, of Rhode Island.

Six hundred colored school children sang the "Star Spangled Banner" and other national airs as President Roosevelt passed them in the parade during his recent visit to Fort Worth.

The public schools for Negro pupils at Annapolis, Md., are kept open, we learn, only ten weeks in the year, but those for the whites are kept open as many months each year.

Lieutenant Peary's new vessel, "The Roosevelt," in which he intends to make another trip to the North Pole, was launched a few days ago. The cost of "The Roosevelt" when ready for sea will approximate $100,000.

At the recent funeral of Mrs. Johanna Stanton Hickey at Cincinnati, Ohio, her five sons, all priests, officiated. This is a distinction shared by no other woman in the history of the Catholic church in the United States.

The governor of Virginia has received from the Secretary of War sixty-two battle-flags captured by Federals from troops of Virginia in the Civil War. The flags have been placed for the present in the Confederate Museum at Richmond, where they will be on exhibition.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

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Farm and Fireside

WHERE EASTER LILIES COME FROM

Few people who see the multitude of lilies that will be used on Sunday in the adornment of churches will realize what has been the labor of bringing these lovely flowers from the places where they were grown, or even what care has been necessary to force them into bloom for this time of year. America uses for all kinds of decoration, but especially for Easter, ten times as many lilies or flowers as any other country. A florist has been heard to say that this is not an "imported fad," but an original one. The lilies that are peculiarly Easter lilies are in bloom in their native soil in Bermuda at this time of year, and yet there, in the land of flowers, an American woman was astonished a few years ago to find that no flowers were placed upon the altars of the churches on Easter, although the worshipers could look out through open doors and windows to whole fields white with lilies, and to hedgerows showing a wealth of blossoms.

Many of the lilies used here have in former years come from Bermuda, having been sent as buds packed well in moss. When put in warm water, these buds will quickly open, and thus quantities of lilies are obtained with little trouble. Flowers raised in this country are grown from the bulbs.—*Exchange.*

It is unnecessary to feed grain to horses in winter if they are not at work. Hay contains more mineral matter, starch and protein than an idle horse will require, and grain is of no advantage. It is proper, however, to give horses a variety.

Lime, of itself, is not a fertilizer. It unlocks other elements combined in the soil, enabling the plants to absorb more of them; but, when that is done, the soil is poorer by the amount of plant food unlocked, and the need of fertilizer is greater than ever. This is "book-farming," true enough, but it is the sort that is well to know.

Every little while some one comes out and makes a big fuss over a new breed which beats anything else hatched from an egg. The farmer should pay no attention to them, preferring first to stick to the good old favorites who have won their place by merit; and second, to let the fanciers settle the merits of the new breed among themselves.—*Notes from Michigan Advocate.*

A thoroughly satisfactory treatment for checking rot in potatoes is yet to be found. What has proved best in my experience is, first, keeping the storage cellar at a temperature as near 35 to 38 degrees as possible; second, sorting the potatoes after they have completed their sweat, in case any indication of wet rot is shown, to prevent the rot spreading from the decaying tubers to the sound ones. Dry rot is very rarely, if at all, transmitted from one potato to another. If the potatoes are left in pits in the field to sweat prior to putting them in the cellar, they will usually show rot that may be in them when they are taken from the pit. Potatoes which are nearly clean of dirt usually show more rapid spread of the wet rot than do potatoes which are covered with a considerable coating of dry soil. Possibly the reason for this may be the fact that the dry soil is not a good medium for passage of the rot from one potato to another.—*American Agriculturist.*

FERTILIZERS.

Use garbage, wood ashes, soot, and soapy water from the laundry to help along the vegetable garden. Mix garbage with wood ashes and earth in a covered pit and leave to ripen into a fertilizer. Use wood ashes or soot for insects on cucumbers, egg plants, radishes, squash and tomatoes. Use soapy water for tomatoes and cucumbers; the salt water from the ice-cream freezer to kill weeds, or put on asparagus beds.

Literary Notes

BOOK REVIEWS

The Life of Florence Nightingale, by Sarah A. Fooley. Publishers, MacMillan Company, New York.

The name of the author would naturally suggest an accurately and completely written autobiography and such this is found to be. This is an exhaustive and exceedingly interesting history of the life of Florence Nightingale, that woman whose unselfish deeds will cause her name to be remembered forever. Author has given us a history that interests by its intimate portrayal of the life of this lovely woman. Already admiring and reverencing Florence Nightingale as one must, this book serves but to deepen the feeling and makes one grateful that the world has known such a glorious woman.

The House That Jack Built, by Wesley Johnston. Publishers, Eaton & Mains, New York; Jennings & Graham, Cincinnati. Price 75c.

This is a cleverly written little story and holds much that is delightful and refreshing. The chief interest centers about a boy who had been baptized "Jack," instead of John. Mr. Johnston makes Jack a very interesting youngster, introducing him to the reader as a baby and then taking us along with him until Jack arrives at his majority and after. The story is full of incident and action, and there is a tender love interest in it too which adds to the delight of the book.

HOW TO SLEEP.

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F. J. Gnodde, La Verne, Ills., Pub., Department G.

Field Notes

MISSOURI.

Kansas City, Wm. H. Wheeler, pastor.—The pastor of Asbury M. E. Church with his family was indeed agreeably surprised Tuesday Eve, Feb. 21, by a goodly number of enthusiastic members, both old and young storming the parsonage with a variety of eatables and some money. As this is the coldest winter for years it can easily surmised that the pastor and family were highly pleased. The party came early and stayed late and a good time was enjoyed.

CURE YOUR OWN KIDNEY

And Bladder Diseases at Home at a Small Cost—One Who Did it Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

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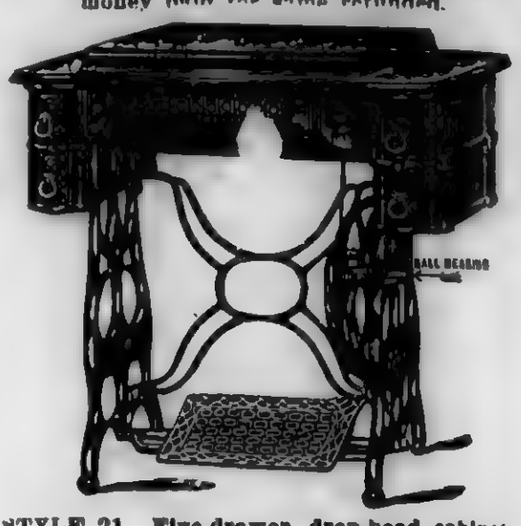
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Doings of the Workmen.

The Executive Board of the Woman's Home Missionary Society of the North Carolina Conference met in mid-year session in Greensboro, Jan. 13, 1905. It proved to be a most helpful meeting. The Conference organizer, Mrs. M. E. Morris, reported some effectual work done in the field since Conference. The president, Mrs. A. E. Morehead, and the corresponding secretary also reported some work organized; in all, about five new auxiliaries formed since Conference. Two of the district presidents were present and reported—Mrs. J. D. Cavis of the Greensboro district, and Mrs. Freeze of the Winston district. The different departments of the work were carefully looked into and a general discussion as to the best possible methods and plans for the present year's work. Mrs. R Smith was made president of the Western district. In view of the fact that our work is steadily growing, not in membership only, but in zeal and interest as well, it was found necessary that we have more time at these annual meetings in which to transact our business and therefore be better prepared to meet the growing demands of such an organization. The brethren of the Conferenc have been very kind and thoughtful in sharing their time with us. But their work is growing, too, and the time allotted for their work is full. So it was decided to have our annual meeting separate from the Conference. The time of meeting is August 30-31, 1905. We are planning, working and praying that we may have success, and that every phase of the work may be helped. May we have your prayers?

MRS. C. L. BULLOCK, Cor. Sec.

ARKANSAS.

Warren, R. B. Henry.—My first quarterly conference was held with Rev. S. McDonald, P. E., in the chair, Mar. 4-5. Most all the officers came with good reports. The presiding elder seemed to be well pleased with the outlook here, for a grand success this year. When I arrived in Warren I found the church uncomplete, also an indebtedness of ten dollars. We have made arrangements to pay that debt, also one good brother has given 1000 feet of lumber to ceil the church. We hope to finish before long

Marrell, Rev. W. M. Hanna, P. C.—My first quarter was held March 11-12, with Presiding Elder S. McDonald. I had planned for the finishing of the church at this place. On Monday morning we all gathered at the church with our saws, hammers, squares, led by the elder. We have ceiled the church at a cost of about $53.00. At Edna we have a church lot on which we will build a church before conference. I was gladly received by my people. The weather has been bad but we are in the warm days of spring now and this means work. We will raise every dollar of our benevolence from this charge

Fayetteville, Rev. W. H. Morris.—Fayetteville is situated in the mountains of Northwest Arkansas, and is subject to frequent storms. We had two; one of these occurred on a very cold night during the snowy weather of last February. And on March 14th, when the weather was as pleasant as we could desire, we were much surprised by another. Somehow the Methodist parsonage seems to be the center of its fury, and while excellent music was being discoursed, it poured out an abundant supply of nice eatables on the parsonage table, and pastor and wife were made to feel happy because of such frequent occurrences.

Batesville, Rev. W. H. Simpson.—This is our first year here as pastor The members and friends received us gladly. Our clubs are at work. We are preparing to build a new tower and beautify our church. Friday night a storm struck the parsonage. Quite a number of young people came with the storm and brought quite a number of fine groceries for the table. Rev. W. S. Sherrill, P. E., came and held our first quarter February 12-13 and preached two fine sermons which were received joyfully.

FLORIDA.

Cotton Plant and York, A. R. Rutlege, pastor.—Our first quarterly conference was held March 18, at 11 a. m., by S. A. Huger, presiding elder, with much ability and love. The officers were present with good reports. Every interest of the church was carefully looked after by the elder. Sunday was a high day in Wesley Chapel. The elder preached at 11 a. m. an able sermon to a large congregation. Our hearts were made to feel glad as he held up Jesus as a loving Savior. At 8 p. m. the writer preached. Surely the Lord was in this place. Two joined the church on probation. Paid the elder in full. Total collection for the day, $18.00; paid elder $10.00; paid the pastor $8.00.

LOUISIANA.

Hubertville, Rev. J. E. Rolax, P. C.—Tuesday night, March 14, just after class and prayer meeting, as we were about to retire, a crowd came singing . The song was led by Mrs. Amcalure Wilson. The presentation speech was made by Rev. Willist Carr. Response by the pastor. Concluded with prayer. They retired leaving 62½ pounds of choice groceries.

Clinton, B. Carr, Pastor.—On my return to this work I was gladly received by the members and friends. The welcome accorded me was most cordial indeed. Our presiding elder, Rev. J. W. Turner was not with us, being detained by wash outs, etc., but the work of the quarterly conference was transacted. Raised for all purposes this quarter $15. The members and friends were indeed glad to see their ex-pastor, Rev. J. D. Banks, who gave us valuable assistance. Mrs. Estella Knox, a teacher in the Beach Grove public school, was also present This work is without a parsonage, but the trustees and willing workers say that they will build one this year. The minister's salary has been placed at $400 this year.

Bastrop, Rev. E. L. Powell.—On Mar. 10, at 10:50 p. m., a welcome party was given by the members and young friends of Mt. Olive M. E. Church to the new pastor. Many pounds of groceries were brought to the parsonage and a purse laid on the table. The party was led by Mr. Eugene Pene and Bro. Jenkins S. Scott and others.

Covington, Rev B. R. Jackson, P. C.—A great crowd of friends raided the parsonage at the midnight hour March 4. A band of ladies and gentlemen with 300 pounds of choice groceries just suitable for the kitchen, led by Mrs. Virginia Wilson and Mary Howard, accompanied by many other friends. Refreshments were brought and an enjoyable time was had. The pastor invited them to call again. Such good things are always appreciated.

Vanceville, Rev. Irvin Henderson.—I take this method of thanking T. Smith and others for their kindness shown me and my family while I was attending the Louisiana Annual Conference, for several dollars in cash and many other good things not mentioned. I shall ever pray God's choicest blessing upon them.

Clinton, G. A. Paynes, St. Peter M. E. Church.—First quarterly conference held February 19 with Rev. J. W. Turner in chair. We had a very good conference. Paid Presiding Elder $8.00 and we also paid $14.10. We are glad that the Bishop sent us the very man we were looking for for our Presiding Elder.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of Southwestern Christian Advocate May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble.

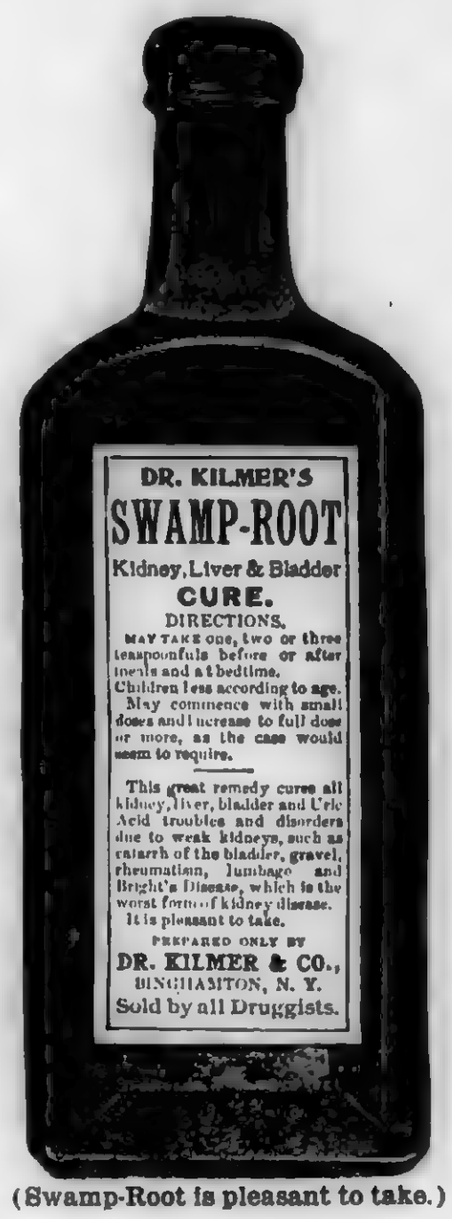
I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers. Gratefully yours.

MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.



(Swamp-Root is pleasant to take.)

How To Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glassorbottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

EDITORIAL NOTICE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., besure to say that you read this generous offer in the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

PAPOOSE POPCORN

A New Seed Discovery for

FORAGE, POULTRY, POPPING

A subscriber to the Southern Agriculturist secured the original seed from an old Indian in Northwest Texas. After experimenting with it seven years he wrote that paper: "With good ground and care it will make from 50 to 100 bushels to the acre, and planted thick and cut stalk and all it will make more feed and better feed than anything I ever saw. The old Indian said poultry fed on it would never have the cholera. I have not lost a fowl with cholera since I have been raising it. It also pops beautifully" This article brought hundreds of requests for seed, and now only a few bushels are left. Send 10c for a 3 months' trial subscription to Southern Agriculturist, 38 C. P. Bldg., Nashville, Tenn., and you will get 100 seed by return mail, also details of $50 prize seed-growing contest.

Conference Notices

DISTRICT CONFERENCES AND CONVENTIONS.

CONFERENCES.

Brookhaven—Tylertown, Miss., June 24-25.

Raleigh—Oxford, N. C., June 28.

Gulfport—McLain, Miss., July 5-9.

W. Tennessee—Kenton, Tenn., July 25

Nashville—McMinnville, Tenn., July 25-30.

W. Nashville—Lawrenceburg, Tenn., July 25-29.

Vicksburg—Vicksburg, Miss., July 26.

Jackson—Pelahatchie, Miss., July 26-31.

Clarksdale—Ruleville, Miss., July 28-30.

Alexandria—Cheneyville, La., Aug. 23.

S. New Orleans—Franklin, La., Aug. 23-27.

Marshall—Marshall, Texas, Aug. 29-Sept. 3.

CONVENTIONS.

Vicksburg—Fayette, Miss., M. C., May 4.

Shubuta—Stonewall, Miss., M. C., May 18-19.

Opelika—West Point, Ga., M. C., June 1-5.

Lincoln—Independence, Kan., E. L., June 22-25.

Clarksdale—Ruleville, Miss., E. L., S. S. C., July 28-30.

Fort Smith—Fort Smith, Ark., E. L., S. S., C., Aug. 15-20.

NEW ORLEANS NORTH DISTRICT.

SECOND ROUND.

Asbury, May 6-7; Haven, 10-14; Mallalieu, 18-19; Thompson, 24-25; Scott Chin, 26-28; Union, June 1-4; Mt. Zion, 5-8; St. John, 9; St. Charles, 10-11; Pleasant Plains, 13; Simpson, 14-15; Ponchatoula, 16; Franklinton, 17-18; Booth, 21-25; Malden, 27; St. Matthew, 29-July 2; Gretna, 2; Mandeville, 9; Covington, 10; Slidell, 15-16; LaPlace, 21; Whitehall, 22-23; Lutcher, 23.

Dear Brethren:—You have begun the year well. Keep the revival fire burning. Raise and report benevolent collections at the District Conference, which meets July 26-30, at Lutcher, La. Yours for the cause,

J. F. MARSHALL.

GREENWOOD DISTRICT.

SECOND ROUND.

Carrollton, April 22-23; N. Carrollton, 22-23; Winona, 28-30; Vaiden, May 6-7; Vaiden Ct., 13-14; Hesterville, 27-28; Sallis, 6-7; Durant, 19-21; Goodman, June 3-4; Pickens, 3-4; Greenwood, 23-25; Greenwood Ct., 24-25; Tchula, 10-11; Lexington, 16-18; Owens, 17-18; Ebenezer, 24-25.

Dear Brethren:—I wrote asking you to take upon your hearts and minds the saving of souls, the SOUTHWESTERN CHRISTIAN ADVOCATE and the benevolence of the church. Please read it once more. Make Easter, the 23rd of April, a great day for missions and send it in at once. Now don't forget our dear church paper. Yours for the cause, S. H. NEVILS, P. E.

NASHVILLE DISTRICT.

THIRD ROUND.

Sparta Cir., April 26-27; Sparta Sta., 29-30; McMinville Cir., 29-30; Bon Air-Miss., May 1-2; McMinville Sta., 5-6; Manchester Cir., 13-14; Hillsboro Cir., 20-21; Tullahoma Sta., 21-22; Shelbyville Sta., 27-28; Smyrna Cir., June 3-4; Murfreesboro Cir., 10-11; Christiana Cir., 10-11; Cainville Cir., 17-18; Nolenville, 17-18; Murfreesboro Sta., 24-25; Murfreesboro, Miss., afternoon 25; Garden Chapel, Nashville, July 1-2; Thompson Chapel, 2-3; Clarke Memorial, 8-9; Hubbard Chapel, 15-16; Flat Rock, Miss., 16-17; District Conference at McMinville, Tenn., July 25-30.

W. R. SMITH, P. E.

Tired Nervous

When you feel languid, tired, nervous and irritable, your vitality is low—your supply of nerve energy exhausted, and your system running down for lack of power,

The organs of the body are working poorly, or not at all, and you are not getting the nourishment needed. This soon impoverishes the blood and instead of throwing off the impurities, distributes it all through the body. This brings disease and misery.

Feed the nerves with Dr. Miles' Nervine, a nerve food, a nerve medicine, that nourishes and strengthens the nerves, and see how quickly you will get strong and vigorous.

"My wife suffered with nervousness previous to a recent attack of typhoid fever, but after her recovery from the fever, she was much worse, and could hardly control herself being exceedingly nervous when the least excited. She was very restless at night, and never had a good night's rest. She also suffered much from nervous headache. Dr. Miles' Nervine was recommended by a friend. After the first three doses she had a good night's rest, and at the end of the first week's treatment she was wonderfully improved. Continued use of Nervine has completed her entire cure."

OTTO KOLB,
1021 Cherry St., Evansville, Ind.

Dr. Miles' Nervine is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails, he will refund your money.

Miles Medical Co., Elkhart, Ind

MERIDIAN DISTRICT.

SECOND ROUND.

Chunkey, April 29-30; Hickory, May 6-7; Garlandsville, 13-14; Missionary, 16; Lillian, 18; Forest, 19; Morton, 20-21; Decatur, 23; Lake, 25; St. Paul, 27-28; Haven, June 3-4; Valley Street, 4-5; Meridian Circuit, 6; Collinsville, 8; Lauderdale, 10-11; Daleville, 13; Fort Stephens, 17-18; Philadelphia, 20; Coy, 22; Dekalb, 24-25; Scooba, 28.

J. M. SHUMPERT, P. E.

FOREST CITY DISTRICT.

SECOND ROUND.

August, May 6-7; Auvergne, 10-11; Cotton Plant Cir., 13-14; Cotton Plant, 20-21; Brisco, May 17-18; Brinkley, 27-28; Brinkley Cir., 24-25; Palestine, 30-31; Oak Forrest, June 3-4; Bledso, 10-11; Park Place, 14-15; Marianna, 17-18; Haynes, July 1-2; Forest City, 8-9; Coldwell and Wynne, 8-9; Crawfordsville, 15-16; Jonesboro, 22-23; Widner, 4-5. Dear Brethren:—This is our second round and let us raise by its expiration two-thirds of our benevolence.

B. J. GRIFFIN, P. E.

GULFPORT DISTRICT.

SECOND ROUND.

Dossey, April 22-23; McNeill (Bird's Setlement) 25-26; Picayune, 27-28; Poplarville, 29-30; Ragland, May 5; Augusta, at Bolton, 6-7; Merrill at Leaf, 10-11; Vernal, 13-14; McLaurin at Red Creek, 17-18; Bond, 20-21; Hattiesburg, St. Paul, 26-28; Hattiesburg, Bently's Chapel, 27-28; Biloxi, June 3-4; McHenry, 10-11; DeLisle, 13-14; Pass Christian, 15-16; Pearlington, 17-18; Bay St. Louis, 20-21; Handsboro, 24-25; Escatawpa, 27-28; Moss Point, 29-July 2; Scranton, 1-2. Dear Brethren:—The District Conference will convene at McLain Moody's Chapel, July 5-9. Dr. Jones, editor of the SOUTHWESTERN, Dr. E. M. Jones, field secretary Sunday School Union, Dr. G. G. Logan, field secretary Missionary Society and Dr. W. W. Lucas, Principal Meridian Academy, are cordially invited to attend this session and represent their work. The program will appear later. Dear brethren, you have done well under the circumstances this quarter. But let us make our second quarter surpass the first. Don't forget Easter. Let each pastor make it the banner day for benevolence. Also Children's Day. Push your revivals and let each quarterly conference be a revival and a rally. Do not forget that we are praying for one thousand conversions and accessions this year, one thousand dollars for benevolence and five hundred new yearly cash subscribers for the SOUTHWESTERN. Let each brother impress upon their local preachers, exhorters, S. S. superintendents, class-leaders and presidents of the Epworth Leagues the necessity of attending the District Conference

Yours for the work,

R. N. JONES, P. E.

WINSTON DISTRICT.

THIRD ROUND.

Jefferson, May 6-7; Wilkesboro, 13-14; Mt. Airy, 20-21; Mt. Airy Circuit, 23; Winston, St. Paul, 27-28; Winston, St. James, 27-28; Walnut Cove, June 3-4; Kernesville, 10-11; High Point, 17-18; Trinity and South High Point, 17-18; Asheboro, 24-25; Fairview, 24-25; Liberty, 28; Thomasville, July 1-2; Midway, 15-16; Advance District conf., 5-9; Mayhew, Aug. 5-6; Statesville, 13-14; Salisburg, 7-8. Dear Brothers:—The two anniversary days will be in this quarter. Please collect all the Freedmen's Aid money by sitting of the District Conference, july 8, and bring it to the conference. Let us do our best this year. Let us collect building funds and start the work.

ROBT. SMITH.

To the Preachers and Laymen of the Mississippi Conference:—

As presiding elder of the Vicksburg District, it is my duty and pleasure to remind you of the day and date that our Mississippi Methodism promised to pay their subscription to our church at Natchez. On the fourth Sunday in May we expect every pastor to take a good collection for us, and send in his subscription on Monday morning. Already one note has become due and we have not the money to meet it. If our presiding elders, pastors and laymen will all join in and make this day for Natchez a great one our church will be safe. But, brethren, should you fail us, it will be a calamity to our cause in this place. On the 29th of May, let us send Brother Morrison one thousand dollars. The time is on us and something must be done. Send your money to Rev. W. P. C. Morrison, 323 North Pine street, Natchez, Miss.

R. P. THRELKELD, P. E.

WEST NASHVILLE DISTRICT.

THIRD ROUND.

Franklin, April 29-30; Petersburg, May 6-7; Farmington, 13-14; Lewisburg, 20-21; Lawrenceburg, 27-28; Mt. Pleasant, 28-30; Spring Hill, June 3-4; Duplex, 3-4; Brentwood, 10-11; Seay Chapel, 17-18; City Mission, 19-20; Waynesboro, 22-23; Clifton, 24-25; Lockett and New Zeal, 24-25; Savannah, 24-25; Savannah, July 1-2; Dover, 1-2; Cumberland F., 8-9; Dickson, 15-16; White Bluff, 22-23; Hohenwall, 22-23. The Second District Conference will convene at Lawrenceburg July 25-29. Members of the District Conference are requested to come prepared to remain until Sunday. It is expected that each pastor will come fully prepared to report on all benevolence and that no pastor absent himself from this conference. Let each delegate and pastor bring 25 cents to defray the expenses of programmes. Remember the resolution of the last District Conference that we have a district rally to make up the deficiency of presiding elder's assessment. This is expected to be one of the grandest District Conferences ever held in this district. The pastor and people are making great preparation. Several distinguished preachers are expected to be present, also Drs. Logan, Key, Hammond and Dr. Kumler, president Walden University. Brothers, push your work. Let us bring the district to the front on all lines. Success largely depends upon you, so do your best. You will be known by your work.

A. PHILLIPS, P. E.

To the Pastors and Sunday School Superintendents, Navasota District, Texas Conference:

Dear Brethren and Sisters:—We wish to call your special attention to Easter Day, to the missionary interest and the work of the Navasota District in general. We need not emphasize the importance of Easter as a great missionary day to the church, for it has been well said to be the greatest of all our Christian festivities. That being true, pastors and Sunday school superintendents and the officials of the church will see to it that this our greatest missionary day be observed with appropriate and becoming services in each church and Sunday school in the Navasota District. The great missionary society of the church is pleading as never before that the collections be increased over that of previous years. I am sure that when we stop to think with due appreciation for what the great society of the church is doing in our mission fields, home and foreign, there will be a liberal and hearty response to this blessed cause of the church. Then, too, we come into possession of missionary information and intelligence regarding the great church and its work in the world. Let us see to it, brethren, that our Sunday schools are organized into missionary societies throughout the District. In connection with the Sunday school, have missionary exercises at least once a month, and take a collection for missions. Insist that each pupil of the school take a part and contribute to the cause of missions. Please carry out, if possible, the Sunday school missionary program for the month of May. "Work among the Negroes in the South," which I am sure will be helpful indeed. Dr. Griffin G. Logan, Field Secretary of the Missionary Society, is doing untold good for the cause he so ably represents. His letters are greatly encouraging and full of information. Read them again brethren and see what the twenty colored conferences are doing and what they ought to do still. The Navasota District has steadily increased her collections these three or four years with only two places that fell off in missions last year—Sealey and San Filpe and Bellville Circuits. I appeal to the pastors, Sunday school superintendents and the officials of the district to rise in their strength and rally the forces as never before. Answering the call of Bishop Scott, Dr. Sherrill and others, pleading for Africa. Yours for God and Missions, S. M. BOLDEN,

Missionary Sec. Navasota Dist.

The Preachers' Meeting of Monroe District will convene at St. James Church, Shreveport, April 25th, 1905. Dr. G. G. Logan, Field Secretary of the Missionary Society, will be the principal speaker.

B. M. HUBBARD,
C. D. SHALLOWHORNE.

To the Mite-Box Secretaries of the Woman's Home Missionary Society of Lexington Conference:—

As our annual meeting will convene the 10th of May, on Walnut Hills, please send me your reports by the last of this month. Will furnish blanks if called for. Yours in His name,

ANNABELLE SMITH,
Mite-box Sec'y., Lexington Conference.
Cincinnati, O.

Dear Brethren of the West Tennessee District:—Dr. G. G. Logan, Missionary Secretary, will hold conventions at Martin, Mason, Memphis and Centenary in May. A program will be sent to each one so that you can make preparation, and it is expected that you attend at least one of these conventions. Let us show to Dr. Logan by the large delegations at each convention that we appreciate his labors among us. We want each convention to be a spiritual as well as a financial success. Let each pastor, local preacher, exhorter, S. S. superintendent, Epworth League president, Junior League superintendent, class leaders, stewards, presidents of ladies' aid societies, trustees and the various benevolent committees work until the close of each convention to announce the coming of Dr. Logan. Bros. Richman, Williams and Proctor are making every effort to entertain you while you are attending these meetings. Let us stand together, brothers, and success is assured. Yours for the church, J. A. W. MOORE, P. E.

To the Ministers and Sunday School Workers of the Atlanta Conference:

Dear Brothers—Since the Lord is blessing me with much improved health, I will gladly come to your work to help you in whatever way I can to push forward the cause. I am planing to hold Bible Schools wherever I can to the best advantage on every district in the conference. Let us not forget the Sunday School Union and Tract Cause. We hope to double this collection this year. Yours in the Lord,

S. C. UPSHAW,
Sunday School and Tract Agent.

To the Pastors and Members of the Ohio District, Greeting:

We come to you through the authority of the church to do the work of a minister and a brother, and, therefore, shall expect your counsel and cooperation. Separately, we can do nothing; together, we can bring much to pass for the advancement of Christ and our Methodism. There are many interests that we must study and push in this district; debts to be paid, new churches to be organized and well defined financial plans, so as to reach the last member and friend of the church, and above everything else, let pastor and member be one with us in earnest prayer and study for a glorious revival in the church. We shall expect the pastor, with the co-operation of the Sunday school superintendent and any others that they desire, to plan at once for the Easter service and see that we get a collection at some service during that day for the cause of missions, and forward same to the treasurer. Give special attention to our church letter plan so that wherever members may move, they may have their church letters. Give any and all help that you can to our work in Detroit and Toledo. You are to be congratulated upon the success achieved last year, and we trust that you may be able to do even more this year for the Master and the people with whom we labor. Notice of the quarterly meetings and the benevolences will be given later. We again pray the blessings of our Heavenly Father upon you and yours. Your Fellow-laborer,

E. A. WHITE.

GAMMON THEOLOGICAL SEMINARY ANNIVERSARIES OF COMMENCEMENT.

Sunday, April 23, Commencement Love Feast, 9:30 a. m.; Baccalaureat Sermon, 11:00 a. m.; Missionary Anniversary under the auspices of Stewart Missionary Foundation, 8 p. m.

Monday, April 24. Oral Examinations in Gammon Hall, 9:30-1:00 p. m.; Annual Exercises of Gammon Lyceum, 8:00 p. m.

Tuesday, April 25. Oral Examinations in Gammon Hall, 9:30-1:00 p. m.; Alumni Anniversary, 8:00 p. m. Address by Rev. R. K. Harris; subject—"Making of a Man."

Wednesday, April 26. Annual Prayer Meeting, 7:00 p. m.

Thursday, April 27. Commencement Exercises, 2:30 p. m.

All exercises in Clark Chapel.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind

Field Notes

Wilson, Wesley M. E. Church, Miss M. A. Gair.—On March 4th, 1905, our first quarterly conference was held with Rev. J. V. Turner, presiding elder, in the chair. Bro. H. S. Weatherspoon was selected secretary. A goodly number of the officers responded at roll call. The reports showed improvement. The pastor's report was an inspiration. He had organized with seven members and eight probationers and appointed Bro. Guss Paxton leader. The presiding officer spoke some very appropriate and encouraging words. Conference passed a motion and considered the advisability of planting the M. E. Church in Wilson this year. The members and friends and also sinners are eager to get the Methodist Church built there. Miss M. A. Gair was elected delegate to the Missionary Convention called by the presiding elder and pastor to meet at Mt. Zion, N. C., May 11th, 1905. On Sunday at 12 m. Bro. Jackson preached a good sermon, also the elder was at his best. At 7 p. m. the pastor swept all things before him. The stewards deserve special commendation for heroic services rendered. Seven sinners came up for prayer and five subscribed for the paper. The collection stood at $87.70. Paid presiding elder in full, $15.00; paid pastor, $17.70; moving expenses, $55. Pray for our success on behalf of the conference.

LOUISIANA.

Centerville—D. J. Butler—On March 13 Mrs. Landry, the wife of the pastor, Rev. Chas. C. Landry, paid her new home a visit and all of the members were very glad to see her. About 9:30 o'clock, while the pastor, H. Richardson, Sr., and D. J. Butler were holding a little meeting, in behalf of the church our meeting was broken up by the arrival of a number of members and friends of the church. They proceeded to the porch, laden with pounds to make the heart of Rev. and Mrs. Landry glad. There was a glorious time until 11:30. There were 103 pounds and a few dollars in money. The pastor asked them to call again. A grand reception was given the presiding elder Butler, March 25th.

TENNESSEE.

Rockwood, Trinity Chapel M. E. Church, Miss Velma Page.—Rev. W. R. Marbury, pastor, made his arrival here Oct. 22, 1904, bringing as it were sunshine and rays of light. The spiritual fire was soon kindled and that fire is burning as bright to-day in Trinity Chapel as it was the first day. Attendance increasing. Class meetings, prayer meetings, are all better attended. More money is being raised, up to this quarter than for some two or three years. Notwithstanding Rev. W. R. Marbury has confronted some difficult problems, that were antagonistic to the growth and spiritual welfare of the church, yet with his judgment, kindness and his ability to lead he has overcome these problems. Rev. Marbury's great thought is "Right and Growth will Triumph." Reception was enjoyed March 3rd in honor of the presiding elder, J. B. L. Williams, D. D., of East Tennessee Conference, Chattanooga District. This was a grand affair. All denominations were represented. The A. M. E. Church and First Baptist Church and A. M. E. Church were represented by their pastors. There was a fine reception committee. Our second quarterly conference was held March 4-5. Rev. J. B. L. Williams D. D., presiding. Reports indicated that all was in excellent condition. The elder preached two soul-stirring sermons on Sunday, one at 11 o'clock: theme, "God's Love," one at 3 o'clock: theme, "Soul Winning." Rev. I. L. Johnson of Chattanooga, Tenn., preached at night to a crowded house. Rev. J. L. Johnson is an ex-pastor of our church here. He has many friends here. He was requested by his friends to preach this special sermon. Theme, "The Lost Sheep." We paid our elder in full $22.00; raised for all purposes, $140.67, from Oct. 22nd, 1904, to March 5th, 1905.

Murfreesboro, S. Knight, P. C.—Our second quarterly conference was a success. It was held March 18-19. Rev. W. R. Smith, P. E., showed himself an executive man on this occasion. Most of the officers were on hand with good reports. The presiding elder preached Sunday with much power. 78 partook of the Lord's Supper. Collection Saturday and Sunday was $23.50. Seven came to the altar for prayer. The SOUTHWESTERN was not forgotten. You may look for five yearly subscriptions soon. The presiding elder worked hard and we paid him all we owed him to date.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge**, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

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They Live in Our Memory.

Hemphill, Tex.—The little son of Brother Henry Howard departed this life on March 4, 1905. Sleep on in Jesus until he bids you 'wake. The funeral was conducted by the pastor, Rev. A. Parham.

Washington, La.—Bro. Baptiste Augustus, father of Rev. J. L. Augustus, passed to the Beyond March 2 in full faith of our Lord Jesus. He was 83 years old, and died as a Christian dies. He had been lingering for some months. Since my appointment here, I have visited him, prayed and conversed with him personally. Before leaving, he said in part: "My way is clear, and not a shadow rests between God and me. You must all pray to meet me in heaven." He leaves children and great-grandchildren to mourn for him.

S. GREEN, Pastor.

Campbellsville, Miss.—Sister Matilda Buchanan, the loving wife of Brother Silas Buchanan, one of the oldest local preachers of this charge, died February 23 in full triumph of faith. She joined the M. E. Church in 1870, under the pastorate of Rev. H. Creighton and lived a consistent Christian true to every trust. The funeral service was attended by Rev. H. Creighton. Sister Buchanan leaves a husband, two sons, one daughter, several grand-children and many friends to mourn her loss.

A. A. CHEEK.

THE REV. NELSON COLLIER.

Meridian, Miss.—In the prime of a useful ministerial career, when the golden fruits were yielding a successful harvest, Rev. Nelson Collier was called from the scenes of earth's greatest activities to death's long sleep. He was a brave and faithful soldier of the meek and lowly Jesus, and by his untiring energy and his unfailing courtesy and unbounding respect for the rights of the humblest of his flock he had risen to the highest place in their affections. He was born Aug. 1854, and died March 26, 1905. He joined the Mississippi Conference of the M. E. Church at Vicksburg, Miss., January 19, 1899, and was appointed to Morton Circuit by Bishop Merrill. Here he remained one year. His next appointment was Bay St. Louis where he labored two years, and his ministry was a success. From Bay St. Louis he went to Hickory in 1902 and for three years served this appointment with success. In Sept. of 1904 Rev. Collier was attacked with malarial fever. This was followed by rheumatism, and then dropsy. His suffering was severe, but he endured his afflictions patiently to the end. His funeral service was largely attended by his old congregation. Rev. S. A. Cowan, assisted by Rev. W. H. Smith, conducted the funeral services.

A FRIEND.

REV. MOSES C. COOK.

Orangeburg, S. C.—Another strong preacher has laid aside his gospel trumpet to join that "immortal caravan" that is evermore passing beyond death's river. Rev. Moses C. Cook, for eighteen years, a member of the South Carolina Conference, departed this life March 18, 1905. Bro. Cook was pastor of the Rowesville Charge and was doing the best work of his life. He had just begun his second year on this charge, and was preaching the gospel as never before. On nearly every occasion his churches were crowded with anxious hearers. He won all hearts and was regarded by his people as a Moses indeed. His illness was brief. After consoling his grief-stricken wife, and the many friends who gathered around, he died in full triumph of the Christian faith. He was buried at St. Luke Church near St. George. "Servant of God, well done!"

G. W. COOPER.

REV. A. B. MORRISSY.

Orangeburg, S. C.—Rev. A. B. Morrissy of the South Carolina Conference, departed this life February 8, 1905. Bro. Morrissy was sick for about eight months, during which time he suffered much. He partially recovered, but the severity of his continued illness wrecked his mind. He was sent to the asylum, where he died shortly afterward. Before he died, his reason returned, and he left the scene of his earthly toils, fully conscious of the hope which he had in Christ. A faithful and loving wife attended him to the last. She did everything possible to restore him to health, but in spite of all earthly skill, death took him away. His remains were laid to rest in the family burial place, near Hopewell Church, in Marlboro county, where "he shall sleep, but not forever."

G. W. COOPER.

Brinkley, Ark.—Mr. Willie R. Cain, son of Rev. and Mrs. S. M. Cain, departed March 13, 1905. He was born in Vaiden, Miss., Carol county, July 5, 1875. Age 29 years, 8 months and 8 days. The deceased was an ex-student of Rust University. After, when his family came to this city, he joined the Wesley Chapel M. E. Church. Later on he moved to Helena, Arkansas, where he lived the remainder of his life. Our brother died in full triumph of faith, leaving a father, mother, and a host of friends to mourn. The funeral service was conducted by the pastor, assisted by Revs. W. D. Feasture, of the Presbyterian Church, W. H. Whitting and D. T. Wilson of the Baptist Church.

A FRIEND.

Murfreesboro, Tenn.—Death came to Henry Eules, Jan. 5, 1905. Funeral was attended by the pastor.

From his earthly duties set free, Nathan Turner went home January 11, 1905. He was our District Steward.

Sister Belle McGregor went home January 21. She was the wife of A. McGregor.

Bro. Syke Lytle departed this life February 5, 1905.

Sister Catherine Moore went home March 3, 1905. She was the wife of Henry Moore.

The infant son of Thomas Carney is now a shining angel in the Home beyond.

C. E. ALEXANDER, Pastor.

Durant, Miss.—Sister Minerva Gordon, one of the oldest and most faithful members of Wesley M. E. Church of Durant, died triumphantly in the faith March 2nd, 1905. Her funeral was attended by Dr. W. Davis. All the church and a loving sister mourns her loss.

W. H. WHITLOCK.

Smithville, Miss.—Bro. Wm. Vance departed this life March 21, 1905, age 25 years. He was a good Christian young man. Rev. W. M. Bell, of Clarksdale, Miss., and the writer conducted the funeral.

N. B. BLACKMAN, Pastor.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.



THE GUARDIAN OF OUR BODY.

The foremost biologist of our day, M. Metschnikoff, has shown the world of science that there are leucocytes in our blood that act as scavengers or policemen. These policemen which are called *phagocytes* look out for the noxious or poisonous elements in our blood. Various offending elements are picked out of the blood and tissues by these policemen and destroyed. Therefore our lives are protected by these blood-cell-policemen, the *phagocytes*, and we enjoy immunity from disease so long as our blood contains plenty of phagocytes and red blood corpuscles.

"A new broom sweeps clean"—and in order to put our own house in order we must get rid of all the poisons in the blood with a new broom such as an alterative extract made from roots and herbs—without the use of alcohol, as Dr. Pierce's Golden Medical Discovery, a specific for making rich red blood—for eradicating the poisons from the blood. In some way the policemen in the blood are increased in number and strength—so that we are put in the best possible shape to resist disease—to cure neuralgia, colds, catarrh, and incipient consumption.

"The more study and time is given to the subject the more we find that the blood is the center of life"—says Dr. R. V. Pierce, the noted specialist of Buffalo, "the health and comfort of the average person depends entirely on this blood supply—for the heart must have pure blood or it will not pump and keep the body supplied regularly like the beautiful automatic engine it is. The nerves must be fed on pure blood—or we suffer the pain of neuralgia, which is the cry of the starved nerves for food. Headaches, cold in the head, catarrh—and many other things are due to stagnation of the blood."

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UNITED FOR LIFE.

Landry-Williams.—At Belle Rose, La., the 22nd of March, by Rev. D. Harrison, Mr. Alcide Landry, and Miss Evelina Williams.

Landry-Cox.—At the residence of the bride in Belle Rose, La., March 29, Mr. Claiborne Landry and Miss Ida Cox, by Rev. D. Harrison.

Christian-Smith.—At Biloxi, Miss., March 29, by Rev. R. S. Hammond, Mr. Nebraska Christian, of Meridian, Miss., and Miss Georgia Smith, of Biloxi, Miss.

Brownfield-Matthews.—At Bastrop, La., in the home of the bride, Mr. Samuel Brownfield and Miss Emeline Matthews, by Rev. F. D. Bowers.

William-Shallowhorne.—At the residence of the bride, at Rosedale, La., March 30, Mr. Isaac William and Miss Mary Shallowhorne, Rev. J. L. Augustus performing the ceremony.

Simpson-Harris.—By Rev. W. J. M. Price, in Natchitoches, at the residence of Prof. and Mrs. E. D. Stewart, Mr. Judge Simpson and Miss Ida Harris.

Decatur-Willis.—At the home of the groom in Monroe, Mr. James Decatur and Miss Mary Willis, by Rev. D. G Taylor.

Petty-Flemister — At Fort Street Church, Atlanta, Ga., March 28th. Rev. E. D. Petty and Miss Rosa Lee Flemister. Rev. Petty is pastor of Fort Street M. E. Church, and he is one of the most promising young men in our work in the South. Miss Rosa is the daughter of Rev. G. Y. Flemister who is an honored member of the Atlanta Conference. Rev. G. W. Arnold, the presiding elder, officiated.

Sterling-Holbert.—At Forest, Miss., in the home of R. B. Sterling, Mr. Sandy Sterling and Miss Jenny Holbert, by Rev. N. Toole.

Tillis-Gammage.—At Forest, Miss., in Green M. E. Church, Mr. Wilson Tillis and Mrs. Birdee Gammage, by the Rev. N. Toole.

Weeden-Butler.—At Centerville M. E. Church on the evening of March 15 at 2 p. m., Prof. Wm. Weeden and Miss Helen T. Butler, by Rev. C. Landry. A large number of friends witnessed the ceremony. The bride is the daughter of Mr. D. J. Butler. Both bride and groom are former students of Gilbert College. Refreshments were bountifully served.

Dozier-Lawson.—At Vanceville, La., in the home of the bride, March 22, Mr. John T. Dozier and Miss Rosa Lee Lawson, by Rev. W. H. Long. Both are members of Vanceville charge. We wish for them a life of sunshine.

Frank-Wilson.—At the home of Mr. and Mrs. J. T. Jordan, Mr. Joseph Frank and Mrs Emma Wilson of New Orleans, by Rev. H. J. Wright. Sister Wilson is one of the leading ladies of Mallalieu M. E. Church. The best wishes of the church and friends desire the blessings of the Lord upon them.

Hamlin-Cook.—On Wednesday evening at 8 p. m., at Mallalieu M. E. Church, Mr. Alphonse Hamlin and Miss Julia Rozelia Cook. The grandmothers of the bride and groom also the mother of the bride are members of Mallalieu M. E. Church. New Orleans.

Fields-Foster.—At Slidell, La., Mr. Toney Fields and Miss Pearl O. Foster, by Rev. H. A. Sorrell. Both the bride and groom are highly respected young people. The parents of the bride are members of our church.

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8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 pm
5, Local	4:45 p m	6, Local	6:00 am

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom.	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a.m	Memphis exp.	3:15 p m
Vicksburg ex.	8:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

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7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
12:05 a.m.	Port Allen Local	3:15 p.m.
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WEEK ENDING APRIL 15.

Atlanta and Savannah—J. H. Cole, 1; E. C. W. Cox, *1; J. E. Morrison; J. W. Fisher, *3.

Central Alabama and Mobile—W. M. Storrs, *2, 2; L. L. Allen, *2; W. H. Harrison; J. C. Sammons, *4, 1; A. W. McKinney, *1; R. L. Manor.

Central Missouri—James Cox; J. J. Clark; R. Davis, *9; R. E. Gillam, *1; 1; Miss Annie Green.

Delaware—C. S. Jones; Abram Chase, *1; J. E. A. Johns.

Lexington—W. B. Harris, *2; Joel Perkins, *1.

Little Rock—S. B. Davis, *3; Archie M. Harris; W. M. Hanna, *1.

Louisiana—E. R. Peters; J. D. Banks; R. F. Long; E. J. Harrison, *1, 1; R. C. Metoyer, *2; J. M. Cheri; Lucinda Bradley; G. W. Forrest, *1; F. D. Bowers, *3; G. A. Payne, *1; J. W. Turner, *1; J. A. Tircuit, *2; A. C. Mitchell; M. Ford; J. D. Bank; R. A. Walmsley; W. H. Lang; D. A. Anderson; E. V. Taylor; G. W. Norwood; D. G. Taylor; H. Taylor; J. O. Richards; J. L. Augustus, *2; H. T. S. Johnson; W. Hampton, *1; W. J. M. Price, *1; A. B. Venable, *2; S. M. Haynes, *2; J. B. Johnson, *1; J. J. Obee, *1; J. J. Hoffman; C. Spears; J. H. C. Means; J. Tutson; T. F. Robinson, *2; Charlotte Chambers; J. E. Rolax; F. D. Thomas; C. W. Reeves, *1; T. J. Johnson; J. B. Alexander; Wm. Robinson; E. B. Richards; T. P. Norris; A. P. Porter.

Mississippi and Upper—G. W. Shaw; L. Speed; I. S. Thomas; S. H. Nevils, *2; James Bass, *2; James Robinson; A. T. Wells; A. Jackson, *3; J. D. Brooks; A. Steward; N. E. Goodloe, *1; W. S. Jones; W. T. Wright, *4; Edmund Christian; A. J. McNair; Mrs. Anna Horn, *1; B. F. Davis; C. A. Jordan, *1; W. C. Weatherall, *1; D. Green, *1; E. H. Langston, *1; J. B. Brooks, *1; J. C. Hibbler, *5; S. H. Wallace, *1; N. N. Sidney, *1.

North Carolina—Mrs. B. Martin; Rhoda Stringfield.

Tennessee and East—Laura Evans; E. J. Cox; T. E. Woods.

Texas and West—E. M. Bolden; John Thurman; J. W. Roupes; S. Taylor; R. Hilliary, *2; F. E. W. Kelso; S. E. Felder; F. R. Morton, *4; A. L. Carper, *4,1; T. Moore, *1; M. Q. A. Fuller, *1; L. H. Horn, *1.

A RELIABLE HEART CURE.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

Crescent City Notes

The pastor of Pleasant Plains Church is pushing the work with gratifying results and is doing a greater work this year than in the history of his ministry. On Monday night, April 3rd, a party of ladies and gentlemen led by Mrs. R. Hunter, M. J. Nickerson, Mary Powels and others, pleasantly surprised the pastor, Rev. Wm. Harrell, and his wife by "pounding" them generously. The same was greatly appreciated.

At Simpson Chapel revival services continue, and many souls are being brought to Christ. Revs. Cooper, Lindsay and Harris were with us on last week and preached very acceptably. Also Rev. H. Daniels, presiding elder of the Shreveport District, preached an inspiring sermon at 11 a. m. Sunday. A new pipe organ now graces the church. We anticipate great things for Easter. Crucifixion sermon will be preached Friday at 11 a. m.; Resurrection sermon Sunday at 4 a. m., by the pastor, Rev. Taylor; Sunday at 3 p. m. the Sunday-school programme will be rendered; and on Sunday night the young converts will receive baptism at the altar.

The services held Sunday, April 9th, at Haven Chapel, Rev. John McKee pastor, were indeed good. The revival spirit prevails. At 7:30 p. m. quite a number of persons were received into the church and the Holy Sacrament was administered to a large number. Collection for the day, $23.07. The revival meeting continues with good results. On last Sunday one person was received into full membership.

Mrs. D. M. Walker announces that the convention of the Woman's Home Missionary Society will convene in Union Chapel, this city, April 26-27. Delegates should be sent if not the proxy. A request is made for a silver offering in honor of the silver birthday of the society.

The revival spirit is at a high degree at First Street M. E. Church, and the pastor, Rev. J. A. Tircuit, reports several conversions already, with a bright prospect for more. The sacrament of baptism will be administered next Sunday night to several candidates. Rev. Thomas McCary, conference evangelist, has been assisting the pastor in this glorious revival.

St. Matthew is in the midst of a glorious revival. Precious souls are being added and the church in general quickened. Excellent services all day Sunday. Presiding Elder Daniels preached at 3 p. m., to the enjoyment of all present, and the pastor at night to a packed house. Easter will be a high day. Collection good.

Rev. C. W. Reeves on Sunday preached an informal sermon from the incident of the reception of Christ by the two sisters on the making of a choice. The entire sermon was set in simple, beautiful words, laden with grace and edged with fire.

Rev. C. D. Crockett is doing good work for the church at LaHarpe Street Church. When he was appointed to this charge it consisted of a vacant lot and a bed of ashes. He has built a nice church 30x50 feet and a three-room parsonage at a cost of $1,350, $400 of which has already been paid.

At Wesley Chapel Palm Sunday was observed from early prayer meeting up to the close of the evening service. At the prayer meeting one soul was happily converted. Sermon preached by the pastor. Collection for the day, $50.69.

A surprise was tendered the Rev. A. B. Harris, pastor of Ross Chapel, Camp Parapet, by the young men, headed by Mr. Willie Small, Andrew Brown, Johnny Small, Alex Small, Paul Small and Henry Williams, Jr. Many pounds of assorted groceries were left. The pastor also received a fine silver chain, a fine eight-day parlor clock, a small purse and a large case of coffee. Bro. John Cook, from Kenner, came a day behind the surprise and left some groceries and $1 from the Kenner people. Methodists and Baptists love Rev. Harris.

The revival service at Williams Chapel is progressing nicely. Seven have been added to the church during the week. Sunday services as usual. At 5 p. m. the prayer meeting was well attended. At 11 a. m. the pastor preached. At 3 p. m. P. J. Becnel preached. At 7:30 the pastor preached to a large audience. Two joined the church. Two annual subscribers for the paper. C. C. Wilson, G. J. Messiah and P. Bailey had charge of the collection. They raised $21.05, for which we thank them. Collection for all purposes was $31.88.

C. W. Reeves, Pastor.

NOTICE.

The Preachers' Meeting of the South New Orleans District will meet at Beattieville April 27. Each pastor is expected to be present.

R. C. Worsham, President.
W. H. Jones, Secretary.

Rev. W. F. Waters preached at Scott Chinn M. E. Chapel on Sunday night, April 16. We are always happy to have him with us in our midst. Bro. Waters spoke of the launch and many subscribed for the launch fund.

C. D. Crockett.

COTTON.

The price is about ¼c lower than last quotation and, with the million bales surplus, no great rise can be expected until it is assured that the next crop will be considerably reduced.

Great interest is naturally felt regarding the acreage and condition of the crop now being planted. We wish all our correspondents would make a foot notes in their letters, giving in a few words such information as they have on the subject. As our people produce the bulk of the crop they can give valuable information.

The revival services are yet in session at Mt. Zion M. E. Church, with an increasing number of converts. On Sunday, April 9, speaking meeting was held at 6 a. m. A large number attended. The Sabbath school, being unable to attend the rally at First Street M. E. Church, sent a delegate and their collection. At 11 a. m. Rev. Davage preached to the Sabbath school. At 3 o'clock Rev. Chinn, with a large congregation, went down to Wesley Chapel. The Lord's Supper was administered at 7:30 p. m. to 177 persons Collection for the day, $53.05.

Wednesday evening, April 12, at Pleasant Plains M. E. Church, Rev. T. J. Johnson, of Wesley Chapel, preached an able sermon, and Brother F. Gatyn made an eloquent appeal to the sinners. On Friday night Rev. R. Phillips delivered an interesting sermon.

The first of *The Century's* articles on "Great Inventions Described by Their Inventors" begins in the May number with Mr. Charles Brush's account of "The Arc Light." This story of one of the most wonderful factors of modern life, told by the inventor, should prove of permanent interest and value.

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NEW ORLEANS, APRIL 27, 1905

Vol. 39 No. 17

Editorial

Much hinges on the coming naval conflict in the Far East and may the Gods of War be with Togo.

It is reported that the school children of Omaha object to the presence of a Japanese, whereupon *The Times-Democrat* of this city says its "an unreasonable prejudice in the case of the small Japanese." We don't have to turn the head to see "unreasonable prejudice" at full blast in this city.

Louisiana wants more Italian labor and it would appear that the desire could be gratified since 9,675 Italians landed at Ellis Island, New York, last Friday. Already for this month 62,791 immigrants have landed, as against 42,447 for the entire month of April last year.

As a legitimate outcome of the mob spirit that is fostered and all but protected in some parts of the country, twenty Negroes lynched another Negro near Askew, Ark., recently. These lynchers are murderers but they have joined a mighty host in the American life who seem to be immuned to arrest for mob violence.

A bill prohibiting the tipping of hotel servants, waiters and Pullman porters has passed the Wisconsin legislature and has gone to the governor for his signature. 'Tis true that this class of employees is poorly paid, the employers figuring on the tips in fixing the wages, but the tipping system is one of the greatest grafting systems in American life.

Much giving misses the mark of true philanthropy which should seek to place the gift where it will do the most good. Wealth is lavished upon institutions already heavily endowed, while worthy schools, though small, are perishing for support. Dr. D. K. Pearson, of Chicago, has decided to make this year gifts to the amount of $250,000 to the small colleges in the rural districts of Tennessee, Kentucky, North Carolina and West Virginia. In announcing his plan to give Dr. Pearson says: "I am not giving to any rich college—I am going to pick out the very poorest and most worthy."

Mr. Archibald H. Grimke, of Washington, D. C., writing to the *New York Age* is of the opinion that if the American church were to do its duty to-day, to live up for a single year to the principles of Jesus, to the Golden Rule and His Sermon on the Mount, there would be at the end of that time no more race question, no more Negro problem to vex the country in general and the Afro-American people in particular. The Church of Christ, were it actuated by the spirit of the Master, could bring peace on earth, could make the white man's lion and the black man's lamb lie down together in all parts of the country, and the child Jesus would lead them to human fellowship, to Christian brotherhood in this Republic

PROTECTING THE MINISTRY

No system can be inaugurated that will be entirely free from objections. That men get into the ministry who are not worthy of its sacred honors and who do not safe-guard its sacred and holy privileges, ns not to be wondered at. Some systems of church government protect, more clearly than others, the dignity and honor of the holy ministry. It can be said, we think without injury to any, none are too careful. One of the embarrassments that we have to face in our work is that in honoring credentials unworthy men who are in disfavor in their own denominations are received into our communion. Be as careful as we may we do not always ascertain the correct status of the case and so we have been made to blush with shame on the account of some who have been brought into our fellowship. By this statement it must not be inferred that all men who come to the Methodist Episcopal church from other branches have failed to measure up to the requirement. For some of the strong and stalwart defenders of Christ within our communion have been born outside our pale. But it cannot be denied unworthy men have gotten in because all the facts in the case are not known. And their reception is alike an injustice to our church as well as the church from which they come. Seeking to remedy this evil and to protect the high privilege of full membership in the itinerant rank in the Methodist Episcopal Church, the Washington Conference passed at its last session a set of resolutions, not however, until a very interesting debate had ensued. The resolutions introduced by Rev. Dr. M. W. Clair, pàstor of Asbury Methodist Episcopa lChurch, Washington, D. C., and signed by several other brethren were adopted with an almost unanimous vote, there being only one vote against them. This indicates a growing sentiment against preachers who are in the "traveling crew"—traveling from one denomination to another. There ought to be some clearly defined interdenominational plan to protect the Church from this class of preachers.

The resolutions adopted by the Washington Conference are full of interest and we give them in full:

Whereas, in our Church, being trained at our altars, and in Methodist homes are young men true and loyal to the Church, and zealous to work in the Master's cause, and

Whereas, we urge our young people to attend the schools and seminaries operated and controlled by the Methodist Episcopal Church as far as practicable, and many of these are looking forward to the ministry in the Church of their choice, and

Whereas, one raised up and trained in the faith and polity so heroically defended by the Fathers, which the better fits them for the work of our itineracy, and

Whereas, in many instances those who come craving admission into our ranks from other fields have been failures, a fact which prompts them to come to us, and would be of no advantage to the Church materially or morally.

Therefore, be it resolved, That in every case preference be shown to those of our own fold, and that no man coming to us for reception into our itinerant ranks, or the recognition of orders be considered unless the request or petition be accompanied with a letter from a reliable representative of the church from which said applicant comes.

And if a Methodist, the Bishop and Presiding Elder with the official record of the Conference action vouching for his moral character and standing in said church, and be it further

Resolved, That we, the Washington Conference most respectfully request the Presiding Elders to use no man as a supply unless he has been a member of the Methodist Episcopal Church for at least two years.

Which is in harmony with the Discipline, paragraph 154.

The COLOR LINE IN AUSTRALIA

It appears that America is not the only country where the color line is drawn. Some time ago we pointed out the situation in South America where the natives are unjustly discriminated against, and where they are deprived of their inalienable rights, which are theirs by priority of of occupation as well as nativity to the soil. Now we wish to call attention to the situation in Australia where there is sentiment against the black and yellow races as well. The white Australian has declared in a sense, in favor of what is known in this country as "a white man's country." The Australian government has passed a law prohibiting the employment of any black or yellow labor in the mail service and prohibiting any contract for carriage of mails unless the contractor agrees that only white labor shall be employed. The steamship company holding the contract for the carriage of mails, agrees to the employment of white labor only by making a charge of $150,000 in excess of the regular annual subsidy of $600,000 which is appropriated for the mail service. Australia agrees to the excess and thus pays for its prejudice against the black and yellow races $150,000 annually. This item has no interest save in that it calls attention to the fact of a deep seated, unwarranted, illegitimate and un-Christ-like prejudice.

Competency in service is the only just standard for the appointment of government officials. Private corporations may or may not employ certain classes as they prefer, but it is not within the bounds of a government to discriminate against a certain class of its citizens who constitute as property holders its taxpayers, and who stand ready to defend the Nation's honor with their life's blood.

The Negro Young People's Christian and Educational Congress will meet in Washington, D. C. August 8-12, 1906.

Japanese Immigration*

*(The question of the restriction of Japanese immigration is being agitated on the Pacific coast. Recently the Methodist Episcopal Preachers' meeting of San Francisco appointed a committee consisting of Rev. George B. Smyth, D. D., Field Secretary, Rev. W. S. Matthaws, D. D., Presiding Elder, and Rev. H. B. Johnson, Superintendent of the Pacific Japanese Mission, to investigate and report. The committee presented the report, given below in full, which was unanimously adopted).

Your Committee appointed to investigate the charges made against the Japanese in the United States, and the Japanese Government, by one of the leading papers of San Francisco in its campaign to secure the prohibition of the immigration of Japanese into this country, would respectfully report:

Grave Charges Refuted.—The contention of the long series of articles and editorials hitherto published is that the Japanese in this country form an undesirable element of our population, and that the Japanese in their own country are inspired by sentiments of bitter hatred against Americans. To prove the first, it is said that the Japanese work for starvation wages, are responsible for the increase of crime in California, that they intend at all costs to preserve their old standards of living, and are utterly hostile to our institutions and laws. There is not one of these charges which can be substantiated. There is no more law abiding class of immigrants on the Pacific Coast than the Japanese.

Crime and Wages.—In their neatness and cleanliness, in their adaptability and desire to learn the best that we have to teach, in their freedom from crime and their desire to faithfully obey both in letter and spirit our laws, they are models whom we may well hold up for the imitation of many of the European immigrants who are flocking to this Coast. The prevalence of crime throughout the State, and the condition of San Francisco with its vile brothels, its open gambling, its infamous race tracks, and its more than 3,000 saloons these and many other things of which everybody knows, are not due to the presence of the Japanese among us.

The Japanese do not work for starvation wages, as every man who employs them knows. They sell their labor at the highest price. They do not, as a rule, underbid American labor. Where they compete with white labor at all they do so in competition with Italians and Russians and other European immigrants who have no more right here than the Japanese, and whose labor is not one whit more valuable. "The American Workman" is a phrase which covers in the articles referred to a multitude of aliens, good, bad and indifferent in character. The charge that Japanese exert an "unclean" influence on American women and children in our schools is baseless and absurd.

Archibald Impeached.—As to the second charge, that the Japanese are inspired by sentiments of hatred against the Americans, a returned correspondent, named James F. J. Archibald, is quoted as saying that all Americans have been dismissed from their positions as instructors in the schools, universities and military colleges in Japan, and that the Japanese Government has enacted laws which are in every sense of the word exclusion acts directed against American and German subjects, which legislation prohibits any foreigner from holding land, from entering into any business, from practicing any profession, and from teaching in any school or university. These statements are absolutely false. There are scores of Americans, many of them Californians, now teaching in Japanese Government schools. Many foreign physicians with Government licences are practicing medicine. In the matter of leasing and selling land, the Japanese Government is becoming steadily more liberal. For purposes of residence, travel, trade and religious work, the country is thrown wide open.

Japan and the Japanese Friendly.—To those who would learn how the Japanese feel toward Americans, we would recommend a reading of the extracts from Japanese papers in the March number of *Review of Reviews.* To those who know the facts, this is not necessary. The Perry Monument at the entrance to the Bay of Tokyo, the Grant Monument at Nagasaki, and the recent great meeting in Tokyo to commemorate the signing of the first treaty with America, are the everlasting answer to the unjust critics of every nationality and every description who represent Japan as ungrateful or hostile to the American people. Were the Japanese people what the recent statements of the newspaper referred to would make them, we should not now be witnesses of the honor and righteousness manifested in all their diplomatic and other relations, and in their conduct of the present war, which have surprised the eWtsern world.

We regard the charge against the Japanese Government of systematically planning to deluge us with cheap labor as most unjust. On the contrary, it has exercised, and does exercise, a commendable supervision over the coming of its subjects to the Pacific Coast ports. Only graduates of the Government Academies are permitted to leave Japan for Pacific Coast ports, and ev they are obliged to certify that they do not co as laborers. The peasant laborers who are arr ing on the Coast come by way of Honolulu, an most of them were in the islands before Hawa became an American possession.

Agitation Ill-Timed.—For the reasons abov mentioned and because of the influence of th agitation in stirring up race prejudice on th coast and in Japan, and because of its deterren effect upon the highest American interests in th Orient, we do most emphatically protest agains the publication referred to, and particularly a the moment when the Japanese people are en gaged in a life and death struggle with a grea world power. We believe this agitation ill-timed unwise and unjust.

Favor Restriction but not Discrimination.—The question of undesirable immigration, from whatever land, is one that deserves careful consideration by the American people. We are strongly in favor of such restriction of immigration from Japan and every other country as will secure adequate protection for American labor. The danger at the Golden Gate is no greater than that which presses upon us at Castle Garden. America cannot afford to even appear to discriminate against a nation with which for over fift years we have been on such friendly terms, and which, in the Providence of God, we have had so honorable a share in encouraging to take its stand in the great sisterhood of civilized nations.

An Economic and Moral Question.—Finally, we hold the course of the publications which have fomented this agitation, and the hurried and inconsiderate action of the State Legislature in harmony therewith, to be unworthy, un-American, and un-Christian. Americans, of all people in the world, should stand by a nation, whatsoever its color, which is struggling for a chance to live, and is fighting for the preservation an extension in the Orient of the civilization fo which America stands. Let us act as Christians. We cannot believe that the American people will accept the dictum that the only morality to guide us in the decision of such a question as this is that of the savage at bay or the brute in trouble. We cannot for a moment accept the doctrine that in the struggle for existence ethical considerations have no place. Every economic question is fundamentally a moral question. Nothing can be economically right which is ethically wrong. Let us not forget our own history. Let us not be false to American traditions and American honor. Let us be faithful forever to the highest ideals and the noblest life.

The Age Question

At this season it is not amiss to republish the action of the Board of Control concerning the age of workers in the League. It was as follows:

"It is now more than fifteen years since the Epworth League was born. Many of our most useful and honored members have literally grown old in the service. Without realizing themselves, the advancement of years, they have become gray in hair, even if green and fresh in heart and spirit. These brethren and sisters, loved and respected by all, little appreciate, perhaps, that the little boys and girls of 1889, when the League came into being are now the young men and women who most need the benefits which come from active participation in the chapter work. Our older friends, many of whom have not missed a League meeting during these years, and who take an active interest, have overlooked the important fact that the difference in age acts as a barrier to perfect freedom on the part of the younger people. For this reason we feel that the older people should exercise the most delicate tact and the most Christlike spirit, making every effort to put themselves in the background in accepting office and presuming to dictate the management of the chapter. In many instances, indeed, would it not be well for some of us older ones to retire from active membership in the League, except so far as outside encouragement and loyalty to League ideals go? At any rate we feel that the attention of our older members should be called to the importance of this subject.

"While this is largely a matter of locality, yet it is a question in the mind of your committee whether or not a person above thirty years of age should hold office or be conspicuously active in many of our chapters. Should there be, in any community, a large number of Epworthians who have passed the age suggested, or who naturally associate with older persons, would it not be wise to form a class for Senior Epworthians, leaving the League itself to the members between the class and its graduates from the Junior League?

"This class, perhaps, would not attempt all the activities of the chapter, but could act in the line of some department, or departments of special interest in the locality in question, or could do such specified work as may be mutually agreeable to the class or chapter. At stated intervals this class could report to the chapter and thus keep in touch with the League itself.

"Our desire is not to drive from the League any person, young or old, but rather to arrange matters so that disparity in ages and ability may not embarrass any chapter, or preclude the active participation therein of the younger people, and yet all will retain membership in and be identified with the Epworth League.'"

That some chapters have practically ceased to include the young people among their members and that with many others this is measurably so is unfortunately true. It is a sound principle that in League work the tendency in selecting leaders should always be towards those of younger age. Each year adds an aggregate of seven years to the age of members of a cabinet. Younger members must be frequently introduced or it will pass out of touch with the younger element, the incorporation of which is the first care of a chapter. But let not the question of age be pressed to the material damage of a chapter. Let there be no strife between the older and younger members. Anything resembling factional or party lines should be frowned down. Each member should view this matter in a loving and unselfish spirit. A general personal consultation among the members should confirm the confidence of each in the ideal spirit of all the rest and should result in a selection representing the best available combination as to age and efficiency. Let the older ones exercise magnanimity and the younger ones confidence, but especially ought the older members to be magnanimous.

EDWIN M. RANDALL,
General Secretary.

A New Picture of Death

By Rev. Camden M. Cobern, D. D.

"'Sleep soft, beloved!' we sometimes say,
Who have no time to charm away
Sad dreams that through the eyelids creep;
But never doleful dream again
Shall break the happy slumber when
He giveth His beloved sleep."

—*Mrs. Browning.*

"The year's at the spring, and day's at the morn;
Morning's at seven; the hillside's dew-pearled;
The lark's on the wing, the snail's on the thorn;
God's in His heaven; all's well with the world."

—*Browning.*

The new words for death and the future life in the New Testament are very different from those in the Old Testament. Each word seems an etching, giving in faint outline the new hope of the New Gospel.

For example, take that new word, "sleep." I say new word; for, although—like the word "Father" for God—it had occasionally been used before, the meaning of the word had never reached the heart of mankind till Jesus whispered it. Jesus said of the little girl, "she is not dead but sleepeth;" thus making in plain and explicit words the difference between the old idea and the new idea of death.

There is not the least thought here of death as an eternal sleep. Only the heathen could ever have had such a notion. But the idea is again and again emphasized in the strongest way, that to awake from death is just as natural and easy as to awake from sleep, and that one comes from this sleep refreshed and vigorous and ready for the new day of immortality. It is sleep that

"Knits up the ravelled sleeve of care
Balm of hurt minds * * *
Chief nourisher in life's feast."

Sleep is the best possible thing for the tired and sick body. If you look steadily into this new word for death, which Jesus himself originated and filled with meaning, you can see a tired man enter his house, throwing himself upon his couch, after a vexatious and weary day. His forehead is drawn with care, his eyes are heavy, he looks old and haggard and feels weak and spiritless, discouraged and disappointed, as he lies down upon his bed, shuts his eyes and enters the land of shadows.

But what a change in the companion picture! The sun is rising now, the hilltops are glorious. All the fresh new morning is filled with the rapturous melody of singing birds and the man stirs on his bed and lifts himself and there is a new light in his eye, there is a new hope in his heart, a new strength has come to him, and he springs with joyful feet into the work of the new day.

It is sleep that has done this for him. *Jesus says that this is what death does for us.* It comes as sleep to tired men and tired women. The old idea of death is gone; there is no death any more, says Jesus. "I have abolished death."

Do you see him talking to the disciples about Lazarus? He is on his death bed, as we call it, and Jesus knows it, and yet says, "This sickness is not unto death; he is merely falling asleep." He said that in order to draw out the response, which is as true to-day as it was then, "If he sleep he shall do well." That is what Jesus wanted to teach them. There is no such thing as death. The man is sleeping simply, and everyone knows that sleep is a good thing. "If he sleep he shall do well." How often did Jesus have to repeat this easy lesson!

A little girl is dying. The father and mother bend over her weeping and the doctor's hand is on her pulse. Presently he says, "She is gone." They fold her hands and cry, "Dead! Dead! Dead!"

But who is this entering the room? It is Jesus. He looks with sympathetic eyes upon the sorrowing ones and says, "She is not dead. Listen to my new gospel; your daughter is not dead, she is sleeping." (Mark v: 39.)

They could not believe it till he proved it to them—some of us find it hard to believe even yet—and when they laughed him to scorn, for they knew that she was dead, he leaned over and whispered: *Talitha cumi*—"Wake up, rise up, little one"—and she awoke and went to her mother, and Jesus said, "Give her something to eat." Poor child, perhaps she had not been able to eat for weeks, but now she had had her sleep and sprang up from it refreshed and strong and full of buoyant young life. That is death, says Jesus. Death, the enemy, has now become sleep, the best friend of man.

There is no need of any night there, because after this blessed sleep we are never tired. (Rev. xxii: 5.) Blessed are the dead, for they never get tired! It is no labor any more to work, "they rest from their labors;" but their works follow them—"continue with them," as the original text says. (Rev. xiv: 13.) The best work of life must come after we are rested by sleep. It is sleep that makes a man able to do his best work, and Jesus said death was only a restful sleep.

The Old Testament prophets never reached that idea. Their loftiest thought was that of an awful struggle and possible conquest over a terrible enemy; but Jesus did not simply conquer the foe, He annihilated it, swallowed it up in victory, transformed the foe in a friend.—*From Bible Etchings of Immortality.*

The Minister at Funerals

For many years a great deal of discussion has been engaged in concerning a minister's services at funerals. Very many ministers have been very indiscreet in their remarks, and, naturally enough, they have given serious offense. From an editorial in the St. Louis *Christian Advocate*, I take these words: "A very peculiar case of offense, taken at a funeral sermon, occurred in Decatur, Illinois, where the sons of the deceased called on the officiating priest and demanded an apology for the sermon he had preached at the funeral of their father, intimating that he had cast slurs on the character of the dead man, and thus had misrepresented him before his friends in the congregation. Every clergyman will appreciate the embarrassment of a minister called on to officiate at the funeral services of one whose life has not, perhaps, been what it should. He stands in the presence of people who know the character of the dead man better than himself. If he tells the truth he is certain to give grave offense; if he evades or ignores the truth he is liable to almost equal obloquy, for at such times there is a disposition, on the part of the friends of the departed, to forget his bad qualities and exalt his better traits into unnatural prominence." Many people have advocated the abolition of formal funeral services, or at least, that no remarks should be made by the officiating minister; but I do not acquiesce in that view. From early manhood to this day I have maintained that a minister at funerals should say but very little about the dead ones, however good they may have been, and that in cases where the deceased ones were more or less immoral, nothing should be said in regard to them. If there be a sermon, or some remarks, the application should be made to living persons. It is the time to say consoling words to the relatives who are present. If the family take offense because nothing is said in favor of the dead one, who was ungodly, then the minister may well endure it, for he has simply done his duty. Use good sense on such occasions, if you have any.

C. H. WETHERBE.

As when a father in a garden stoops down to kiss a child, the shadows of his body falls upon it, so many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of His infinite and everlasting love.—*Selected.*

To be hopeful in our ignorance, patient under our burdens, at peace in the war of elements, faithful to our little work without the help of the vast plan, cheerful in our sorrows when their meaning is hidden from us, obedient to laws which we do not understand, of good heart when silence and solitude and loneliness are our portion—this is to wait on the Lord; to wait until we understand the plan, the sorrow, the pain, the burden, the loneliness, the deep shadow of death. —*Selected.*

She spoke of those who had walked with her long ago in her garden, and for whose sake, now that they had all gone into the world of light, every flower was doubly dear. Would it be a true proof of loyalty to them if she lived gloomily or despondently because they were away? She spoke of the duty of being ready to welcome happiness as well as to endure pain, and of the strength that endurance wins by being grateful for small daily joys, like the evening light, and the smell of roses, and the singing of birds. She spoke of the faith that rests on the Unseen Wisdom and Love like a child on its mother's breast, and the melting away of doubts in the warmth of an effort to do some good in the world.—*Henry van Dyke.*

"Alms given in secret; that is the charity which brings a blessing. What sweet enjoyment to be able to shed a little happiness around us! What an easy and agreeable task is that of trying to render others happy."

"We must look at everything from the standpoint of financial security," said a commercial man the other day. We pity the man who imagines himself under that necessity. It is only to harden and make cold and insensible the heart. Shun a business or calling that makes you see things only in the light of financial security and interest. Risk some things, lose some things, and break others of purpose. It is good for the heart.—*The Epworth Era.*

THE CHRISTIAN LIFE

Trophies to Lay at His Feet

BY REV. JOSEPH WHEELER.

When we enter the mansion of rest above,
And our blessed Saviour meet,
Will we have any trophies, won in this world,
To lay at his glorified feet?

Will there be any souls of lost ones saved,
Through our service long and sweet;
Saved by our hands, at our Lord's commands,
To lay at his nail-printed feet?

Will there be any act of kindness done,
To some one in heaven we'll greet;
That the King will acknowledge as done unto Him,
When we bow at last at his feet?

Let us work and pray, and do to-day
What we can in his service sweet;
When life is done, and the crown is won,
We'll have trophies to lay at his feet.

Bolivar, W. Va.

Rest in the Lord

"The wicked are like the troubled sea which cannot rest." Tossed and beaten by storms of passion, restless as the heaving tides, God's peace is unknown to them. They have no inward rest, and they have no resting place where their souls can find refuge. Like Noah's dove, they "flit between rough seas and stormy skies." To mortals thus laboring and heavy laden Christ sends the gracious invitation, "Come unto Me, * * * and I will give you rest. Take my yoke upon you, and learn of Me, * * * and ye shall find rest unto your souls."

The restless cannot rest wherever they are; and the faint and weary fail to rest, because they have no resting place. Christ gives an inward rest, a rest to the soul, and He also affords a resting place where heart and flesh may find repose.

Rest in the Lord. Rest in His love, which satisfies the deepest yearnings of the human heart; rest in His care, which watches over the lowliest, and notes the sparrow's fall rest in His providence, which never fails, and which is over all His works; rest in His promises, which are exceeding great and precious, and which cover the needs of his trusting children in every state and condition in life. O weary, wayworn, burdened, tempted, despondent, troubled soul, there is rest for you. Go to Him who giveth rest. "Rest in the Lord, and wait patiently for Him." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." And beyond the blessedness of this present rest of faith and hope and love, "there remaineth a rest for the people of God." Blessed are they who shall gain that Sabbath and share in its sweet repose.—*Armory.*

The Easter Gospel

The Easter Gospel announces the perfecting of everything that deserves to be perfected. As Christ rose again, so Christ's people are never to die. .... True love and holy friendship, and all relationships which had on them the Father's benediction, shall and must abide. And therefore they who were one in Christ here, and now are parted for a little while, shall meet again, and be one in Christ for ever. Holy Christian love is one of those forces which no power above or below can dissolve. And if we know that we shall meet the Lord hereafter, so we know that we shall meet again those whom we believe to be with Him now. And there also shall every true and right desire and longing of the heart be more than satisfied; and chiefly those which in this world God thought it best to deny. And all the powers which some envious fate or unpropitious destiny kept in abeyance here, shall there find the development to which they are sure, sooner or later, to come. All that deserves to be perfected shall be perfect for the sake of Him who was made perfect through suffering.—*Morgan Dix, D. D.*

Consider the Lilies

They have a lesson for us to-day. Christ is risen and pointing to the lilies he shows us a beautiful similitude of the great mystery. All the winter they have been dead and hidden in the cold earth, but the time has come for them to manifest their glory. "No sooner does the warm sun of the springtime shine on their graves than they rise into sudden life and beauty and every seed takes its own peculiar body. Even so is the resurrection of the dead."—*Selected.*

Date of Easter

The time for celebrating Easter is the same for all Protestants and Catholics, and was adopted in opposition to the Jews. The Records of the Nicæan Council of A. D. 325 show that this opposition was most acute. The very call for the council breathed hostility against the Jews and those Christians who celebrated Easter on the day on which the Jews kept Passover. The Christians were called Quartodecimanians, because they celebrated Easter on the 14th day of Nisan, the first month of the Jewish year. But the opposition to the Quartodecimanians of Asia was more zealous than intelligent; for the artificial day chosen for Easter fell occasionally, as in 1825, on the 14th day of the Jewish Nisan, and the Christian fathers, while bitterly opposed to the Jews, adopted, without any hesitation, the Jewish mode of reckoning time by lunations. To make the matter worse, these lunations do not tally with the facts of astronomy. The result is that Easter calculations are so extraordinarily difficult as to lead to occasional mistakes, like that of 1818, when Easter was kept on the wrong day. Easter is calculated on the basis of an ecclesiastical full moon, not the real moon, which is to appear after an ecclesiastical—not the real—equinox of spring. The calculation involves also an artificial solar circle, and other quaint computations, usually found at the beginning of church almanacs. When the right day for Easter is finally found, it determines a long series of ecclesiastical days, beginning one year with February 10, and ending with Trinity Sunday, on June 8.—*Onward.*

The Topmost Manhood and Womanhood

You can make up your mind that the topmost manhood and womanhood is not goody-goody. It is no fragile thing that a little rude shock shivers into a thousand fragments. The topmost manhood and womanhood is a something that can stand the everyday strain. It is not soiled as it moves through the ranks of crowded men and women. It is downright good. Men and women are at their best when the spiritual has its sway in them. All that is material in themselves or in their work or in their recreations should be only a kind of mirror through which they give forth some form of the spiritual. This spiritual in us enables us to see farther, to hear more truly, to live more abundantly, and enjoy most. "Man is completest, at his best estate, when his feet are planted on the actualities of life, and his brain is alive and appreciates intellectual truths, and his heart is sensible of the presence of the divine."—*Ex.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: Matt. 28: 6. Theme: The Empty Tomb

The graveyard is not the place where men resort who are in search of life. But, there is a tomb in an eastern garden to which all eyes are turned this glorious Easter morn, and although nearly two thousand years have passed away, and are securely buried in the never returning past, the eyes of all Christendom are still, as ever they were, turned toward that empty tomb in diligent search of life from Him, who rose from the dead. This Easter morning, we do not stand alone, surrounded by forlorn, fearful hope, for the angels are with us, and to us they are saying: "Fear not ye," etc.

The empty tomb proclaims the resurrection of Jesus. The angels said that He rose from the dead. The friends and enemies of Jesus said that they saw Him alive after He rose from the dead.

The empty tomb declares the great humiliation of Jesus. The empty tomb tells of the infinite love of God. The empty tomb emphasizes the faithfulness of God in the fulfilment of his promises. The empty tomb is a striking evidence of the divine sovereignty of Jesus, who voluntarily laid down His life, and triumphantly raised Himself again from the dead.

The empty tomb is indubitable proof of the resurrection of Jesus. In the tomb He was laid in the presence of friends and foes. In the tomb He slept the common sleep of death. From the tomb He awakened Himself out of the sleep, and left it forever empty. He is risen as He said, and in His right hand are flowers of immortality; asters of love, nasturtiums of joy, lilies of peace, daisies of gentleness, buttercups of goodness, pansies of faith, violets of meekness, and hyacinths of temperance, which He freely and most graciously distributes to all men.

"Why seek ye the living among the dead? Why come ye here with spices to embalm Him who is the Resurrection and the Life? He has left the tomb never more to return to it. Come, look, see, the tomb is empty; the place where they laid Him is vacant; "He is risen."

Greenville, S. C.

It is small things that, just because of their smallness, distress and overset us. I mean the weight of daily care, which in their small detail of personal expenditure, and in the careful routine of a household, and in the rearing of children, and in the society of friends, and in the outside duty, and in private affairs, singly and separately, is sufficiently burdensome; but altogether, and on one set of shoulders, is sometimes felt to be more than the strength can bear. Those anxious lives, tempted to be fretful, and hasty, and self-important, and fused with their incessant activities, settle down into round and sunny centers of regular, and peaceful, and fruitful activities. Where there is prayer, there is peace; and God, who makes every duty possible, knows, helps, and cares.—*Anthony W. Thorold.*

YOUNG FRIENDS

Ruskin's Advice to a Student

John Ruskin once gave the following advice to n Edinburgh student in a letter, dated August , 1854:

"I am sure I never said anything to dissuade ou from trying to excel, or to do great things. I nly wanted you to be sure your efforts were ade with a substantial basis, so that just at the oment of push your footing might not give way eneath you; and also I wanted you to feel that ng and steady effort, made in a contented way, es more than violent effort made from some rong motive or under some enthusiastic im- lse. And I repeat—for of this I am perfectly re—that the best things are only to be done in is way. It is very difficult thoroughly to under- and the difference between indolence and re- rve of strength, between apathy and serenity, tween palsy and patience. But there is all the fference in the world, and nearly as many men e ruined by inconsiderate exertion as by idle- ss itself. To do as much as you can healthily d happily do each day, in a well-determined irection with a view to far-off results, and with resent enjoyment of one's work, is the only roper, the only essentially profitable way."—*entral Advocate.*

This Will Surprise You

Step up, all you American public-school chil- en who know everything! What country of urope do you say has the most railroads in pro- ortion to its inhabitants? "England," did you y—you, Tom Browne, with the great head for eography? Wrong! "Germany," you say, Jim ones, you with the fine marks for remembering gures? No, sir! Germany has more railroads an any other country in Europe, but not in pro- ortion to its inhabitants. What do we hear? rance, Russia, Switzerland. All wrong. Sweden the country. It has almost twenty-four miles f road for every 10,000 inhabitants. Germany as only nine and one-half.

Now tell us what country comes next after weden. Nobody dares to guess, eh? Well, it's st as well. You wouldn't guess if you guessed a eek, for you would most likely never even think f the country in question, because you hardly ver hear of it except as a joke. It is the fat, ttle, rich, exclusive Grand Duchy of Luxemburg. nd after Luxemburg comes little Denmark. And en comes Switzerland. The big fellows follow ar behind.

Do you know what country has the most rail- ad tracks in proportion to its area? Now, lease don't say Russia, because you would be ay off the track. Russia is second from the ot. Norway sits at the foot of the class. The ountry that leads is Belgium. Luxemburg omes next.

Young Smith, there, who always jumps at con- lusions, we just ask you what country has the ast miles of railroad in Europe, not in propor- on to area or population, but just the least total ngth of railroad track? Just as we thought! oung Smith jumps at the conclusion that it's urkey. That's because Smith has heard so uch about the "sick man of Europe." Smith, mith, you must look before you leap. Turkey is good nine away from the foot, and that is far- her than young Smith will be if he keeps on uessing at things.

Greece is the country that has the least rail- oads, except Servia, and we can hardly count hat, for Servia is only just beginning to do bus- ess in a modern way. Portugal is away down ear the foot, too.—*American Boy.*

EDUCATIONAL

A New Boy's Building for Samuel Huston College

To the Membership of the West Texas Conference of the cMthodist Episcopal Church:

DEAR BROTHERS AND SISTERS—We, the undersigned advisory members of the Board of Trustees of Samuel Huston College, have recently met and heard a statement from President Lovinggood as to the condition of the school. We are glad to announce that it is in a most healthy condition. It has an enrollment of 312 at this time, and is overcrowded in every department. The intellectual, physical and spiritual welfare of the institution is in splendid shape. Hard work, peace and harmony prevail in every department.

The only drawback is the need of accommodation for boys. Our poor boys, those who need most help just now, must either be turned away or else crowded in inadequate rented rooms. This is an injustice to our boys, to our Conference, and to our race. West Texas Conference, we are over 12,000 strong; we must do better than this. We are loyal Methodists. We can; we will.

The whole church is lavishing praise upon President Lovinggood for the marvelous way he has managed our school, and President Lovinggood is constantly lavishing praise upon us for what we have done, but we can do more for this school, the pride of our hearts.

A letter has just been read to us from our friend, Mr. E. T. Burrowes, in which he makes a proposition to give us $6,000 on a $12,000 building if we will raise a like sum. Through President Lovinggood we have sent to Cincinnati $2,000, and Dr. W. P. Thirkield kindly guarantees to raise for us $1,000. With the $3,000 from Mr. Burrowes to cover this we have $6,000 now available. We are to have a ground breaking exercise at the College May 17, in connection with the Commencement. From the Conference and the citizens of Austin we want to raise $1,500 on that day. The Governor of Texas, the military companies, the Societies, the citizens of Austin, and the whole Conference are invited. It will be a red letter day in our Methodism. Everybody bring or send not less than $1. All who give $5 will be expected to step in and throw out a shovel of dirt.

The plans of the new building are in the hands of Mr. Burrowes and Dr. Thirkield and it is expected that work will begin immediately after Commencement. We are thankful to Dr. Thirkield and Mr. Burrowes for their interest in us, and we are going to do what we can for ourselves.

What other school and Conference has an opportunity to get a dollar for every dollar it raises?

Brothers and Sisters, in the name of our boys, in the name of our Conference, in the name of our great church, in the name of our God, let us rally to this cause. Be present or have some money there May 17.

Fifty, twenty-five, ten, five dollars from many, not less than one dollar from a thousand members, something from every member—that is our motto.

Yours for the West Texas Conference, and the cause of the Master,

D. C. LACY, President.
L. M. MITCHELL, Secretary.
MOSES SMITH,
L. D. LYONS,
J. H. STEVENS,
N. J. JOHNSON.

Rust University

The Alumni of Rust University held a meeting Tuesday evening, April 4, and made preparation for a program Saturday night, May 12. Dr. I. G. Penn was selected to speak on said night. Rev. W. C. Clay, alternate. Dr. M. W. Dogan is invited to address the Alumni during the day. All members of the Alumni are invited to the reunion which will be held Saturday and Saturday evening. It is expected that every member will be present on this occasion, as it will be the best commencement in the history of the school.

Dr. R. S. Rust, his son and Dr. M. C. B. Mason will be present at the Commencement, which will be May 12-16. We are also expecting Dr. R. E. Jones, of the SOUTHWESTERN.

The school has been very prosperous this year, having enrolled more than 400 pupils. Dr. William W. Foster, the president, has purchased an engine and machinery which will be set up in the Industrial Department. The foundation of the new building is in, and the work is being pushed to an early completion. Another building will be erected during the summer, thus giving two new buildings. It would be well if every pastor could be present during the commencement, that he might meet the many visitors who will be present to take a part in the commencement.

E. H. MCKISSACK.

Morristown Normal College

The Annual Commencement exercises of the Morristown Normal and Industrial College, Morristown, Tenn., May 11-17, 1905.

Thursday and Friday, May 11-12, examinations.

Saturday, May 13, Class Day Exercises, 10 a. m.

Sunday, May 14, 10:30 a. m., baccalaureate sermon, Bishop Luther B. Wilson, LL. D.; 3 p. m., annual Love Feast; 7:30 p. m., Annual Sermon, Edwin B. Olmstead, D. D., Knoxville, Tenn.

Monday, May 15, examinations, 9 to 12 a. m.; 7:30 p. m., oratorical exercises.

Tuesday, May 16, examinations 9 to 12 a. m.; 2:30 p. m., annual meeting of the Conference Board Church Extension; 7:30 p. m., oratorical contest.

Wednesday, May 17, 10 a. m., annual meeting Board of Trustees; 3 p. m., annual meeting of the Alumni Association; 7:30 p. m., Commencement Exercises.

All friends and patrons of the college are cordially invited to attend the exercises.

JUDSON S. HILL, President.

Clark University

The following action was taken by the Board of Trustees of Clark University at their recent meeting:

The Trustees of Clark University desire hereby to express the very great pleasure it affords them to have Bishop and Mrs. Walden guests of the school for so many days. The long period of service in the educational work of the freedmen, a period covering forty-two years, entitles the good Bishop to our highest respect and consideration. Among the first on the field after emancipation, he has sustained up to date an unbroken relationship to the educational work among the colored people.

As a Board we express our supreme satisfaction with his close inspection of the university—the examining of all its interests in detail from the class-rooms to the dining-hall. We feel that only by such close personal investigation can an accurate knowledge of existing conditions in the school be possible to the Board at Cincinnati.

We, therefore, express it as our conviction that such visits made periodically by Bishop Walden would result in great good to our educational work.

In conclusion, we wish for Bishop Walden continued health, strength and activity, and hope that both he and Mrs. Walden, the faithful companion of his years, may find, as they descend into the vale of life, their last days to be their best.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson VI—May 7, 1905. Title—"The Vine and the Branches." (John 15: 1-12.) Golden Text—"Herein is My Father glorified that ye bear much fruit." (John 15: 8)

We are yet in the upper room. The supper is over, the apostles have arisen from the table, and are now standing about their Lord. They are listening with rapt attention to His words.

I. *God is a Husbandman.* He is represented here as cultivating a vineyard. He removes the fruitless branches and purifies the fruitful ones. This vineyard is His true church or people. It has been called by different names, as kingdom, vine, olive tree, house, body, elect, sheepfold, but after all it is the same general assembly. God planted His vineyard or church where He desired it to grow. He hedged it round about, watched over it, cultivated it, and sent showers and sunshine upon it. He expected it to bring forth fruit.

II. *Jesus is the True Vine.* Probably the wine on the table before them, which was the fruit of the vine, suggested this parable story. In the 80th Psalm we are told that God brought a vine out of Egypt, cast out the heathen and planted it. He caused it to take deep root and grow, and send out its boughs unto the sea, and its branches unto the river. The hills were covered with its shadow. God looked that it should bring forth grapes, and it brought forth wild grapes, because it was not a true vine. This vine was the house of Israel. Jesus is the true vine. The roots of this true vine reach far back into the past and are grappling into the very mind and heart of the Great Invisible. It was the Father who, in the fulness of time, sent Jesus into this world. His life from the manger to the cross, and on to the day He was taken up into heaven, was this true vine on earth. The onward flow of His church among men is the continued growth of the vine.

III. *The disciples are the branches.* 1. *In the vine.* These branches are not attached to the outside of this vine, but they grow into its very heart, so that its life flows through them. They cannot be broken off without hurting the vine, and leaving a great scar upon it. The mere act of joining the church, receiving baptism, and doing the commandments is good, but not sufficient. We must be grafted into this true vine. How do we become united with Jesus, so that His very nature flows through our life? (1) By becoming acquainted with Him. We cannot become attached to any one of whom we have no knowledge. We may learn of Jesus from the Bible, from His preached gospel, from His children, and from His Spirit. (2) By repenting of sin; of the thoughts, words and deeds contrary to the will of God, and of the power within that causes us to commit them. We should hate our sins, and also the principle that leads to them. Repentance is a change of the intellect, the sensibilities, and the will. When it touches the sensibilities it produces a godly sorrow for sin. Evangelical repentance implies sorrow, confession, renunciation, and restitution. (3) By believing in Jesus. Saving faith is "the substance of things hoped for." The things hoped for are all the joys of the heavenly world—the crown, the robe, the palm of victory, the harp of gold, and all the pleasant associations of that better country. The substance of these is that of which they are composed. It is realizing them in the heart. The happiness of the saint on earth is the same in kind, but not in degree, of his happiness in heaven. *Substo,* here rendered substance, means to stand under, and shows that our faith stands under and upholds our entire Christian life. Jesus said, "On this rock" (Peter's declaration of faith) "I will build my church." The "evidence of things not seen," includes all that is in the spirit world: all not seen with mortal eyes. Evidence is testimony, and the Holy Spirit is the testator. He bears witness to the reality of the great beyond. Faith is their evidence. By it we know they are, and through it we receive them. This faith secures the forgiveness of sin, causes the heart to be cleansed from unrighteousness, and the soul to be filled with the glory of God. We are thus adopted into God's family, or grafted into this true vine. Now the life of Jesus flows through our life, and for us to live is for Christ to live.

2. *Abiding in the vine.* In order to continue with Jesus three things are necessary. (1) We must run the race that is set before us (Heb. 12: 1). Life is a race, Jesus is the way, and heaven is the goal. This way is compassed about with a cloud of witnesses. Weights are sins that must be thrown off. We should run with patience, and all the other Christian graces. The mind's eye should be fixed on Jesus, who is the beginner and the finisher of our faith. (2) We must build up a strong Christian character (2 Peter 1: 5-7). We should give all diligence to add to the faith that saved us, virtue, knowledge, temperance, patience, godliness, love, and charity. If these be in our heart, and abound in our life, we will not be barren or unfruitful. But if we lack these graces we are blind and cannot see afar off. We behold not the joys of heaven. (3) We must fight the good fight of faith (Eph. 6: 14-17). We are exhorted to put on the whole armor of God: the breast-plate of righteousness, the shield of faith, the girdle of truth, the sandals of peace, the helmet of salvation, and the sword of the Spirit. When wearing these we may wrestle against flesh and blood, against principalities and powers, against the world rulers of this darkness, and against spiritual wickedness in high places. Thus we abide in the vine.

3. *Bearing fruit.* Grapes never grow on the vine, but always on the branches. Jesus the true vine, saves the world through His church, the true branches. Fruits in a Christian life refers to works, words, and influence. To bear fruit, is to consecrate the life to God, so that all we say and do will draw others to Him. To not bear fruit is to wield an influence that drives people from God. The one means joy here and hereafter, and the other means just the opposite. Self, home, church, and world are good fields in which to labor.

4. *Abiding not in the vine.* We apostatize (1) By harboring evil thoughts. Thoughts make character. "As a man thinketh in his heart so is he" (Solomon). "Let the unrighteous man forsake his thought" (Isaiah). "Pray God, if perhaps the thoughts of thine heart may be forgiven thee" (Peter). Deeds and words are revelation of the character already made by thoughts. (2) By omission of duty. We cease going to church, reading the Bible, and calling upon God in prayer. We neglect to feed the hungry, clothe the naked, and visit the sick. To cease to do right is to begin to do wrong. (3) By transgressing law. The commandments in the law, and the precepts in the gospel, are constantly violated. Thus we cease to abide in the vine.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic May 7th,

The Making of a Christian—His Exercise

Scripture Reference: James 1: 22-27.

Our lesson is from the practical Epistle of James. It contends against those tendencies which in all ages have a paralyzing effect upon spiritual life. Well has the book been called the "Gospel of Common Sense."

Our study is the distinction between hearing and doing, the danger of mistaking knowledge for obedience. Stress is laid upon the fact that perceiving the right amounts to nothing unless we do the right. Jesus said to His disciples, "If you *know* these things, happy are ye if you *do* them."

Doing is of supreme importance. The main point of our lesson is the all-importance of Christian activity and service. "Everything else, if not accompanied by practice, by avoiding evil and doing good, is vain." Bishop Butler declared religion does not consist in the knowledge and belief even of fundamental truth, but rather in our being brought to a certain temper and behavior. St. John more simply says, "He who *doeth* righteousness is righteous."

In the words of Dr. Plummer, suffering injuries, poverty and temptation, hearing the Word, teaching the Word, faith, wisdom, are all of them excellent; but if they are not accompanied by a holy life, a life of prayer and gentle words and good deeds, they are valueless."

St. James declares that hearing and not doing is like a man who looks at his own face in a glass. "For a time he has the clearest perception of his own countenance, every line and feature, even the lightest expression is visible, and by the mysteriously retentive power of the mind he holds it for a while in what we call the mind's eye; but, when he has gone his way, the whole image fades, and the vividness of other objects overpowers it, so that he becomes habitually more familiar with the aspect of all other things than with his own natural face." What an apt picture of the man who knows and obeys not, who hears and does not. For a time he has a vivid perception of the truth, but he does not yield to it; he does nothing or leaves nothing undone on account of the truth. So his perception amounts to nothing.

Doing is the real test of love. Jesus said, "If ye love Me, keep My commandments." Not what we believe, but what we do, is our Christianity; only the doing must be rooted in belief. "The true ritual of Christianity is active service," said Dean Farrar.

What we feel, to be of permanent good to us, must be transformed into doing. "Fire is very good," says Dr. Alexander MacLaren, "but its best purpose is to get up steam which will drive the wheels of the engine. Not what we feel, but what we do is our Christianity."

What strong, stalwart Christians our Epworthians will become if they will practice what they know, if they will be hearers that do faithfully, continually what they learn. What a blessing will come upon our churches, our country, yea, upon all lands, when the people who profess to know the Lord put in action what they believe.

Two Important Questions to Epworth League Chapters

Have you remitted the dues from your Chapter for the Central Office? If not, *do it now.* The month during which they should be paid is almost past.

Are you preparing to elect your Chapter Officers in May? Do not fail to do this. The ideal time for them to enter upon their official duties is July 1. This will be made the beginning of the administrative year of the League.

EDWIN M. RANDALL, General Secretary.

Appointments Washington Conference For 1905

ALEXANDRIA DISTRICT.

(All post offices in Virginia.)

Bishop David H. Moore presiding.

. W. Hays, presiding elder, 1103 Eighth Street, ynchburg, Va.

Alexandria, J. W. Colbert; Bedford City, W. S. ackson; Bedford Springs, supplied by J. H. Wil-n; Brownsburg, W. J. Tyler; Buchanan, J. B. Hop-ins; Charlottesville, supplied by N. J. Jones; Falls hurch, Bradley Johnson; Halls Hill and Woodlawn, has. S. Harper; Hamilton, J. J. Cecil; Leesburg, . W. Galloway; Lexington, W. C. Thompson; Lin-oln, Alexander Hogsett; Lynchs, C. W. Hill. Lynch-urg—Jackson Street, C. G. Cummings; Middleburg, upplied by C. O. Waters; Motley's, J. H. Lewis. Rich-ond—Asbury and Manchester, T. P. Thomas; Leigh treet, W. H. Dean. Roanoke, E. S. Williams; Salem, . R. Davis; Stewartsville, F. E. Nicholas.

Geo. E. Stephens, Principal Morgan College Annex, ember Jackson Street, Lynchburg, Va., Quarterly onference.

ANNAPOLIS DISTRICT.

(All post offices not otherwise designated are in Maryland).

Wm. H. Gaines, presiding elder, 1914 Druid Hill venue, Baltimore, Md.

Annapolis, N. M. Carroll; Atholton, Sam'l Aquillar; altimore—Centennial, Alexander Dennis; Eastern hapel, C. G. Key; John Wesley, S. H. Brown; John esley, Miss., supplied by P. S. Henry; St. Paul's, . R. Hughes; Broad Neck, Edward Moore; Brooklyn, liss., supplied by J. M. Jessups; Brooks and St. uke's, J. T. Moten; Davidsonville, C. W. Matthews; ast Port, J. L. Evans; Ellicott City, J. H. Goodrich; ullsville and Holly Run, T. H. Dansbury; Hunting-own, R. H. Adams; John Wesley and St. Mark's, . J. Valentine; Lancaster, Va., supplied by C. H. eters; Magothy and Halls, J. T. Owings; Mt. Hope, . C. Norris; Mt. Zion, G. R. Williams; North Point, udolph Wheeler, supply; Prince Frederic, H. A. ohnson; Sparrows Point, J. W. Titus; St. John's, . L. Jenkins; Waterbury & Mt. Tabor, Dan'l Col-ns; West River, Wm. N. Holt.

Ernest Lyon, Lecturer on History and Theology in the College of West Africa, member Monrovia Quarterly Conference.

BALTIMORE DISTRICT.

(All post offices in Maryland unless otherwise designated.)

E. W. S. Peck, presiding elder, 1905 Druid Hill Avenue, Baltimore, Md.

Aberdeen, to be supplied; Abingdon, G. A. Davis; Baltimore, Ames Memorial, H. A. Carroll; Mt. Zion, J. C. Love; Sharp Street Memorial, W. A. C. Hughes; St. Matthew's, R. T. Parsons; Whatcoat, R. R. Riggs; Belair, J. W. Carroll; Asbury, M. J. Naylor; Metropolitan, J. A. Holmes; Buckeyetown, W. H. Jones; Chase's, W. M. Moorman; Falton, G. D. Johnson; Frederick City, T. O. Carroll; Gettysburg, R. H. Robinson; Hagarstown, J. L. Brown; Harrisburg, Pa., Jas. G. James; Hereford, C. H. Matthews; Libertown, T. B. Snowden; Luthersville, W. H. Draper; Michaelsville, W. M. Brown; Middletown, Moses Opher; New Market, G. H. Booze; New Windsor, supplied by C. H. Lowery; Reisterstown, J. H. Jenkins; Sykesville, Elijah Ayers; Westminster, P. G. Walker; Williamsport, Joseph Henry.

I. L. Thomas, Field Agent, Board of Church Extension, member of Sharp Street Memorial Quarterly Conference.

CUMBERLAND DIST...T.

L. W. Briggs, presiding elder, 159 Green Street. Cumberland, Md.

Buchanan and Western, W. Va., R. R. Robinson; Charleston, W. Va., Moses Lake; Clarksburg, Jas. M. Beane; Cumberland, Md., D. W. Shaw; Frostburg, Md., Virgil Carter; Fairmont and Morgantown, Md., H. T. Jennings; Grafton, W. Va., E. Duke Venture; Huntington, W. Va., J. W. LaVatt; Keyser, W. Va., S. P. Huskins; Moorefield, W. Va., J. W. T. Wilson; Montgomery, W. Va., J. W. Jenkins; Parkersburg, W. Va., G. W. W. Jenkins; Pittsburg, Pa., S. A. Vergil; Romney, W. Va., C. S. Briggs; Sharpsburg-Warren's Mission, Pa., Benj. Grose; Wheeling, W. Va., W. P. Ryder.

STAUNTON DISTRICT.

J. W. Waters, presiding elder, 38 East Piccadilly St., Winchester, Va.

Augusta, H. W. Jones; Berkeley, W. Va., supplied by N. O. Osborne; Charlestown, W. Va., Washington Murray; Covington and White Sulphur, W. Va., supplied by James Anderson; Darkesville, W. Va., J. W. Waters, Jr.; Harrisonburg, Va., Jos. Wheeler; Jefferson, Va., J. H. E. Carter; Lewisburg and Ronceverte, W. Va., J. B. Gibson; Martinsburg, W. Va., E. P. Moore; Lowmoor, supplied by T. A. Danable; Rockingham, Va., W. E. Jefferson; Luray, (Front Royal), Va., Strasburg, Elkton, Va., J. A. Reid; Seebert (Pocahontas), Va., J. E. Dotson; Shendun, Va., C. C. Young; Shepherdstown, Va., J. M. Roan; Staunton, Va., C. I. Withrow; Talcott, W. Va., A. Becks; Union, W. Va., J. W. Warren; Waynesboro, Va., G. E. Curry; Winchester, Va., C. E. Hodges; Woodstock, Va., G. S. Lawrence; New York, W. Va., David Johnson.

Lawrence; New Work, W. Va., David Johnson.

WASHINGTON DISTRICT.

Alfred Young, presiding elder, 1100 Druid Hill Avenue, Baltimore, Md.

Bowie, Md., T. H. Brooks; Boyds, Md., Nathan Ross; Burnt Mills and Daisy, Md., supplied by Jas. S. Cole; Charlotte Hall, Md., Daniel Aquilla; La Platta, Md., J. W. Dockett; Laurel, Md., B. W. Brown; Laytonsville, Md., L. A. Carter; Marlboro, Md., R. S. Smith; Mt. Airey, Md., B. B. Martin; Notingham, Md., D. L. Washington; Oxen Hill, Md., A. H. Tilghman; Pisgah, Md., Jno. Barnett. Pomonkey—Metropolitan, Md., L. E. S. Nash; Rockville, Md., A. B. Dorsey; Sandy Spring, Md., R. P. Lawson; Selman (Pooleville), Md., C. H. Arnold; Shiloh, Md., Dan'l Wheeler; St. Mary's, Md., Bosley Boyce; Sugar Land and Bell's Chapel, supplied by Richard Boston. Washington, D. C.—Asbury, M. W. Clair; Central, J. F. Chestnut; Ebenezer, W. T. Harris; Haven, supplied by W. H. Barnes; Mt. Vernon and City Mission, W. H. Kent; Mt. Zion, B. T. Perkins; Nash's Memorial, C. C. Brown; Simpson, S. H. Norwood. Bennings, D. C., B. F. Myers; Tennallytown, D. C., Joshua Barnes; Woodville, Md., G. W. Cohen.

J. W. E. Bowen, Prof. in Gammon Theological Seminary, member Asbury Quarterly Conference.

Advices to Epworth Conventions From the Central Office

With all possible force, promote three things:

First. Make the convention intensely evangelistic. It is impossible to gather a company more favorable to evangelistic work than can be brought to an Epworth League Convention. Some of the most successful preachers and most useful laymen of our church were converted at League conventions. To neglect this work in a convention is to lose an extraordinary opportunity and to assume the responsibility of immeasurable loss to our Lord's work. The souls saved, precious beyond computation, may not represent nearly half the good accomplished. The inspiration of the delegates and its effect throughout the district may bear vastly larger returns.

Second. Press mightily the enlistment of our Epworthians as soul-winners. For this the Fellow-Workers' Covenant is invaluable. Provide a good supply. A professed Christian who never wins others is like a salesmen who never makes a sale. We are worth to our Lord precisely what our usefulness represents. He gives fearful warnings that many professed followers will be rejected. In every neighborhood many are ready to accept Christ through personal solicitation. Were our League stirred to proper activity in this work, our Church would quicken with the mightiest revival it has ever known. This activity also brings to the individual life a fullness and blessedness of experience and a degree of power never otherwise attained.

Third. With tremendous earnestness advance the claims of Christian Stewardship. Enlist every delegate as a Christian Steward and commit every delegate to persistently promote the movement in their own chapter until the membership is thoroughly won. This is *the great financial duty* of the Epworth League. There is peril and frequent injury in pledging districts or chapters for specific amounts of financial aid. The objects are perhaps usually commendable and the money used to good purpose, but the method is so liable to abuse as to have been utterly forbidden before the last General Conference. Under enthusiasm, pledges have been made that could not be kept, chapters have attempted burdens that compelled financial pressure that drove some of the sound people away, that absorbed energies that should have given life and aggressiveness to other activities, that cut off the support of the chapter from other benevolent causes that were entitled to consideration, and that even deprived the local church of the financial support of its own young people.

These evils can never occur when the work of our Lord is sustained according to the principles of Christian Stewardship. The consecration of property, absolutely indispensable to a satisfactory Christian experience and character, assures our Lord of that which is His own, brings to Him a vastly larger sum than can be secured by recourse to agitation for the support of specific objects, carries this larger revenue unerringly into His treasury, and secures for it a more intelligent application. It not only effects a great economy of labor that may be employed in other spiritual service, but actually brings a multiplication of spiritual energies that surprisingly augment life, enthusiasm, power and fruitfulness of any Christian organization. Let absolutely nothing divert us from it. No other form of financial effort, however advocated by interested persons, can contribute one-tenth as much to the glory of our Lord in proportion to the effort expended.

Let our convention magnify these three ideas. If they are pushed with success the League cannot fail of glorious achievements. Otherwise it can succeed but in a laborious and meagre way, limping when it should soar. Of course, provision should be made in every convention for the discussion of other matters, some of which, as Bible study, are of great importance. But these three objects of League activity: the salvation of the unsaved, personal soul-winning and Christian Stewardship for the followers of Christ will, as the greater always includes the less, bring the realization of the very highest ideals of Christ-likeness and of fruitfulness to our young people.

EDWIN M. RANDALL, General Secretary.

Great opportunities seldom present themselves, but every moment of every hour of thy conscious life is an opportunity to improve thyself, which for thee is the best and most necessary thing.—*Ruskin.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

"ONE HUNDRED BLACK MEN"

Under this heading in last week's *Texas Christian Advocate* a very interesting article appears, under the authorship of "H. G. H." Black men in their present struggle for race existence, ought to be given full credit in every detail for their achievements. It is not only fair but encouraging to them in their struggles.

The article given shows that the Negro has courage in attack, skill in strategy, and should have credit for some of the great events of which the world is justly proud.

We give the article in full:

Napoleon the Great was at war with several nations soon after the commencement of the past century. One of his armies, sent out with some of his finest ships had invaded an island in the West Indies, occupied almost entirely by black men. They were tall, muscular, brave, but the French were skilled in all the arts of warfare. The swamps, malaria and sickness came to the rescue of the hardpressed islanders. But the invading foe was nearing their main citadel of defense. One hundred stalwart black rough-riders, with powerful steeds and long lances, in the darkness of the night, stole round in the rear of the French. Suddenly, in the haze of the, early morning, they dashed upon the French like Gideon's army. In the same moment a front attack was made upon the invaders. Confusion reigned. Soon the French were in full flight through the marshes and over the water-courses. They were driven into the interior, where thousands of foes awaited their coming. A few only of the ruined army escaped to the ships to tell of the fearful disaster. All the munitions of war and army supplies were captured, thousands slaughtered or made prisoners. The ships sailed away to report the ruin of the expensive enterprise.

Another scene: It was in the capital of the French nation. Thomas Jefferson had set eyes on the vast territory claimed by the French and called Louisiana. Without it the navigation of the Mississippi by the commerce of the United States was endangered. This vast territory swept clear through the west to the borders of Canada. Napoleon claimed it embraced Texas as well. Jefferson had sent his agents over, proposing its purchase. Napoleon refused to sell. The agents waited for three long months in suspense. The last dollar had disappeared from his treasury. The American agents held $15,000,000 ready to drop into that treasury if Napoleon would but put his name to the articles of purchase. News of disaster came from several sources, yet the proud conquerer was unrelenting. A ship arrived in port and brought news of the terrible West Indies disaster. At this moment Jefferson"s agents hurried to him with the papers of purchase. He seized his pen and affixed his name to the document. He meant for Texas to be included, but Jefferson respected the claim of Spain upon that territory.

In the great St. Louis Exposition but little worth recording was said by speakers and writers and visitors about the 100 black men, almost naked rough riders, who wrought havoc with the plans of the great Napoleon, and caused the greatest domain ever purchased to fall into the hands of the United States and civilization These 100 black men were the sovereigns of destiny. A monument to them should have stood at the gateway to the Hall of Fame in the world's greatest exposition. Their deed should have blazed out in memorable light, for it had borne an hundred fold. A grain in the balance means much in the history of the soul or the destiny of a nation. History does not mention the name of one of the 100 black men who conquered Napoleon and swept an empire into our possession."

THE APPEAL OF SAMUEL HUSTON COLLEGE

On page five of this issue we are publishing an appeal in behalf of Samuel Huston College, Austin, Texas. This school is only five years old, but its development, under President R. S. Lovinggood, has simply been phenomenal. The present enrollment is 312. Its greatest embarrassment is lack of accomodation for the students



PROF. R. S. LOVINGGOOD, A. M.,
President of Samuel Huston College, Austin, Texas

who desire to attend. There is no dormitory for the boys and an effort is being made to erect one to meet the immediate needs.

Mr. E.T. Burrowes, of Maine, promises to give the amount of $6,000, a dollar for every dollar raised. It will be remembered that Mr. Burrowes has already given $5,000 to this institution. Our people of West Texas have already raised $2,000, which, added to the $1,000 raised by Dr. W. P. Thirkield, secretary in charge, makes a total of $6,000 available at once toward the erection of the boys' dormitory. The building will cost $12,000 and the balance needed must be forthcoming.

The presiding elders, pastors and the members and friends of the West Texas Conference are making an effort to raise on May 17th, at the ground breaking exercises, at least $1,500. And a dollar cannot be better spent by our people in West Texas in a way that will bring more good to the race than through Samuel Huston College. President Lovinggood has labored faithfully and deserves the hearty co-operation of all.

In this new movement we trust that every friend of education in Texas will lend his help toward the realization of the plans for which the committee so eloquently pleads in this week's paper.

Frequent volcanic eruptions are occuring in Central Asia. In Northern India, several weeks ago, it is estimated that 20,000 lives were lost by earthquakes.

THE LAUNCH FUND

The movement is growing in interest. The editor received a letter from Master I. C. Johnson, of Austin, Texas, remitting one dollar for the Launch Fund. He says, in writing, "Find enclosed one dollar to help build a boat for Bishop Scott in Africa. I want to do some good for the Master. I know I cannot go to Africa, but can help to send some one who can go. I am thirteen years old." If other boys will catch the same spirit and help out in the Launch Fund movement our subscriptions will be increased very materially.

Previously acknowledged	$1,654.12
Master I. C. Johnson, Austin, Texas	1.00
Rev. George H. Booze, Washington Conference	2.00
Mrs. Reed	.25
B. Joseph	.25
R. J. Jenning	.25
A. Greene	.50
H. Manuel	.50
Wm. L.Bremmia	.50
M. Bremmia	.50
Mrs. S. D. Greene	.50
Miss N. White	1.00
Rev. C. D. Crockett	1.00

Personal and General.

Rev. James N. Wallace and wife, of Muskogee, I. T., are the happy parents of a fine baby boy.

Rev. D. S. Sloan was in the city this week looking after business interests. We were glad to have him call at the office.

Into the hearts and home of Rev. and Mrs. Wade Hamilton, of Houston, Texas, came, on Saturday, April 4, a baby daughter.

Rev. M. Fountain is assisting Rev. Thomas Cole, pastor at Richmond, Texas, in a revival. Thus far there are eighteen conversions.

Easter Sunday was a great day for missions at Asbury Sunday School, Holly Springs, Miss. A magnificent collection of $250 was raised.

Our church at Marion, Ala., of which Rev. A. G. Glenn is pastor, is in the midst of a splendid revival. The conversions thus far number thirty-two.

Mrs. H. B. Anderson, wife of the pastor of St. James A. M. E. Church, Newark, N. J., has has organized a physical culture school in that city for the girls of the race.

The little son who came to Mr. and Mrs. H. R. Williams, of Elizabeth, Miss., on March 30, is to bear the name of Henry Spellmeyer, in honor of Bishop Henry Spellmeyer.

Dr. J. J. Tigert, our Book Editor, has given out that the total membership of our Church is now 1,593,819, and that the net gain for the ecclesiastical year just closed was 26,999.

Dr. . W. Walker, of Baton Rouge, La., was in the city this week visiting friends. The Doctor has enjoyed a very heavy practice during the winter and is now taking a few days vacation.

We are in receipt of a copy of the Journal, containing the proceedings of the third annual session of the Lincoln Conference. We appreciate this courtesy of the Secretary, Rev. A. W. Talbert.

The baccalaureate sermon of Samuel Huston College will be preached by Rev. D. J. Latshaw, of Cincinnati, Ohio, and the annual address will be preached by the Rev. L. H. Richardson, of Dallas, Texas.

Dr. R. J. Buckner is pushing the new St. Paul Church at Birmingham, Ala. Last Sabbath $214.82 were raised. Dr. M. C. B. Mason preached in the evening, the editor preaching in the afternoon.

Dr. J. Will Jackson, of the St. Joseph District Central Missouri Conference, gets out a helpful and inspiring Year Book for use on his District, the receipt of a copy of which we hereby acknowledge with thanks.

W. D. Godman, D. D. President Emeritus, of Gilbert College, spent the winter in Florida advantageously to his health. He has now returned to his home in Madlson, Conn., where correspondents should address him.

We are deeply grieved over the announcement just received of the death of Mrs. Mamie Nocho-Suggs, wife of Prof. Suggs, of Savannah, Ga. The body was taken to Greensboro, the home of her parents for interment.

Rev. J. W. Tate, pastor of Wiley Memorial, Chattanooga, Tenn., will deliver the baccalaureate sermon of Central Alabama Academy on April 30th, and the commencement address to the graduating class on May 3.

Clow Seminary, by recent action of the Board of Trustees has changed its name to Bowen Seminary and Industrial Institute in honor of Rev. Dr. J. W. E. Bowen. This institution has already enrolled 130 students this scholastic year.

Rev. A. J. McNair, pastor of St. Stephens Methodist Episcopal Church, Yazoo City, Miss., is planning for a big rally the first Sunday in June on the indebtedness of the church. Rev. Dr. J. W. E. Bowen will be the preacher of the day.

Our church work at Gueydan, La., is enjoying prosperity under the leadership of Rev. J. P. Orville. The membership is good and plans are being made for the purchase of land on which they are hopeful of erecting soon a house of worship.

Haven Academy, situated at Waynesboro, Ga., of which Rev. R. W. S. Thomas, A. M., is principal, has just closed a most successful revival. Forty students were converted. The meeting was under the immediate charge of Evangelist E. M. Collett and his son.

Bishop Frank W. Warne has cabled from Mussoorie, India, to the Missionary Society that the recent disastrous earthquake in the North of India damaged our mission properties in Mussoorie, Rurki and Pauri, to the extent of $1,500, but that all our missionaries are safe.

Dr. J. W. E. Bowen, of Gammon Theological Seminary, So. Atlanta, Ga., will preach in our church at Kansas City, Mo., Sunday evening, May 8th, and the following Monday evening will deliver a lecture. His subject will be "What the Church and State have done for the ation."

Rev. J. J. Obee, presiding elder of the Alexandria District, says he is grateful to Messrs. Howell and Nye, real estate agents at Lake Arthur, La., for favors shown in the establishment of our work at that place. The white people of that vicinity have been very cordial to our church work.

Rev. E. S. Williams returned to the pastorate of St. Paul Church, Roanoke, Va., and was received by his people with open arms. The moving into the new parsonage necessitates the changing of his address. Persons desiring to write him should address him at 107 High St., Roanoke, Va., instead of 206 Henry St., as heretofore.

Bishop Neeley received a royal welcome at the hands of the people of Buenos Ayres, South America, in the First Methodist Church, March 9. Welcome addresses were made by Mr. W. Field and Rev. C. D. Drees, D. D., Rev. J. F. Thompson and Rev. W. P. McLaughlin, D. D. Responses were made by Bishop Neeley and Dr. H. K. Carroll.

Dr. G. G. Logan, Field Secretary of the Missionary Society, will hold his first Missionary Convention on the Brookhaven District at Brookhaven, Miss., May 2-7. He will be assisted by the presiding elder, Dr .G. W. Smith, and other brethren. All members of the District are expected to be present with their topics well prepared.

The annual concert of Straight University Alumni Association will be given Friday evening, April 28. The affair promises to be worthy of the Alumni Association. An excellent program has been arranged and some of the best musical talent in the Crescent City are taking part, notably among which is the Bishop Scott Quartette.

At New Orleans University, Friday night, April 28, there will be given a concert by Miss Minnie Burroughs and Mr. Charles Wickham, assisted by Mr. Wendell MacNeal, Violinist. The concert is given for the benefit of freshening up the room used by the 5th grade, of which Miss Burroughs is teacher.

The Missionary Society has out a new and interesting line of literature on our mission work. Among the pamphlets are: "Four Years of Progress in Africa," by Bishop J. C. Hartzell; "The Philippine Mission," by Rev. Homer C. Stuntz, D. D.; "The Philippines and India," by Bishop Henry W. Warren; and the "Priest and Penitent in Mexico," by Mrs. John W. Butler.

Rev. D. A. Graham, D. D., the former pastor of St. James A. M. E. Church this city, who has now charge of the Bethel A. M. E Church, Detroit, Mich., is, according to all reports, doing a splendid work. Bethel Church is being rapidly cleared of an indebtedness of many years standing and is in much better condition under Dr. Graham's administration than it has been for years.

Rev. D. E. Skelton, with the assistance of a loyal co-worker—his wife, is doing a noble work at Park Street Church, Methodist Episcopal Church, Cincinnati, Ohio. On a recent Sunday afternoon Brother Skelton gathered into his church more than fifty newsboys, and to these children of the street, told in simple language the beautiful story of Jesus' life. What better work than this?

The Rev. and Mrs. J. B. Robertson, Methodist missionaries in Liberia, sailed from New York City Tuesday, April 18, returning to the mission field by way of Germany, Mrs. Robertson's native land. Mr. and Mrs. Robertson have been spending a year on furlough in Germany and America. They now return to Jacktown, Liberia, where they have been in charge of the Sinoe River Industrial Mission since 1898.

Rev. W. P. C. Morrison, pastor of St. Johns Methodist Episcopal Church, Natchez, Miss., calls the attention of the brethren of the Mississippi Conference to the fact that the fourth Sunday in May is set apart as general rally day for all the churches in the Mississippi Conference for the liquidation of the indebtedness on the church property at Natchez. We hope this important item will receive the careful attention of all the brethren concerned.

Rev. J. W. Turner, presiding elder of the Baton Rouge District, who is in the city, says that Easter Sunday was a large day for missions all over the District. There are loyal brethren on this district and they are doing splendid work. Rev. Turner spent Easter Sunday in Baton Rouge, at Wesley and St. Mark, and these churches, he says, were never in a better condition. The services are well attended, the collections are in advance of previous years, and many precious souls are being converted.

NEWS NOTES

Kalieneff, the assassin of the Grand Duke Sergius, has been tried at Moscow and sentenced to death.

A statue of the late General Lew Wallace will be placed in the Capitol at Washington by the state of Indiana.

The gift of $100,000, presented by Mr. John D. Rockefeller to the American Board of Commissioners for foreign missions, has been accepted.

The University of Virginia, after an experience of eighty years without a president, has elected Dr. Edwin Anderson Alderman to that position.

There is a movement on foot by the Sabbath School children of Philadelphia to raise $15,000 to help in the Christian work among the Italians of that city.

Mr. John D. Rockefeller has given recently $200,000 to the Baptist Missionary Union, and $100,000 to the Home Missionary Society. Both gifts were accepted.

According to the census of the Philippine Islands, ninety per cent of the people are civilized, but more than half of the inhabitants are unable to read or write.

The women of our race in Missouri, under the leadership of Miss Anna H. Jones have secured from the State Legislature an appropriation with which to start a home or reform school for unruly girls.

The twenty-five years' service in the episcocacy of Bishop Henry McNeal Turner, D. D., LL. D., senior Bishop of the African Methodist Episcopal Church, will be celebrated at St. Louis, Mo., in May.

According to an exchange the largest amount ever given by a member of the race to any school was a bequest of $38,000 which comes to Tuskegee Institute through the will of Mrs. Mary E. Shaw of Philadelphia.

The burial place of Paul Jones, the distinguished American naval officer, who was buried in France over a hundred years ago has been discovered. The body which was found to be preserved, will be brought to this country.

At Carthage, Illinois, the members of the Mormon Church have purchased for $4,000 the jail where the first prophet and founder of the faith met a tragic death at the hands of a mob. It is proposed to establish a mission church in the building.

A rare treat is in store for the Epworthians who will attend the Denver Coonvention. The great oratorio, "Elijah" will be rendered by a chorus of 300 voices, under the leadership of Prof. W. J. Whiteman, Denver's great chorus director.

The English Board of Education has granted the petition of 15,000 medical men that temperance and hygiene be taught in public elementary schools. The views of these medical men have changed in relation to alcohol, which at one time was a favorite prescriptioon.

As the result of a revival held recently in Dixon, Ill., five dancing clubs have disbanded and several thousand people have taken an oath not to frequent barrooms nor to have anything to do with dancing parties or card tables. The number of conversions is said to be two thousand.

Prussia also seems to be suffering from race suicide. The marriage rate is not lower than our own, but the birth rate has diminished almost one-half in thirty years. In all the Prussian cities there has been a decrease in the birth rate—the larger the city, the greater the percentage of decrease.

The second annual meeting of the National Association of Teachers of Negro Youth will be held in Atlanta, Ga., June 28-30, 1905. The purpose of this meeting is to unite, encourage and help the thousands of teachers who are striving earnestly to make the education of the Negro their life's work.

The Harvard baseball team has dropped from its spring schedule the two colleges that drew the color line against it last year, namely, Trinity College, at Durham, N. C., and the United States Naval Academy, at Annapolis, Md. This year Matthews, the Negro shortstop on the Varsity nine accompanies the Harvard team.

The Panama Canal Commission has been reorganized, as the work was not progressing as rapidly as President Roosevelt desired. The new commission is composed as follows: Theodore P. Shonts, president of the Clover Leaf Railway, chairman; Charles E. Magoon, of Nebraska, governor of the canal zone; John A. Wallace, chief engineer of the Isthmian canal, to be engineer and commissioner in charge of construction; William Barclay Parsons, of New York; William H. Burr, of New York; Brigadier General Peter C. Hains, United States Army. Mr. Shonts' salary, it is stated, will be $35,000.

Mrs. Jane A. Gibson, of Aurora, Indiana, has given by deed to the American University, a valuable farm of 700 acres, situated on the Ohio river 40 miles south of Cincinnati. Mrs. Gustavus F. Swift, of Chicago, Illinois, will, on the first day of July, give to the University a check for $25,000. Work will begin at once on the College of Government, which is to be the McKinley Memorial. This magnificent structure will be a noble monument to our illustrious ex-President, who was one of its trustees and a liberal contributor, and a great credit to the church and to the nation. The building will be of marble and will cost $250,000.

Governor Hoch, of Kansas, who is a member of the Methodist Church at Marion, Kan., said recently that the greatest personal sacrifice he had to make to accept the position as governor was the giving up of his Bible class, which he had taught for twenty-five years in the church at Marion. Judge Cunningham of the Supreme Court of Kansas, to whom the remark was addressed, replied in kind by saying: "It was a question as to whether I should accept the nomination for this position or not, because it necessitated, on my election, the resignation of the position of superintendent of the Sunday School." He had been superintendent for thirty-three years.

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Farm and Fireside

TO KEEP MEAT.

To keep skippers from meat, when hung in the open air:

Take meat from salt, wash off in warm water or red pepper tea, then crush some borax and make holes in a small baking powder can and put the borax in the can and dust on the flesh side of the meat. The skippers will never bother the meat.

To make bacon sweet in summer:

One half-gallon of sorghum and one pound of black pepper; pulverize your pepper and heat the sorghum boiling hot and mix pepper and sorghum together and take a brush and spread mixture on the flesh side of the meat. This is an excellent recipe.

MRS. ELLA HUFFMAN.

DRIED AND EVAPORATED FRUITS.

Dried apricots, by the way, with their delicious acid flavor, are specially grateful just now and most inexpensive. Te reason for all the diatribes against apricots, prunes and other dried fruits is really due to bad cooking. They are not soaked long enough before cooking and are then hurried up, giving the natural juices no chance to assert themselves. To prepare any of the dried or evaporated fruits requires time. Cover first with warm water and let the fruit stand ten or fifteen minutes, then wash each piece separately, rubbing between the thumb and forefinger. Pour on clear water and soak over night or longer. When ready to cook add more boiling water to that it has soaked in, and then slowly simmer three or four hours, adding fresh water as the other dries away. While they may be cooked on the stove, oven cooking in a covered jar or pipkin is the best. Cooked in this way the natural sweetness of the fruit is developed, so that in the case of prunes no other sweetening is necessary unless one has a phenomenally sweet tooth. At the very most, only a half cup of sugar to each pound of fruit can be used, and this should be added only about ten minutes before taking up. Apricots should be cooked for a long time. After the sugar is added, take off the cover of the jar, and let the fruit glaze a little, but not harden. Apples need longer soaking but not as long cooking. A few fine shavings from the yellow rind of an orange or lemon may be added to any of the dried fruits. Cooked in the oven, all these fruits become a delicious conserve possessing the flavor of the fresh fruit, while the liquid almost jellies when cold. Any of these fruits are delightful served with cream.—*Notes from the Home and Farm Journal.*

Literary Notes

BOOK REVIEWS.

"A Wayside Altar." A collection of poems by James Buckham. Square 12-mo. Cloth extra. 124 pages. Net price, $1.00. Postage 6c. Cincinnati, Jennings & Graham.

This beautiful volume by Mr. James Buckham, whose poems in many magazines have found wide favor will appeal to every lover of poetry.

To those who take morbid delight in unbridled fancy or imagine that the discontent of their minds finds adequate expression in pessimistic complaints, will here find little satisfaction, but that larger number who love the sunshine and quiet nooks, the simple virtues of honesty, justice, mercy, purity and truth, the deep reaches of mother love and all that go to make life strong and wholesome, will find these smooth flowing lines true to the heart of things. It would be difficult to select from so many any particular verse which distinctly excels all the others; *Hidden Reeds, The Enfolding Hand, The Sentence on the Wall*, perhaps wil burrow their way into the memory, but of *The Land of Little Faces* there can be no doubt.

I wonder, oh, I wonder where the little
faces go?
That come and smile, and stay awhile,
and pass like flakes of snow—
The dear, wee baby faces that the world
has never known,
But mothers hide, so tender-eyed, deep
in their hearts alone.

The book is printed on good paper, with gilt top, and beautifully bound in green cloth with special cover design in white and gold.

"The Life of Florence Nightingale," by Sarah A. Tooley. Publishers, McMillan Company, New York.

The name of the author would naturally suggest an accurately and completely written biography, and such this is found to be. This is an exhaustive and exceedingly interesting history of the life of Florence Nightingale, that woman whose unselfish deeds will cause her name to be remembered forever. Author has given us a history that interests by its intimate portrayal of the life of this lovely woman. Already admiring and reverencing Florence Nightingale as one must, this book serves but to deepen the feeling and makes one grateful that the world has known such a glorious woman.

TWENTY-FOUR NEGRO MELODIES.

Transcribed for the piano by S. Coleridge-Taylor.

The twenty-four transcriptions or fantasias which make up the contents of this volume deserve to be ranked with the *Hungarian Rhapsodies* of Liszt and the *Slavonic Dances* of Dvorak, as masterly translations of folk-music into the idiom of the piano. The composer has selected his themes from the native songs of Africa and the West Indies, and has found many of the finest and most suggestive in the songs which came into being among the American Negroes during the days of slavery, and which have become familiar through the work of the Jubilee Singers. In treating these melodies Mr. Coleridge-Taylor has been careful to preserve their distinctive traits and individuality while giving them form and structure through consistent thematic development. Their depth and spontaneity of feeling, rich and individual harmonic expression, and mastery of technique entitle these compositions to a high place in piano literature.

The volume contains a portrait of the composer and an explanatory foreword besides an introduction by Booker T. Washington, giving the biography of the foremost musician of his race, and a sketch of Negro folk-music.

The volume is one of the "Musicians' Library," published by the Oliver Ditson Company, Boston. Price in heavy paper, cloth back, $1.50; in cloth, full gilt, $2.50, post-paid.

BOOKS RECEIVED.

"The Practical Commentary on the New Testament,' 'edited by W. Robertson Nicoll. "Epistle to the Ephesians," by Joseph Parker. Publishers, Jennings & Graham, Cincinnati, O.; Eaton & Mains, New York. Price $1.25 net.

"The History of Methodism," by Bishop John Fletcher Hurst, D. D., LL. D., Seven volumes. Publishers, Eaton & Mains, New York.

"The Practical Commentary on the New Testament," edited by W. Robertson Nicoll, M. A., LL. D. "Colossians and Thessalonians," by Joseph Parker. Publishers, Jennings & Graham, Cincinnati, O.; Eaton & Mains, New York. Price, $1.25 net.

"The Forgiveness of Sins, and Other Sermons," by George Adam Smith, D. D., LL. D. Publishers, Jennings & Graham, Cincinnati, O.; Eaton &Mains, New York. Price, $1.25 net.

"Back to Bethlehem, Modern Problems in the Light of the Old Faith," by John H. Willey, Ph. D. Published by Eaton & Mains, New York. Price, $1.00 net.

"Manual of Laws for Religious Societies, Maryland, District of Columbia, Virginia and West Virginia," relative to religious societies, charitable uses, marriage, wills, religious meetings, etc. By C. Herbert Richardson, of the Baltimore Annual Conference, Methodist Episcopal Church. Publishers, Williams & Wilkins Company, Baltimore.

NOTES ON THE MAY *CENTURY*.

Mr. Arthur Hoeber's article in the May *Century* on "The Prize of Rome," should have special interest just now, following so closely the announcement that the American School of Architecture in Rome has been re-chartered by Congress, endowed by private liberality and made secure by a permanent and attractive home—especially as the newly chartered institution is to be conducted much on the lines of the French Villa Medici, whose workings Mr. Hoeber describes with much interesting detail.

General attention is being called more and more to what seems a widespread religious awakening. Now it is Australia or Wales or New Zealand that is affected; then amazing reports come from Korea; next, perhaps, are extraordinary returns from Los Angeles, Atlanta, or Pittsburg. These conditions will be discussed by Henry R. Elliot in the May *Century*, under the title of "The World-wide Spiritual Awakening."

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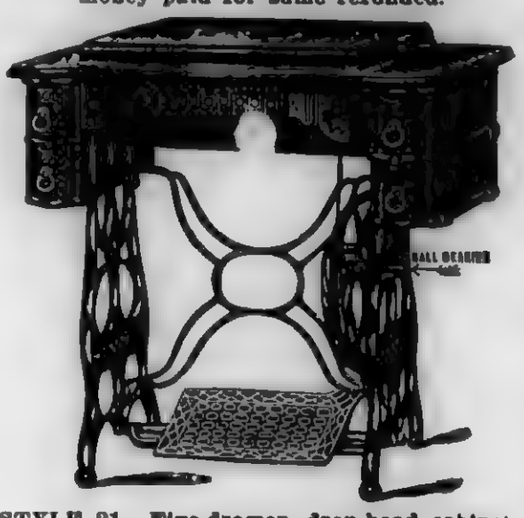
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Doings of the Workmen.

FLORIDA.

Tampa.—Thos. H. B. Walker, Pastor. —Our First quarterly conference convened March 24th. Supt. Rev. J. Grant made things lively. He preached two big sermons. We have added 21 members to the church, 11 happy conversions, 4 by letter, 6 reclaimed. Raised for all purposes since I have been here, $369.85. I expect to hold a rally on the 3rd Sunday in April. Paid Superintendent in full for quarter, $15. Raised Sunday, $23.07, which amount we were able to bank.

GEORGIA.

Atlanta—H. C. Henderson—On Feb. 22nd there was a grand Birthday luncheon at the residence of Mr. and Mrs. Henry C. Henderson, No. 8 Vernon place. This luncheon was given in honor of Miss Minnie Williams, who was the belle of the evening.

Hoschton—I. J. Arnold, pastor—Our quarter was held the 11-12 and was the best that has been held in four years in this place. The presiding elder was with us and we paid him every cent that we owed him. The amount was $26.55 and on Sunday night we had a glorious sermon preached by our elder. Subject—"The power of Christianity." Our beloved pastor, W. M. Wims, has everything at work and as busy as a bee in the church work and is loved by the whole community.

Satilla Bluff—Olive Green—Our Second Quarterly Conference was held April 8-9th with Rev. J. W. Fisher, our proficient and beloved Presiding Elder, in the chair. He handles the work with much ease, and with such a leader great results are looked for. Rev. J. H. Smith, our pastor, is a splendid man and is rallying his forces to victory. The role of the quarterly conference was called and most of the members answered to their names. Reports showed that three months hard work had been done. The report of the Ladies' Aid Society is worth special mention. The ladies through the guidance of Mrs. Olive Green, president, had raised $14.00 and had paid for the ceiling of the parsonage and had made it a very comfortable place for the pastor and family. Raised in the quarter $24.18.

INDIANA.

Shelbyville—Joel Perkins, pastor—Our First Quarterly Conference convened April 8-9 with the Rev. G. A. Sissle, presiding elder, in the chair and a pleasant meeting continued. All things look bright here. Sunday Rev. Sissle was at his best. He gave us three services. Thirty-five communed Sunday night. Paid elder in full. Collection for the day, $18.10.

INDIAN TERRITORY.

Ardmore.—A. W. Talbert, pastor.—Our first quarterly meeting for the conference year, convened in Warren Chapel M. E. Church, March 25-27, 1905, Rev. D. G. Franklin, P. E., presiding. The pastor having spent one week only on his new charge since the adjournment of the Lincoln Conference. The presiding elder preached two excellent and helpful sermons to large and appreciative audiences and administered the sacrament of the Lord's Supper to a goodly number.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the New Orleans Southwestern Christian Advocate. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

The reports of the various officers were indicative of a good year's work. The presiding elder was paid in full. Collection for the quarter, only one week, $50.00. The trustees and the people are repairing and beautifying the parsonage and church, at a cost of about five hundred dollars, looking forward to the entertainment of the next session of the Lincoln Annual Conference. The Rev. D. G. Franklin, P. E., and who is also chairman of a committee appointed by the last session of the Lincoln Conference, to find a suitable location on which to establish a conference school, in the Indian Territory, is determined that the Lincoln Conference shall have a good school at once. So much so that he electrified the large audience that assembled to hear him speak on the necessity of a conference school in the Territory, to subscribe for that purpose the sum of four hundred and thirty-five dollars. The Rev. Franklin is proving himself an invaluable factor in the development of the Lincoln Conference.

KENTUCKY.

Falmouth—Jas. Allen, pastor—I reached my new field of labor on March 16 and was cordially received by the people. All departments of church work have been organized and are now in good working order. We are praying and planning for a successful year on this charge. My First Quarterly Conference convened April 9th, Rev. G. W. Zeigler, presiding. The elder preached three excellent sermons during his stay. Paid him $10; pastor $3.75; Missions $1.00; total $14.75. One night recently brother M. Coleman and a host of friends brought to the parsonage 50 pounds of choice groceries. May God abundantly bless them all.

Washington — Laura Moore — The First Quarterly Conference was held at Haven M. E. Chapel, April 1st and 2nd with the new presiding elder, G. W. Zeigler, presiding. He opened service by reading the 8th chapter of Romans. Rev. C. H. Pyles then delivered the welcome address. He voiced the sentiments of all the good people of Washington. In his remarks he said, "Elder we welcome you in our church, our homes and our town." The elder gladly received the hearty welcome. The regular business of the conference work was then in order. Miss Laura Moore was elected secretary. The majority of the officials were present with very good reports. The pastor's salary was set at $400. Thus ended the business part of the meeting. The presiding elder preached three soul stirring sermons on Sunday, and all were made glad. He administered sacrament in the afternoon to 47. Collection, $18.17. We believe Elder Zeigler to be a worthy and efficient man, and pray for his success.

LOUISIANA.

Beattieville Charge—D. W. Jackson —We are moving along nicely, with Rev. Jules Benn as our pastor. Owing to inclement weather we haven't been able to do very much, but we are working between showers. On the night of March 24 a crowd came to the parsonage and pounded the pastor, to his delight and surprise. There were speeches made by Bro. Brooks, the pastor and Mr. J. D. Brown, principal of our public school. Bro. L. H. Smith gave the pastor a small purse, and Bro. M. M. Smith closed the meeting. March 26, the K. of P. Lodge No. 23 celebrated their anniversary at our church and they brought out large numbers of people. We hope to send in a few subscribers to the SOUTHWESTERN soon.

Natchitoches—W. J. M. Price, pastor —We desire to thank Master Scott A., Misses Beatrice C. and Ruth I Lewis for taking subscriptions among their friends and purchasing four pair fine lace curtains for the parsonage. Scott is the 14-year-old son of Prof. John G. Lewis, and this act is inspired by the conduct of his father, for no one contributes more freely to our church here than does Mr. John G. Lewis. His family attend our Sunday school and church.

Mandeville—G. W. Forest, pastor—We take pleasure in thanking the committee for a purse of $7.70. Names of committee: A. Francois, William Anderson, Martha Vincent, Beattie Bonnie. One soul added to the church. Raised $6 for missions and for the support of pastor, $10.40. We have not forgotten the S. W. C. ADVOCATE.

Baker—J. H. C. Mean, pastor—We are getting on nicely. The steward sisters had a rally Sunday night, March 12, and raised $8.00 and purchased furniture for the parsonage. The presiding elder was here Sunday, the 19th, but it rained so that he had to postpone the quarterly meeting till the 8th and 9th of April. Rev. J. W. Turner is a splendid man. One has been added to the church.

MISSISSIPPI.

Durant—W. H. Whitlock, pastor—We were appointed to this charge by Bishop Spellmeyer, Jan. 16, 1905, arrived here on the 27th and received a cordial welcome by the entire community. We are now comfortably domiciled in our beautiful little parsonage. We are greeted with large congregations every time we preach and the people express their appreciation by handsome contributions, not only in finances, but they remember the little woman, the queen of our family circle, and they desire to make her feel that she has loyal subjects. Hence on the evening of March 3rd quite a host of members and friends came to the parsonage, led by Sisters C. E. Holmes and M. M. Scott, two faithful class leaders. They loaded a table with all the good things, even dry goods, needed by the pastor, his wife and children. Our first quarterly conference was held March 3-5. Rev. S. H. Nevils was at his best in the pulpit on Sunday, altho, owing to rain, not many were out. We are now preparing to raise all of our benevolences on Easter.

Bond—Carrie Robers—Our first quarterly conference was held March 4-5. Presiding Elder Rev. R. N. Jones was present. The brethren were out with good reports. Sunday was a high day. The elder delivered three grand sermons. Many partook of the Lord's Supper and quite a number came forward for prayer. Two joined the church. We are indeed proud of our new elder. May the Lord bless him. Paid Rev. Jones in full for the quarter.

NORTH CAROLINA.

C. W. WALTON, PASTOR, WILMINGTON, —My first quarterly conference convened in Trinity M. E. Church, February 19-20, with Rev. I. W. Wells, presiding elder, in the chair. Owing to the bad weather only a few of the officers were out, but the reports show some improvement on most lines. The presiding elder was at his best and preached to the delight of all. Twenty-two persons partook of the Lord's supper. The elder had an eye to all the interests of the church. The SOUTHWESTERN CHRISTIAN ADVOCATE was not overlooked. The elder spoke of it to us as never before. Wilmington Charge is not dead. We have repaired our church this quarter to the amount of $79.95; paid the elder up; paid pastor, $21.90; raised for benevolence, $3.50; other purposes, $15; grand total, $126.-55. We have only forty-four members on the charge but these are plucky. We are coming with banners hoisted for God and the church.

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A Book For Tired, Sleepless People. Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

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DISTRICT CONFERENCES.

Brookhaven, Tylertown, Miss. June 24-25
Raleigh, Oxford, N. C.....June 28
Gulfport, McLain, Miss.....July 5-9
W. Tennessee, Kenton, Tenn..July 25
Nashville, McMinnville, Tenn July 25-30
W. Nashville, Lawrenceburg, Tenn.....July 25-29
Vicksburg, Vicksburg, Miss....July 26
Jackson, Palahatchie, Miss...July 28-30
Alexandria, Cheneyville, La..Aug. 23
S. New Orleans, Franklin, La. Aug. 23-27
Marshall, Marshall, Tex.....Aug. 29 Sept. 3
Baton Rouge, Port Allen, La..Aug. 23
Montgomery, Mobile, Ala....July 19-24

CONVENTIONS.

Vicksburg, Fayette, Miss, Miss. Con.....May 4
Shubuta, Stonewall, Miss...May 18-19
Opelika, West Point, Ga.....June 1-5
Lincoln, Independence, Kans. E. L..June 22-25
Clarksdale, Ruleville, Miss, E. L. & S. S. C. July 28-30
Fort Smith, Fort Smith, Ark, E. L. & S. S. C...Aug. 15-20
Nashville, Smyrna, Tenn., E. L. & S. S. C.....June 27

Conference Notices

Dear Brethren of the Palestine District:—At our last annual conference, I was appointed District Secretary for the Conference Claimants' Cause. I will visit you in the interest of this claim, I am very anxious that our district shall do more for the Claimants' Cause this year than it has ever done before. Certainly you agree with me when I say we are not doing our full duty towards the widows and orphans of our deceased preachers, nor to the old veterans who have labored so earnestly and have sacrificed so much for the cause of Christ, and are now in the superannuated ranks. Brethren, let us bestir ourselves and come to the District Conference at Leona, August 8-13, with the entire Conference Claimants' Assessment raised.

I am yours in Christ.

A. E. GIBBS.

To the Brethren of Central Alabama Conference.—The fifth Sunday in April was set apart by the Conference at its recent session as Conference Claimants' Day. It is to be hoped that every charge in the Conference will observe this day, raise as much money as possible and forward the same to the Conference treasurer.—J. C. SAMMONS.

My dear Treasurers of the Lexington Conference, Woman's Home Missionary Society.—On to Walnut Hills, Cincinnati, O., May 10th, is the watchword at present. There we will celebrate the fifth anniversary of our Conference organization. While we will have a good financial report from figures to date, you can make it still better if you will try to collect from all of your delinquent members and have a good report from your Silver Anniversary Day. The Ohio District holds the District Banner. St. John, Cincinnati, is the banner charge. Will you allow the same district and charge to hold the banner for another year? Your delegates should know what amount your receipts call for, that she may listen intelligently to the Conference Treasurer's report. Hoping to meet you in our fifth annual session, I remain,—Yours for the W. H. M. S.,—MARTHA A. SISSLE, Conference Treasurer.

SHREVEPORT DISTRICT.

SECOND ROUND.

Mansfield, April 27-30; Shady Grove, 28-29-30; Pleasant Hill, May 3-4; Pleasant Valley, 6-7; St. Paul, 11-14-15; St. James, 18-14-22; Vanceville, 19-21; Brownlee, 20-21; Marthaville, 27-28; Jeweler, 31; Daniels Chapel, June 1; Kingston, 3-4; Longstreet, 6-7; Logansport, 8-9; Fairfield, 10-11; Curtis, 14; Many, 16; Leesville, 17-18; Deridder, 19; Round Grove, 22; Flourney, 24-25; Union, 27; Campti, 28-29; Desark, 30; Pecanpoint, July 2-3; Scarboro, 1-2; Rocky Mount, 5; Gohogan, 7; Allen, 8-9; Belcher, 22-23; Columbus, 29-30. Dear Brethren.—Keep up the revival fire. Raise all your benevolent money by the District Conference. Remember the SOUTHWESTERN. Let us put it in every home.—H. DANIELS, P. E.

CUMBERLAND RIVER DISTRICT.

THIRD ROUND.

Springfield, May 1; YfialnsesM.-CMF New Bethel and Payne's, April 29-30; Springfield, May 1; Beaversville, 14; Braden Chapel (at night) 14-15; Hall's Chapel, 20-21; Algood, 27-28; Shady Grove, —; Cookville, June 3-4; Gordonville and Carthage, 17-18; Cherry Valley, 10-11; Lebanon (T. Blackman), 17-18; Levy Chapel, (T. Blackman), 18; Liberty and Temperance Hall, 24-25; Alexandria and Stonewall, July 1-2; Gallatin, 8-9; Hartsville, 15-16; North Lebanon Ct., (F. Smith), 29-30; Grant and Tucker's Roads (H. P. Belcher), 29-30.—Dear Brethren.—As I am just recovering from a serious operation and you are just emerging from a severe winter, we must work as never before and bring to the Conference at Memphis the best reports on all lines of church work we have ever presented. Although I have been sick for three months, and a part of that time in the hospital, I am resolved, the good Master being my helper, to do the best six months' work of my life.—Yours for success in the Master's cause.—H. F. KEY.

BATON ROUGE DISTRICT.

SECOND ROUND.

St. Peter, May 6-7; Clinton, 7-8; Asbury, 9; St. Paul and Vincent, 10-11; Macedonia, 13-14; Mt. Carmel, 14-15; Wesley, Norwood and Wilson, 19-21; Mt. Zion, 22; Lindsay, 23; Slaughter, and Rylander, 24-25; Deer Ford, 26; Jackson, 27-28; Albert Circuit, June 2-4; Baker and Jones, 4-5; Port Allen Circuit, 9-11; New Roads, 12; Morganza, 13; Batchelor, 14; Lettworth, 15-16; Union, 17-18; Mason and Sumner, 19-20; Melville and Wiley, 21-22; Musson and Shiloh, 23-25; Rosedale, 25-26; Plaquemine, 27-28; Darrow, 29-30; Donaldsonville, July 1-2; Bayou Goula, 3; Prairieville, 4; Conrad and Jones, 5-6; Baton Rouge, Wesley, 7-9; Baton Rouge, St. Mark, 9-10; St. Luke and Plainview 11-12; Stoney Point, 13-14; Beach Grove, 15-16.—Dear Brethren—The District Conference convenes in Port Allen, August 23. Come prepared to report all of your benevolent apportionment. Put the SOUTHWESTERN in every home in your charge. Keep the revival spirit in your church.—J. W. TURNER, P. E.

MONTGOMERY DISTRICT.

THIRD ROUND.

Mobile—Warren Street, June 17-18; Wesley Chapel, 24-25. Theodore and Tensaw, July 1-2; Brewton and Pollard, 8-9; Century and Flomaton, 11; Pensacola, 15-16; Castleberry and Sparta, 29-30; Evergreen and Sandbar, August 5-6; Montgomery, 12-13; Troy, 19-20; Union Springs, 26-27; Brown Grove, September 2-3; Booth, 9-10.—District Conference will convene at Wesley Chapel, Mobile, July 19-24.—A. W. McKINNEY, P. E.

To the pastors, Sunday school superintendents and presidents of the Epworth League, Nashville District:—Let me call your attention to the Sunday School and Epworth League Convention to be held at Smyrna, Tenn., on or about the 27th of June. At the last Convention we had a grand time, but let us make this the best of all our Conventions. Each Sunday school and Epworth League arrange to send one or two delegates. The programs will be sent you in a few days.—Respectfully yours,—H. H. HINTON, E. L. Pres.

Field Notes

VIRGINIA.

OWEN HYPSHER, PASTOR, WYTHVILLE, VA.—Lincoln's birthday was observed February 12. We had a nice time. Our programs were ordered from the Freedmen's Aid and Southern Education Society. The same was carried out in full. The program shows the people the work that the great Methodist Episcopal Church is doing for the South, and is helping us to do for ourselves. We collected $4.00 and sent it in to Cincinnati. The cold weather has made times very hard here. Some of our people have sold their homes, others have gone, hoping to return when times are better. Thirty members of Franklin St. M. E. Church are in other places at work. Wythville is a beautiful town with a population of 3,000 or more. But we are living and doing the Lord's work. Those of the members who are interested are doing their best for church and pastor. We will try, by the help of the Lord, to make a full report. All collections taken. Our superintendent of Sunday School, Prof. R. H. Scott, is the right man in the right place. I am looking for better times this conference year.



Be A Real Woman.

No. 806 Pease Avenue,
HOUSTON, TEXAS, May 14, 1903.

I was barren during the six years of married life, suffering with painful menstruation and a dozen other aches and pains. I was a poor excuse for a wife as I was not able to be up more than about half the time and daily grew weaker and weaker.

Wine of Cardui changed me into a different woman in five short months, made me robust and strong.

I am very grateful to you for my good health and am today blessed with a baby who is the pride of our home and this is all due to your medicine.

Mrs. Charles Mason
VICE-PRESIDENT, HOUSTON MOTHERS' CLUB.

Wine of Cardui brings health to sick women. Wine of Cardui brings children to barren homes.

How can any woman refuse the health Mrs. Mason has? Any woman can secure exactly the same relief if she will take Wine of Cardui. Wine of Cardui is a certain cure for menstrual irregularities. It will not do impossibilities but it does cure bearing-down pains, makes motherhood possible for barren wives and relieves the pains at the monthly period.

Secure a bottle of Wine of Cardui today.

All druggists sell $1.00 bottles Wine of Cardui.

WINE of CARDUI

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, Notre Dame, Ind.

Carrollton Land & Improvement COMPANY, LTD,
TULANE-NEWCOMB BUILDING,
211 CAMP STREET, ROOM 701.
Homes Built on Instalments
Lots For Sale on Instalments
J. B. ALEXANDER, Agent, 1018 Pine St,

THE GREAT FRENCH SYSTEM.
FOR THE HAIR AND COMPLEXION



is used in our Beautifying Parlors on hundreds of ladies and gentlemen, and we can prove beyond a doubt that MME TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

We can also prove to your satisfaction that MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion, at least three shades fairer. Price, $1.00. Soap free. Send all orders to our Beautifying Parlors.

MRS. M. C. TURNER,
1817 Canal. New Orleans, La.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 853, Detroit, Mich.

1



LADIES' VICTORIA WATCH 6 size, gold filled hunting, 10 year case, engraved in an assorment of handsome scenic and floral designs, fitted with the reliable New York Standard movement, 7 jewel, nickel finish, stem wind, lever set. Your jeweler would charge you from $10 to $20.00 for a watch like this, yet it is FREE to you for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

Which had you rather do?—Do business with a firm that does exactly as claimed, or with a firm that claims to do one thing and does another? We do exactly as claimed. Every offer and statement in this advertisement are facts. There is no "pulling the wool over your eyes." We do not describe a watch in beautiful language worded in such a way as to make you believe one thing and mean another. We state plainly the facts. There can be no misunderstanding. 10,000 agents are now selling Chief Elkhorn's Indian Wrang Tang Liniment. In another year 15,000 will be doing it. Over a million bottles have been sold through agents in the Southern States, and millions more will be sold. Agents who commenced years ago to sell it are still selling it today. We do not make a practice of giving premiuns. During the year 1905 we will only give the watches mentioned here. We do not make money when you work for a watch. We prefer that you work for the cash. If you need a watch—work for one. If you don't—work under the cash plan. Read what we have to say below, and if you then desire to join the company, send in your application for the agency--if you are not already an agent.

3



Here you are! A dandy, good enough and fine enough to please any lady. Ladies' 0 size, (exactly size of cut above) gold filled 20-year case, artistically engraved, and fitted with the reliable New York Standard 7 jewel movement. A watch like this is generally sold by jeweler at from $18 to $25 yet you can get it FREE for selling only 32 bottles of Wrang Tang Liniment at 50 cents each.

AFFIDAVIT

I, the undersigned, manager of The Wrang Tang Liniment Company, St. Louis, Mo., solemnly swear that every statement made in this advertisement, to the best of my knowledge and belief, is the truth; and further, if you accept our offer to act as agent under either the cash plan or watch plan, you will be dealt with honestly, and our promises will be kept faithfully. Yours sincerely,

W. R. PONDER, Mgr.
WRANG TANG LINIMENT CO.,
St. Louis, Mo.

WATCH OFFER NUMBER 1 and 2.

In order to obtain a watch free under offer 1 and 2 it is necessary for you to sell 16 bottles of Liniment at 50 cents each, which amounts to $8.00. When you have sold the Liniment and sent us the $8.00, the watch will be sent you immediately. ☞ 2 extra bottles of Liniment are added to the box Free to cover express charges. Read cash offer below.



$100.00 REWARD

Will be paid if either watch as described on this sheet is not exactly as represented. When we say that a watch case is warranted to wear 10 or 20 years, we mean that it will wear 10 or 20 years before it turns brassy. If we say that the famous New York Standard 7 jewel movement will be put in the watch, we mean that it will be put in it. If you do business with us you know exactly what you will get.

WRANG TANG LINIMENT CO.,
St. Louis, Mo.

Watch Offer 3 and 4

In order to obtain a watch free under offers 3 and 4 you must sell 32 bottles of Liniment at 50 cents each, which amounts to $16.00. When you have sold this quantity of Liniment and remitted us $16, your choice of watches will be sent you immediately, and 4 extra bottles are added free to cover express charges.

WRANG TANG LINIMENT. Strong, Powerful, Penetrating.

It's medicine—it's not water—it's not weak. It is so strong and powerful that it goes through the skin, through the flesh and into the very bones—every drop—not a sign left on the skin—no oil—nothing. **That is why it's Action is Magical.** Its like Gold to Silver. A 20 dollar gold piece is 20 times as valuable as a silver dollar, yet a silver dollar is larger. It's not the size of a thing that makes it valuable. **It's the Quality. One Bottle of Wrang Tang Liniment is worth 20 bottles of Water Stuff.** Every drop is medicine—medicine that's powerful—medicine that's strong—medicine that's magical.

4



Do you know what Elgin means in watches? It means the best. Well, here is a 20 year gold filled handsome engraved Elgin case, fitted with the reliable New York Standard movement. Gents size.

NOTE—The movement in each 4 watches are idenically the same, except in size. The only difference is the case. A 20 year case will wear 10 years longer than the 10 year case. ☞ You have to sell 32 bottles of Liniment to get the 20 year case.

$4.00 CASH PLAN.

For the benefit of those who prefer the cash to a watch you can accept the agency under our cash plan.

A box of Liniment contains 18 bottles, but two of the 18 bottles are added free to cover express charges. The remaining 16 bottles when sold at 50 cents each, will amount to $8.00. Out of the $8.00 you send us $4.00 and keep $4.00. Of course, when the box arrives at the express office you must advance the money to pay the express charges on it which will vary from 40c. to $1.00. According to the distance from t. Louis, but the 21 extra bottles in the box when sold will pay you back, making the express cost you nothing.

Cut out this Order Blank and return to us.

ORDER BLANK.

Date.....190....

WRANG TANG LINIMENT CO., St. Louis, Mo.

GENTLEMEN: Please send me by express at once a box of Wrang Tang Liniment and add two extra bottles to cover express charges. I agree to use my best efforts to sell as quickly as possible and build up a good trade in my locality. I also promise to make prompt returns as fast as Liniment is sold.

SHIPPING DIRECTIONS.

Name .....

Post Office Address.....State.....

Express Office.....County.....

Age..... .....Occupation.....

☞ Be sure and write plain so as to avoid mistakes.

Do you want to work for the gold watch?.....

Do you want to work for $4.00 cash?.....

2



Mens' 10 year standard watch, gold filled, 18 size, full engraved case, warranted to wear for 10 years, fitted with the reliable New York Standard 7 jewel movement, stem wind and lever set. Yet we give it FREE for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

They Live in Our Memory.

New Orleans, La.—Maceo Smith, aged 8 years and some months, died April 10th, after a brief illness. Deceased was the son of Mr. and Mrs. Herbert Smith, and grandson of our esteemed friend and brother, Neville Smith, of First Street M. E. Church. Little Maceo was a bright and intelligent boy. He had many friends, among both young and old, who, with stricken hearts, came out upon that sad occasion to express their heart-felt sympathy for the bereaved family, and to pay tributes of respect to his precious young memory. He was an apt pupil in the St. Mark's Day School, and the First Street Sunday school. Both schools accompanied his mortal remains to the First Street Church, where the pastor and Rev. W. R. Butler, P. E., spoke very feelingly and appropriately of the life and character of the little boy, after which they went to the Washington Cemetery, where his body was laid away to rest.

J. A. TIBCUIT, Pastor.

McCool, Miss.—Little Elvira Kennedy, aged 13 years, the daughter of J. M. and Maggie Kennedy, died March 13, 1905. She was a Christian and died as she lived. Two sisters, four brothers and her father mourns her loss.

J. M. KENNEDY.

Shuqualak, Miss.—Death invaded the home of brother Green Anderson, one of the founders of our church here and took from his side his beloved wife, sister Rhoda Anderson. She was a member of Asbury M. E. Church for 30 years. She was attacked at a very late hour in the night with heart trouble and said to her husband, "I must leave you now; farewell." She died before medical aid could reach her. In her death Asbury church loses a faithful and good member while Heaven gains a saint. Her funeral was preached by the pastor.

G. J. DOBSON, Pastor.

Tuscaloosa, Ala.—John Murphy, a faithful member of Murphey's Chapel M. E. Church, departed this life in full triumph of the faith on March 31, 1905, in the 55th year of his age, 25 years of which were spent in the M. E. Church. His last words were that he was trusting in the Lord. He leaves a wife, one brother, five sisters, many relatives, and a host of friends who will miss him. The funeral took place at St. Paul M. E. Church, on Sunday, April 2, under the auspices of Davet Temple Lodge No. 9 Ancient Free and Accepted Masons. The funeral sermon was preached by Rev. A. L. Boyd.

Lewisville, Arkansas.—Sister Mary Adams went home Sunday night, age 44 years. Sister Adams was converted in 1879 and joined the M. E. Church at Beaumont, Texas. She leaves quite a number of friends and relatives. Her body will be carried to Beaumont for burial, by the Calanthe of this place, accompanied by Prof. Salone and Mrs. Foster. The people at this place paid very high tribute to her memory, both white and colored.

LEE NELSON, Pastor.

Laurinburg, N. C.—Death visited us, taking from our midst our dear brother, Isaac Lytch, who was a member of Cool Springs M. E. Church and had been a faithful member for more than 34 years. The church loses one that will be hard to replace. Bro. Lytch was a meek and loving brother, who always had some word of some good cheer for all whom he met.

S. F. B. PEASE, Pastor.

Crawfordsville, Ark.—Mr. James Wright, age 20 years, died after a long illness. He professed faith in Christ while sick. He leaves a mother, father, four sisters and one brother.

C. A. TAYLOR, Pastor.

Brinkley, Ark.—Sister Lizzie Jones, the wife of brother Jones, departed this life March 23 in full triumph of faith. A. T. Stephens preached the funeral, assited by Rev. S. M. Caim and

J. W. WHITING, Pastor.

Laurinburg, North Carolina.—Death visited us, taking Mrs. Hannah Davis, wife of one of our very fine officers, Nathaniel Davis. She was a member of Galilee M. E. Church of this city. She lingered for a long time with an incurable disease and on February 26, 1905, the end came to relieve the one who so long had suffered untold sufferings, but according to her own testimony, she rests with the redeemed.

On the 17th inst. came death to our midst again, and took from us our sister, Julia McDonald, who was a faithful member of Galilee M. E Church, and had been for many years. She was what you might call a very smart woman, one who worked hard, and raised a large family of children. Work was her idea.

S. F. B. PEASE, Pastor.

Slidell—H. A. Sorrell, pastor—Sister Celia Brooks, a faithful member of our church for more than thirty years, fell asleep in Jesus on Tuesday, March 28, and was laid to rest on Wednesday, the 29th. As death drew near she said to her husband and children: "You all must meet me in heaven. She leaves to mourn her loss a husband and seven children. The funeral was conducted by the writer.

Morgan City—W. H. Jones, pastor—Sister Virginia Keys, a faithful member of Union M. E. Church, died at her home April 3. She died suddenly of heart failure. She was a stewardess of our church. Revs. L. H. Williams, D. Shelby, J. White and Wm. Merrill assisted the pastor. The interment was at Berwick.

Anderson, M. M. Monzon, presiding elder—Eddie Quick, second son of Rev. and Mrs. A. E. Quick, of Anderson, S. C., after a brief illness of less than one week, departed this life March 20th. The funeral service was conducted by the Rev. M. M. Mouzon, in Thompson Centenial M. E. Church of which his father is pastor. There was no young man in the community held more highly than our young friend Eddie. *The* occasion was the largest of the kind ever held in the church, he being a student in the City Graded School at the time of his death and being very popular with teachers and pupils, they requested that the hour of service be at a time that all could attend. At the hour appointed, 500 pupils led by their teachers marched into the church with the members and friends who came to pay their respect to the memory of Eddie. The congregation was so great there was not standing room for more than half that attended. The floral offerings were beautiful. Many letters were sent from sympathizing friends. Eddie was a member of the church from early childhood. When the end came he was perfectly resigned. He told his mother early Monday morning that he must go now. To his father he said all is well and to his leader he said, I am waiting on the Lord.



A mother's love starts a man or woman on the right path. The right remedy at the right time fits a mother for the ordeal. Motherhood is often looked forward to with feelings of great dread by most women. At such a time when she is nervous, dyspeptic, irritable and in need of a uterine tonic—something which will calm the nervous system through the special organs, and a strength builder, she will find Dr. Pierce's Favorite Prescription just what is needed. Here is a medicine that has stood the test of a third of a century with approval, in that time it has sold more largely than any other remedy put up specially for woman's weaknesses. It is guaranteed by the proprietors not to contain a particle of alcohol—which could only do harm to a sensitive system.

The World's Dispensary Medical Association, of Buffalo, N. Y., proprietors of Dr. Pierce's Favorite Prescription, offer a $500 reward for women who cannot be cured of Leucorrhea, Female Weakness, Prolapsus, or Falling of Womb. All they ask is a fair and reasonable trial of their means of cure.

Dr. Pierce's Pleasant Pellets cure constipation, biliousness and headache.

THE BIG STORE...
CHAS. A. KAUFMAN CO., Ltd.

DRYADES, EUTERPE and POLYMNIA STS.

The People's Store

Where you can save money on everything in Dry Goods, Shoes, Millinery and Fancy Goods.

"LA CREOLE" HAIR RESTORER

Much of the physical beauty of man or woman is dependent on the hair. Keep this "crowning glory" in best condition with "La Creole" Hair Restorer, the preparation used by famous Creole beauties. It **makes the hair lie straight and smooth** for a long time, cures dandruff, prevents falling hair and restores original color to gray hair.

Unexcelled for Purpose

Mrs. Melissa Dancy, of 281 Orleans street, Memphis, Tenn., is one of the most prominent women in the colored society of this city, in both a social and religious way; Mrs. Dancy has been using our "La Creole" Hair Restorer for many years and takes pleasure in saying:

"Your 'La Creole' Hair Restorer is unexcelled for the purposes for which you recommend it, viz., to keep the hair in a soft and glossy condition and to prevent it from falling out."



MRS. MELISSA DANCY.

MAKES HAIR LIE STRAIGHT



MR. JAMES BACON.

Splendid Hair Dressing

To the old patrons of the Peabody Hotel, Memphis, Tenn., this is a familiar face—that of Mr. James Bacon, who has had entire charge of the dining room in that celebrated hostlery for over twenty-five years, and who, by his courteous manner and polite attention has secured the friendship and respect of every one with whom he comes in contact. Mr. Bacon says:

"Your 'La Creole' Hair Restorer is a splendid dressing for the hair and I have received great benefit from its use."

His address is 98 St. Paul street, Memphis.

"La Creole" Hair Restorer retails at $1.00 per large bottle. If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada—

One bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

UNITED FOR LIFE.

POOL-HOLLAND.—At the home of the groom's parents, by Rev. A. A. Woolfolk, on March 28, 1905, Mr. Clarence Pool, of Hardinsburg, Ky., and Miss Bertha Holland, of Baltimore, Md.

REID-SCOTT.—By Rev. Walton Brown, on March 29, 1905, Mr. Robert Reid and Mrs. C. B. Scott. The groom, who is a cultured young man, is a local preacher and one of our best League workers. The bride is president of the Woman's Home Missionary Society and one of the leading women in church and literary circles.

WILLIAMS-PERRY.—Rev. C. E. Alexander officiated recently at the marriage of Mr. H. W. Williams and Mrs. Tennie S. Perry, both of Murfreesboro, Miss.

OLIVER-SMITH.—On a recent date, by Rev. R. Jones, Mr. H. Oliver to Miss Emma Smith. These young people are members of the Methodist Episcopal Church of Morganza, La.

MCCOY-DENNIS.—At Saint Paul M. E. Church, Bay St. Louis, Miss., March 29th, 1905, Mr. Perry James McCoy, of Algiers, La., and Miss Clara F. Dennis, of Bay St. Louis, by Rev. J. E. Holmes. Mr. McCoy comes well recommended and carries off one of the most worthy young ladies of the Bay.

KEITH-GREEN.—At Lawrence, Miss., March 19, 1905, Mr. James Keith and Miss Dora Green, by N. C. Goodloe.

STOKES-BRYAN.—By Rev. G. A. Payne, some days since, Mr. Samuel Stokes, of Canton, Miss., and Miss Annie Bryan, of New Orleans.

FLOWERS-BROWN.—By Rev. G. A. Payne, recently, Mr. Anthony Flowers and Miss Mary Brown, both of Clinton, La.

HUNTER-JONES.—On Sunday afternoon, April 9, 1905, at the home of Mr. and Mrs. Robert Squires, Bay St. Louis, Miss., Mr. Bennie Hunter and Miss Elizabeth Jones, both of New Orleans, by Rev. J. E. Holmes. Mr. and Mrs. Hunter left the same day on a trip through the Northern and Western States.

GRAY-JAMES.—By Rev. N. E. Goodloe, at Lawrence, Miss., April 9, 1905, Mr. Spencer Gray and Mrs. Dora James.

THERAPA DISKS.

Cure Indigestion, Flatulency, and Constipation to stay cured. One box sent free by mail to each reader of the SOUTHWESTERN CHRISTIAN ADVOCATE. Write to Dean Lister Company, Buffalo, N. Y.

LETTER OF INQUIRY.

I wish to inquire for my cousin. He left Macon, Miss., in the month of Jan. 1882. The last time he was heard from by us he was in Holmes county, Miss. His name is Wiley Joiner. His mother's name is Francis Freeman. He had one sister whose name is Emmaline White. He also is first cousin to the Rev. S. M. McLeod of the Aberdeen District, Upper Mississippi Conference, and also first cousin of the writer. Any information will be thankfully received. Will the pastors of Holmes county, Miss., please read this from their pulpits.—Rev. Jas. Dantzler, Sheppardtown, Miss.

INQUIRY.

I desire to find my brother Jim Pinkard who left Heflin, Ala., about eight years ago with a lumber mill company, and worked with this company at Willsonville, Ala., Shelba Co. His wife's name is Mary to whom he was married in Newman, Ga., about 18 years ago. I will be glad to receive information as to his whereabouts.—Robert B. Pinkard, Wedowee, Ala.



PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

FISH WILL BITE
Like Hungry Wolves
If you use MAGIC FISH LURE. There is nothing like it; you catch a big string every time you go fishing. Write to-day for full particulars and get a box of this wonderful bait to help introduce it in your neighborhood. Agents wanted.
J. F. GREGORY, Anadarko, Okla.

Southern Pacific.
AT 11:55 A. M. DAILY
LEAVES FOR
CALIFORNIA
With Following Equipment:
Standard Pullman Sleeping Cars.
Tourist Pullman Sleeping Cars.
Dining Cars—Meals a la carte.
Chair Cars.
Coaches, and
Baggage Cars.
ALL THROUGH DAILY.
NEW ORLEANS TO SAN FRANCSCO.
SUNSET ROUTE.
Only Through and Quickest Line.
Oil-burning Engines. No smoke. No Dust. No cinders.
NOW IS THE TIME TO GO.
Fast and fine Passenger Steamships to Havana and New York, weekly.
For full particulars, reservations, etc., write or call at
CITY TICKET OFFICE, 227 St. Charles St.
(St. Charles Hotel Building.)
F. E. BATTURS, Gen. Pass. Agt.
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Follow the Flag TO
California, Oregon . .
AND ALL POINTS WEST.
Very low-priced One Way and Round-Trip Tickets.
Colonist's Rates
March 1st to May 15th.
Send Postal Card for information to
F. W. GREENE, D. P. A.,
Louisville, Ky.



Shortest Route
Finest Service
—TO—
ST. LOUIS, DENVER AND THE NORTHWEST,
CINCINNATI, BUFFALO AND THE CENTRAL STATES,
NEW YORK, WASHINGTON AND THE EAST.
Two Elegant Fast Trains Daily.
Particulars cheerfully furnished at
TICKET OFFICE, 211 St. Charles St.

RAILROAD SCHEDULES

Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	
	Mob. & Const Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Const Ac., Daily ex Sunday	4:50 p.m.
8:50 a.m.	Const Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

Queen & Crescent.

No.		No.	
1	St Louis Ex 8:10 p m	2,	St Louis Lim 9:10 a m
3,	St Louis Lim 8:15 a m	4,	St. Louis Ex, 7:30 p m
5,	Local 4:15 p m	6,	Local 6.00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom.	8:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp. 8:15 a m		Memphis exp. 8:15 p m	
Vicksburg ex. 6:00 a m		Vicksburg ex. 7:00 a m	
9:40 a.m.	Baton Rouge accd	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston	7:05 a.m.	
8:50 a.m.	Pacific Coast Express	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
12:05 a.m.	Port Allen Local	3:15 p.m.	
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m	

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.	
9:45 a.m.	Daily ex. Sat and Sun.	4:00 p.m.	
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Cash Remittances.

WEEK ENDING APRIL 22.

Atlanta and Savannah—Wm. Clark; J. C. Floyd.

Central Alabama and Mobile—P. B. Benjamin, *1; R. J. Buckner, *1.

Central Missouri—J. W. Thomas, *1; R. E. Gillum, *2; J. M. Harris, *1; O. E. Johnson, *6.

Delaware—W. C. West; Del. Conf., *202.

Lexington—Scott T. Jones.

Little Rock—S. McDonald, *1.

Louisiana—C. W. Reeves, *1; L. Bibolet; B. J. Reddix, *2, 1; C. C. Landry, *1; W. R. H. Harry; R. H. Isabel; E. Battiste, *1; W. H. Jones, *1; T. J. Johnson, *1; F. B. Smith; H. A. Sorrell; H. Daniels; Paul Woods; D. S. Sloan; W. C. Turner; R. F. Long, *2.

Mississippi and Upper—G. H. Hubbard, *1; N. B. Blackman, *1; C. W. Jones, *2; D. Hunt; G. L. Washington; J. W. Terrill, 1; R. N. Jones, *1; J. I. Garrett; A. Reid, *3; J. B. Brooks, *1; W. M. Lester, *1; P. R. Crump, 1; B. F. Woolfolk, *1; D. D. Reed, *1; E. C. F. Troupe, *1; D. P. Shaw, *2; J. M. Marsh; F. H. Henry, *2; C. S. Stewart; B. L. Henry; Sarah Dunn.

New York—W. H. Brooks, *26.

North Carolina—S. F. B. Peace, *2; H. L. Ashe, *1.

South Carolina—R. L. Hickson, 1.

Tennessee and East—W. E. Mitchell, *2; G. W. Cain.

Texas and West—J. W. Wormley; Miss Lena Morrow; Miss F. E. W. Kelso; N. H. Townsend, 1; Thos. Cole, *1; C. M. Moore, *1; R. Hilliary, *1; B. H. Hardeman.

Washington — Washington Conference, *196.

Miscellaneous—Mrs. J. Ellis; Wang Lin. Co.

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Neo-treatments are a wonderful cure for all diseases of women such as falling of the womb, ulceration, inflamation, painful, irregular or suppressed menstruation, flooding, change of life, ovarian troubles and the many other diseases or weaknesses of the female organs, piles, fistulas or rectal diseases. Neo-treatment makes possible painless childbirth and every young mother should use the Neo-treatment. Full explanation of this wonderful new treatment and free trial package is sent free to any woman who sends full description of her case and tells the doctor what she wishes to be cured of. All consultation in office or by mail is free. Dr. Vance M. Powell, 39 Masonic Temple, Peoria, Ill.

Crescent City Notes

To the Conference Executive Board of the Woman's Home Missionary Society of the Louisiana Conference: Dear Sisters—I hereby tender you this my resignation as president of the Woman's Home Missionary Society of the Louisiana Conference. Our society is calculated to be a source of the greatest blessing to all people; and my whole being is intensely devoted to its success throughout the bounds of our conference; but the unfortunate factional differences, if not antagonism of so many of our presiding elders and pastors against the management as now constituted make it so absolutely impossible to accomplish any substantial good in the development of the work of the society that I deem it my duty to the cause that I so dearly love to retire, with the hope that a successor may be selected whom our ministers and all our people may more loyally follow, thereby promoting the growth and usefulness of the society in our dear old conference. Thanking you for your friendship and marked courtesies and co-operation you have so kindly shown me, I beg to subscribe myself,

Yours very sincerely,

(Mrs.) A. E. P. Albert.

Rev. N. Neal spent a few days in the city last week. He speaks encouragingly of his work at Maillard.

CITY PASTORS, NOTICE!

Dear Brethren: Please meet me in the Southwestern office next Monday, May 1st, to organize various local committees for the Missionary Convention to be held in New Orleans October 10-12. Meet promptly at 10 a. m., as I must leave same day to take charge of district missionary meeting Tuesday, May 2, at Brookhaven, Miss.

G. G. Logan, Field Secretary.

Easter services at Haven Chapel were well attended. At 4 a. m. the pastor, Rev. J. McKee, preached to a large congregation. Seven unsaved souls came to the altar for prayer and two backsliders were reclaimed. The collection for missions was $10.55; total collected, $17.61.

Mallalieu Chapel was favored a few evenings ago with the presence of Dr. G. G. Logan, Presiding Elder Hubbard Daniels of the Shreveport District, and Rev. W. F. Waters. Their visit was helpful and appreciated.

The members and friends of Scott Chinn Chapel, one night recently presented the pastor, Rev. C. D. Crockett, more than one hundred pounds of groceries. The instigator of this kindly act was Brother A. Green.

A splendid service was held at Wesley Chapel early Sunday morning. The Resurrection sermon was preached by the pastor, Rev. T. J. Johnson. An excellent program was rendered by the Sunday school at 10 a. m., and $5 was collected for missions. Total collection for the day, $83.

At Simpson Chapel the resurrection of the Savior was fittingly celebrated. The floral decorations were lilies and roses. Those anxious to see and hear began crowding the church from 12 m., and they were amply repaid, for the sermon as preached by Rev. Taylor showed deep thought, eloquence, and a most convincing and conclusive argument in favor of a risen and ascended Savior. Sunday school at the usual hour. At 11 a. m. a glorious time was had at the young converts' love feast. The afternoon was given to the children, who charmed all in attendance by their excellent rendition of the program. The church was again packed at night by members and friends to witness the baptism of the converts. And as they marched in, arrayed in white, led by the pastor and the steward sisters, it was a picture that could not but stir even the most hardened sinner, as was evidenced by the number who came forward for prayer.

A large audience filled Williams Chapel at 4 o'clock Sunday morning, and a glorious service was held. The pastor's text was Heb. 11: 4. Theme—"Voices of the Dead." Three persons were received into the church. Sunday school service at the usual hour. Collection $3.34. At 11 a. m. Bro. A. Turner preached, assisted by the pastor. A good audience was present. At night the Easter program was well rendered. The same was under the direction of Miss S. A. E. Brazely, who was assisted by Mr. E. J. Magruder. Mr. Magruder also read an excellent paper. The appropriate floral decorations were the handiwork of Sisters I. Dauphine, S. Goldston, Rosa Johnson and Master J. W. White. The children raised $6.25; stewards, $10.12, and the missionary collection was $21; incidentals, $1.85; and $1 for the poor.

Miss Martha A. Gair, a prominent member of Wesley Chapel, Wilson, La., who has been the guest for several days of Mrs. A. B. Harris, will return home Saturday.

At Mallalieu Chapel on Sunday, April 9th, the pastor, Rev. H. J. Wright, preached the installation sermon for the Love and Friendship Benevolent Society. A large congregation was present. A purse of $14 was presented the pastor. Easter Sunday was observed in full. The church was nicely decorated. At the early morning service Rev. Thomas McCary preached the Resurrection sermon to a full house. Several came forward for prayer. Collection, $18.50. At 11 a. m. the Sunday school rendered the missionary program. Sunday school collected $12.73. Miss Loretta Jackson was at the organ. Prof. W. R. Jordan was at his best. The children greatly enjoyed the hunt for the hen's nest after the service. Total collection for the day, $38.62. The revival service continues. During the week one young man was converted and four backsliders reclaimed. Bro. McCary preached Sunday night to a good congregation and one wanderer returned to the fold. Any of the pastors who may have spare time are invited to come and help in this great work.

COTTON.

The price has fallen a little since last issue. There seems to be an impression abroad that farmers are not reducing the acreage to any great extent, and many farmers think that the present price even will will pay better than most other crops involving the same effort and outlay. The price on Monday was 7 3-16c.

We hope our correspondents will not forget to enclose in their letters an estimate of the condition of the crop as the season progresses.

LOUISIANA.

Washington, S. Green, pastor.—One hundred young men and ladies met the pastor on time at the above named church and we organized an Epworth League chapter with earnest young men and women as officers.



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Southwestern Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MAY 4, 1905

Vol. 39 No. 18

Editorial

San Antonio, Houston, and Galveston, Texas, have respectively 264, 253 and 260 saloons, there being one saloon to every 20 or 30 men. A wide open chance for the damnation of the youths of those respective cities.

That the Russian aristocracy is not entirely void of heart and not entirely out of touch with humanity is evinced by the fact that the Grand Duchess Elizabeth, widow of the Grand Duke Sergius, will appeal to the Czar to save the assassin of her husband from the execution of the death sentence upon him.

The teamsters' strike of Chicago is on in earnest. Over three thousand men went on a strike last Friday. The employers are fighting the strikers and have organized an employer's teaming company and placed behind it more than $1,000,000. Men are being brought from other counties and the chief of police has ruled that Winchesters may be carried provided they are not concealed. Hence Winchesters may form a part of the teamster's equipment. And the end is not yet. The strikers are determined and so are the employers.

One of the most startling lynchings that has occurred for years took place on Wednesday of last week in the town of Homer of this state. The victim this time was a white man by the name of Craighead, who last October was arrested for the murder of his half-brother's wife and her child. Since then he was convicted by a jury of twelve and by some technicality was remanded for a new trial. And while awaiting this second hearing, when all indications of mob violence had subsided, a rush was made upon the prison and the man was shot while crouching within his cell. It is said that the leaders of the mob were recognized and are known as they were unmasked. The two interesting facts about this occurrence: First, a Negro was first accused of the crime and narrowly escaped the hands of the mob. Had he been apprehended he would have paid the debt, but investigation has proven that he was not within fifty miles of the place on the day of the murder. Who knows but that Negroes who have been apprehended and lynched were as innocent as this Negro who escaped? The second interesting fact is the time which elapsed between the committing of the crime and the date of the lynching. Not only had the murderer been convicted once, but it seemed clear that his second trial would mean his second conviction and furthermore he was in the hands of the law. This occurrence is generally deplored by the press and representative citizens. It is a reflection upon our boasted civilization and evidences nothing less than barbarism.

THE WORLD'S TYPICAL PHILANTHROPIST

Philanthropy is defined in the Century Dictionary as "Love of mankind, especially as evinced in the deeds of practical beneficence and endeavors for the good of one's fellows." Let this be accepted as a true definition for philanthropy and then carefully search for one who lives in the spirit of the definition and one who is in the public view as a philanthropist and at once Andrew Carnegie will be named. And when his days are numbered Mr. Carnegie, no doubt, will be as he is to-day, one of the best loved men of this generation. He has accumulated a vast fortune and has been dealing it out generously of late in the way that he thinks will do the most good for the most people. Some of us may think that had we the disposition of such large sums they would otherwise be dispensed, but this does not involve the question of Mr. Carnegie's motive nor the sincerity of his intention to do the best thing for all concerned. He is greatly interested in the cause of education, general as well as special, and to this end he has contributed almost $100,000,000, and for other purposes, including the Hero Fund, and the Peace Temple, almost $15,000,000. His last contribution is that of $10,000,000, which is to provide annuities for college professors, who are not able to continue in active service. The gift is in the form of five per cent. mortgage bonds of $10,000,000, which have a market value of $11,000,000, and will produce annually $500,000. In making this gift Mr. Carnegie says to the trustees whom he names: "I have reached the conclusion that the least rewarded of all the professions is that of the teacher in our higher educational institutions. * * * The consequences are grievous. Able men hesitate to adopt teaching as a career and many of the professors, whose places ought to be occupied by younger men, cannot retire."

This fund is to be applied without "regard to race, sex, creed or color," providing a pension for teachers of universities, colleges and technical schools in the United States, Canada and Newfoundland. Where the majority of trustees, officers, or faculty is required to belong to any specific sect, or where a theological test is imposed, the professors of such schools are excluded from the benefits of this fund. Among those named on the Trustee Board are President W. H. Crawford, of Allegheny College, Meadville, Pa., and President Edwin H. Hughes, of Depauw University, Greencastle, Ind., and President Samuel Plantz, of Lawrence University, Appleton, Wis. This is a very striking gift, both for its amount and for its purpose. The men who have given their strength and time to the development of the scholarship of the country receive very meager remuneration. And this provision so that they may spend their closing days without fret or worry will be gladly welcomed by the educators of the country.

THE BALTIMORE NEGRO

The principal cities along the eastern border as well as all large Northern cities show remarkable increase in their Negro population. According to the statistics Washington has the largest Negro population of any city in the Union, and the latest statistics show that Baltimore has a Negro population of 81,381. One-twelfth of these were born before the war. Thirty-five thousand two hundred and forty-one can read and write; of these there are 17,075 males and 18,166 females. That these people have newly moved in or belong to the transient population is shown by the fact that 21,623 are roomers and 5,498 boarders. The total number of children in school or belong to the transient population is shown by the fact that 21,623 are roomers and 5,498 boarders. The total number of children in school is 10,398, about one-third of the school population in actual attendance upon school. Perhaps one of the most interesting and hopeful showings is that there are 49,563 wage earners. Of these 19,840 are men, 21,482 are women, and 11,118 are children. These are engaged in 233 different pursuits, including 113 clerks, 38 doctors, 56 carpenters, 17 music teachers, 251 teachers and professors, 4 photographers, 1 artist and 2 draughtsmen, while there are stenographers, typewriters, lawyers, electricians, and engravers, but the number of these in the last named pursuits are not given. This is a very encouraging sign. The Negro in Baltimore is aggressive, thrifty, and of independent action. They are on the whole a church-going people, giving considerable attention to church structure and decoration. They are engaged in business pursuits and show evidence of ability in meeting the requirements of city life.

ABILITY HAS NO COLOR

One evening last week the New Orleans Choral Symphony Society of this city rendered, as a second part of its annual musical concert, "Hiawatha's Wedding Feast," by S. Coleridge-Taylor. Throughout the rendition of this composition of Mr. Coleridge-Taylor's there was frequent applause. This rendition of Hiawatha was presented in Tulane Theatre where we understand Negroes are not wanted at all, and are not admitted. And yet here was the singing of a composition by an author who is known to be a Negro. To plead ignorance of this fact would be culpable. It would have been very interesting if Mr. Coleridge-Taylor had been in the city during the rendition of his masterpiece. What sort of recognition would he have received? Would he have been recognized as the composer of the music of the evening and admitted to a seat of honor? It is not to be supposed that he would. In spite of his racial affiliation, his ability that has been recognized on two continents, won him a place on the evening's program and his color was forgotten, and still there are those who live in the past and say Negroes are ordained for "hewers of wood and drawers of water."

The Illiterate Negro as a Criminal not Entirely Responsible

By Professor James Applesses, Principal of St. Paul Graded School

It is a certain fact that the uncultured class furnishes the greater percentage of the criminal cases, and the courts are run largely by our own people. Now, why is this? There are two reasons for this; chiefly ignorance—which is the parent of intolerance, prejudice and fanaticism—is the first and foremost cause. Second, the encouragement that the Negro gets from his Anglo-Saxon brother. Now these are the two great principles upon which the criminal Negro acts depend.

The question arises just here, why are the Negroes in rural districts largely ignorant? The answer is easy, the lack of public schools. The few that are run are for the most part taught by unlettered teachers. The Great Teacher has beautifully said: "Let not the blind lead the blind, lest they both fall into the pit." And no one comprehends this Scripture better than the intelligent white, hence he keeps the Negro in the dark by a mild process, for he knows that if he is instructed by the ignorant he will remain ignorant. He bases his judgment upon this one great mathematical principle—things equal to the same thing are equal to each other.

Now, in all justice to humanity, we are bound to admit that our present standard—be it lofty or low—is due largely to our white brother, for he is the source from whence we must derive our knowledge; and our obtaining it depends upon how he measures it out to us. If he measures it out in large quantity our portion will be large, and, on the other hand, if in small quantity, our portion will be small. Now, the writer, and many more, know how the public schools are limited to two and three months in a year and the salaries from $20 to $30 per month. In the same district the whites' schools are run from six to nine months during the same periods, and salaries from $30 to $60 per month are paid, with thoroughly competent teachers; while the Negro has but a few good teachers here and there, like oases in a desert. It seems strange to one that the intelligents would care to live among the ignorants, when it is generally conceded that an ignorant man is a dangerous character. That the ignorants have always waged war upon each other is a question undeniable, for this was true of the Franks, the Normans, the Saxons, and the Saracens in the dark ages.

Now let us turn again to the theme, the Negro as a criminal. When the Negro commits a crime against his race—which is usually the case—the white man comes immediately to his rescue, and gets him out of his difficulty. This reminds me of two little boys quarreling and a much larger boy standing near by urging the quarrel, with the intention of cheering the one that "licks" the other with a "Hurrah. Tom is the best man!" Now what does our Anglo-Saxon brother say to us concerning our people's crimes? It is this: "You are the cause of your black brothers' crimes, for you cover crime for them." When in fact we have not a chance to conceal crime if we would, and I am sure we would not, for one would be as near our hearts as the other, and we would very aptly give each his reward; but, as I have said, we have not the opportunity for our white brother is the judge, the district attorney, the lawyer, the grand and petit jury, and, in fact, he is the law. But it is a strange thing to me to see how much sympathy a white man has for a Negro when he gets in trouble with another "darkey." He and his family are good old plantation hands, and the white man must do all he can "to get him out." And so the plantation Negroes frequently boast thus: "If I do you, my boss will take me out." I have no doubt that my readers will agree with me, when I say the Negro as a criminal is not entirely responsible.

Take our court here, in the parish of Nachitoches, out of fifty-eight cases 98 per cent. were Negroes. This shows that we are groping our way largely through drakness, for ever stumbling and seldom arising. What must be done to lessen the crimes among us? Simply this: Let us strive to secure the co-operation of the best elements of the whites, for there are some noble-minded men below the Mason and Dixon line, as well as above, and the noble men believe in uplifting their degraded brother in black. That these encourage the progressive blacks to go forward is a question indisputable. In a letter to his Excellency, Gov. N. C. Blanchard, of Louisiana, pointing out the evils of ignorance and asking his aid along this line, the writer received the following reply:

"State of Louisiana, Executive Department, Baton Rouge, May 20, 1904: Mr. James Applesses, Bermuda, La. My dear sir—I have yours of the 17th. I shall endeavor to do all possible to be done on the line indicated in your letter. I thank you for your kind commendation. Yours very truly, N. C. Blanchard."

While the Governor is the first citizen of the State, there are many others all over the entire Southland who believe in upbuilding the Negro intellectually. May the day hasten and draw nigh when our people will grow better intellectually, better morally, and better religiously.

Bermuda, La.

The Washington Conference

By Rev. S. H. Norwood

The forty-second session of the Washington Conference opened in Winchester, Va., April 12, 1905, with Bishop David H. Moore, D. D. LL. D., presiding. The sacrament of the Lord's Supper was administered by the Bishop and Presiding Elders. At roll-call 128 of the 148 members answered to their names, W. R. J. Williams, John H. Randall and Horace C. Conor having died during the year and G. D. Pinkney withdrawn. S. H. Norwood was elected secretary, assisted by B. T. Perkins, J. W. Galloway, John M. Bean, E. P. Diggs, W. J. Tyler. Ernest S. Williams, Geo. E. Stephens, W. S. Jackson, Charles S. Briggs, Columbus C. Brown, John W. Carroll were elected statistical secretaries W. P. Ryder, assisted by M. W. Clair, C. G. Cummings, Elijah Ayers, Leander A. Carter, was elected treasurer. Any one acquainted with conferences and conventions could see that some special interests were stirring the members. Their faces and conduct showed it as they reached the seat of conference. These special interests were the organization of the conference, the pastorate of the mother church of the conference—Sharp street Memorial, of Baltimore—made vacant by the election of Dr. I. L. Thomas to the Field Agency of the Church Extension Society; the barring out ministers of other denominations unless properly recommended, the raising of the standard of the conference, the having Bishop David H. Moore, who had never before presided over a colored conference. On nomination of S. R. Hughes, the secretary of last session was elected on the second ballot. All eyes then turned to Sharp street. It was soon discovered that the effort was to escape said pastorate rather than to secure it. No promising young man wanted it. Dr. Brooks, of St. Mark, New York, would not even consider it, neither would promising young men like the pastors at Lynchburg and Roanoke. She went begging. Heavy debt was the cause of it. Rev. Wm. P. Ryder's health would not permit him to take it. The barring out of ministers of other denominations was championed by Rev. C. G. Cummings and Dr. J. W. E. Bowen. Cummings soon had his way, and the resolutions were adopted. Bishop Moore soon won the conference heart, kept it during the entire session, and carried it away with him. Never before had the Washington Conference had such a treat in a Bishop. Western diplomacy, Eastern frankness, and fatherly authority ruled the conference. Not one complaint was made against him, not even one word of dissatisfaction was heard. All would like a settled Bishopric if we could have Bishop David H. Moore. Much interest was manifested in the Presiding Elder of the Annapolis District, as he is the last one appointed. He carried his district forward by several hundred dollars in benevolences and several hundred in membership. The Presiding Eldership is much improved in his appoitment. He takes no part in factions and has no preferences—always taking a high ground. The Washington Conference is called the banner conference chiefly because of its location. Possibly, if so at all, it is because of its democratic spirit and practice. "The door of hope" is open to all. No one man carries it in his pocket. The conference is controlled by the majority. Your appointment—small or large—has nothing to do with your standing in conference. Your manhood fixes you. Resolution against the proposed "Jim Crowism" in Maryland, and against the rum traffic and Mormonism was adopted. Special resolution offered by Dr. D. W. Hays, looking after the graves of our dead comrades was adopted. The address of welcome made by Rev. C. E. Hodges, pastor of the church that entertained the conference, was so appropriate that it was ordered printed in the minutes, and the announcement of his re-appointment to John Mann church, as pastor for another year, was so well received that the Bishop had the entire audience join him in the applause. More satisfaction was expressed at the entertainment of this session than was ever remembered before by the oldest conference members. A strong resolution aiming to secure subscriptions enough to help make the SOUTHWESTERN self supporting was adopted. Encouraging resolutions concerning the Sunday School Union, the Epworth League, Conference Claimants, and Church Extension were adopted. One encouraging feature of the conference anniversaries was that each speaker's time was limited. A still more encouraging feature was the holding each speaker to his allotted time. The Aged Men and Women's Home of Baltimore was especially looked after.

Received on trial and full membership—Revs. Bradley Johnson, Wm. H. Kent, Charles S. Harper, Virgil Carter, Harry T. Jennings, John W. Jenkins, Benjamin Gross, Rutherford R. Robinson, Richard T. Parson, John W. Warren, and Elsie P. Moon were admitted on trial; J. B. Hopkins, Wm. E. Jefferson, Wm. H. Dean, Wm. N. Holt, C. C. Young, Joseph G. James were admitted to full membership.

Ordination—Joseph G. James, J. B. Hopkin, Wm. E. Jefferson, Wm. Lilly, R. R. Robinson, N. O. Osborne were ordained deacons; W. H.

Dean, Geo. A. Davis, Wm. J. Tyler, T. P. Thomas, Horace A. Johnson, David Johnson, and T. W. Garner were ordained elders.

Transfers—Elders: Rev. J. M. Roan was transferred from the North Carolina Conference, and Rev. Julian S. Carroll was transferred to the Delaware Conference.

Supernumeraries—Revs. Eden Hammond, Wm. Smith, T. W. Booth and J. W. Jackson were granted supernumerary relations, and G. D. Nickens was changed from effective to superannuate.

Conference Minutes—The Committee on Conference Minutes reported the minutes out of debt and a surplus of $140.00 in treasury. Last year the treasury had $69.00 in funds; before that time the minutes were generally in debt. On motion of N. M. Carroll, the Conference ordered 2,500 copies printed this year.

The Daughters of Conference, St. Paul and Sharp street, Baltimore; Asbury and Mt. Zion, of Washington, and others, sent in their usual moneys to help needy pastors. A resolution offered by the stewards impressing upon the Quarterly Conferences the necessity of using Conference Claimant Committees was adopted. The Bishop's sermon, on Sunday, at 11 a. m., was a masterly effort. Rev. Wm. P. Ryder's sermon at 8 p. m., was very able. Our official visitors, Dr. R. E. Jones, I. G. Penn, J. O. Spencer, C. C. Jacobs and others were warmly received and gladly heard. The editorship if the SOUTHWESTERN CHRISTIAN ADVOCATE is highly commended by the conference, and everywhere favorably spoken of in our territory by both our and other people. I. G. Penn's work goes without saying. We expect much out of our I. L. Thomas. Those of us who oppose limited Bishops in the church are much pleased with Bishop I. B. Scott, M. C. B. Mason, R. E. Jones, C. C. Jacobs, and I. G. Penn, and will be of others if they fill out the bill. We are proud of Dr. A. J. Gill and the rest of the Baltimore Conference, who championed not merely our cause, but the cause of right. The total benevolent collection is $11,464.

The Washington Conference closes up its forty-second year as the greatest year of its life. Largest accession to membership, largest class admitted on trial for years, largest benevolent collection ever raised, largest collection for sale of minutes, largest amount ever paid to salary of pastors, more churches dedicated, more conference minutes to be published this year than ever. Nearly all the churches on the Washington district are getting ready for their spring rallies. The churches of Washington city closed the year with money in both trustees' and stewards' treasury. The pastors are requested at once to send on orders for minutes to S. H. Norwood, stating how many wanted, whether to be sent by mail or express , and to what place. Possibly the pastors of no other conference equal those of Washington in handling conference minutes.

League and Church Notes on the Wing

By Secretary I. Garland Penn

We are writing to SOUTHWESTERN readers from Princess Anne Academy, Princess Anne, Md., the most beautiful spot, it seems to us, there is in Maryland. We can't say the United States, although we wish we could, for there looms up before us the Clark University and Gammon Theological Seminary campus, which is a veritable park. You know we live next door to it, and when we wish a scene in nature, to give fresh life to worn out and tired frame, we just jump out of our office and take a stroll through those woods and over these grounds, thanking God, as we go, for Bishops Gilbert Haven and Henry W. Warren and Dr. Gammon, men of vision and men of soul, who wrought so well for us.

We did not start out, however, to write about our Georgia educational plant, as much as we think of it. It is beautiful Princess Anne of which we write, with level grassy plain, with just enough trees to give ample shade and not hide the buildings; with beautiful yellow buildings, the cynosure of all eyes on Pennsylvania trains moving by, eight a day, going and coming. We know nothing of the blending of colors, but one thing we know as a matter of fact, green grass in front of yellow painted buildings with green clover and wheat as a background, makes a show such as one never tires looking upon.

This is an ideal spot. You read of this institution in the SOUTHWESTERN of March 23d. If you did not, get the paper and read it. It is not only an ideal spot, but Principal Frank Trigg, A. M., is making everything about it *ideal*. To be in their chapel services is real spiritual uplift. How they do sing. We heard them sing the other morning, "Is Thy Heart Right With God?" and we went into a personal examination of our heart forthwith. It is hard to find new things these days. To use a big word, it is hard to find "innovations." We find some here so far as our experience goes. For example, the entire student body every evening in chapel service repeat from memory that chapter from First Corinthians upon Charity. We said "Good," of course, when we first heard them. There are other new things, but we have not the time nor space to mention them.

Principal Trigg is a practical school man—a pedagogue of thirty years' experience. He tolerates nothing poor, hence the school room work is up-to-date. Take our word for it, for we can't particularize. The faculty of the institution is among our best, and there seems to be perfect harmony among them, and all seeking to make good all that the principal claims for the institution. For instance, Principal Trigg brought several members of the faculty with him here, and they are still here.

Of course there is an Epworth League here, well organized, and the young people are in training for service in local churches when they go from here. We have told them of the Leagues at Claflin, Rust, Wiley, Samuel Huston, Clark, Philander-Smith and the rest, and they promise such usefulness as Leaguers as will put them fully in line with the best. Princess Anne is going to send a quintette to Denver for service at our International Convention. Wiley University, at Marshall, Texas, may also do the same. Negotiations for both are now on. There will be eight meeting places at Denver, so two quintettes will not be too many. The Delaware Conference, Bishop Berry presiding, by formal resolution voted to help the Princess Anne quintette go by paying transportation. Such Presiding Elders as Monroe, Moore, Brown, O'Connell, and Nutter, with such men as are in the Delaware Conference, will make good in acts and resolutions they pass. Texas always *moves*. Friend, get ready to go to Denver.

But back to Princess Anne. This institution is every whit a boarding school. There is no great city to send hundreds of day students. There are over one hundred and fifty boarders, representing eight different States. They look, sing, recite and act like the pick.

This is also an agricultural institution, receiving funds from the Government under the Morrill Act, so that special attention is given to agricultural. A beautiful farm of one hundred acres it is, all under cultivation, and to serve the purposes and plans of the institution, the management is compelled to rent other lands. There is a Farmers' Conference meeting here every year, when agricultural experts come down from Washington. A program, which came under our sight, reveals the practical nature of the Conference and how helpful it must be to the farmers of the peninsula.

Methodists on this Maryland-Virginia peninsula are as thick as they are in South Carolina and Mississippi. Throw a stone in a crowd anywhere, and you'll strike a Methodist. They ought to make Princess Anne a howling success, and judging from what has been done in the three years of Principal Trigg's leadership, it is but a question of time when it will grow beyond one's knowing. It is now growing by leaps and bounds.

THE DELAWARE CONFERENCE.

When we think of our noble band of brethren, in every Conference South, and how royally and loyally they stand back of our work at the Conference sessions, and how they the now writing seeking League information, it is hardly possible for us to particularize. All have done well and we shall do some particularizing in subsequent letters. The Delaware Conference went ahead of anything on General Epworth League Expenses. Well, Bishop Berry, our Epworth League president for World-Wide Methodism, presided. He was brotherly, spiritual, witty and forceful in all his talks, addresses and conversation. The Confenence is a great one—a self-supporting Conference in Missions. The Conference was held at Dover, Delaware, and was, according to Roosevcltian language, "strenuous." Three new presiding elders were made. Monroe, the old wheel horse and leader, in touch with Methodism at headquarters, and knowing the church like a book, was of course put back on the old Philadelphia District. Brown (J. R.) not known so well over the church now, but will be, because he is a man every inch and a success everywhere he has been, is another of the Presiding Elders. O'Connell, the scholar and benefactor, very radical in the sight of some when standing up straight for the real thing in righteousness, but nevertheless the emblem of purity whom thoughtful men have been made to feel glad to have him around, is the new Presiding Elder of the Salisbury District. What a record he brought up to Conference from big Ezion M. E. Church, at Wilmington, of which he was the pastor. With a membership of only 489, he reported $542 for all benevolences, over one dollar per member; 60 cash subscriptions for the SOUTHWESTERN; $36 in cash for the Bishop Scott Launch Fund and sold more Conference minutes in his church than any other. Think of one church taking $14.00 worth of Conference minutes. The accessions to Ezion last year were 52 members with 20 probationers. There is a well organized Epworth and Junior League, reporting what was asked for on General Epworth League Expenses, and also an up-to-date Sunday school. He has wrought well in one charge and can tell others how to do it from precept and not word only.

Remember, we are writing from Princess Anne, where Dr. O'Connell is helping through school three students, yet he and his blessed companion have none of their own. These are not the first people he has helped. Note, we called him a benefactor, and he is all of that.

The Delaware Conference starts out this year for new conquests. With Monroe for experience and tried ability in great responsibilities, Moore with sound judgment, Nutter with aggressiveness, Brown with great native as well as acquired strength, and O'Connell with matchless scholarship, that cabinet, with the great Delaware rank and file behind them this year, may eclipse all others in resuts for God and His church.

In the language of Bishop Foss to the church in the quadrennial address at the last General Conference, we say to old Delaware, *Now, Forward, March!!!*

THE CHRISTIAN LIFE

March on My Soul

March on, my soul, nor like a laggard stay.
March swiftly on, yet err not from the way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.

Follow the marks that they have set beside
The narrow, cloud-swept track to be thy guide;
Follow and honor what the past has gained,
And forward still, that more may be attained.

Something to learn and something to forget:
Hold fast the good and seek the better yet;
Press on, and prove the pilgrim-hope of youth:
That creeds are milestones on the road to Truth.

—*Henry Van Dyke.*

The Ministry of Freshness

A religion of commandments grows burdensome. A religion of ceremonials grows wearisome. A religion of personal love is ever buoyant with the spring and variety of personal character. * * * Can you not see a special freshness and exuberance and simplicity of joy, a cordial welcoming of every new day as a new blessing in the life of the simplest and most childlike Christians, whose religion begins and ends in this: "I love Christ and He loves me; and I can please Him if I am pure and true and good; so I will try to be with all my might and His." The great ministry of freshness to the stale lives of men is the Holy Spirit, whose work is to take of the things of Christ and show them to us.

Think how the lives of the apostles must have been changed in regard to their freshness, from the time that they knew Christ! Many and many an evening Peter and James and John must have rocked in their boat on the lake, watching the sun sink below the hills that lay behind Capernaum, and wondered whether it would always rise on days as monotonous as those that they were living. But from the time that they looked up from the nets that they were mending, at the sound of the strange, sweet, authoritative voice that called them, and left their nets and followed the Stranger, we are sure that such wonderment was gone. They began to find life all new. Life and death both became to them full of those deep, pregnant meanings that are always thrilling us as we read the New Testament. They began to live eternal life, as they loved to call it, by which they meant not merely life that is to last forever—which is sometimes all that we mean by it—but life that, in every moment of it, was fresh and deep and vital with the divine companionship of Christ. "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The personal friendship had transfigured their dull routines and filled their mortal life with the fire of immortality. The divineness of Christianity is testified by nothing more than by its renewal, not once, but again and again, of the variety, the novelty, the spring of life.—*From "Christ, the Life and Light," by Phillips Brooks.*

To Day

We shall do so much in the years to come,
But what have we done to-day?
We shall give out gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak with words of love and cheer,
But what have we done to-day?

We shall be so kind in the after while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom had we fed to-day?

—*Nixon Waterman.*

Let Your Moderation be Known

Moderation is "sweet reasonablenss" and something more, even "considerateness." This most excellent gift should be earnestly coveted by all who desire to do the work of Christ in the spirit of Christ. So far as "forbearance" expresses its meaning, it is a virtue which needs to be developed to intensity in those whose temperament impels them to assert their principles to the extremest limit, to contend to the uttermost for everything that "is in the bond," and to speak slightingly of those who are said to be content with half measures because they prefer to work for a good which is high rather than to strain after a good which is higher, but more remote—not beyond the grasp of their desire, though, to their thinking, beyond their reach. "The forbearing man," says Aristotle, "is he who does not insist on his rights to the damage of others." Moderation prompts to the tempering of strict justice by considerations which may lead to what we suggestively call equitable concessions. From Christian service the spirit of vainglory and of partisanship will be exorcised when "intense moderation" is our animating motive. With Clement "this gentleness and equability, this 'sweet reasonableness,' was a passion." It will always commend Christianity to them that are without. Clement asks: "Who did not admire your sober and forbearing piety in Christ?" Wesley's desire should be ours: "I want an even strong desire, I want a calmly fervent zeal." Moderates who are not intense need to be reminded that "considerateness" is an active grace and prompts to energetic conduct. If extremists who lack moderation are in danger of becoming faddists, moderates who lack intensity are in danger of becoming ciphers. Nor can those who are content to be non-combatants complain that they do not count. The principle underlying "moderation" is the repression of self-assertion; and this is no mere passive virtue. "Even Christ pleased not Himself," and Christlike deeds are the outward and visible sign that the inward life is dominated by that "intense moderation" which puts effectual restraint on the clamorous demands of self. —*J. G. Tasker.*

The Evening Hymn

The village bells with silver chime
Come softened by the distant shore.
Though I have heard them many a time,
They never sung so sweet before.
A silence rests upon the hill,
A listening awe pervades the air;
The very flowers are shut and still,
And bowed as if in prayer.

And in this hushed and breathless close,
O'er earth and air and sky and sea,
That still, low voice in silence goes
Which speaks alone, great God, of thee.
The whispering leaves, the far-off brook,
The linnet's warble fainter grown,
The hive-bound bee, the lonely nook—
All these their Maker own.

—*Thomas Miller, Basket Maker* AVBJB-6DQ.

Postal Card Sermon

THE YOUNG MAN'S PLACE IN THE CHURCH.

BY REV. B. F. WITHERSPOON, D. D.

Text: 1 John 2: 13.

The human family may be divided into three classes as to age, old men, young men, and children. In the church each of these classes should hold a place according to their different standings in the faith and ability to do the work of Christ. The young man's place in the church is very conspicuous, as it is between that of the father's and the children.

Childhood is the silvery dawn of life; young manhood is the fruitful summertime of life; old age is the golden harvest of life. Young men are more vigorous than old men, and much stronger than children; hence the importance of their place in the church of God. The young man's place in the world is no longer a question for further investigation. In the political world his place is fixed and filled by him; in the intellectual world it is settled forever; in the business world it is a certainty beyond dispute; in the military world his place is not contested; in the social world his place is alone by common consent. The young man's place in the church is worthy of thoughtful and prayerful consideration by himself, by each member of the Christian Church, and by each minister of the gospel. The young man's place in the church is in the Sunday school, in the Epworth League, in the prayer-meeting, the class-meeting—in fact, in every department of the church from the humblest to the highest office of honor and service.

Why is the young man's place in the church vacant? Is he indifferent? Is he more sinful than young momen? Is he less capable of receiving the truth of the gospel? Are the old men keeping him out? Are the children too noisy in their songs of praise? The young man's place in the church is not that which is occupied by old men, and is not that which is held by the children, but is that place between spring time and harvest of life. The young man is willing to fill his place in the world as statesman, patriot, scholar, citizen, but is unwilling to fill his place in the church as a faithful soldier of the Lord Jesus Christ.

Greenville, S. C.

God, in his inscrutable plans, often introduces into human lives some element of discomfort, unrest, or suffering—a thorn in the flesh that cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its pressure one long and perpetual pain and poison. Others, recognizing the trial as heaven-sent, and therefore not to be escaped, accept it, not with joy indeed, but with meekness; and though it press hard and sharply, they wear it with a sweet patience that, day by day, enables them to carry it more easily. It even becomes the source of an inward development, the growth of a grace which at last proves to be the crowning, adorning tribute of their character—the special quality which, rounded out to perfect symmetry, reflects the beauty of heaven.—*Selected.*

YOUNG FRIENDS

The Singing of a Song

BY MISS EVA PRICE.

It is the Sabbath evening in a village by the sea. The church bells chime sweetly, and birds have gone to rest; the stars come out one by one, to keep watch, and the crickets are chirping merrily. Nature seems to know that this is the close of the holy Sabbath day and rests in beautiful quiet. Even while all nature seems to be drinking in the beauty and glory of the evening, some hearts aresad. Some are torn by anguish and pain and some watch by the bedside of dying loved ones.

In a cottage a mother watches her darling child as he gasps for breath. They tell her he is dying. But "No, this cannot be; my only child. Mother's darling, dying, no, no! He must not die!" She hopes with fear. "Oh, he must not die!" "Mama," whispers the child, "is God as good as they have taught me?" She does not answer. A battle is raging in her heart. Only a few days ago her husband was stricken with fever and died; and now her Tommy is going too. "Is God good?" is the question she asks her heart. "Yes," is the response; "yes, Tommy; God is good. He knows what is best for us. He cares for the birds and flowers and will care for His children even more. He loves us, Tommy." Silence reigned a few minutes. "Mamma, will you be lonely when I am gone? When Papa died you said I was all you had left?" "I know, my darling, but God will help me bear it." The little voice again was silent, and the short quick breathing alarms her; her heart beats faster and faster, while she breathes, "He *must* not die." The boy murmurs, "Mamma, I am so sleepy, please sing." Sing! Can she sing when her heart is bleeding. It is asking her too much, she cannot, and the little weak voice continues: "Poor mamma is tired; never mind, I'll be asleep in a few minutes."

Suddenly a soft, sweet strain is wafted by the breezes into the sick room.

"Nearer, my God, to Thee; nearer to Thee."

It is a maiden who is singing while walking aimlessly up and down the lane. Little does she know of the great joy she is giving to the little sufferer.

"Though like a wanderer, the sun gone down,
Darkness be over me, my rest a stone;"

"Mamma," whispers Tommy, "God *is* good; you were too tired to sing and He sent some one to sing for me." And in a few minutes, closing his eyes upon the beloved mother, he is sleeping the sleep which knows no waking. The maiden continues to sing and the mother's grief is soothed by the song. She rests in His love and the hope that some day she too will join the loved ones gone before.

Again the maiden is singing.

"Then let the way appear, steps unto heaven;
All that Thou sendest me in mercy given.
Angels to beckon me, nearer my God to Thee,
Nearer my God to Thee, nearer to Thee."

This time the words fall upon the ear of an old man. He is pressing heavenward. Sometimes the way to him seems long and dreary. To-day he has seen his only son go down to a drunkard's grave, and his heart is torn with grief. As the words fall upon his ear and sink into his heart he murmurs. "These troubles only bring me nearer to God and show me His love, for whom He loveth He chasteneth." And then his heart sends back the sweet refrain:

"Nearer my God to Thee, nearer to Thee."

Greensboro, N. C.

The International Epwort League Convention at Denver

BY SECRETARY I. GARLAND PENN.

The seventh International Epworth League Convention is right on us. Only about two months and Epworth Leaguers will be headed for Denver. Denver is making preparations ;indeed, when we were there in March, Secretary Williams, of the local Committee of Arrangements, said they wer ready if the Convention was to be held now. Ample arrangements are being made for the entertainment of our delegates from our ranks and the Colored Methodist Episcopal Church. Here are some of the matters our Presiding Elders, Ministers and Leagues should attend to at once:

LEAGUES ELECT DELEGATES.

The Convention is a mass body, and therefore any Methodist or Epworthian who will take interest and go will find welcome and profit by doing so. These great Conventions are generators of new life and blood, and he who would keep abreast of the times and fully informed and alive to the problem of the salvation of the world as Methodists are solving it, must attend these great spiritual meetings. Go to the power house and get charged. We are expecting every League to elect a delegate. Let our more than 2,500 Epworth League Chapters, on next Sunday, go through the operation of electing a delegate. If you elect the right person, there is every reason to believe he or she will go. Who is the right person? First, the most active, loyal and consecrated member among you. Second, the one who can help himself to go if you cannot raise all the money to send him. Third, the one who is so energetic, loyal, faithful and consecrated in his or her work at home, when no Convention is in sight, that now he has been elected and a Convention is near at hand, everybody is ready to help in an entertainment or give a few dimes to send that worker off, where he can see the big church in which he is working and bring back the tidings to enthuse and invigorate others.

TO PARENTS.

Parents, if you have a son or daughter whom you wish to make something of in the way of a man or woman with breadth of vision and soul, spend a little money on them and let them take this trip, see and hear something that will quicken and encourage them for all time. They will be going to a Christian meeting, with Christian people, under Christian auspices, surrounded by Christian influences. It will be the best tonic you can give them. They will meet the world in this Convention. Think of it, your boy or girl having the chance to mingle with *thirty thousand* people who "Look up and lift up." What an appetite it will give him or her to be somebody and to Look up; Lift up.

TO PROFESSIONAL PEOPLE, SCHOOL TEACHERS AND FRIENDS OF MEANS.

This is your chance. You ministers have been laboring hard, school teachers, physicians and others need a vacation. This is your chance. Denver nestling at the foot of the Rockies within a few hours' ride of Pike's Peak, where lays beautiful Colorado Springs, broad avenues and scenery that would delight the most fastidious, is just the trip you should have. Think of it, the rate will be less than one fare for the round trip and there will be special sleeping car facilities and everything that would make the trip desirable. In addition to this, what a Convention you'll have the chance to attend. The kev note of the Convention is "Evangelize." You'll hear more about the salvation of the world in four days than some of us have heard in the past years of our lives.

RATES AND BOARD AT THE CONVENTION.

The rate to the Convention is one fare for the round trip. In our next letter or circular we will give the actual amount of fare from given points in the South. The board and lodging will be 75 cents per day and two meals at the place of lodging, or one dollar per day and three meals.

SOME BIG EVENTS.

In addition to the regular program there is to a mammoth meeting of the people of our race in Denver on Sunday afternoon of Convention week. There are six or seven thousand colored people in Denver who desire an opportunity to hear some of the representative colored men and women in attendance upon the Convention. The Denver people are also preparing a social event of considerable magnitude, so that in a social way all delegates may have the opportunityy to see and know Denver's best colored citizens.

BENEVOLENCES

EDITED BY REV. E. B. BURROUGHS, D. D.

Methodist Home and Foreign Missions--The New Report

The eighty-sixth annual report of the Missionary Society—that for 1904—has just come from the press. It is a book of 591 pages, giving detailed reports from the domestic and foreign missions supported by the society, together with complete statistical statements of the society's work. A considerable improvement in the typographical appearance of the book is to be noticed, especially in the scheme of headings. The deivces used in the statistical summaries in order to make the information instantly accessible from varied points of view, have been increased in number. In addition to the usual introductory review of the year's progress, several pages are devoted to a resume of those actions of the last General Conference which pertain to missions.

The Andes Conference, the Central Provinces Mission Conference, the Philippine Islands Mission Conference, and the North Andes Mission appear among the Missions and Conferences for the first time as separate organizations.

The summary of statistics of the domestic missions shows that the sum of $523,297 was appropriated from the funds of the society to aid 3,948 pastoral charges which report 310,281 members and probationers, with $10,337,963 worth of property and $1,245,345 contributed for self-support. The summary of the foreign missions' statistics shows that the society has 276 men and 227 women missionaries, besides 231 women supported by the Woman's Foreign Missionary Society. The missions report 905 natives ordained preachers, 6,719 other native workers, 226,563 members and probationers, or 10,827 more than were reported the previous year. There are nine universities and colleges, 21 theological or Bible traininng schools, 100 high schools and boarding schools, and 1,804 other elementary or day schools. These schools report 58, 632 pupils under instruction. The 4,928 Sabbath schools report 247,638 scholars. There are now 1,312 churches and chapels, besides 362 halls or other rented places of worship; and 644 parsonages or homes. The home church through the Missionary Society expended about $970,000 for the foreign missions. The missions themselves contributed for various purposes over $700,000. The average gifts per member throughout the whole church for missions advanced from 54.6 cents in 1903 to 55.6 cents in 1904.

"Heed how thou livest. Do no act by day
Which from the night shall drive thy peace away.
In months of sun so live that months of rain
Shall still be happy. Evermore restrain
Evil and cherish good, so shall there be
Another and a happier life for thee."

Why should a true and sincere appreciation be termed flattery and degraded to the level of insincere praise? Why should an individual be accused of acting from base and selfish policy because he feels the glow and warmth of social response.—*Lillian Whiting.*

It is the being that is the precious thing. Being is the mother to all little doings, as well as the grown-up deeds, and the mighty heroic sacrifice; and these little doings, like the good children of the house, make the bliss of it.—*George MacDonald.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson VII—May 14, 1905. Title—"Jesus Prays for His Followers." (John 17: 13-26.) Golden Text—"I pray for them." (John 17: 9.)

Jesus closed his valedictory address with the words: "Be of good cheer; I have overcome the world." Then followed this High Priestly prayer. In it He speaks as though Gethsemane, the cross, and the tomb were past, and He was entering the presence of the Father. This is properly called a prayer, yet there are but few petitions in it. Jesus claims for Himself, as His right, His glorious investment; for His disciples He supplicates unity, preservation, and consecration; and for all future believers. He pleads for the same holy unity, and indirectly prays for the conversion of the world to the faith. There was never a more noble, lofty, holy prayer offered than this. Spencer on his deathbed desired it read to him the third time. He greatly loved it, but would never preach on it, because it seemed to him far above human understanding. This chapter, said Luther, "is so deep, so wide, so rich, that no one can sound its depth." It is very easy in language, but exceedingly deep in meaning. It teaches the plan of salvation wrought out by the death of Jesus; the presentation of this plan to the world—the preached gospel; and the fruits of this plan, or those that were to believe on Him.

I. *The prayer of Jesus for Himself* (1-5). Jesus was likely standing while this prayer was being offered. The address is very tender and touching. God is the Father of all creation; Father of the justified by regeneration; and the Father of Jesus as an only begotten Son. Every act of our Lord's life was under divine guidance, and fit precisely into the time alloted to it.

1. *Jesus was a glorified Son.* He had highly honored the Father by finishing the work the Lord had given Him to do. He had completed the plan of salvation. And now He asks the Father to glorify Him with the glory He had with God before the world was, that is, with the Father's own glory. The glory of God is that intolerable brightness with which Jehovah is pleased to shroud Himself. It was given to Jesus for a short while during His transfiguration on the Mount. Moses and Stephen at certain times possessed it in a very limited sense. God glorified Jesus by raising Him from the dead, by receiving Him into heaven, and by sending the Holy Spirit in His name.

2. *Jesus was a highly endowed Son,* for "power over all flesh" was given to Him. A month later Jesus said: "All power is given unto me in heaven and in earth." Power is ability to think, to speak, and to act. Power over "all flesh" means ability to control the mind, soul, and body of the entire human family. It also refers to the raising of His own body from the dead, and the calling forth of our sleeping dust from the grave at the end of the world.

3. *Jesus was a life-giving Son.* He was to "give eternal life to as many as the Father had given Him." Life with man is power to think, speak and act. Eternal life is that higher life imparted in conversion: in being born of the Spirit. It implies faith, repentance, prayer, and entire consecration. This eternal life is secured by knowing God as the only true God, and by knowing Jesus Christ whom He has sent as the only true Messiah. Job said: "Acquaint now thyself with God and be at peace, and thereby good shall come unto thee." This is the only place in the Bible where our Lord calls Himself Jesus Christ. Jesus, the Savior of men; Christ, the Messiah, or the anointed Prophet, Priest, and King.

II. *Jesus prays for His apostles* (6-19). 1. *The apostles belonged to the Lord, and to Jesus:* "Thine they were and thou gavest them to me." All people belong to God by *creation.* He has made them. They are the workmanship of His hands: the sheep of His pasture. Creation implies the right and ability to govern. In the work of creation God commanded and it was done, He spoke and it stood fast. All belong to God by *preservation.* He provides for man. He does not support man independent of himself, but through the established laws of nature. He has put life in the seed, and productive power in the earth. He has given the seed time and the harvest: the sunshine and the shower. He has given man mind to contrive, and strength to perform. And He has taught him to sow and to reap. Truly God is man's benefactor. But all do not belong to God by *redemption.* Only those who have been saved from sin are ransomed. We should distinguish between atonement and redemption. The one is for sin, and the other is from sin. All have been atoned for, but only the saved have been redeemed.

2. *The apostles were in danger of perishing.* Judas had fallen, and Peter soon after this denied his Lord. They were in the world. The world was full of evil. It would defeat the plans of God if it could. Jesus did not ask the Father to take them out of the world, but to keep them from the evil that is in it. It was possible for them to have fallen. The devil desired to have them that he might sift them as wheat. Peter followed afar off, got into bad company, and was overtaken in a fault. Any believer may apostatize by harboring evil thoughts, by neglecting Christian duties, and by transgressing laws.

3. *The apostles could be sanctified through the truth.* Jesus did not say the word of God contained the truth, but: "Thy word is truth." Truth is fact. Truth may be distinguished from falsehood by its reasonableness, by the harmony of its parts, by the interest those who tell it have in it, and by the moral weight of those who relate it. Now if we apply these rules to the word of God we will see that the parts of which it is composed harmonize; that its theme—the redemption of the world by Jesus Christ—is reasonable; that those who taught it had no interest in it except the betterment of man; and that they were men of solid the revealed will of God. To the Old Testament moral worth. The "word" here likely refers to then, but to all the Bible now. It has law, history, biography, prophecy, and gospel. To sanctify, when applied to inanimate objects, means to "set apart as holy;" but when applied to man it means, set apart for a holy purpose, and also cleansed from sin to bring him in harmony with the holy purpose for which he is set apart. Sanctification here refers to that work done in man which fits him to preach the gospel: which makes him dead unto the world and alive unto God. It includes justification, regeneration, adoption, assurance, and perfect freedom from sin.

III. *Jesus prays for all believers* (20-26). In this part of the prayer we have a message to the world. 1. *"Their word," the gospel,* was to be preached. It includes everything that may be found in the Bible concerning Jesus. The prophecies that foretold His coming, His life on earth, His death, resurrection, ascension, intercession, return, judgment, rewards, and punishment. 2. *This gospel must be believed:* this story when told must be credited as true. This faith must be strong enough to prevent the wrong and enforce the right. All the blessings of the gospel are given through faith. It is the substance of things hoped for, the evidence of things not seen. Through it the elders obtained a good report. Pardon, cleansing, adoption, witness of Spirit, sanctification, comfort in death, and all the joys of heaven are results of faith. 3. *One effect of this gospel is unity among believers:* "That they may be one as we are one." "Amid every diversity there is, among genuine Christians, a true unity. One touch of feeling makes the whole world akin. Universal man, and man alone has the moral emotion, the religious susceptibility, the power to possess an idea of the infinite God. So amid every outward diversity, there is in the Christian body, the unity of the Spirit. The attempt has been made to bring that body under one human head, the Pope, and what has been the result? The head became ambitious, corrupt, despotic, infidel, and bloody." (Whedon.) 4. *Another result of this gospel will be heaven.* Jesus prayed that they might be with Him where He was, that is, in glory.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic, May 14th.

How Have We Builded During This League Year

Scripture Reference.—Matt. 7, 24-27; 1 Cor. 3, 11-15; Eph. 2, 19-22.

Sixteenth Anniversary.—This is the Epworth League's sixteenth mile post. What has been accomplished in these years? Has real advancement in Christlike character and helpfulness been made? Since the birth of the league in 1889 many chapters have been organized, many conventions held and many young people gathered into the church. With increased systematic study of God's word and of the missions fields, many young people have been stirred to activity. Many have seen the blessings God has poured out upon us. He has honored us as his agents in saving our fellowmen and scattering scriptural holiness. Out of the Epworth League have gone men and women to fill official positions in Church and State. Consecrated leaders for the work in home and foreign fields have been reared. We may well give thanks and say, "What hath God wrought?"

Scripture Lesson.—Our first Bible reference gives an account of two builders distinguished by the foundations upon which they build and the durability of their structures. One digs and makes sure of a good solid foundation. The other builds anywhere and takes no pains to secure a firm base for his structure. He builds upon the sand. The storm tests both buildings. The one with good foundation stands, the other falls.

This represents two types of character. One seeks and finds out God's will and does it; the other ignores God's will. One bases his character upon obedience to Christ; the other on what may seem profitable. The storms of life test each with the result that the former stands and the latter falls.

The permanence of our League Chapters depends on whether we build on the sure foundation of hearing and obeying Christ. In our second reference the Apostle Paul insists that Christ is the only sure foundation. Even on this sure foundation some build only wood, hay, and stubble, while others build with gold, silver and precious stones. Each League Chapter may examine its year's work and see with what material it has been building.

In Ephesians, the Apostle compares us to a building "fitly framed together" for the abode of God.

Workers and the Work.—We are all in the work of character building. Each chapter is making its record. Whether we would or not we are each building our character and influence. If we are teaching by both precept and example "the truth as it is in Jesus," we are building a substantial structure. It will last. Our one business is to fashion our lives in likeness to Christ. The one work of every chapter is to build holy characters. We cannot afford to be contented with building huts when he can erect temples.

2. Whereon are we building? The foundation is of first importance. It matters not how grand the superstructure, the building is unsafe if the foundation is sandy, insecure. There is only one sure foundation and that is Jesus Christ. "All other ground is sinking sand." For league and leaguers the hope of permanent character must be built "on nothing less that Jesus' blood and righteousness."

3. How are we building? What material are we using? Not all who are building on Christ are using durable material. Some use wood, hay, stubble; they are not wise in their teaching nor profitable in their example; they do not manifest the Christlike spirit. Others use gold and silver and precious stones; they teach by word and life "the solid and permanent and soul-satisfying truths which are revealed to us in Jesus Christ."

Chester, Pa.

Easter Reports

Corinth, Miss.—Our pastor at this point, Rev. H. B. Hart, with the assistance of Dr. E. M. Jones, Field Agent of the Sunday School Union, raised on Easter Sunday a magnificent collection of $300.00.

Grenada, Miss.—Rev. E. C. F. Troupe, pastor in charge at this point, writes that success attended their efforts on Easter. Collection, $14.50.

Holly Springs, Miss.—Easter was duly observed at Asbury. The church was appropriately decorated and the Easter program was well rendered and heartily appreciated by a very large audience. The superintendent, E. H. McKissack, and teachers are deserving of much credit for their good work. Collection, $250.10.

Harriston, Miss.—Easter Sunday was a happy day for the members and friends of Union Church, Rev. A. Howze, pastor. The program was carried out to the letter. Collection, $25.00.

Columbus, Miss.—This charge reports an Easter collection of $103,25, Rev. J. M. Thompson, pastor.

Shreveport, La.—Easter was a glorious day at St. Paul. The collection raised is double that of last year. Two persons were received into the church. Dr. G. G. Logan, Field Secretary of the Missionary Society, who assisted the pastor, Rev. B. M. Hubbard, preached a strong and logical sermon at night.

Mountain City, Tenn.—Easter was observed by our Sunday School at this point, Rev. W. M. Johnson, pastor. Collection, $4.00.

Tallapoosa, Ga.—The program, under the direction of Mrs. Mary C. Harper, was rendered in a most excellent manner. Collection for the circuit, Rev. J. H. Brandon, pastor, amounted to $26.00.

Greenville, Ga.—On Easter day the presiding elder, Rev. R. R. O'Neal, preached two able sermons. The Easter program was well rendered. The pastor, Rev. Isaac T. Griner, reports $86.00 raised for all purposes. Benevolence, $63.00.

Birmingham, Ala.—The missionary program, "Light and Life," was rendered on last Sunday to the satisfaction of all present and Enon Church, Rev. B. G. Smith, pastor, collected $10.00.

Churchville, Tenn.—The superintendent of Stanley Chapel, Mrs. J. G. Isabell, says: "We had a grand time on Easter. The spirit of the Lord was with us. Our program was rendered at night in the presence of a large audience. Collection, $13.39."

Marion, Ala.—Our pastor here, Rev. A. G. Glenn, writes that the Easter program was rendered on his charge in a manner that gave great delight to the large congregation in attendance. Collected for missions, $20.00.

Baton Rouge, La.—The pastor, Rev. M. J. Dyer, says that very good Easter services were held. The revival is progressing. Four persons have been converted up to date and two reclaimed.

Vaiden, Miss.—Gratifying results crowned the efforts of this people on Easter, Rev. Green Spencer, pastor. Raised for missions: Vaiden charge, $20; Pilgrim's Rest, $8.00; West Station, $6.00; total collected for all purposes, $41.80.

Yazoo City, Miss.—Easter was observed to the letter in St. Stephens M. E. Church, Rev. A. J. McNair pastor. The Sunday school rendered its program well. Mr. M. J. Tucker, the superintendent, is to be commended for having so well drilled the children. Raised for missions $67.41, and expect to reach the $100.00 line this year.

St. Augustine, Fla.—Easter was observed in royal style. The programme was excellently rendered by the children in the evening under the direction of our efficient superintendent, Mr. J. T. McKinney, assisted by the talented musician, Mr. A. R. Grant. The decorations by Mr. and Mrs. L. Whaley were beautiful. The cause of missions was ably presented by the pastor, Rev. Scott Bartley. Collection for the day, $45.80.

Franklin, La.—The program was rendered very nicely at Asbury Church, Rev. A. B. Worsham pastor. Wm. Kennedy, our superintendent, deserves much credit for his good work. The music was under the direction of Mrs. Lydia Collins. The spiritual tide ran high all day. Collection excellent.

St. Martinsville, La.—Easter was to Rev. N. R. Randolph and his loyal members a glorious day. He writes that $2.00 was raised.

Durant, Miss.—From Rev. W. H. Whitlock we learn that owing to his helpful corps of teachers, together with the efficient organist and the willing children, Easter was a day to be remembered. $50 was the collection.

Schiever, La.—A bright, beautiful day was Easter at this place, and Rev. Thos. Williams writes that $37.50 was the collection for the day.

Houston, Texas.—A glorious Easter gladdened the hearts of the people here. Dr. R. E. Jones, of the SOUTHWESTERN, preached a beautiful sermon at 3:00 and the day closed, writes Rev. J. O. Williams, with the children's Easter exercises and a collection of $25.00 for missions. Total collection, $134.25.

Brandon, Miss.—"Easter was fittingly observed here," writes Rev. N. N. Sidney, "and a collection of $12.35 was raised."

Walhalla, S. C.—Very beautiful was Easter Sabbath with its music and flowers. The pastor preached a sermon that revived the souls of his listeners. The collection for the day was $15.00.

Pineville, La.—Soul-winning was not neglected on Easter day and during the ser[illegible], writes Rev. J. C. Brown, "seven precious souls came forward for prayer and two joined the church."

Clinton, La.—Under the leadership of the superintendent, S. B. Noble, Easter morning, writes Rev. J. Tutson, was celebrated and there were raised by the Sunday school $5.00.

Oliver Spring, Tenn.—From this place comes the good news that the program was carried out in full and through Miss Emma Bernett we learn that the collection was $3.50.

Covington, La.—Easter Sabbath was appropriately celebrated at this place and soul preaching resulted in ten conversions. Rev. B. R. Jackson writes us that $6.00 was collected for missions.

Melville, La.—At this place Easter was beautifully celebrated. Rev. E. V. Taylor led his people to great things and they made their collection $75.00.

Moss Point, Miss.—With a beautiful day to be happy in praising the Risen Lord and with beautiful music and flowers Bro. S. H. Wallace, superintendent of the Sunday School, writes us that his willing children raised $62.05 for missions.

Leesville, La.—Here were the Easter services well attended. Brother L. C. Conerly writes us that $10.00 were raised for missions and the total collection was $30.00.

Reidsville, N. C.—Glorious music celebrated Easter Sabbath. Rev. R. N. Winchester writes us the program was satisfactory, as was also the collection of $22.04.

Wood Lawn, La.—The president of the Epworth League, Bro. Morrison Rines, writes that Easter celebration began at Woodlawn at 4 o'colck in the morning and came to a close at night with $21.75 as an offering for the day.

Rome, Ga.—"The members and friends made Easter Sabbath at this place a continual beautiful service," writes Bro. H. Scott. Collection for the day was $105.00.

Lake Charles, La.—Easter was observed according to program. Much credit is due Miss G. M. Ramsay, Prof. McDonald and J. B. Franklin for the success of the same. The seating capacity of the church was taxed. Eight persons came to the altar for prayer. Rev. B. J. Reddix has charge of this work.

Elliott, Miss.—Easter services were observed at Green's Chapel and Payne's Chapel, Rev. J. W. Terrell, pastor, to the letter. The first church raised $6.05; the second church, $10.80; total, $16.85. This is credited to the faithful superintendents, R. H. Johnson and Mrs. L. V. Terrell.

Fayette, Miss.—Easter services began here with a glorious love-feast at 8 o'clock a. m. One precious soul was saved and one person united with the church. The excellent rendition of the missionary program by the children was due largely to the efforts of Mrs. Howard and Miss Nannie Watts. The pastor, Rev. P. H. Rembert reports $40.00 raised for missions.

Spider, La.—Splendid Easter services at Shady Grove and St. Matthew Churches, Rev. T. P. Norris, pastor. Raised for missions, $12.02.

Clifton, Tenn.—Easter day was a blessing to the membership and friends at this point. The resurrection sermon was preached by the pastor, Rev. A. Ransom, at 11 a. m. At 2:30 p. m. the Easter program was rendered. Missionary collection, $8.39.

Winona, Miss.—The Easter service was rendered according to the program. The pastor, Rev. D. A. Bragg, reports $40.50 for missions.

Ellisville, Miss.—The churches on this work, Ellisville and Laurel, Rev. L. L. Shumpert, pastor, raised on Easter Sunday, $7.53 and $10.00 respectively.

Heidelberg, Miss.—Easter services were carried out in full by our membership at Heidelberg, Rev. W. S. Davis, pastor. The decorations were beautiful. A large congregation was present. Collection, $7.26.

Centreville, La.—From Fitzgerald M. E. Church, Rev. Chas. C. Landry, pastor: "Easter was a glorious day with us. Collection for all purposes, $44.75.

A Serious Neglect

One of the very worst neglects that any Christian may be blamable for is that of letting the Bible go unread for a considerable length of time. I think that it is impossible for any human being to say by actual knowledge how great the extent of this neglect is; but it seems, judging from the observations of many people, that it is fearfully extensive. The celebrated Dr. Maclaren, of England, in a sermon, says: "I believe that there are a terribly large number of professing Christians, and good people after a fashion, whose Bibles are as clean to-day, except on one or two favorite pages, as they were when they came out of the bookseller's shop, years and years ago. You will never be strong Christians, you will never be happy ones, until you make conscience of the study of God's word and continue steadfastly in the apostles' teaching. You may produce plenty of emotional Christianity, and of busy, and sometimes fussy, work without it, but you will not get depth. I sometimes think that the complaint of the writer of the Epistle to the Hebrews might be turned upside down nowadays. He says: 'When, for the time, ye ought to be teachers, ye have need that one teach you again, which be the first principles.' Nowadays we might say in Sunday schools and other places of church work: 'When, for the time, ye ought to be learners, ye have taken to teaching before you know what you are teaching, and so neither you nor your scholars will profit much.' The vase should be full before you empty it." I am certain that no Christian can be spiritually-minded, in a broad and deep sense, unless he very often zealously reads and ponders the Bible. I am also sure that if a Christian has become lukewarm and lean he will become markedly revived and enlarged in life by giving profound attention to the spiritual teachings of the Word. Moreover, he who is thoroughly instructed in the knowledge of God's truth will not be led astray by Christian Science or Dowieism. Sink yourself deeply in Bible truth!

C. H. WETHERBE.

Chide your soul little; cheer it much. Cheer it with thoughts, and words, and actions of a wise, humane, noble, and heavenly sort. Fret not against nor brood over the limitations of your lot, but consider its divine possibilities. What you *can* do, let that have your heart, and mind, and strength.—*Nicholas E. Boyd.*

It is a sad weakness in us, after all, that the thought of man's death hallows him anew to us; as if life were not sacred, too—as if it were comparatively a light thing to fail in love and reverence to the brother who has to climb the whole toilsome steep with us, and all our tears and tenderness were due to the one who is spared that hard journey.—*George Eliot.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

WHISKEY AT THE BOTTOM

The cause of prohibition has been gaining ground of late in the state of Texas, as well as in other states of the South, under the leadership of the local optionists. Whiskey has been driven out of a number of counties and the number of dry counties has been increased from time to time. Waller county, of which Hempstead is the county seat, had experienced a recent election in which the local optionists won by a large majority. Some days after the election a meeting was held in the county court house looking toward the formulation of the request to the Governor for state assistance so that the law would be enforced. The meeting was interrupted by an anti-prohibitionist who, it is said, was under the influence of whiskey. A general disturbance ensued when there was a brandishing and firing of guns and more than one hundred shots were fired. When quiet was restored it was found that Congressman Pinckney, in attempting to restore order was killed and three other citizens besides. It is said that the cause of prohibition has gained considerable ground by this unwarranted and frightful tragedy. This is not the first time that whiskey has been at the bottom of the desolation of homes. It plays havoc with civilization, homes and life wherever it is permitted to run riot. There is but one way to deal with the liquor question and that is, uncompromising and relentless opposition.

BOOKER T. WASHINGTON AT MERIDIAN ACADEMY

Dr. F. H. Knight, President of New Orleans University, said at the recent session of the Mississippi Conference that if Dr. W. W. Lucus were placed on an island, as Robinson Crusoe was, he would soon build up a great institution. The rapid growth of Meridian Academy seems to justify that strong assertion. Doctor Lucus is just completing his second year as president of this school and during that time one lot has been purchased and paid for, one two-story building has been erected and paid for, and negotiations are on for one-half of one of the finest blocks in Meridian, and, to crown all, Dr. Booker T. Washington has been secured to speak at the closing exercises which will take place about the last of May. We will make further announcement of the whole program later; but simply say here that every Negro within a reasonable distance who can get to Meridian, should make every effort to see this great man. There is but one Booker T. Washington, and all the Negroes of Mississippi are honored in his visit to the state. Dr. Lucus after the best.

There are in the United States, with its population of 80,000,000, 16,000,000 pupils in the public schools; 1,500,000 pupils in private schools, and probably 150,000 students in colleges and universities. Omitting the number enrolled in the blind and deaf state institutions and those in reform schools, this gives us a school enrollment of 17,650,000.

MRS. LUCY B. THURMAN,

Mrs. Lucy B. Thurman, National Superintendent of Work Among Colored People and Chairman of the Committee of Ways and Means, of the National Association of Colored Women, will spend the month of May in this state.

Mrs. Thurman is a genial and talented speaker of national reputation.

It has been her lot to address white audiences more frequently than her own people, and she meets an enthusiastic reception from all.

She will deliver several free lectures during the latter part of the month of May, in our city churches, under the auspices of the Louisiana Willard W. C. T. U., Mrs. Frances A. Joseph, State President; Miss E. Norrington, State Secretary.

Mrs. Thurman is one of the most representative women of the race and is doing great good. She is most cordially received at all points. She visited in Texas recently and made a great impression. She is to fill the following engagements in Louisiana: Shreveport, May 1, 2 and 3; Pelican, May 4 and 5; Pleasant Hill, May 6, 7 and 8; Alexandria, May 9; Monroe, May 10, 11 and 12; Columbia, May 13 and 14; Alexandria, May 15 and 16; Bunkie, May 17 and 18; Plaquemine, May 19; Donldsonville, May 20; Napoleonville, May 21; Thibodaux, May 22; New Orleans, May 23 to 28.



MRS. LUCY B. THURMAN,

JACKSON, MICH.

Superintendent of Work Among Colored People for the National Woman's Christian Temperance Union.

PEARLINGTON PEARLS

Recently we spent a few hours in Pearlington, Miss., a thriving little town of about 1,000 population, with 60 per cent. more or less colored, almost all of whom own their own homes. Mr. E. W. Maxon, of much respect, is postmaster. Among those prominent as property possessors are: J. & F. Richardson; the former owns and manages a sawmill, the latter a first-class restaurant; Capt. McCann, J. Consley, Jules Gaines, E. Peters, L. Slade, S. Snell, J. A. Monday, E. R. Jordan, J. W. Winston, L. C. Williams, H. L. Vaultz, Mrs. Davis, and many others. Mr. Vaultz conducts a restaurant doing a good business.

The denominations have creditable churches. We attended the annual sermon of the public schools, which was preached in the Methodist Episcopal Church, of which Rev. F. Smith is pastor. Bro. Smith was not present, being very ill. He and Mrs. Smith are doing good work. The largest part of the audience were bright young children. The choir was composed of a fine set of young girls, Mr. H. L. Vaultz directing and presiding at the organ. The singing was inspiring. Prof. G. W. Brown, principal of the school, holds a first-grade life certificate for the state of Mississippi. He is much loved and trusted by all. He and his faithful assistant, Mrs. H. L. Vaultz, have made great improvements in the school work; they have awakened a new interest in education. The teachers are not adequately paid and facilities are not commensurate with the growth of educable children. To meet this need a number of ladies formed a co-operative board and have rendered great service to the school and town. Their names are: Mesdames A. Winston, J. A. Monday, M. Hurger, M. Thomas, L. C. Williams.

The folks of Pearlington are liberal, hospitable and kind. I was entertained by Mrs. L. C. Williams, a milliner by trade, owning a number of valuable properties about the city. Peaceful relation between all inhabitants obtains.

W. F. W.

AGGRESSIVE EVANGELISM

The General Conference Commission upon aggressive evangelism earnestly desires that the secretaries of the various annual conferences send the names, and, if possible, the addresses, of all members of the Annual Conference Sub-Commissions to the General Secretary, Rev. J. P. Brushingham, 831 Millard Avenue, Chicago.

It will also greatly facilitate the work of the commission if the names and addresses of members of the City and District Sub-Commissions be also forwarded.

Russia is still groaning under her internal dissension, and the constant conflict between the troops and working men operates no little in helping anti-Russian sentiment throughout the world. The killing and wounding of more than one hundred unarmed working men on Monday of this week by the government troops was most unjustifiable. Not only does it appear that the working men were in an orderly demonstration, but when fired upon many were shot in the back. Russia has two armies to fight, one at home and the other at the front, and foreigners sympathize with both of Russia's antagonists.

The commencement exercises of Philander Smith College will begin on May 11 with the address to the commercial class by Rev. H. C. Beasley, of Little Rock, Ark. The baccalaureate sermon and the annual lecture will be delivered by Rev. I. L. Thomas, D. D., of Baltimore, Md., on Sunday, May 14, and Rev. T. R. Wamble, of Fort Smith, Ark., will preach the annual sermon at 3 p. m. of the same day. Dr. J. W. E. Bowen will deliver an address before the Adeline Smith Industrial Home on Tuesday evening, May 16, and on Thursday morning, May 18, will deliver the commencement address before the graduating class of the College Department.

The commencement dates for Rust University are May 12th to 16th. Rev. Dr. M. C. B. Mason will address the literary societies on May 12th. President W. W. Foster, Jr., will deliver the baccalaureate sermon the following Sunday. The university sermon is to be preached by Rev. Richard Rust, D. D., of Cincinnati, the same Sunday, and the annual sermon will be delivered by Rev. T. W. Davis, of Durant, Miss.

Rev. J. Mercer Johnson, D. D., pastor of Ebenezer Methodist Episcopal Church, Marshall, Texas, will deliver the annual address before the Young Men's Christian Association of Langston University, Langston, Okla., and will also deliver his famous address on "Toussaint L'Overture" before the university.

Personal and General.

Rev. J. I. Garrett desires correspondents to address him, R. F. D. No. 1, Wesson, Miss.

Twin boys were welcomed into the home of Rev. and Mrs. A. Howze, of Harriston, Miss., on April 7th.

Rev. C. T. Lewis, statistical secretary of the Lexington Conference and pastor of Asbury Temple, Lexington, Ky., died Monday, April 24.

From Mt. Vernon Methodist Episcopal Church, Houston, Texas, comes the news of twenty conversions as a result of its recent revival.

Rev. A. T. Stephens, pastor at Brinkley, Ark., has been able to hold only two services since conference. There has been a quarantine on account of smallpox.

Major General Fitzhugh Lee (retired) of the United States army, died suddenly in Washington, D. C., the evening of April 28th, after an eventful and distinguished career.

The Rev. Pierre Landry, of Baldwin, and his daughter, Mrs. I. M. Terrell, of Fort Worth, Texas, spent one day of last week with the Rev. and Mrs. Chas. C. Landry, of Centerville.

A very pleasant affair was the reception tendered Rev. Elam A. White, the new presiding elder of the Ohio District, on Monday night, April 24th, in Cory Methodist Episcopal Church, Cleveland, Ohio. An interesting program was rendered.

Rev. McD. Spencer is conducting the affairs of the Old Folks' Home and Industrial School of Blackshear, Ga., with commendable enterprise and success. Miss L. O. Harris, the preceptress, and Miss Katie Sessions are among those who are helping him in this great work.

Bishop T. D. Bratton, D. D., Bishop of the Protestant Episcopal Church of the state of Mississippi, will deliver the annual sermon of the Okolona Industrial School, Okolona, Miss., May 14th, and Dr. Royal W. Raymond, of Stratford, Conn., will deliver the annual address.

Mr. John J. Winston, a leading and reputable business man and mechanic, of this city, was united in marriage to Miss Juanita Lloyd on Thursday, April 27th, at the residence of the bride's parents, 2805 Melpomene street, this city. The SOUTHWESTERN extends warm congratulations.

The commencement of Wiley University begins on May 8th and closes May 17th. The baccalaureate sermon will be preached by Rev. F. F. Fitch, B. D., of Marshall, Tex., and the annual sermon by Rev. J. O. Williams, pastor of Mt. Vernon Church, Houston, Tex. The commencement address will be delivered by Mr. Emmett J. Scott, of Tuskegee, Ala.

The annual commencement of the Training School for Missionaries and Deaconesses, Washington, D. C., will be held May 19-24. Rev. J. C. Nicholson, D. D., will deliver the anniversary sermon at Trinity Methodist Episcopal Church on May 21st. Bishop Cranston will address the graduating class and award the diplomas on Wednesday evening, May 24th.

Rev. Wm. R. Chase, pastor St. Charles Avenue Methodist Episcopal Church, this city, on Easter preached a forceful and interesting sermon, contrasting in a striking manner Jesus with other religious founders. The sermon was a simple, convincing argument for the resurrection of Christ based upon the fact of his personal presence and energy in the life of his adherents.

Rev. E. R. Graverly, a returned missionary from Africa, is in this country making preparations to serve as medical missionary in Africa. He is serving a small appointment near Nashville, Tenn. Brother Graverly would be pleased to fill appointments for mid-week lectures and other services. The brethren who make engagements with Brother Graverly will be aiding the cause of African evangelization.

The Bishops of our church held their semi-annual meeting last week in Louisville, Ky. The Bishops of the Methodist Episcopal Church, South, also met in the same city in connection with the meeting of their Board of Church Extension. A reception was given the Bishops of both churches April 29, which was the first time the Bishops of the two churches have met together for a number of years.

Rev. J. M. Shumpert, D. D., presiding elder of the Meridian District, Mississippi Conference, after a short stay in Indianapolis, Ind., left on Monday, April 24th, for Cincinnati, Ohio, where he went to attend the meeting of the Board of Managers of the Freedmen's Aid Society. Dr. Shumpert is to deliver the annual address at the Emancipation celebration to be held at Columbus, Miss., May 8th, for which extensive preparations are being made.

On Thursday evening, April 27th, at the close of the course of lectures delivered for the benefit of the theological department of Edward Waters College, Jacksonville, Fla., under the direction of Bishop B. T. Tanner, an interesting meeting was held. Rev. J. S. Todd, D. D., pastor of our church in Jacksonville, was introduced by the Bishop, and spoke at length, giving many historical facts, upon the general subject, "The Religious Future of the Negro."

Invitations are out for the commencement of Alcorn Agricultural and Mechanical College of Mississippi. The graduating class consists of nine young men, who will receive the degree of Bachelor of Science. There are also a number of graduates from the Industrial Department as well as 64 from the Preparatory Department. Rev. W. F. Waters, of the SOUTHWESTERN, will preach the baccalaureate sermon, and Rev. Dr. M. C. B. Mason will deliver the annual address.

Rev. A. R. Bamford, of the American Missionary Board, in an article which appears in the April number of the *American Missionary*, says: "I remember that Benjamin Kidd, lecturing some years ago, made this statement: 'I have heard all the great orators of the world, including Gladstone and John Bright, and the most magnificent triumph of oratory to which I ever listened was an address of Booker T. Washington in Chicago.' Benjamin Kidd, author of 'Social Evolution,' is a competent witness."

Rev. N. M. Carroll, D. D., the wheel horse of the Washington Conference, closed a most successful year as pastor of Asbury Methodist Episcopal Church, Annapolis, Md. His report for the year shows that he has been abundant in labors, delivering 156 sermons, attending 102 prayer meetings, conducting 34 funerals and making 675 visits. During the year $2,940 were raised for the trustees and $1,583 for other purposes. The church is now free of debt. Dr. Carroll was returned for the second year and was most cordially received.

Dr. I. L. Thomas, Field Secretary of the Board of Church Extension, Methodist Episcopal Church, is now ready to book engagements for services for Church Extension Conferences at central places, district conferences, special rallies on church extension loans, Young People's conventions, dedication of churches, church extension annual collections, addresses and sermons to students, preachers' meetings, etc. Dr. Thomas' service will be greatly in demand. Those who desire to secure him would do well to address him at once at South Atlanta Station, Atlanta, Ga.

As an indication of the love and esteem in which he is held, Rev. Elam A. White, former presiding elder of the Maysville district, now in charge of the Ohio District, has been the recipient of many gracious tokens. He was recently presented by the members of Scott Chapel with a beautiful gold watch chain. Following this the sewing circle of Bethel Baptist Church gave a reception in his honor and in addition made him a present of an elegant silver shaving set. Rev. White entered upon his new work with the best wishes of members and friends of every denomination throughout the state of Kentucky.

Rev. J. W. Robinson, whose pastorate at St. Mark Church, Chicago, Ill., was such a brilliant success, is meeting with favor in his new field as pastor of Ninth Street Methodist Episcopal Church, Covington, Ky. The estimated cost for the running of the church for the year is $2,500. Of this amount, up to date, the membership has covered by subscriptions $2,382. The basket collection is succeeding with Brother Robinson admirably. He held to it in Chicago and succeeded, and in writing of the basket collection at Ninth Street Church he says: "The basket collection can be made a success if we try."

NEWS NOTES

To-day there are a hundred native newspapers in China where ten years ago not one could be found.

It is estimated that 80,000 persons have been converted this year in our Methodist Episcopal Church.

The Presbyterians throughout the world plan to celebrate on May 21, 1905, the four hundredth anniversary of the birth of John Knox.

Mr. Andrew Carnegie has contributed $10,000 to the Normal School in Montgomery, Ala., an institution for the education of Negro students. A library will be built.

The Methodist churches of San Francisco will send six deaconesses to the Portland Fair, whose duty it will be to look after the needs of the women and girls in attendance.

The annual report of Rev. G. W. Lampton, D. D., secretary of the African Methodist Episcopal Church, shows receipts of an increase of $9,636.22 over the last fiscal year.

A leading white musical organization of Dallas, Texas, is preparing to render "The Death of Minnehaha," set to music by the noted Negro composer, S. Coleridge-Taylor.

We learn that generous white citizens of Kosciusko, Miss., have contributed $3,200 for the rebuilding of the Central Mississippi College, which was destroyed by fire last fall.

According to press reports the Rev. A. E. Rybourg and his forty-two parishioners of the French Catholic Church, Manchaug, Mass., have become Protestants and are now members of the Baptist Church.

Contracts have been awarded for the largest irrigation dam in the world, the same to be located on Salt river, Arizona, seventy miles above Phoenix. The dam, it is expected, will be completed during the year 1907.

The people of Spain are starving on account of a long continued drought and altho the Government has established municipal bakeries it is impossible to relieve the vast number of sufferers. Rain fell recently, but too late to save the famishing cattle.

Dr. Wolfgang Weichhardt is the discoverer of an anti-toxine, a cure for a prevalent disease—laziness. This statement, it appears, is not a joke, for an ounce of the fluid has been ordered from Berlin and experiments will be made by New York bacteriologists.

The *Texas Guide* of last week says: "Wiley University won everything worth winning at the inter-collegiate contest last week. Mr. George Windsor, a student of Wiley, won in the oratorical contest, and the Wiley baseball team walked off with the honors."

Pike's peak in Colorado is to be the scene of a great hill-climbing contest for automobiles next September. The top of the peak is 14,107 feet above sea-level, and the actual climb to be made by the machines consists in a trip of seventeen miles in which an ascent of 7,000 feet is made.

In compliance with amendments of the civil service rules the positions of the 360 cashiers and finance clerks in the postoffices of the country will hereafter be filled by promotion. Persons employed in the immigration service, stationed in Canada or Mexico, are to be appointed only through competitive examination.

The Mississippi Medical and Surgical Association, composed of Negro physicians, convened in its fifth annual session at Jackson, Miss., April 27. Dr. J. M. May, of Westside, Miss., presiding. Addresses were made by several of our well-known physicians, among the number being Dr. J. P. Newman, of this city, and Dr. S. D. Redmond, of Jackson, Miss., whose subject was "Tuberculosis Among Negroes." He said that if steps were not taken to stamp out the disease among Negroes it would result in the extermination of the race. The subject of consumption among Negroes was discussed, and it was agreed among the members that war would be waged by the Negro doctors for cleaner lives among the members of the race, through personal solicitation and distribution of literature.

Farm and Fireside

SOME IRISH POTATO EXPERIMENTS.

It has been found by the agricultural experiment stations that, with the cultivation and soil the same for a crop, much as regards yield to the acre depends on matters pertaining to the seed.

Thus with one eye to each set, the outcome of marketable potatoes was 272.25 bushels to the acre; two eyes, 293.19 bushels; three eyes, 248.98; four eyes, 205.93; whole tubers, small size, 289.10; whole tubers, large size, 337.40. A conclusion reached from work of this sort done by thirteen of these stations is that potato growers generally do not plant enough seed to the acre. It has in this same way been ascertained that a distance of eight inches in the drill and about three feet from row to row, is best. In like manner level cultivation is approved. Under the same auspices trial has been made to make sure of the best depth at which to do the planting. It was thus ascertained that three inches "proved" the best as far as total yield was concerned. The yield of those planted two inches deep was 275 bushels per acre; three inches deep, 298 bushels; four inches deep, 279 bushels; five inches deep, 273 bushels, and six inches deep, 238 bushels. The marketable yield was practically the same for those planted four, five and six inches deep, slightly less for those given a depth of three inches, and still less for those at a depth of two inches.—*Home and Farm Journal.*

GREEN BONES FOR CHICKENS.

Every farmer who keeps poultry—and a farm without it ought to be on the order of a curiosity—should have a little mill for grinding bones. This is the best sort of material in which to furnish the lime necessary in making the shell of the egg.

The fresh ground bone—green bone it is often termed—is "better than grit for fowls, as, unlike the bits of stone, it is digested in the gizzard, thus serving a double purpose. It helps to digest the grain and is being digested at the same time."

Fowls like this character of bone, and so will use it freely. And then it is held that this manure may be made "equal to that which wild birds produce from eating fishes, and which, when composted, becomes the guano of commerce.—*Home and Farm Journal.*

INQUIRY.

Mrs. Dora Howell will be glad to receive any information concerning her brothers Abraham and Wilson Bragg, or her sister, Susan Ann Bragg, all of whom were born in Mecklenburg, Va. Address Mrs. Dora Howell, 17 Eaton street, New Haven, Conn.

INQUIRY.

My name is William Maskengal. My mother's and father's names are Malinda and Sam Maskengal. I had four sisters, namely Annie, Charity, Lucy and Easter Maskengal, and one brother, M. Maskengal. I left them northeast of Meridian, Miss., in the year 1862, and have not seen them since. They were carried away during Sherman's raid. Any information concerning them will be thankfully received by W. M. Maskengal, Dinsmore, Miss.

Literary Notes

BOOKS RECEIVED.

"*Letters of an Old Methodist to his Son in the Ministry*" (second edition), by Robert Allen, of Tippecanoe, Ind. Published by Fleming H. Revell Company, 158 Fifth avenue, New York.

"*Quiet Talks on Prayer*" (with special reference to the hindrances—human and satanic—by S. D. Gordon. Published by Fleming H. Revell Company, New York. Price, 75 cents net.

"*Real Salvation and Whole-Hearted Service*," by R. A. Torrey. Published by Fleming H. Revell Company, New York. Price, $1.00 net.

"Annual Reports of the Department of the Interior" (for the year 1903). Washington Government Printing Office.

The first number of *The Country Calendar* is an inspiring sign of the return of Americans to outdoor life. This new magazine of the Review of Reviews Book Company is a high-class production, not only in its large size, beautiful cover and sumptuously printed halftone illustrations, but also in its showing of such contributors as Ex-President Grover Cleveland, John Burroughs, Prof. L. H. Bailey, Secretary James Wilson, and others. Moreover, the magazine gives a unique interpretation of the serious and instructive side of country interests in its authoritative and comprehensve editorial pages and in its "departments," which latter give personal experiences and expert information about Garden and Orchard, Stable and Kennel. The features that distinguish this magazine from any we have seen are its combining of the entertaining with the profitable, and its broad and progressive policy of treating the intelligent farmer, the suburban dweller, the country estate owner, all as people with a common interest.

The articles by Mr. Gilbert H. Grosvenor on "Inoculating the Ground" and "the New Method of Purifying Water," which have appeared in *The Century*, have attracted wide attention, especially the first named, which appeals to the great audience of people who are interested in the cultivation of soil. The announcement of the discovery of soil-inoculation made in a bulletin of the Department of Agriculture two years ago (in an edition of half a million copies) did not begin to attract the attention of the press and the public that was at once centered on the same subject when it was treated in *The Century*. Mr. Grosenvor is now engaged upon several articles for *The Century* on timely subjects connected with agriculture.

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Field Notes

OHIO.

Cincinnati — The members and friends of Park St. M. E. Church are delighted to have their most efficient pastor, Rev. D. E. Skelton, return for another year. He now enters upon his third year's work as pastor of this church. He was assigned to this work in March, 1903. Since that time many have been the changes. Old debts have been cancelled and the church repaired. Having then only a small number to greet him as pastor he now boasts of over two hundred parishioners. His sermons are indeed helpful in every way and are attracting no little attention. His work is a hard one and he stands almost alone in this great city, against the awful curse of sin and vice, known as the whiskey traffic. He is a man of sterling qualities, earnest and sincere, and is proving himself to be not only an able preacher but pastor as well. Rev. Skelton is to be found in every meeting of the different organizations of his church, helping and giving advice. Some few Sunday evenings ago he gathered over fifty news-boys into the church and in a plain, simple persuasive manner told them of the story of Jesus. It was a picture long to be remembered. Through the efforts of this good brother and his loving, patient wife, numbers are being helped into a higher and clearer experience. A man loyal to his church and devoted to the highest and best development of his race. God bless his efforts and labor, and I am sure that in the end he will receive the welcome approbation.

SOUTH CAROLINA.

Mineola, A. C. Culbreth—Rev. B. M. Taylor, P. E., of Marshall District, Texas Conference held our First Quarterly Conference March 11-12 with good results. Three-fourths of the officers were present and responded all doing well. Rev. B. M. Taylor preached as we have never heard him before. He makes a good presiding elder. Collection: For presiding elder, $13.30; for pastor, $44.00; for other purposes, $24; total, $82.30.

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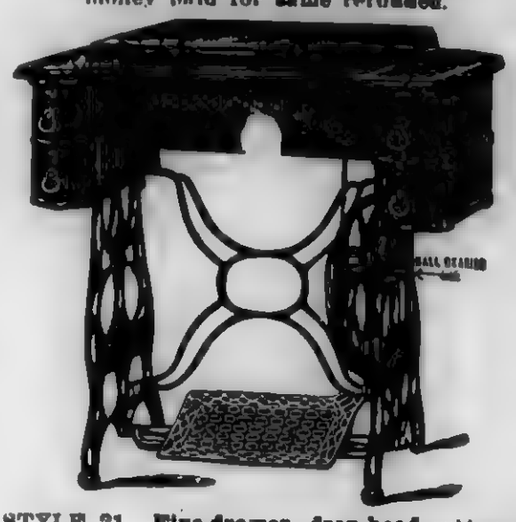
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ALABAMA.

Five Points, G. W. Staples, Pastor.—My reception was never more cordial on any charge than that acorded me on my arrival here. Although the past winter was a hard one for us the church work was not allowed to drag. Presiding Elder F. L. Teague was with us April 1-2. The reports submitted by the officers were all good and showed progress along all lines. The Elder preached acceptably on Sunday. Collection, $23.11. Paid Rev. Teague in full for the quarter $20; pastor, $129.-80, and rent expense.

Roanoke, (Mrs.) L. H. Henly.—Our first quarterly conference convened the fourth Saturday and Sunday in March, with Rev. J. W. Thomas, presiding elder, in the chair. All officers were present with written reports which showed an increase of interest along all lines. The Elder preached two stirring sermons on Sunday, having a crowded house at each service. Our people have already begun to love the new Elder and his sermons. Sunday made a lasting impression for good. Although the weather has been unusually bad, we have raised this quarter for church repairs, $36.00; for pastor, $48.50; presiding elder, $15.50; total, $100.00. We paid our Elder his full assessment. All the departments of the church are alive, and we feel that we will have wonderful success this year.

Talladega, A. R. Helvingston, Pastor.—On January 23rd the stewards of this church gave a rally and raised for pastor $21.45. May the Lord bless those brothers. At Kidd Street M. E. Church, March 19th, the brethren rallied, and raised for pastor $20.56. God's blessings on them.

ARKANSAS.

Clow, A. D. Jacques.—Rev. D. H. E. Harris has the church here in splendid working order. Everybody is interested. Although he has a large church, comfortable sitting room can hardly be found on any Sunday, because of the large atendance.

Mrs. America Sampson, one of the mothers of Methodism at Clow, a mother of fifteen children and a grandmother of 70, enjoyed her seventy-fourth birthday the 11th of April. She was royally entertained by her own children, grandchildren and friends. Many presents were brought to her. Appropriate remarks were made by Rev. C. W. Sampson, H. Bright, D. H. E. Harris and A. D. Jacques.

Pine Bluff, R. B. Brownlee.—The Epworth League of St. James M. E. Church is still alive and more prosperous than it has been for some time. Our new pastor, Rev. G. T. Saxton, has given abundant evidence of his fitness to fill honorably and creditably the position as pastor in charge. The young people of the League have received much strength from the impressions of our cultured minister. The cabinet has been able to present twenty new members to the League, Chapter 10,-187, this conference year. While I am serving in this capacity I shall endeavor to make it the banner League of the State, not in finances only, but in work and membership. We aim to rally also for the Epworth League Farm for Philander Smith College.

Saratoga, H. Bright, Pastor.—My first quarter was held March 18-19, with Rev. D. B. Harston, our new presiding elder in the chair. All the officers were present with written reports. The elder's pleasant, yet strict, way of handling the business of the conference, delighted the brethren. Rev. Harston preached two good sermons on Sunday. More than 100 persons participated in the communion service. We now have our work well in hand. Paid the Elder in full and had a small sum over for the pastor.

GEORGIA.

Adairsville, W. M. Bailey, Pastor.—The first quarterly conference of this charge was held March 18-19. Rev. C. W. Adams presided. Reports showed that the work is in fine condition. The elder preached two great sermons, and all were indeed greatly revived. We paid him in full his assessment of $13.-00; pastor, $38.40; total, $51.40.

La Grange, G. H. Lennon, Pastor.—Our second quarterly conference convened at Union Chapel, April 1-2. Owing to the fact that Presiding Elder R. R. O'Neal was compelled to be at another point, our business session was conducted by Rev. W. A. Hill, who, from many years of faithful service in the pastorate, showed himself to be very efficient in the management of the business session. The local preachers and officers read good reports which indicated advancement on all lines. The services on the Sabath were great spiritual feasts. Collection for the day, $21.85.

Tarboro, L. G. McLendon, Pastor.—My second quarterly conference was held April 8, by Rev. Wm. Daniels, who has just closed a term of six years on this district. All officials were present, and the business of the conference was disposed of with all ease. The Reverend preached Sunday to a crowded house. Brother Daniels is hopeful of Brunswick. It is the place from which he went over the district, and after the six years was returned.

LOUISIANA.

Clinton—J. Tutson, Pastor.—A grand rally will be held at Macedonia Church the fourth Sunday in May. The following pastors, their congregations and friends are invited to be with us: Revs. F. Walker, G. A. Payne, S. Carroll, B. Carr, N. Ford and W. W. Hunter.

Maillard, H. McNeal, pastor.—Union Chapel is doing well . Rev. W. R. Butler, P. E., held our First Quarterly Conference on the 10th inst. He was greeted with a crowded house. Reports showed progress on all lines. Revs. J. D. Pool, S. Williams and Theo Hill, of the Baptist Church, were present and made soul-stirring addresses which will be long remembered by our people. On Sunday Rev. J. D. Pool, assisted the pastor in administering the sacrament. Rev. J. D. Pool preached a grand and glorious sermon and eleven persons came forward for prayer.

Melville—We are glad to say the good Master so worked in the Cabinet at Monroe, La., and through the wisdom of the presiding elder and with Bishop Spellmeyer as to assign the Rev. E. V. Taylor to Melville and Wiley. He is the right man for this place. Souls are being converted and the future is bright. We are going to stand by our pastor on all lines. S. Dorsey, T. J. Johnson, C. Melvin and J. Miles.

Napoleonville—M. S. Goins, pastor—The stewardesses of Wesley M. E. Church are at work and are putting new furniture in the parsonage. A committee of small ones from the Sunday school worked hard to surprise the parsonage and succeeded. They formed themselves by making a president and secretary and treasurer; they called their friends together and they answered. The party was led by little Miss Agnes Sims, president, Miss Margaret Nelson, secretary; Miss Josie Coleman, treasurer, and presented 100 pounds of choice groceries. They were cordially invited to call again.

MISSISSIPPI.

Bond—The undersigned committee of the Mississippi Conference, Gulf District, convened in Bond M. E. Church, March 21, 1905, and the following program was arranged for the Gulf District Conference that convenes at McLain, Miss.: "Why Am I a Methodist?" P. F. Robinson; "Melchizedek and His Origin," A. C. Lacy; "An Attribute and How Many Are There," J. E. Holmes; "Divine Revelation and Its Necessity," R. S. Hammond; "Moral Law," D. R. Bentley; "Justification," Jas. Ford; "Existence of God," H. L. Kennedy; "When Was the Sabbath Changed, And By Whom?" A. M. Trotter; "The Creeds," J. K. Comfort; "Free Agents," D. D. Armstrong; "Intermediate State," D. Ray; "Shall We Have Two District Conferences?" S. H. Glenn; "What Is the Duty of a Deacon in the M. E. Church?" C. Lewis; "Sanctification," H. J. Grant; "The Conference Brotherhood," S. H. Cannon; "The Mode of Inspiration," A. M. Quinn; "Redemption and Atonement," J. C. Houston; "The Branches of Methodism and Origin," F. Smith; "Conversion and Religion," F. L. Woods; "Regeneration," C. H. Lindsay; Missionary Sermon, by J. C. Houston; Doctrinal Sermon by A. M. Trotter. All local preachers are requested to come prepared to speak on some of the above named topics. Committee—J. K. Comfort, president; A. C. Lacy, S. H. Cannon, D. R. Bently, secretary.

Bond—The good people of Bond, Miss., gave us a nice surprise party, led by Madam Roberts, Claiborne, Jackson, Alice Holly and others, singing "Life is like a mountain railroad." We asked God's blessings upon them and of course invited them to come again.

MISSOURI.

Farmington, Leroy Woolrich, pastor—I arrived at Farmington, March the 13th and began my fourth year as pastor here. I received a very cordial welcome from church and friends. The parsonage was stormed Friday evening the 16th and many necessary things were found after the storm. We have started in a revival meeting; conversions to date, 15; accessions, 14. My prayer is for one hundred conversions in this charge this year. Bishop W. F. McDowell was with us on Sunday night and encouraged us very much. The St. Louis Conference of the M. E. Church met here the 22nd of March and the brethren of the conference rendered us substantial help. The prospects for the year's work is very encouraging.

Kansas City, A. B. Adams—The pastor was received on his return from the annual conference by a number of friends. The church is doing well. Collection since annual conference, March 19 $220.15. Accessions, 8. On Sunday, May 7, Dr. J. W. E. Bowen will preach and on Monday evening, May 8, he will deliver one of his famous lecturers: "What the church and the state has done for the nation." Upon this occasion we anticipate a grand time.

NEW YORK.

Whereas, The laws of the Methodist Episcopal Church make it mandatory that a Presiding Elder shall remain on one district only six consecutive years, and—*Wheras*, The term of office of our Presiding Elder, Rev. C. W. Maillard, D. D., is about to expire;

Resolved, That we, the members of the Fourth Quarterly Conference of St. Mark's Methodist Episcopal Church, of New York City, on this 21st day of March, 1905, assembled in our church to express to Dr. Maillard our deep affection for the many virtues he has exhibited in our midst; his unswerving loyalty to duty, his Christian manliness, his spiritual fervor, his brotherly love, his unfeigned sympathy and patience and his dignified executive ability exhibited in the chair as a presiding officer; his ever keen interest in the affairs of our church and charge, spiritual as well as social, has been an inspiration to us. *Further, be it Resolved*, That because of these and many other excellent qualities possessed by him, he has endeared himself to our hearts, and we hereby assure him that even though his official relations with us will cease, yet the now close relation of friend and brother will be even stronger; and whatever field of labor may be his, with him will go our earnest solicitude and prayers to Almighty God for his safe guidance and keeping.

Signed by A. J. Mitchell, John Beck, Walter E. Handy, Committee on Resolutions. Rev. W. H. Brooks, Pastor.

NORTH CAROLINA.

West Raleigh, W. F. Allen, Pastor.—The revival on this charge has just closed with twenty-four conversions and thirteen accessions to the church. Our presiding elder, a man whom we all look upon as an efficient leader, conducted our quarterly conference and delivered during his stay an able sermon. The attendance on all services is good. We have a loyal set of members who are earnest workers. Our Sunday school of twelve classes and an average attendance of 100, is second to none. Success was ours in the rally held April 9th. Raised on pastor's sal ary, $28.00; for the church, $6.00; making a total of $34.00.

Ramseur, Celia Caveness.—We have just closed a glorious revival on this work, which consists of only two churches. Our pastor, Rev. M. C. Laughlin, has gained an influence over the young people, and we thankfully acknowledge the fact that since he has been here the work has been strengthened spiritually as well as financiall. He came to this charge October 23rd, 1904. We have paid him $58.80; Shady Grove, $26.28; total, $85.-08. Rev. Laughlin is a man of no mean ability and stands well in the community. In our revival we had twenty-one conversions. We feel assured of great success in our church work this year.

CURE YOUR OWN KIDNEY

And Bladder Diseases at Home at a Small Cost—One Who Did it Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

DISTRICT CONFERENCES.

Brookhaven, Tylertown, Miss., June 22-25
Raleigh, Oxford, N. C.....June 28
Gulfport, McLain, Miss.....July 5-9
Bristol, Mountain City, Tenn., July 12-16
Knoxville, Harriman, Tenn., July 13-16
Montgomery, Mobile, Ala....July 19-24
Clow, ———, Ark.....July 24
W. Tennessee, Kenton, Tenn..July 25
Nashville, McMinnville, Tenn., July 25-30
W. Nashville, Lawrenceburg, Tenn.....July 25-29
Vicksburg, Vicksburg, Miss....July 26
Greenville, Moorehead, Miss., July26-30
Meridian, Lawrence, Miss., July 26-30
Greenwood.....July 27-30
Guthrie, Hennessey, Okla...July 27-30
Jackson, Palahatchie, Miss..July 28-30
Palestine, Leona, Tex.....Aug. 8-13
Monroe, Mt. Sinai La.....Aug. 9
Baton Rouge, Port Allen, La...Aug. 23
Alexandria, Cheneyville, La...Aug. 23
S. New Orleans, Franklin, La., Aug. 23-27

CONVENTIONS.

Vicksburg, Fayette, Miss.....May 4
West Tennessee, Memphis, Tenn., May 16-17
Shubuta, Stonewall, Miss...May 18-19
Cumberland River, Cherry Valley, Tenn.....May 25
Opelika, West Point, Ga.....June 1-5
Lincoln, Independence, Kansas, June 22-25
Nashville, Smyrna, Tenn.....June 27
Bristol, Mountain City, Tenn., July 12-16
Greenwood, ———, Miss....July 25-26
Clarksdale, Ruleville, Miss..July 28-30
Fort Smith, Fort Smith, Ark., Aug. 15-20

Conference Notices

KNOXVILLE DISTRICT.

THIRD ROUND.

Russellville, May 6-7; Jefferson City, 13-14; Newport, 20-21; Friendsville, 27-28; Byington, June 3-4; Clinton and Coal Creek, 10-11; La Follette, 17-18; Greenville, 24-25; Warrensburg, 24-25; Knoxville, July 1-2; Knoxville, Seneys Chapel, 1-2; Morristown, 8-9; Tazewell, 8-9; Harriman and Kingston, 11-16. Dear Brothers: Look well to your benevolences. Remember Children's day (June 11). Get the program in time, so the children of our church can have one day in the year. Let it be a grand rally day. Let your reports to the District Conference be the largest ever made. The District Conference will convene in Harriman Thursday morning at 8 o'clock, July 13, and close Sunday night, July 16. Push your revival work, and let each quarterly conference be a revival and a rally. Get our people to take the SOUTHWESTERN. I am yours for the cause,

W. A. WEBBER, P. E.

GREENVILLE DISTRICT.

SECOND ROUND.

Baird, May 6-7; Doddsville, 13-14; Stephensville, 20-21; Head and Holly Ridge, 27-28; Moorehead and Sunflower, 13-14; Belzonia, 27-28; Shelby and Mound Bayou, June 3-4; Ittabena Mission, 9-11; Sheppardtown, 10-11; Hollandale and Bourbon, 17-18; Ittabena, 24-25; Greenville, July 8-9; Dahomy and Winterville, 15-16 Gunnison, 15-16. District Conference at Moorhead July 26-30. My Brethren: Remember that every minister must make his place in the ranks of our Methodism, and merit will win. Stand by every cause of our great church. Report all your benevolences in the District Conference. Push the claims of Rust University. Raise every dollar by the 16th of May. Stand by the SOUTHWESTERN, reporting two subscribers each week. Preaching at each charge at 11 o'clock a. m. on Saturday. Local preachers and exhorters will discuss given subjects at the time appointed. Local preachers will also report $2.50 raised for Missions. The pastors will please organize our ladies into working societies. Give them a chance to work for the cause. My prayer is that a pentecostal wave may touch every charge in the bounds of the district. Always your brother,

J. W. WINBUSH, P. E.

BRISTOL DISTRICT.

THIRD ROUND.

Tazewell C. H., Va., May 6-7; Thompson Valley, Va., 13-14; Castle Wood, Va., 20-21; Gate City, Va., 27-28; Johnson City, Tenn., June 3-4; Shell Creek, Tenn., 10-11; Bristol, Tenn., 17-18; Abingdon Va., 17-18; Glade Spring, Va., 24-25; Marion, Va., July 1-2; Rural Retreat, Va., 8-9ffi Wytheville, 7-9; Mountain City, Tenn., 15-16. The District Conference and Epworth League Convention will convene at Mountain City, Tenn., July 12 to 16, 1905. Dear Brethren: Reports show that you are doing nobly this year. Remember your promise. All collections taken in full, no blanks allowed, is our motto. The Bristol District expects every man to do his duty, which I believe you will do. This is the year for the Bristol District to do her best. Never were the circumstances so favorable. I pray the blessings of God to rest upon us this year. Yours, R. A. SWAN, P. E.

PINE BLUFF DISTRICT.

SECOND ROUND.

Clarendon, May 13, 14; Marvell circuit, 20-21; Helena Station, 27-28; Dermott and Monticello, June 3-4; Warren and Johnsonville, 10-11; Luna and G. L., 17-18; Danam Station, 24-25; Mavelle and Edna circuit, July 1-2; Milnat and Sunshine, 5-6; Dumas and Markee, Tillar and McGhee, 11-12; Ladd Station, 15-16; Tama and Star City, 17-18; New Edinburgh, 22-23; Wabbaseka circuit, 29-30; Altheimer Station, Aug. 5-6; Pine Bluff, St. James, 13-14; Pine Bluff Mission, 13-15. Dear Brethren: You did well on the first round, and now that the weather is warm you can do even better. Get down to hard work. There are great meetings before us and the whole state is watching to see what we will do. I am depending on you to do what I have asked of you. Sunday School and Epworth League Convention June 22-25, at Danan R. R. Station grading. All persons coming to this convention will be at said station Wednesday, June 21, where you will be met by the members of this church. The program will be out in time. The introductory sermon will be preached by Rev. C. L. Kyle on June 21 at 8 p. m. Get subscribers for the SOUTHWESTERN and bring with you. Dr. Mains will be there. The District Conference will be held at the beginning of the third round. Send all Easter collections to Eaton & Mains, 150 Fifth avenue, New York. Our watchword is, "a round report." Push the work. Hold revivals; get the people into the church. I am yours for Christ's church,

S. MCDONALD, P. E.

MONROE DISTRICT.

SECOND ROUND.

St. Paul, Monroe, May 20-22; Anderson and Big Bend, 24-25; Bonita, 27-28; Colloston, 30-31; Casper, June 3-4; Bastrop, 10-13; Washington, 15-18; Winnsboro and Rayville, 20-22; Mt. Nebo, 24-26; Waco, 28-29; Jones, July 1-2; St. James, Monroe, 8-10; Tellulah, 12; Lake Providence, 13, 14, 16; Joyce, 15-16; Newelton, 18-19; Waterproof, 21-23; Wildsville, 25-26; Florence, 29-30; Odum, Aug. 1-2; Mt. Sinai, 5-6; Beulah, 7. District Conference Aug. 9, at Mt. Sinai, La. Dear Brethren: Don't wait until fall to raise your benevolent apportionment. Be ready to report all of your benevolences at the District Conference. See to it that all reports from your charge are made out before leaving home. Suffer no interest of the great church to lag. Remember Children's day, June 11. Get the program in time. Preach a sermon on education and take up the collection. Don't forget the SOUTHWESTERN.

J. O. BROWN, P. E.

CLOW DISTRICT.

SECOND ROUND.

Bengin, May 20-21; Clow, 21-22; Murfreesboro, 27-28; Center Point, June 3-4; Locksburg, 10-11; Horatio, 14-15; Whitecliffs, 17-18; Wilton, 18-19; Saratoga, 24-25; Texarkana, July 1-2; Lewisville, 10-11; Camden, 15-16; Fordyce, 22-23. Brethren: Labor to make a complete record along all lines. Let us build up the work by looking after every interest of the church. Let our reports on benevolences be full, and let there be a stirring revival on every charge, for the duty of the church is to save souls. Urge upon our people the necessity for taking the SOUTHWESTERN. Keep before the people the plans of Drs. Cox and Logan. The District Conference will convene on July 26. The program will be published later. If any change occurs in the above, notice will be given. I stand ready to aid you along any line. Yours for God and the church,

D. B. HARSTON, P. E.

To the Brethren of the Mississippi Conference nearest Memphis: Dr. G. G. Logan will hold three Missionary Conventions on the West Tennessee District in May, at the following places: Memphis, Centenary, Rev. M. Williams, pastor; Mason, Rev. A. J. Proctor, pastor; Martin, Rev. J. W. Richmond, pastor. In behalf of the above named brethren, you are invited to be present and take part. If you contemplate coming, please write to the pastors and they will make your stay a pleasant one. Drs. Key, Hammond, Hubbard and Kumler are expected to be present. Yours for the church, J. A. W. MOORE, P. E.

Presiding Elders and Pastors of the Upper Mississippi Conference: Brethren—I trust that you have not forgotten our condition here at Greenville and that you still plan to help us. The fourth Sunday in February was the time set by you to take a collection for our church here. We have not heard from any of you. Since you were not able to help us at the time appointed we now ask that each pastor take a collection for us on the fifth Sunday, April 30. We are planning ourselves to take a great collection on the fifth Sunday in April. Brethren, these people need help, and you must help them. If each pastor gives $5, and with what we plan to do ourselves, we will not owe anything by the close of this year. Any amount received will be acknowledged through the SOUTHWESTERN. J. M. MARSH.

To the Tennessee Annual Conference, Presiding Elders, Presidents of District Epworth Leagues, Pastors and Presidents of every Local Chapter: As your Conference President, I ask you, my dear co-workers for Christ and His cause, will you please see that each chapter observes the sixteenth anniversary of the Epworth League, May 14, 1905. You may get regular programs from our Book Concern for $1 per 100. Have the election of officers before the anniversary. Also, remember our Conference Convention at Dickson, Tenn., June 14, 1905. See that each chapter sends one delegate or more, and send to me the names of the officers of each chapter, especially the presidents and secretaries, so that I may correspond with them. Oh, dear co-workers, let us go to work as never before, so we may send a hundred delegates to Denver's great Convention in July. I am yours in Christ,

JESSIE P. PRICE.

The Epworth League and Sunday School Convention of Fort Smith District will convene in Fort Smith, Ark., Mallalieu M. E. Church, Aug. 15-20, 1905, W. McIntosh, president. We are so glad to have the members of the district visit our town that we are beginning to plan already for their comfort. We are pleased with the plan of collecting the amount needed and are ready to pay every cent asked for. We know that every member of the Convention will come with full amount to bring the collection to high-water mark. We want each member and visitor to come with at least $1 extra to help us on our church, which must be covered. During the week of the convention we want to raise $150. For any information desired concerning the Convention, please write to me at 909 North H street, Fort Smith, Ark.

T. R. WAMBLE, Pastor.

To the Mississippi Annual Conference: Dear Brethren—The Conference minutes are not ready to send out because I have not the money to pay the printer. I contracted to pay three-fourths of the money before or when the minutes were ready, but haven't even one-fourth of the amount up to date. Send the money to Rev. A. J. McNair at Yazoo City and he will send out the minutes.

G. W. SMITH Sec.

Dear Brethren: Our first District Missionary Convention for the West Tennessee District is to be held in Centenary M. E. Church, Memphis, Tenn., May 16 and 17, 1905, conducted by Dr. Griffin G. Logan, our Field Secretary. We hope to make this a great meeting. The attention of the Tennessee Conference needs to be turned on Memphis. We need two or three new churches here as soon as we can get them. We need churches convenient to our members who have moved here from other places. M. WILLIAMS.

To the Preachers of the Baton Rouge District: Dear Brothers—Send your money at once for the Minutes. Each brother is asked to send $1 to me at 2215 Valence street, New Orleans. J. W. TURNER, P. E.

The second annual District Conference for Guthrie District will be held July 27-20 at Hennessey, Oklahoma. Pastors will elect their delegates and be prepared to make a full report of benevolent claims. All local preachers who expect their licenses renewed will be present. One Sunday school superintendent, one class leader, one president Epworth League, one president Ladies' Aid Society and all the district stewards and exhorters are expected to be present. The editor of the SOUTHWESTERN, Drs. Mason, Penn and

Bowen are invited. We are expecting a great meeting, so arrange in time. Come on first day, and stay till Conference adjourns. Programs will be out in time. Yours in the work,

D. G. FRANKLIN, P. E.

To the members of the Greenwood District, Upper Mississippi Conference: Dear Brethren—The Epworth League Convention of the Greenwood District will convene in Sallis M. E. Church July 25-26. The District Conference will be held July 27-30. I expect every member to be present.

S. H. NEVILS, P. E.

AN APPEAL.

DONALDSONVILLE CHARGE, LOUISIANA CONFERENCE, BATON ROUGE DISTRICT.

To the Brethren of the Louisiana Conference:

At this place we have a beautiful church, built under the administration of Rev. C. D. Shallowhorne in 1896, at a cost of $7,000, and its probable value, as shown in the Statistics, is estimated at $8,000. The two lots occupied by the church and parsonage could not now be bought for $1,000, because of their location. The parsonage could not be replaced in like workmanship for $2,000, hence a correct estimate would be $10,000.

Dear brothers, upon entering upon my duty as pastor, in obedience to the appointments made by Bishop Spellmeyer at the last session held at Monroe, La., I found that this church had been foreclosed, and the matter was unsettled in the courts, and to continue the worship in the church buildings a special mortgage was necessary, and petition was made to the creditors, asking for more time in which to meet this note of $2,000, and the creditors would only accede until August 5, 1905.

And in consideration of this amount, and the shortness of time, the impossibility stands out against raising this amount in this given time. Thus I appeal to every pastor and every presiding elder of the Louisiana Conference to help this struggling church, and unless something is done, and that early, we will lose this property, and to lose it would be a burning sin. Much help must be forthcoming, if every pastor and every presiding elder would take an interest in it. It could be done on this wise, if I may suggest: Take an after collection, every pastor giving $1 each, which would help wonderfully. Brother pastors, please help in this needy cause. I am sure that if this church is taken from us, and I had remained silent, I would be charged with gross indifference. Let every pastor give $1 and take a collection after putting the case before the people; they will doubtless give. Send the same to Rev. J. W. Turner, presiding elder, Baton Rouge District, Baton Rouge, La. T. A. BROWN.

Donaldsonville, La.

LITTLE ROCK DISTRICT.

SECOND ROUND.

Batesville, May 20-21; Batesville circuit, 24-25; Jacksonport, 27-28; Newport, June 4-5; Lonok and Richwood, 10-11; Little Rock circuit, 17-18; White Chapel, 25-26; North Little Rock, July 2-3; Hot Springs, 9-10; Scott and Rock St., 15-16; Hensley, 22-23; Sweet Home, 29-30; Wesley Chapel, Aug. 6-7. Dear Brethren of the Little Rock District: We are responsible to God and the church for our charges, and we should be alive to the interest of every department of the church. No pastor has a right to let the work fail because of an inactive leader. Brethren, the responsibility is on us, and if we can't get the work done, then we must do it. Push every cause of the church. Get among your people; talk to them about the Missionary, Freedmen's Aid and Church Extension Societies, and all the other causes of the church. Let us try to put the SOUTHWESTERN in every home, for it helps our work. There are pastors who plan well and work but little. No plan, however good it may be, will work itself. The pastor that plans from his pulpit and then goes home and sits down only waits to see a failure. The best way to teach and to get people to work is to work with them. I believe that the people are willing to give. Brethren, let us get to work and keep at it the year round for God and the church. Yours,

W. S. SHERRILL, P. E.

Woman's Home Missionary Society, Lexington Conference: Dear Sisters—The time is fast approaching for our annual meeting, May 10-15, 1905, in the Mt. Zion M. E. Church, Walnut Hills Cincinnati, O. We are anxious that every charge in the Conference be represented by a delegate, and if there are any charges in the Conference that have not an Auxiliary of this Society, we ask the pastor to please take a collection and send it to our conference treasurer, Mrs. M. A. Sissle, 1708 Columbia avenue, Indianapolis, Ind. Let me urge you, dear sisters, if you have not already done so, to send in your dues, contingent money and all unpaid assessments, that the great Society may see that we are willing to give as well as receive. Let each delegate come prepared to discuss the important questions programed. Let us work and pray that this may be the greatest meeting we have ever had. All District managers are expected to be present with full reports. Mrs. Delia L. Williams, our general corresponding secretary, and Mrs. I. D. Jones, one of the general deaconess managers, will be with us, and also Dr. R. E. Jones, editor of the SOUTHWESTERN. "Come with us and we will do thee good." Rev. H. W. Tate and his loyal people are preparing to entertain us free of charge. Yours for the love of Christ and in His name,

(MRS.) J. T. LEGGETT,
Conference President.

PARSONAGE BURNED.

Our parsonage at Tazewell C. H., Va., which was occupied by the pastor, Rev. J. R. Hill, and his family, was destroyed by fire on the morning of April 24, 1905. Rev. Hill only saved a few of his household goods. A little help from each pastor and congregation in the East Tennessee Conference will be highly appreciated by Rev. Hill and family. His postoffice is Tazewell C. H., Va.

R. A. SWAN, P. E.

Bristol, Tenn.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 176, Notre Dame, Ind

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Field Notes

TENNESSEE.

South Pittsburg—Allie M. Womack—Dear Brethren: Sunday, March 26, was our rally day and each member was asked to pay $2. The members rallied to the pastor's aid and the effort was successful. Our next rally will be held May 28th. We have bought the remainder of our church lot, Block 151, at a cost of $125.00, and have made a payment of $25.00. We hope to raise the remainder at our next rally. We are repairing the church. Sunday, April 8th, and the 9th our quarterly conference will be held. We hope then to be ready to pay our presiding elder, Dr. J. B. L. Williams, every cent of his money. We, the members of the church, are well pleased with our pastor; he is a zealous worker for the Lord and his church. We intend to raise all assessments this year.

Memphis, J. F. Neal.—The work here has run down completely without a Sunday school and I am trying to work it up again. This is the second time I have been sent to this work, although I was not pastor at this point last year. We have but a few members, but we have a goodly number of children.

TEXAS.

Groesbeck Circuit, L. R. Parker, Pastor.—Our presiding elder, Rev. J. H. Swann, held the second quarterly conference at Rockey Crossing M. E. Church, April 8-9. All officers presented written reports. Raised for elder, $21.40; missions, $2.05; pastor, $35.50. Rev. Swann was with the Sunday school, Sunday morning and preached at the eleven o'clock service before a crowded house and also at three p. m., when the Sacrament of the Lord's Supper was administered to 85 communicants. At night the elder preached again a wonderful sermon and ten persons came to the altar for prayer.

VIRGINIA.

Charles Town.—Rev. Murray, our pastor, is closing up his fourth year in this charge and has had great success since entering upon this work. The indebtedness of $1400 has, by earnest effort, been reduced to $300. The Membership of the church is seventy. Rev. Murray has, by his Christian deportment, self-sacrificing spirit and abundant labors, won the hearts of both the white and colored people, who have given liberally to assist in reducing the debt of the church. The Lilly of the Valley, a club of young men and women of Charles Town, being so greatly impressed by and interested in the work of Rev. Murray that they organized and conducted a very successful rally last Sunday for the pastor. The amount received was $52.00. The quarterly conference tendered a vote of thanks to the club. Rev. J. W. Waters was present at the conference. The reports showed the charge to be in a prosperous condition. The increase has been along all lines of church work. Rev. Waters preached on Sunday with great power and very acceptably to a crowded house. In closing up this our fourth year's work, we desire to say that we have in the past, and will in the future, endeavor to do all that we can, by the co-operation of the good citizens of Charles Town, to better the religious, menal, moral and social condiion of ur pepie, by precep and example. We desire to return thanks to all who have been interested in and have helped us in our work and labor of love. Richard Jackson, Samuel Tucker, Mrs. Georgie Tolbert, Secretary.

FOR SALE.

150 lots in 6th and 7th Districts at reasonable prices.

Terms: $10 cash and $5 per month.

CARROLLTON LAND & IMP. CO., Ltd.,
211 Camp street,
Or, J. B. Alexander, 1018 Pine street.

Free to Women.



Dr. Vance M. Powell.

Free Trial of the Marvelous Neo-Treatment.

Sent to any Women who sends Description of Her Case.

Neo-treatments are a wonderful cure for all diseases of women such as falling of the womb, ulceration inflamation, painful, irregular or suppressed menstruation, flooding, change of life, ovarian troubles and the many other diseases or weaknesses of the female organs, piles, fistulas or rectal diseases. Neo-treatment makes possible painless childbirth and every young mother should use the Neo-treatment. Full explanation of this wonderful new treatment and free trial package is sent free to any woman who sends full description of her case and tells the doctor what she wishes to be cured of. All consultation in office or by mail is free. Dr. Vance M. Powell, 40 Masonic Temple, Peoria, Ill.

NOTICE!!!

TO ALL SUFFERING WOMEN

You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

Here is health to you if you want it.

EXCELSIOR

Uterine Tonic

A Remedy for All the Complaints and Weaknesses Peculiar to

THE FEMALE SEX

Including: Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstration, Backache, Bearing Down Pain, Lucorrhea, General Debility, Palpitation of the Heart, Swimming and Giddines of the Head, Inflammation of the Womb and Ovaries.

You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Send twenty-five cents in stamps for free sample. You will ever praise the day you first took "EXCELSIOR UTERINE TONIC."

FULL SIZE BOTTLE $1.00

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They Live in Our Memory.

REV. C. T. LEWIS.

Rev. C. T. Lewis was born in Louisville, Ky., April 24, 1861, and died on his birthday, April 24, 1905, at Lexington, Ky., of acute indigestion. He married Louisa A. Murray in Louisville, Ky., in 1877, to whom were born seven children, four girls and three boys. Five children, one grandchild, a mother, two sisters and an affectionate wife remain to mourn. He was educated in the schools of his native city. At the late session of his Conference in Louisville, in March, he was moved from Dayton, Ohio, and stationed at Asbury, Lexington, Ky. He was sick at the Conference, as his was a chronic case. He made a good impression in his new charge and and was doing nicely when he was overtaken by disease. I supplied his pulpit for the two weeks he was sick and held, in person, his weekly meetings. Every attention possible was given him in every way. Rev. J. Courtney took charge of the funeral services, and a large number of pastors from our own and adjacent districts were present and took part in the services at Asbury Wednesday, April 26, 1905. A congregation that filled the church to overflowing was in attendance, and the officers and members showed their brotherly feeling and interest by their conduct. The services were admirably appropriate and solemn, each pastor saying a word. I was grieved that it was impossible for me to arrive until 5 p. m. Brother Lewis will be greatly missed. He was an acceptable pastor. May God's choicest blessings rest upon his bereaved loved ones.

L. M. HAGOOD, P. E.

St. Augustine, Florida.—Scott Bartley, pastor — God in His infinite wisdom has taken from our midst Mrs. Fannie Seville, one of the most faithful of God's followers. She was always at her post of duty and was an ardent Sunday school worker. She died in full triumph of the faith, having consecrated her life to God years ago. Our heartfelt sympathies are extended to the bereaved family. The Rev. Dr. J. T. Docking, president of Cookman Institute, and Rev. Scott Bartley, the pastor, officiated.

Brookston, Texas.—Sister Lillie Lewis, who was married Feb. 26, 1905, departed this life March 17. She was an exemplary member of the M. E. Church at Ambria and will be greatly missed by all who knew her. She leaves a husband, mother and father and five brothers to mourn her untimely death. She was laid to rest in the Circle Grave Yard. Rev. G. A. Deslandes officiated. Rev. G. R. Turner, the pastor, was in Clarksville at the time attending a group meeting and could not be reached till 'twas too late.

G. R. TURNER, Pastor.

Boyce—W. L. Dyas, pastor—Sister Elizabeth Johnson died March 28. She was a founder of Methodism here. She joined the M. E. Church under the pastorate of Rev. Hayward and lived a faithful member for more than 40 years. She leaves a faithful husband and many children to mourn her loss to the home and church.

Flournoy—Wm. Emmett, pastor—

For over a third of a century Dr. Pierce's Golden Medical Discovery has sold more largely than any other blood purifier or stomach tonic.



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Death entered the home of Bro. Ned Jones and took the precious jewel of the family in the person of Sister Lizzie Gray, who, after suffering more than twelve months, went home. She was a member of the Baptist Church Her funeral was conducted by the writer.

New Orleans—H. J. Wright, pastor—Death came to Mrs. Lottie Ellis on Friday night, March 31, 1905, very suddenly, without a word of warning. She was 52 years of age, born in Alexandria, La., and had been a resident of this city for forty years. Her funeral took place Sunday afternoon from her residence, No. 416 Eighth street, where she had lived for years. Rev. H. J. Wright, pastor of Mallalieu M. E. Church, attended her funeral. She leaves two sisters and four brothers, four girls and three boys, also grandchildren and a very large number of friends.

Slaughter—We had a grand quarterly conference Saturday at Slaughter. Every brother was at his post and had a written report. The presiding elder said he had not met a finer conference on his district, and congratulated the pastor and brethren for having such good reports. On Sunday he rode seven miles out to Rylander M. E. Church, where we held service and one person joined the church. Brother Turner is a new presiding elder, but he has taken hold like a veteran and is pushing things forward. May the Lord bless him.

Des Moines—O. A. Johnson, pastor—Mrs. Julia E Buckner was born 40 years ago, in Louisville, Kentucky; came to Iowa 28 years ago. She joined the M. E. Church 20 years ago and lived a consistent Christian. On March the 15th at 5:40 p. m. the windows of the soul were closed and with but scarce a tremor the prison walls which held her fettered soul were broken down. She leaves behind to mourn her loss a daughter, grand daughter and a host of friends. Her funeral was preached by Revs. Bates and Graves.

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Flourney—Wm. Emmett, pastor—On Wednesday, Feb. 22, Bro. Joseph Leroy, a faithful member and local preacher of Providence M. E. Church, fell asleep in Jesus. His last words were comforting to those he left to mourn his going. The bereaved family has the sympathy of the entire church of which he was a member.

Lake Charles—B. J. Reddix, pastor—On March 18, death claimed Mrs. Minnie Hilton as his own. She died in the faith. Just before the end came, she said: "I am ready, but only waiting. Deceased was the wife of Rev. W. A. Hilton, of Pleasant Valley M. E. Church. The funeral was conducted by Revs. J. R. Lee, R. H. Martin, of the C. M. E. Church of West Lake, and the writer. Many relatives and friends mourn for her.

Hub, Miss.—Brother Samuel Toney, a member of New Hope M. E. Church, after a long illness, departed this life in full triumph of faith. He leaves five children, a father and mother, four brothers and two sisters and a host of friends to mourn his going.

G. W. MOODY, Pastor.

McCool, Miss.—Sister Susanna Gordon went home March 18. She leaves a son and daughter and two granddaughters. She lived a Christian for 40 years and her passing was that of a Christian. J. M. KENNEDY.

Sparta, Tennessee.—Sad to tell was the death of Mr. Willie Officer, a young man of 19 years who died as he lived, sinfully. His funeral was attended by the writer. J. L. MASSEY, Pastor.

Smithville, Miss.—Sister Celia White fell asleep in Jesus March 5, 1905. She was a Christian for twenty years and died as she lived.

N. B. BLACKMAN, Pastor.

Gretna—E. Fields, pastor—Brother Henry Burden fell asleep in Jesus on Feb. 24, 1905, after a very short illness. He was 49 years of age and had been a member of this church for 16 years. Brother Burden lived a true Christian life and was one of the pillars of this church. He leaves four girls, four boys, two sisters and a host of friends to mourn his passing. Several ministers of the Baptist church attended the funeral. The Longshoreman, of whose association he was a member, buried the body at McDonoghville Cemetery.

Gray—Jules Benn, pastor—Brother Harry Williams, one of the old members of Mt. Vernal M. E. Church, died March 29 as a Christian should die. He was 85 years of age and had been blind for 10 years. His funeral was conducted by the pastor, Rev. J. Benn, and L. H. Smith, a local preacher of the church.

Winnsboro—D. S. Kilbourne, pastor—Mrs. Hattie Brown, an honored and faithful member of McCabe M. E. Church, died Jan. 26, 1905. She leaves a husband and mother, two children, two brothers and one sister and other relatives to grieve for her going.

Hubertville—J. E. Rolax, pastor—Sister Freedonia Brooken, the wife of Bro. E. Brooken, a local preacher of Boynton Chapel, aged 49, died March 25. She was a faithful member. She died in full triumph of faith and leaves a husband and children to mourn her loss. The funeral was conducted by Revs. D. S. Sloan, W. Carr and Rev. S. Bury, of the Baptist Church, and the pastor.

Murfreesboro, Tenn.—Mr. Dick Smith died March 19, 1905, in the 20th year of his life. The death of Josie Bond occurred on the same day, age 23 years, and that of Clarissa Vaughan, each of whom died happy in the love of their Father.

C. E. ALEXANDER, Pastor.

Thomson M. E. Church, New Orleans, La.—Lloyd Williams died April 7, aged 13 years. The deceased was the son of Brother and Sister Williams, members of Thomson Chapel. The remains were laid to rest in St. Roch Cemetery.

D. M. SEALS, Pastor.

Cochran, Henry Wilson—Brother Louis Hutchinson, the father of our well-beloved pastor, departed this life at his home in Shreveport, La., Feb. 7. He was nearly 85 years old. He joined the church in 1873 under Rev. Alfred Legardy, had filled all offices of the church and was an honorary member of the board at his death. He leaves a wife, eight children and a host of grandchildren to mourn his passing.

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No. 9 Governor St., Richmond, Va.

UNITED FOR LIFE.

Raven-Inman.—At the home of the bride's parents, Stockbridge, Ga., March 26, 1905, by Rev. J. W. Queen, Mr. John Raven and Miss Mary Inman, members of the Red Oak Church.

Campbell-Outlaw.—By Rev. Green Spencer, March 12, 1905, at the home of the bride, Vaiden, Miss., Mr. Edward Campbell and Miss Sarah Outlaw.

Ward-Shelly—At Eutaw, Ala., recently, by Rev. William Jones, Mr. George Ward and Miss Mamie Shelly.

Harrison-Nickles.—At the home of the bride's brother-in-law, Columbus, Miss., on March 23, 1905, Rev. J. M. Thompson officiating, Miss Malissie Nickles and Mr. Jim Harrison. The bride is a teacher in the public schools of Lowndes county, Miss. The young man is of an industrious and progressive spirit.

Baker-Quarles.—By Rev. William Jones, at Eutaw, Ala., some weeks ago, Mr. George Baker and Miss Eugenia Quarles.

Randle-Jackson.—At the St. James M. E. Church of Columbus, Miss., March 22, 1905, Mr. Rodrick Randle and Miss Emma Jackson, by Rev. J. M. Thompson. The church was tastefully decorated. Fully one thousand people witnessed the event. These are excellent young people, the bride being a member of the Methodist Church.

Willis-Marbury.—At the home of the bride's parents, Kelbyton, Ala., April 13, 1905, Rev. J. T. Willis and Miss Flora M. Marbury, by Rev. R. E. L. Beasley. The bride is a very estimable young lady, and one of the leading young women in the Sunday school and church. The groom, a member of the Mobile Annual Conference, is pastor of the M. E. Church at Wetumpka, Ala. May the hand of the Lord lead them through life.

Mitchell-Lloyd.—In New Orleans, La., April 19, at Williams Chapel, Mr. Edward Mitchell and Miss Daisy Jessie Lloyd, by Rev. C. W. Reeves.

Perry-Boots.—In New Orleans, at the home of the bride, 3625 Washington street, in the presence of witnesses and friends, Miss Olivia Boots and Mr. Robert Perry, by Rev. John A. Lindsay. The bride is a member of our Sunday school and the mother a member of our church.

Smith-Miles.—At Whitecliffs, Ark., March 23, by Rev. A. E. Carr, Mr. Jessee Smith and Miss Amanda Miles.

Smith-Dillard.—On March 23, at Whitecliffs, Ark., by Rev. A. E. Carr, Mr. Jefferson Smith and Miss Annie Dillard.

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Field Notes

LOUISIANA.

Baton Rouge.—The following resolutions were offered by the Preachers' Meeting of the Baton Rouge District on April 17, 1905, while in regular session: Whereas, our last Annual Conference, held in Monroe, La., ordered a Missionary Convention to be held in New Orleans, La., in October next, comprising the states of Louisiana, Texas and Mississippi; and, whereas, said convention is to celebrate the fortieth anniversary of the Mission Conference, out of which said Conferences have grown; Resolved, that we endorse said Convention and pray God's richest blessings upon each promoter and participant. Resolved, further, that we stand by Dr. Logan, our Missionary Field Agent, and do all in our power to make the Convention a success. Signed by M. T. Franklin, H. James, T. A. Brown, C. Spears and J. O. Richards, on behalf of the District.

J. W. TURNER, P. E.

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7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:15 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom.	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
12:05 a.m.	Port Allen Local	3:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.
9:45 a.m.	Daily ex. Sat and Sun.	4:00 p.m.
9:45 a.m.	Saturday and Sunday.	5:30 p.m.
7:25 p.m.	Daily Except Sunday.	8:05 a.m.

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10:30 a.m.	Sunday Only	8:45 a.m.
6:00 p.m.	Sunday Only	7:00 p.m.
8:35 a.m.	Saturday Only	9:45 a.m.
5:00 p.m.	Saturday Only	6:00 p.m.
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.

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WEEK ENDING APRIL 29.

Atlanta and Savannah—J. H. Brandon, 2; R. T. Adams, *1; Z. K. Gowen, *1; J. H. Smith, *1.

Central Alabama and Mobile—A. G. Glenn, *2; A. W. McKinney, 2; W. H. Harrison; R. L. Varner, 1; J. E. Webb, *1; J. T. Tompkins; A. L. Boyd; W. H. Jordan, *1; V. D. Oatman, *1; Jerry Leonard.

Delaware—M. C. Jennings, *1.

Florida—T. P. Page; J. F. Elliott, *1.

Lexington—J. F. Meeks; W. W. Carter; Jackson Ball.

Lincoln—Frank J. Lober.

Little Rock—D. H. E. Harris, *1; Alex Cabean; W. A. Smith; Lee Nelson, *2, 1; S. A. Miller, *2; Nancy A. Knox.

Louisiana—T. W. Williams; Mrs. I. Henry; Wm. Harrell; L. Bibolet; C. W. Reeves; Caleb Catherine; Mrs. Lucy Venable, 1; J. F. Marshall; J. D. Brightop, *1; J. A. Lindsay; Annie N. West; B. M. Hubbard; Mrs. Lena Smith; M. C. Harrison; W. R. Randolph, *1; Gardner Knox; V. Chapman; Wesley Chapel S. S.; S. Green, *1; B. J. Reddix, *1; T. P. Norris, *1; W. L. Dyas; Adam Carlson; M. P. Franklin, *1; J. O. Richards, *2; W. R. Butler, *4; N. Ford, *2; H. Bland; Frank Walker; R. C. Metoyer; T. F. Robinson, *1; T. J. Johnson; H. J. Wright; C. L. Angrum; R. E. White, *1.

Mississippi and Upper—B. F. Woolfolk, *1; S. H. Wallace, *3; J. M. Walton, *1; Anderson Wooley; B. J. Roberson, *1; W. M. Campbell, *3; E. Handy; J. W. Winbush, *1; N. B. Blackman, *1; H. J. Jordan; I. S. Thomas, *1; J. H. Bynum, *2; J. T. Cannon, *2; J. Jordan, 1; W. S. Jones, 1; N. N. Sidney, *1; J. C. Hibbler, *1; S. Jossell, *1; F. H. Henry, *1; Sarah Broadfoot; Henry Combs; C. W. Jones; W. H. Gilliam, *2; C. Nelson, *1; R. N. Jones, *1; Ed Ford, *1; E. P. Chapman, *2; J. M. Johnson.

North Carolina—S. L. Mays, *1; W W. Pope, 1.

Tennessee and East—A. J. Proctor, *1; J. F. Neal; C. E. Alexander, *3; E. H. Forrest, *2; W. E. Mitchell, *1; W. M. Gray; Andrew Davis, *1; G. H. Crider, *1.

Texas and West—G. W. White; T. S. Pryor, *1; Wesley Monroe; L. H. Richardson, *1; C. M. Moore, *1; W. H. Purnell; W. H. Logan, *23; M. C. Gillespie, 1.

Washington—N. M. Carroll, *1; M. W. Pryor; J. C. Ore.

Miscellaneous—E. E. Schuessler; A. Peconi; J. R. Basket; J. C. Orcutt; W. R. Chase.

Crescent City Notes

The Easter Sabbath was fittingly observed at Asbury Methodist Episcopal Church, Algiers, Rev. T. W. Williams, pastor. The day was one of spiritual enjoyment. Collection good.

On Sunday morning, April 9th, an excellent sermon was preached at Pleasant Plains Church by Brother Ewell, and at night the pastor, Rev. Wm. Harrell, preached. Wednesday evening of the following week, Dr. G. G. Logan delivered an able sermon. On Easter Sunday at 4 a. m. the pastor delivered an able sermon. At 10 o'clock the Sunday school rendered its program. The superintendent, Mrs. Nickerson, was assisted by Mrs. L. E. Hawkings. Address by Mrs. Wm. Harrell. Missionary collection, $3.25. The resurrection sermon was preached at night by Father Davage. A large audience was present. Collected during the day, $10.55.

The first quarterly conference of First Street M. E. Church was held April 20, Rev. W. R. Butler, presiding elder, in the chair. Reports indicated progress along all lines. The church is in an excellent condition spiritually, financially and otherwise, and the prospect for a good year's work for the Master's kingdom and Methodism was never better. Presiding Elder Butler was in good cheer, and his counsel and words of exhortation on this, as upon all other occasions, were replete with good taste, sound judgment and wisdom. Quarterly love-feast, May 4th.

At Mt. Zion M. E. Church, Sunday, April 23, the resurrection sermon was preached by the pastor, Rev. F. T. Chinn at 4 a. m. There were several accessions to the church. The Sunday school, under the direction of its superintendent, Miss L. E. Taylor, rendered a good program and collected for missions $20.45. Total collection for the day, $95.50. The decorations were in keeping with the day.

Easter services were observed in grand style at First Street M. E. Church. Good Friday, the crucifixion sermon was preached by the pastor, Rev. J. A. Tircuit. The resurrection sermon was preached at 4 o'clock a. m. Easter Sunday by the pastor. At 11 o'clok the Sunday school rendered their Easter Missionary program and raised for Missions $14. At the evening service ten persons received holy baptism. These impressive services were witnessed by overwhelming congregations. Collection for the day, $159.57. Too much praise cannot be given Superintendent F. B. Smith, Mrs. O. A. Gould and the efficient teachers and officers for the careful training of the school and the consequent success attending their labors. The decorations were all that could be desired. The committee, led by Mrs. Jefferson, distinguished themselves on this occasion. Through their efficient work and that of the Stewardesses, the middle and side aisles of the church were covered with beautiful new strips of carpet. Many thanks. The revival services were glorious, resulting in the conversion of cleven persons and greatly reviving teh churh.

Mt. Zion enjoyed a remarkable service all day Sunday. At 11 a. m. Presiding Elder Marshall preached quite an interesting and helpful sermon. One accession. At 7:30 p. m. the Ladies' Vidalia Association had their anniversary sermon preached by the pastor, Rev. F. T. Chinn. The Ladies' Bakers' Association will have their annual sermon preached at Mt. Zion next Sunday. Collection, $32. The Sunday school, under the leadership of Miss Lizzie E. Taylor, is in an excellent condition.

Easter week services at Malden Chapel, Rev. John A. Lindsay, pastor, proved a success in every way. Appropriate sermons were preached every night. At 4 o'clock Sunday morning prayer and testimony meeting and resurrection sermon. At 1 p. m. Sunday school Easter exercises. Rev. H. C. Armston and W. McCormick addressed the Sunday school in a very helpful and encouraging way. The closing sermon, "The Walk to Emmaus," was preached at night. Verily the Spirit of the Lord visited us in these services. Collection, $10.15.

CARD OF THANKS.

We, the undersigned, extend our heartfelt thanks to the relatives, friends and neighbors for the many kindnesses shown during the illness of our beloved father, Stephen Duncan, and especial thanks to Dr. Henry and Rev. V. Chapman for their untiring efforts and attention during his illness and on the occasion of his demise. We thank the friends for their floral offerings. All have the lasting gratitude of his WIFE AND CHILDREN.

The Easter services of Ross Chapel, Camp Parapet, Rev. A. B. Harris, pastor, began at 3 a. m. The prayer service was led by Rev. Branch. At 4 a. m. the pastor preached. The church was crowded to its utmost capacity. At the conclusion of the sermon thirty-one persons came forward for prayer. Collections, $4.30 and $4.75. The decorations were beautiful.

The New Orleans Preachers' Meeting, which has taken formal steps to get the sisters together in convention, in the interest of the Woman's Home Missionary work of the Louisiana Conference, at Mt. Zion, this city, May 11, at 11 a. m., appointed the undersigned a committee to further request the pastors to call the attention of the sisters to the importance of getting together at the time appointed, for the work before them. It is hoped and urged that all women who desire to see this work prosper, will give their influence and labor to secure the best results. The Presiding elders and pastors are ready to assist you in every possible way.

V. CHAPMAN, Pres.
J. F. MARSHALL, P. E.,
C. W. REEVES, Secretary.

At Wesley Chapel on Sunday, April 30, good services were held until the last service at 7:30 p. m. At 3 p. m. the Good Shepherd Benevolent Association had their anniversary sermon preached by the pastor, Rev. T. J. Johnson. They gave in their collection $12.13. Total collection for the day, $33.73.

Excellent attendance at Simpson Chapel Sunday. Rev. J. M. Turner preached at 11 a. m. Young people's song service at 6 p. m. was well attended, despite the very inclement weather.

Easter was befittingly observed at St. Matthew. The church was packed by 3 a. m. to witness the Scriptural scene, "The Risen Lord," displayed in tableau form, after which the pastor preached the resurrection sermon. Many came forward for prayers. Collection, $27. Sunday school exercises at 3 p. m. and a candy feast for the little folks. Collection, $5. At 7:30 p. m. a special literary program was rendered. Helpful and inspiring papers were read by Mrs. McCoy, Mrs. White and Miss Bertha Gonsland, with a solo by Miss Rednoy Ross. The pastor presented each class leader an Easter offering as a reward for faithfulness, also Superintendent W. J. Brown. With a sermonette by the pastor, the services closed for the day. Collection, $9. St. Matthews is on the up-grade.

The Sunday school service at Williams Chapel was fairly well attended last Sabbath. At 11 a. m. the children's love-feast was enjoyed by a large number of children. At 3 p. m. Brother T. Roberson preached. Owing to inclement weather the usual evening service could not be held. The infant son of Mr. R. Clark was christened at the altar by the pastor, Rev. C. W. Reeves. One joined the church. The converts will be baptised at the altar the second Sunday at 7:30 p. m. The mother of Mrs. D. C. Mead and Mrs. M. O'Hara are on the sick list. Collection, $12.48.

Cotton is doing a little better last week in sales, 7 7-16 being the price here on Monday. The government has issued its final ginners' summary, which verified its previous estimate.

The Annual Convention of Lafon Old Folks' Home met at Thompson's Chapel April 10th, 1905, at 12 o'clock a. m. Rev. V. Chapman, president, gave an outline of the work to be acted upon by the convention. Rev. V. Chapman was re-elected president; Rev. C. W. Reeves, secretary; Mrs. M. J. Nickerson, assistant. The following delegates were elected members of the Board of Control for 1905: V. Chapman, C. W. Reeves, M. J. Nickerson, S. Jones, L. L. Murray, A. Fuche, T. J. Johnson, W. M. Harrell, R. L. Anderson, M. Robinson, I. Robinson, F. Williams, H. J. Wright, W. S. Chinn, M. Nix, R. Lindsy. The convention adjourned to meet at the Old Folks' Home April 12, at 12 m. Benediction by Rev. T. J. Johnson. The Board of Control met April 12 at 12 m., Rev. V. Chapman presiding. Rev. C. W. Reeves called the roll. Sixteen members were present. The board then went into organization, with the following results. Rev. V. Chapman, president; Rev. T. J. Johnson, vice-prsident; Rev. W. S. Chinn, secretary; Rev. C. W. Reeves, treasurer. The Local Board went into organization as follows: Mrs. A. Fuche, president; Mrs. L. F. Murray, vice-president; Mrs. M. J. Nickerson, secretary; Mrs. F. Williams, assistant; Mrs. H. Davis, treasurer; provision committee, Mrs. S. Jones, L. R. Anderson and I. Robinson. Meeting adjourned to meet at Union Chapel the second Monday in May for installation of officers. Benediction by Rev. W. M. Harrell. The Board of Control will meet the second Wednesday of each month. The members appointed by the Annual Conference are earnestly requested to attend these meetings.

V. CHAPMAN, President.
C. W. REEVES, Secretary.

Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MAY 11, 1905

Vol. 39 No. 19

Editorial

The Emperor of Japan has donated to the Young Men's Christian Association $5,000. And here's another evidence of the rise of Japan. The Japanese may be put down as a pagan people, but the kingdom of heaven unto them is near at hand. When the war between Japan and Russia is closed, Japan will show the world how quickly a nation can desert its heathen religion and accept Christianity.

The ever present, irrepressible Negro has bobbed up in the Chicago strike. The Negroes were used as strike breakers, but their presence was objected to and hence the employment of Negroes was discontinud and those that had been employed are being displaced as fast as possible. The strike continues with little change in conditions, both the employers and the strikers claiming to have gained.

And now Arkansas has passed a bill prohibiting white persons from attending Negro meetings except officers of the law and ministers in official capacity. This law prevents the association of the races in a political way in public meetings and also prevents the uniting of Negro and white labor. If the law had gone further and prevented Negroes from trading in white stores then we would have more business enterprises among Negroes.

The Southern country will be for many years, if not for all time, the agricultural section of our great republic, and the farmers will hold a very important position. That the South is waking up to this fact is indicated that during last year large appropriations were made by several Southern states for agricultural and mechanical training. Appropriations made were as follows: Mississippi $92,416.42; Arkansas, $81,-419.13; North Carolina, $49,000.00; South Carolina, $141,448.20; Texas, $190,000.00; Virginia $139,271.26; West Virginia, $197,459.01; Georgia (for technology only), $40,000.00.

These appropriations were not made for Negro students, but for white students, and if the Negro is not careful in his deserting of the farm and leaving the plow for a more glittering city life he will find himself rooted out of an occupation that has been the back-bone of his existence. There are two things that might mean the ultimate driving of the Negro from the farm. First, the white people of the South giving more attention to the agricultural training of their own boys and girls. Second, the influx of Italian labor, which is in direct competion with Negro labor. If the Negro is wise he will not desert the farm. And yet there are Negro leaders (?) who frown upon any movement that seeks to keep the Negro on the farm and in occupations where there is a livelihood and least opposition. If it is industrializing the Negro to keep him on the farm, then let him be industrialized.

A SON'S DEVOTION TO HIS MOTHER

The mother of President Loubet of France died recently at the age of 92. The relation of these two persons was most interesting and suggests some lessons that are not found in the ordinary relation of son and mother. Mme Loubet was a market woman and refused to give up her occupation and go to live with her son after he was elected President. Previous to his election as President, February 18, 1899, Mr. Loubet had enjoyed a most brillian career. President Loubet has proven himself to be one of the most remarkable productions of French life and is extremely popular, especially with the common people, throughout France. After his exaltation he did not forget his peasant birth, and above all he did not forget his peasant mother. It is said he would go and see her often and sit by her side in the market place. And here is the glory of a republican form of government. He was President in spite of his lowly birth and dignified the office with true merit. In his mother he recognized the dignity of honest toil and no heights to which he attained ever separated him from her. The son was an honor to his mother and in her commonplace occupation the mother was an honor to her son. And what's more beautiful and inspiring than the picture of a president of a great republic seated by the side of his peasant mother in the market place? Here's a lesson of hope and encouragement to every boy, however poorly born and whatever his environments. Here's a lesson to the manly man—whatever is the station in life none should make him forget his mother. No man deserves so much the contempt of the public as he who imagines that he has ascended to a point where his parents, whatever their station, are beneath him. The public applauds and recognizes no action on the part of an individual more quickly than the devotion of a child to his parents. Verily, if we honor father and mother, not only life will be long, but from the public will come a constant and unstinted approval.

GONERNOR GLENN ON THE NEGRO

Governor Glenn, of North Carolina, during the recent campaign, which resulted in his election to the office which he now holds, attracted considerable attention by his deliverances on the Negro question. There was great apprehension lest the Governor would cast his influence against the proper and legitimate development of Negro life. That the Negroes of North Carolina might properly understand the position of Governor Glenn and that the Governor in turn might be more clearly understood as to his relation to a very large part of the citizenry of North Carolina, President James B. Dudley, of the Agricultural and Mechanical College, located at Greensboro, N. C., made a master stroke in the securing of Governor Glenn to deliver the commencement address. The Governor's presence attracted a large crowd and his speech no little attention.

An evading of the Negro question will not help the situation. The two races being brought face to face in an open, frank discussion savors of good to both.

The Governor's speech was full of many practical and timely suggestions. His advice was given in good spirit and was well received. In speaking on the right kind of education he says: "The education that is best suited for all classes and all kinds of women and men is the kind of education that, while it makes your mind brighter and more accurate, makes your soul purer and better and does not, at the same time, make you stop laboring with your hands." This kind of education we accept. What the Negro wants is proper and legitimate development so that he may be able to take his natural and individual place in the walks of life. The Governor rather weakens his broad platform of education when he says, in speaking of the line of education for the Negro that he should be given just as much as needed for his present conditions, and then as he shows that he needs more and shows himself deserving more and capable of receiving more, he will be given just as much as he needs for any station in which he is then placed. This is absolutely meaningless. If it means anything it means that the Negro is to accept the kind of education that somebody else chooses to give him; not the kind of education he really desires or finds his condition requires.

The Governor's advice to buy farms and rear the children so that they may be healthier and stronger, and his assurance of equal justice is accepted and appreciated for its full value. Perhaps one of the most striking paragraphs and one that means most to the Negroes of North Carolina is the following:

"As governor of North Carolina I want to say this to you. That there will not be the humblest colored woman or colored man that does not receive at my hands the same justice and the same consideration that the highest and richest white man can receive in North Carolina."

This is all the Negro can ask. He must not and should not ask for special privileges because he is a Negro. All he should ask for and all that should be given him is equal justice and fair play. If the South and the country at large grant the Negro this he will have no just ground for complaint.

While we appreciate the spirit of the Governor's address and while he seeks to deal with the problem in a fair and considerate way, nevertheless, there is a vein through the entire address to which we object. The Governor adjusts his relation to the Negro after that relation which existed between the slave and master before the war, and here's where the road divides. The

[Continued on Page Eight.]

My South American Trip

By Dr. H. K Carroll

In my tour of nearly 4 months I have visited the Isthmus of Panama and studied conditions along the line of the Canal, with the view to the establishment of missions in the new Republic; spent some days in Lima and Callao attending the first annual meeting of the North Andes Mission and inspecting our work in Peru; attended the first meeting of the Andes annual conference at Coquimbo, Chile, and visited other points in that Republic, including Iquique, Antofogasta, Serena, Valparaiso, Santiago, Concepcion, Temuco, and Victoria, and inspected our church and school properties. My tour of the west coast completed I crossed the Andes, starting from Santiago, and visited Mendoza, Mercedes, Buenos Ayres, La Plata, Lomas, and Rosario, in Argentina, and Montevideo, in Uruguay, where the South America Conference met in annual session March 22. Leaving New York December 28, 1904, the tour occupied nearly four months, or, more exactly, 112 days, of which fifty-two were spent at sea. In all, I traveled about 15,000 miles. The ocean part of the trip was almost ideal, nearly free from storms and high winds; and my journeys on land were marred by no accidents or disagreeable occurrences. I was not ill a day or an hour.

Bishop and Mrs. Neely and their niece, in whose company I traveled to Montevideo, were in perfect health, with the exception of a few days' illness of Mrs. Neely at Coquimbo. They remain at Buenos Ayres, where they hoped to secure a house and settle themselves on returning thither from Montevideo immediately after the close of the South America Conference.

As to Panama, I have no question that it is true missionary ground, which Methodism has a peculiar call to cultivate. The future of the Isthmus must be changed by the Canal, how much no one can predict. The fact that is it an American enterprise not only ensures its success, but makes the presence of large numbers of our fellow countrymen along the line of the Canal a moral certainty. It is, moreover, the halfway point between the United States and our South American fields, and we must occupy it whether we would or no.

I have had a good opportunity to learn much about the resources and political conditions of the sections of South America I have visited, about the moral, spiritual and social state of the people and about the need and progress of missionary work among them. The result is, in brief, a profound conviction that this part of the New World is entitled to much more considearation for what it is and what it may become, than it has yet received. Its varieties of climate, immense mountain ranges, tremendous coast line and river system, the richness of its soil, the possibilities of its mineral resources, are to me clear indications that the development of its products, its industries, its commerce—in a word, of a prodigious wealth—only awaits intellgence, energy and capital. These requisites are being supplied from Europe and the United States, mostly from Europe, and the beginning of a great transformation may already be seen, more particularly in Argentina, Brazil and Chile.

Two things are associated with South America in the popular mind of North America—revolutions and earthquakes. The former have been more constant and destructive than the latter. While I was on the continent, one revolution began and ended, and another, better organized and more persistent, was brought to a close; but a single slight seismic shock at Valparaiso was the extent of the subterranean trouble. The political world, however, is becoming more secure and stable; revolutionists rarely succeed now, and are becoming sadly discouraged. There is a constant expansion of liberty, and therefore less cause for insurrection.

The grip of the Roman Catholic church on the throat of liberty is being weakened. It may be said to be well-nigh broken in Chile, Argentina and Uruguay, and the strong foreign influence in these countries will not suffer it to be strengthened. The church is still wedded to the State everywhere; but the area in which it is allowed to suppress other forms of religion is becoming very small. Evangelical Christianity presents a pure, free and fruitful Gospel, beside which the corrupt system of Rome appears in awful contrast. It is not unusual to hear men who were baptized in its faith say that it is the curse of the Latin race.

Methodism has as yet made little progress in Ecuador and Peru, where it is at present best known as an educational and Bible agency. The evangelistic arm is to be strengthened and made dominant. In the Southern half of the Continent we have more opportunities than we can improve for the giving of the Gospel to the people. They are ready for it, and the evidences of its power over the lives of men make it every where respected. Our greatest need is an increased native ministry and more churches. We have converts who make good exhorters and develop into local preachers. We need better facilities for training them for the itinerancy, particularly on the West Coast. Bishop Neely, with great practical wisdom, has taken steps to organize classes for this purpose at Lima, Iquique, Valparaiso and Concepcion. Suitable church buildings as an evidence that we are in communities, not as an experiment or as a traveling show, but as a permanent institution, would be splendid investments, both financial and spiritual. Our congregations in Concepcion, Victoria and other places have outgrown their accommodations, and are suffering simply for room to grow.

In Argentine and Uruguay we have some fine properties. Anything more inspiring than the congregations gathered in the basement of the new Central Church building in Montevideo during the annual session of the South America Conference I can hardly imagine. The edifice, crowning a hill in the center of the city, only a block and a half away from the Jesuit Church and monastery, and a block from the ground on which the national Congressional building is to be erected, is a landmark. Its solid, buttressed brick walls rise to a height of more than sixty-five feet. The basement, which was completed for the opening of Conference, contains 720 seats, and on the first night of the Conference ,when it was opened, no fewer than 800 people were gathered in it. It is called McCabe Hall, in honor of the beloved Bishop, whose most generous assistance made the magnificent enterprise a possibility. Its walls resounded with our hymns in Spanish, sung with spirit and fire, and with the amens and applause of the Methodist host. The press gave good accounts of the Conference sessions and evening meetings, and the influence of Methodism in the capital of Uruguay will be immeasurably increased.

Bishop Neely has been most cordially welcomed everywhere. He spares himself no trouble or pains to get a thorough knowledge of the situation and needs of our work, and with great practical wisdom deals firmly and energetically with it. His administration on the field cannot fail to place our work in South America on a much more effective basis.

In a word, what I have seen and heard and learned in my inspection of our Missions in South America, convinces me that we should contrive in some way greatly to increase the means available for their prosecution. No other form of Prostestantism has our opportunity, or seems so well adapted to meet the needs of the situation; and no other field in the western hemisphere promises more encouraging returns.

New York City.

Liberia Conference Appointments For 1905

Bishop Scott Presiding

Star indicates not members of the Annual Conference.

BASSIA DISTRICT.

W. H. Carter, presiding elder; P. O., Edina.

Central and Lower Buchanan and Krootown, N. B. Whitfield, Mrs. M. A. Ragland,*; Edina, W. H. Carter, Mrs. L. A. Page;* Fortsville and Fortsville Mission, U. S. Ware; Farmington, J. T. Williams;* Hartford and Bexley, Lee Anderson, T. M. Hill;* Paynesbury, J. T. King; Upper Buchanan, W. P. Kennedy.

CAPE PALMAS DISTRICT.

J. C. Sherrill, presiding elder; P. O., Cape Palmas.

Barraka and Wissika Missions, Miss Anna White,* Jasper Grant,* John Stark,* F. A. Price;* Beabo, to be supplied; Bigtown, H. H. Evans, Mrs. F. B. Ashton,* teacher; Garraway Mission, Agnes McAllister,* Wesley Fish,* Daniel Meter;* Grand Sess, George B. Grando;* Jacksonville, Mrs. Catherine Jackson;* Mount Scott, Cavalla and Rocktown, J. C. Sherrill, E. W. N. Valentine,* Edward Bedell;* Pedebo, J. H. Gray,* Geo. Stephens;* Tubmantown, Alexander Tubman, J. B. Gray;* Webbo Station, David Baker;* Cape Palmas Seminary, J. C. Sherrill, J. T. Dayrell,* Mrs. J. C. Sherrill,* N. D. Mirriam;* On furlough, J. A. Foust and wife, J. M. Perkins and wife, and J. M. L. Harrow.

MONROVIA DISTRICT.

W. T. Hagan, presiding elder; P. O., Monrovia.

Cape Mount, Benj. Lewis;* Johnsonville and Paynesville, J. J. Powell, J. M. Moore,* T. A. Rose;* Marshall, G. W. Williams;* Mt. Olives, J. D. Stryker, Mrs. M. E. Stryker,* Philip Harris,* interpreter; Monrovia First Church, C. A. Lincoln; Krootown, to be supplied; New Georgia, W. H. Bastian;* Powellville, J. E. Davis,* Mrs. E. E. Powell;* College of West Africa, A. P. Camphor, president; J. H. Reed, vice-president; members of Monrovia Quarterly Conference; T. R. McWilliams,* Miss E. B. Dowell,* Mrs. A. P. Camphor,* Miss Maude Lyon,* Miss C. L. Sherman,* Mrs. J. H. Reed,* F. M. Allen,* printing department. Dounce W. Herman left without appointment to attend College of West Africa.

SINOE DISTRICT.

J. A. Simpson, presiding elder; P. O., Greenville.

Beulah Mission, Z. B. Roberts,* Mrs. E. F. Russ;* Blue Barrow, W. B. Brown;* Bluntsville and Louisiana, S. R. Miller;* Greenville, J. A. Simpson, Mrs. M. E. Simpson;* Lexington, C. A. Minor;* Niffo, Panos Stacy;* Settra Kroo, to be supplied; Sinoe Industrial School, J. B. Robertson, Mrs. J. B. Robertson,* Wm. Sherman,* interpreter.

ST. PAUL RIVER DISTRICT.

A. L. Sims, presiding elder; P. O., Monrovia.

Bensonville and Pesseh Mission, Riden Boyce; Brewerville, F. C. Holderness; Caldwell, G. W. Parker, Jr., Mrs. C. R. Clark;* Crawford Mission, Mrs. H. A. M. Crawford;* Clay-Ashland, R. V. Richards, Augustus Heuston;* Careysburg and Newland, H. L. Porterfield,* S. A. Lawrence, Mrs. W. T. Hagan;* Crozierville, J. E. Clark, Mrs. R. E. Green;* Harrisburg, A. M. Harris;* Millsburg, P. T. Barker; Robertsville and Heddington, T. H. Clark;* Sasstown, A. Snorton,* S. E. S. Payne; Virginia, J. H. Davis; White Plains and DeCoursey Mission, J. M. Gross; Liberia Industrial School, J. B. McGill,* industrial teacher; Mrs. J. B. McGill,* preceptress. On furlough, U. L. Walker and wife.

The New York Letter

By L. H. Smith

Tuberculosis, that dread disease which has ravaged humanity for years, and which appears to prey more especially upon the Negro, was the subject of a very instructing and interesting lecture at a recent Thursday evening session of St. Mark's Lyceum. The lecturer was Dr. Paul Kennedy, of the New York City Health Board Staff. This proved a happy diversion from the customary musical and literary programs. There is no lesson which needs to be taught the Negro more carefully than how to live properly; this especially applies to those residing in close and congested apartments in large cities. Tuberculosis has made terrible inroads upon the people of this city as elsewhere, and it is a singular, though inexplainable fact, that the mortality among the Negroes from that disease is higher than it is among other races. Dr. Kennedy recommended cleanliness, fresh air, sunshine and wholesome food as the best preventative and cure. The Tenement House Commission of New York is a large and important factor in the city's fight to stamp out and prevent the spread of consumption. Thousands of dollars are spent annually to combat this scourge. There are in this city eight clinics which treat solely tuberculosis. One of them attached to the Health Department Building, in twelve months treated 3,100 patients.

Dr. M. C. B. Mason addressed St. Mark's Lyceum, on April 2, also Prof. William L. Bulkley, principal of Public School No. 80. The topic that day was "Education," and the audience was given a rare treat from two such able speakers.

At the conclusion of the Conference here, Rev. Robert E. Jones, D. D., editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, preached at St. Mark's M. E. Church, and was given a cordial welcome. Besides pleasant memories, the editor took away a large number of subscriptions renewals for the SOUTHWESTERN.

The Rev. Dr. William H. Brooks has been returned to St. Mark's M. E. Church for another year by the Conference which met here the early part of April. After eight successful and fruitful years in one pulpit, the eminent pastor will start on his ninth year with his popularity unabated and usefulness broadened. Dr. Brooks was recently elected chairman of the Colored Men's Branch of the Young Men's Christian Association. He has taken up the work with his characteristic energy, and is endeavoring to raise the $29,000 indebtedness on the building. Towards this end a big mass meeting is to be held on the first Sunday in May at Carnegie Hall, and an appeal will there be made to the people in behalf of the work. Among the speakers are Bishop Potter, Bishop Alexander Walters, of the African Methodist Episcopal Zion Church; Rev. Dr. R. S. MacArthur, Rev. S. P. Cadman, of Brooklyn and Dr. Booker T. Washington. This branch of the Y. M. C. A. was established four years ago by Rev. Dr. C. T. Walker, and is growing. It is doing excellent work in this city where just such an institution is necessary, and its influence is far reaching. It has a membership of 400, and the attendance last year was 14,000. The building, which is two dwelling houses converted for the purpose, is hardly sufficient to accommodate the members, and when the present debt is raised it is promised that a new structure will be erected by the general association.

Easter services at St. Mark's M. E. Church were of special interest. The church floral decorations were a marvel of beauty and greatly admired by the crowds which attended. The pastor delivered a masterly sermon at the eleven o'clock service; at two o'clock the Sunday school held a special Easter service. The Lyceum followed at four o'clock with a somewhat lengthy, but a high class programme. The capacity of the church was tested at this hour to accommodate the great gathering. The pastor again preached at the evening service. The Sunday School's Easter Bazaar and entertainment opened the following Monday for a season of five nights. The annual concert of St. Mark's Lyceum takes place Thursday evening May 25 and Miss Myrtle Hart, of Indianapolis, a harp soloist, and A. Adolphus Haston, basso, are the heralded attractions.

The young people of the Epworth League Chapter 2090, A. J. Mitchell, president, will present two short dramas on Wednesday evening, May 17. The first is entitled "Mrs. M'Cackland's Economy" and the other is "A Self Made Man." Besides Mmes. W. O. Terrell and Randell, Professor Pastor Penalver and Master Walter Freeman will contribute to the evening's entertainment. The chapter is celebrating its sixteenth anniversary and the proceeds of the entertainment are for a new pulpit chair.

Dr. Booker T. Washington was in the city on Sunday, March 26, and addressed John D. Rockefeller's, Jr., class, which met in the West Side Neighborhood House, as the Fifth Avenue Baptist Church is undergoing repairs. He commenced his remarks with an anecdote of Southern Negro life and then said:

"The longer I live the more I am convinced that, after all, the one thing worth living for and dying for is the privilege of making some being more happy and more useful. No man who ever does anything to lift his fellows ever makes a sacrifice. Every man or woman who helps to lighten the load of his fellow creature is a privileged individual. I hope you will always remember that by a thought and kind act you can lift the burden from the shoulders of a member of my race. In proportion as you help us, so in the same proportion you will help yourself."

The Transition Period of the Afro-American

By Rev. J. Will Jackson, D. D.

The following paragraphs on the above subject are taken from Dr. Jackson's report as Presiding Elder read before the recent session of the Central Missouri Conference.

The Afro-American people in their unquestionably rapid material, social and intellectual growth, have reached the transition period in their semi-national life. The motions, upward or downward, of the social life of any people or race are conditioned to the effects, or influences, of environments. Incentives to progress are strongest where conditions give the best assurances of the largest possible reward to free and unrestricted exertion. The progressive life is accellerated in proportion as the means and facilities of progress are acquired. Of course, there can be, in human history, no such movement as instantaneous racial transformation. It comes only as the product of years of preparation—long-enduring time. It begins with the individual, passes slowly outward to the few and thus gradually reaches out over the masses. The transition period of a people is not the Golden Age of tranquility and peace. It is, indeed, the period of contention; contention between the advocates of the old, and the votaries of the new, condition of things; between the spirit of progress on the one hand, and, on the other, ignorance and prejudicial adherence to existing circumstances and traditions. The transition period is the period of revolution, convulsive or gradual. But progress is an indestructible principle of human nature. It is God's plan and must go on. Suppression of the spirit of progress in this country, though aimed but at a class or race, is destructive of the very elements, the possession of which makes life worth the living, and common sense, as well as the tender ties of interblending common interests, will, in the long run, forcibly dictate its folly.

True it is that the representatives of change and improvement lured on by the deceptive hopes which visionary anticipations instil, and too often misguided by false notions of duty and loyalty, often step unwisely and too far. However, the spirit of progress is possessing the people. They are growing into a more intelligent and appreciative realization of their duty and responsibilities in the community, the state and the church.

The individual is finding his place and potency in the common weal or woe. There is more of dependence up on self, not so much of passive reliance upon others. They are less the slaves of others' thoughts, but more the servants of their own. How could it be otherwise in a land of Christian institutions of learning and a powerful system of popular education such as ours? Associative touch with these mighty forces inspires them to reach out for better things. The cry is heard all over the land for the possession of property; for better homes and better things in the home; for the education of the young; for modern church buildings, and for the educated and consecrated minister of the Gospel. And it is, nevertheless, true, that the religious life and convictions of the people are as deep and sincere as ever. The so-called "Higher Criticism," Bishop, never did get up high enough to reach the colored people. It failed to produce so much as a ripple of disturbance to the restful poise of their placid faith. Why, I verily believe that there are not a few of them who firmly believe in the authenticity, credibility, inspiration and divine origin of the entire book—language, letters, leaves and lids. With such faith in the integrity and integrality of the Book of books, coupled with good works, surely the future is fair with promise of the coming supreme sway of the kingdom of our Lord and His Christ. Daylight is dawning all around us.

Stepping Stones

BY W. H. SHERIDAN M'GLUMPHY.

I do not ask that peace and joy
May ever be my lot;
I merit no such heritage
And I expect it not.

I only pray, when trials come,
That I may know His will;
And find as stepping-stones my cross,
To raise me higher still.

Kingston, Mo.

The winds blow hard. What then?
He holds them in the hollow of His hand;
The furious blasts will sink when His command
Bids them be calm again.

The night is dark. What then?
To Him the darkness is as bright as day;
At His command the shades will flee away,
And all be light again.

The wave is deep. What then?
For Israel's host the waters upright stood,
And He whose power controlled that raging flood,
Still succours helpless men.

—*Methodist Magazine and Review.*

Free men freely work;
Whoever fears God, fears to sit at ease.

—*Elizabeth Barrett Browning.*

THE CHRISTIAN LIFE

A Christian's Trust

BY JOHN GREENLEAF WHITTIER.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

And Thou, O Lord, by whom are seen
Thy creatures as they be;
Forgive me if too close I lean
My human heart on Thee.

The Peace of God

REV. P. H. SWIFT.

The fullness of God is the fullness of rest and peace. How calm Jesus was! His was a troubled life. The waves were constantly breaking over Him, and yet you might have gone to Him at any moment to find that He was kept in perfect peace. He had found the dead center of life. Scientists tells us that if you could take your stand at the center of the cyclone you would find perfect calm. Just think of it. The dead center of that whirling, seething, destructive, death-bringing tempest is perfect calm. Jesus had found the dead center of life, and could say, "Come unto Me all ye that labor and are heavy-laden, and I will give you rest." Rest has been the supreme desire of the human heart in all ages. The song of peace, like the musical murmur of the fabled fountain of immortality, has been filling the ears of the heavy laden in all lands and ages. And rest is the consciousness that fills the soul when we know that all is well, and that we are being taken care of.

Two great painters were asked to paint, each in his own way, his conception of Christian rest. The first threw upon the canvas a scene in the mountains. Rough and rugged hills filled the horizon in every direction. Nestling among them, where no breath of the tempest could ever sweep over its waters, was a little lake. "That," said he, "is my idea of peace." When the second painter unveiled his work, it was observed that he, too, had painted a scene in the mountains. But it was entirely different. In the background there were jagged cliffs, towering mountains, and storm-scarred valleys. Down one of the narrow valleys that had been carved through the heart of the granite by the forces of nature, came a mountain torrent, leaping from ledge to ledge, plunging [illegible] stretches of tilted rocks, foaming white, like the flanks of a racehorse, until it reached the edge of a yawning chasm, into which it plunged with every appearance of deafening roar. Out of the seething abyss came clouds of mist, and the sunlight smiting through them painted the morning and evening glories. Just by the edge of the chasm the artist had painted a tree. On the tree was a limb that was wet with the spray that broke over it. On the limb was a nest, and in the nest a bird, calmly sittnig on her eggs; while near at hand was her mate, with beak wide apart, as if singing one of his sweetest songs. "That," said the artist, "is *my* idea of peace."

We rest in Christ, not because He shields us from every storm that sweeps in fury over the sea of life, for He does not do that; but because in the storm He holds us and puts into our souls a song of peace.—*From Magnetism of the Cross.*

His Love

BY JULIA A. WILLIAMS.

His love, His conquering love!
It doth constrain me now
To yield my life, my all—
In full submission bow.

His love, His dying love!
Fall thou my tears like rain;
Eternal life was wrought
In agonizing pain.

His love, His perfect love!
As in a tranquil sea,
My soul doth rest; shall rest
Through all eternity.

—*In Ram's Horn.*

The Reward for Giving

REV. C. W. HARSHMAN.

Our actions are like the water playing in the fountain, thrown up by some unseen force, only to fall back in sparkling drops, rippling again the quiet waters below. So our deeds, if good and noble, bring back into the current of our lives, all sparkling and bright with God's smile and benediction, His own joy and peace.

"The tissues of our life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade."

There is a law of nature that the only way to retain our blessings is to use them, to give them out. Saved souls must freely communicate what they have received. They must go to their own homes and show what God has done for them. The more we become absorbed in the interests of others, the more we increase our spiritual joy and strength. It is upon this principle that the Bible teaches us that it is more blessed to give than to receive. It is God"s law of the universe. As we have received, so let us freely give.

There is an old parable of a man who had a pond of water on his land. He was always hoarding water, turning every little ditch into his pond, setting tubs and buckets under every eave and spout, and carrying water to put into it. He even envied the birds what they drank, fearing lest some day the pond would be dry and he would perish of thirst. But, coming one day with an unusually heavy load of water, he slipped and fell into his pond and was drowned. There are many men who are hoarding and pouring into the pond of their material wealth, who at last will be overwhelmed in its waters. It is not the pond which never gives, but the stream which does nothing but give, and looks as if it would soon run itself away, that is constantly replenished, and is kept pure, sparkling and bright.

"See the rivers flowing
Downward to the sea,
Pouring all their treasures
Bountiful and free;
Yet to help their giving,
Hidden springs arise;
Or, if need be, showers
Feed them from the skies."

There is no doubt but liberality stimulates all the better feelings and nobler qualities. It has been said that a revival of religion produces a spirit of liberality. To some extent that is true. But it is also true that liberal giving will promote a revival. A pastor after telling of the remarkable awakening of a poor widow to the duty and privilege of giving, and how from her poverty she saved a penny at a time till her offerings amounted to $21.85 in a year, remarked that she apparently grew more in Christian character that year than in all the previous years of her connection with the church.—*From "Christian Giving."*

In the Name of the Master

ANNA T. LAW.

Do you speak in the name of the Master,
Such words as are pleasant to hear;
Do you offer the cup of cold water,
Believing that Jesus is near?
Is your whole life so filled with his presence,
Is your soul so close to his soul,
That whether in joy or in sorrow,
You are yielding to his control?
Do you in the name of the Master,
Such acts as are loving and good;
Have you lifted some burden of sorrow,
And helped as your Father's child should?
Have you gone as the Master went, loving,
And giving thyself for that love;
Have you prayed as the Master prayed, knowing
All wrongs will be righted above?
Have you hoped as the Master hoped, lifting
Your face 'gainst this sad world's despair;
That our God has a goal for us, drifting,
His currents will carry us there?
Have you sought long to live in his presence,
And tried to keep close to his side;
Have you grown in the least like the Master,
Our Ruler, our Friend and our Guide?

Allegheny, Pennsylvania.

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—Phil. 3: 13. Theme—Doing One Thing.

This is a busy, rushing age of of almost endless activities. Man is at work in the business world, in the military world, in the political world, in the philosophical world, in the scientific world, and in the mechanical world. Few men have taken time to consider the importance of giving attention to the things that must last forever. The things of all worlds, except the spiritual, shall soon dissolve like snow, and as quickly pass away, to be seen no more. Man is greatly burdened with doing this and that thing which is only for this life, and is often a snare to entrap and damn the soul. The problem of life is greatly simplified by Paul—the one thing, the highest, the greatest thing, the chief thing.

Other things are never neglected by those who do this one thing. Joseph in Egypt did not neglect his masters business when he made the Lord's business the chief object of his life.

The man of one business is never divided in mind. "A double-minded man is unstable in all his ways." "No man can serve two masters." Failing in this one thing, nothing is well done. Doing this one thing faithfully, all is well done. To be able to do this one thing, each must forget those things which are behind, reach forth unto those things which are before him, and press toward the mark for the prize of the high calling of God in Christ Jesus, which is an upward calling to an advanced life of faith, to higher attainments in Christian character, to a closer fellowship in Christ Jesus our Lord, and to a clearer vision of the infinite excellency in the Lord our Savior.

Greenville, S. C.

YOUNG FRIENDS

A Boy Class Leader



OLIVER B. QUICK

The Rev. M. M Mouzon, Presiding Elder of the Greenville District, of the South Carolina Conference, over which Bishop D. A. Goodsell presided, read a very excellent report, and among the many striking features was his reference to Oliver Bernard Quick, the subject of this sketch, who is a class leader in the Methodist Episcopal church, and perhaps the youngest one in all Methodism, he being only fifteen years of age.

He is the vice-president of the Junion League and a leader of one of the largest classes in the Methodist Episcopal Church at Anderson, S. C., of which his father, Rev. A. E. Quick, is pastor. This class always takes the lead in raising Conference claims, Presiding Elder's fee and Missionary money having raised at the last quarterly Conference $3.10 for Presiding Elder and $9.00 for missions.

Oliver is a student of Graded School of Anderson, S. C., and a member of the ninth grade. Among his studies are Latin (Caesar), Algebra and Ancient History. He stands at the head of his classes and expects to enter Claflin University next term.

Oliver was among those who constituted the South Carolina delegation to the last General Conference, which convened in Los Angeles, Cal. While on the way he occupied with many others the luxurious Pullman sleeping car "Fairfax." He was the center of attraction of the entire Southern delegation, and rendered valuable aid to those on board.

After arriving at Los Angeles he spent three weeks in that city attending Conference and visiting the beautiful parks and adjoining towns. Among these many pleasure trips were visits to the Cawston Ostrich Farm and one of the oldest taverns in the west at Riverside, California.

His return trip included a visit to San Francisco and a stop-over of one day in Salt Lake City, which was spent in viewing the points of interest. Among these were the great buildings of the Mormon church.

After leaving Salt Lake City he stopped at Kansas City, Mo., Denever, Colo., and the St. Louis World's Fair.

Having spent a few days in St. Louis, he returned home by way of Louisville, Ky., Knoxville, Tenn., and Asheville, N. C., to tell of the many grand sights and beautiful cities which he had seen on his wonderful trip across the continent and to Mexico.

He is faithful in his duties as class leader and League officer and proves that a boy can be of service in the Church of Christ.

O world, arise! for dawning skies
Have ushered in the Easter morn!
And list, the bells! Their chiming tells
This is the day when hope was born!
So let our voices, ringing clear,
Sing praises! Christ is here!

—Helen Whitney Clark.

EDUCATIONAL

George R. Smith College

The past year has been one of the most successful in the history of George R. Smith College. An increased attendance, a better financial showing, higher standards of scholarship and prevalent good order are some of the things that gratify President Lowe and the faculty, and that call forth the congratulations of friends. Better public schools in this section account for a smaller attendance in the grades than in many of our institutions elsewhere; but the enrollment in the academy and college equals that of some of the oldest and best schools of the F. A. & S. E. Society. The relatively large number of students in these departments makes possible a high standard of culture and college spirit. It is a recognition of the quality of our work that one of our students, Mr. Jesse M. Jackson, won the second oratorical prize this year in the Stewart Foundation missionary contest.

The twelfth annual commencement was a very pleasant occasion. For Thursday evening, April 27, Miss Estelle Hankins, Professor of English, had arranged a special program of tableaux, dialogues and recitations, and despite the threatening weather, a well-filled house enjoyed and applauded the parts. Friday afternoon was Field Day, and at night was the annual rhetorical contest. The gold medal prize was awarded to Mr. John Brown, of Kansas City, a member of the second year class.

Sunday morning dawned bright and beautiful, and the chapel and galleries were none too large for the crowds that assembled three times to hear the noted speakers who had been announced for the occasion. The baccalaureate sermon was preached at 10:30 a. m., by Rev. Dr. M. C. B. Mason; the anniversary address at 3 p. m., was by Rev. Dr. J. W. Jennings, of the Book Concern at Kansas City, and Rev. Dr. R. E. Gillum preached the annual sermon at night. The amount of $32.00 was asked for from the audience to apply on the new Industrial building, and the whole amount was secured. The Trustees authorize the announcement that the building will be ready for use next September.

The last chapel exercise Monday morning, May 1, was followed by the Class Day exercises of the graduating class. In the afternoon were the graduating exercises of the grammar department. The pupils of the Lincoln High School, of Sedalia, came in a body to these exercises both morning and afternoon. At eight o'clock Monday night the house was crowded for the commencement exercises of the Academy. Seven of the eleven graduates delivered orations and the class was addressed by Rev. Dr. I. Will Jackson, Presiding Elder of the St. Joseph District, whose pleasing voice and fitting words were well suited to the occasion. In connection with the presentation of the diplomas the President announced that one of the graduates of the Normal course, Miss aMttie Holmes, would be a member of the Faculty the coming year. A larger number of the graduates of the Academy than ever before purpose to be members of the Freshman class next year.

Many pastors of both the Central Missouri and Lincoln Conferences, as well as other friends from a distance, were in attendance, and manifested their interest in the exercises and the prosperity of the school.

Wiley University

Commencement Program, May 8-17, 1905:

Monday night, May 8, Closing exercise of Model Hall.

Tuesday night, May 9, Exercises of English department.

Wednesday night, May 10, Exercises Preparatory department.

Thursday night, May 11, Anniversary of Scott Literary Society.

Friday night, May 12th, Dressmaking department, King Home.

Sunday, May 14, 9 a. m., Love Feast; 11 a. m., Baccalaureate sermon by Rev. F. F. Fitch, B. D., Marshall; 7 p. m., Annual sermon at Ebenezer M. E. Church, Rev. J. O. Williams, Houston.

Monday, May 15, 9:20 a. m., to 4 p. m., Oral examinations. At 7:30 p. m., Alumni address by Prof. Emmett J. Scott, Tuskegee.

Tuesday, May 16, King Home open for inspection. 1 p. m., Business meeting of trustees; 2 p. m., Athletic sports; 3 p. m., Alumni business meeting; 7:30 p. m., Closing musicale.

Wednesday, May 17, Graduating exercises of the Normal and College Classes. Address to the class by Rev. D. G. Latshaw, Cincinnati, Ohio.

Rust University

Commencement Week, May 12-10, 1905:

Friday, 7:45 p. m., Literary societies; lecture by Rev. Dr. M. C. B. Mason.

Saturday, 2:00 p. m., Field Day; 7:45 p. m., alumni addresses.

Sunday, 10:30 a. m., Baccalaureate sermon, by the President; 3 p. m., University sermon, by the Rev. Richard Rust, D. D.; 7:45 p. m., Annual sermon, by Rev. T. W. Davis, D. D.

Monday, 10 a. m., Trustee meeting; 10 a .m. Class Day exercises; 2:30 p. m., Reception to the founder, Dr. R. S. Rust, and Ministers' Conference; 3:30 p. m., Fathers' and Mothers' meeting, 7:40 p. m., Annual entertainment, admission 25 cents.

Tuesday, Commencement, 10 a. m., College class, address by Rev. Richard Rust, D. D.; 2:30 p. m., Normal and College Preparatory classes, address by Rev. R. S. Rust, D. D.

Inter-Collegiate Lecture of Walden and Roger Williams Universities

The fifteenth annual lecture of the Inter-Collegiate Bureau, which is composed of the students of Walden and Roger Williams Universities, was held in Maharry Auditorium, Friday night, April 14, 1905, at 8 o'clock p. m. It was attended by some of the most representative people. The aim of the Inter-Collegiate Bureau is to secure some prominent man of the race to lecture each year. It has brought before the citizens of Nashville some very able orators and speakers. The Bureau was very fortunate in securing Rev. Sutton E. Griggs, B. D., pastor of the First Baptist Church, East Nashville, on of the most noted linguists and orators of the race. After the opening exercises of the evening some brief remarks were made by the president of the Bureau, Mr. B. F. Boyd, who, in a few but well chosen words introduced the speaker of the occastion, Rev. Sutton E. Griggs, B. D. His theme, "Facing a Crisis," was discussed in such a way as to show that he was well acquainted with the subject. He is not only an orator, but he is also one of the leading authors of the Negro race. He began by drawing a contrast between the Southern white man and the Northern white man, by saying that neither all devils nor all saints were found in the South, as seems to be the sentiment of the North. He told how the better of first class of white men in office have been displaced by the lower or second and third classes. He shows how the South is slowly but surely advancing both in commerce and business, which assert their ability to cope with the North along all lines. "Commerce and business," he says, "are demanding that lynchings must stop and law and order must prevail." The mission of the North is to clear the track and let us run the race that God has intended that we should run. The times demand men, brave men, true men, honest men, men not afraid to stand up for right. He says that the Negro is meeting strenuous opposition in all avenues of life, and to be ready to meet this opposition we must possess firmness of soul and character, adjustability, mental alertness and faith in human nature. What is meant by adjustability is that we should adjust or prepare ourselves to meet things as they come. Mental alertness means the power of forseeing or seeing ahead. Last, but not least, faith in human nature, because nature casts aside all things useless and so easy to beset her.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson VIII—May 21, 1905. Title—"Jesus Before Pilate." (John 18; 28-40.) Golden Text—"Every one that is of the truth heareth my voice" (John 18: 37)

The Jewish council condemned Jesus on the charge of blasphemy. He was then blindfolded, spit upon, struck with the hands, and asked to tell who smote Him. Early in the morning the whole council decided to bind Him and send Him to Pilate. There was a Roman law that prevented them from putting Jesus to death. The object of this second meeting of the council was to decide what charge they would bring against Jesus before Pilate. The charge of blasphemy was of no value in a Roman court. Men may become as zealous in executing the wrong as in advancing the right.

Pontius Pilate was a Roman knight. Through the influence of Sejanus he had been appointed procurator, or collector of the revenue, of Judea. His government of that land had been very unhappy. He disliked the Jews, and they hated him. He had done many things to aggravate them. He stationed a large army in Jerusalem; he hung up gilt shields, with the names of heathen deities inscribed on them, in his place in Jerusalem; he took money from the treasury of the temple to pay for the construction of an aqueduct; and he caused some Galileans to be slain while they were offering sacrifices in the temple. This last act likely caused the ill-feeling that existed between Herod and Pilate. The Jews would not tolerate the conduct of Pilate. There were between them bitter disputes and fierce insurrections. His conduct in the trial of Jesus shows him to be cruel, cowardly, superstitious, and untrue to the Roman government. Any nation is to be pitied whose chief magistrate is this type of man.

When the council brought Jesus before Pilate they would not enter the judgment hall, "lest they should be defiled, and prevented from eating the Passover." They had deep convictions against entering a hall where there might be unleavened bread, but no remorse over taking the life of one they knew to be innocent. Pilate went out and asked what accusation they brought against Jesus. They answered: He perverts the law; forbids to pay tribute to Cesar; and says He Himself is a king. The first and second of these charges Pilate knew to be false, or unworthy of notice. The third he investigated. He returned to the judgment hall and asked Jesus if He were "the king of the Jews?" Our Lord replied: "Thou savest." "My kingdom is not of this world." The council accused Jesus of many things, but He made no reply. He did not defend Himself. Pilate marveled. Jesus by His silence plead His cause more eloquently than words could have done. Pilate cried out: "I find in Him no fault," yet he would not release Him because he feared the Jews. Public opinion prevents many from doing right.

The council became more fierce. It was determined to have the life of Jesus. Pilate wished to set Him free. When he learned that Jesus was of Galilee he sent Him to Herod, who was at that time in Jerusalem attending the Passover. This was the Herod that put John the Baptist to death. He had heard much of Jesus, and desired greatly to see Him. He was exceeding glad when our Lord was brought before him. He hoped to see Jesus do a miracle. We may have wrong motives in desiring to see Jesus. Herod asked many questions, but Jesus answered him not a word. The council vehemently accused Him before Herod. The governor, with his men of war, set Jesus at naught; that is, they looked upon Him as worthy only of contempt. They in solemn mockery arrayed Him in a robe of white tissue, richly embroidered with silver, and sent Him back to Pilate. By this act he released Jesus of all political charges brought against Him. Pilate and Herod were made friends that day. Jesus is a great reconciler.

When Pilate was again "set down on the judgment seat," and Jesus was the second time brought before him, his wife sent to him saying: "Have thou nothing to do with this just man, for I have suffered many things this day in a dream because of Him." The women are often nearer right than the men. If many judges who are superstitious and cowardly, would follow the advice of their godly wives, results would often be much better. Pilate desired to set Jesus free. (1) He told the council he had examined Him and found no fault in Him. Still the chief priests, scribes and elders, were determined to put Him to death. (2) He sent Jesus to Herod with the hope that the governor would set Him at liberty. This he did not do, not because he found any fault in Jesus, but because he considered the whole matter beneath his notice, or because he wished to have nothing to do with it. (3) He had a custom of releasing unto them a prisoner at festival times. He told them he would do so at this feast of the Passover, and suggested that they ask for Jesus. But the council moved the people and constrained them to ask for Barabbas, the son of Abbas, that is, the son of the father. The name indicates that he was the devil's counterfeit. It is likely he acted the part of a false Christ. He deceived the people, raised a band of followers, caused an insurrection, committed murder, and was cast into prison. Now the people ask that he be set at liberty, and that Jesus be crucified. Jesus was put to death in a time of great excitement, caused by the chief priests, elders and scribes, mixing among the people and stirring up their prejudices against Him. The world has always been taking that which is counterfeit in men, pleasure, and religion, for that which is genuine. (4) Pilate told the council to take Jesus and judge Him according to their law. They let him know it was not lawful for them to condemn any man to death. The Romans had recently taken this power from them. (5) Pilate had one more resort. He suffered Jesus to be scourged, crowned with thorns, and robed in purple. Then when the pale, bleeding, friendless "Son of man" was led before them he cried: "Behold the man. Hail king of the Jews." He no doubt hoped to disgust them, and thus cause them to liberate Jesus. This they would not do. He then "took water and washed his hands before the multitude, saying, I am innocent of the blood of this just man." But this did not make him innocent. He knew Jesus was just; he had the power to release Him; he greatly desired to do so, but he would not because he feared the Jews. He finally delivered Him up to be crucified. Pilate was cruel, superstitious, and cowardly. Poor man, he soon lost his office, and I fear afterwards his soul went down into eternal night.

One of the greatest trials and miseries of this life seems to me to be the absence of a grand spirit to keep the body under control; illnesses and grievous afflictions, though they are a trial, I think nothing of, if the soul is strong, for it praises God, and sees that everything comes from his hand.—*St. Teresa.*

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic—May 21,

Growing Up For God

Scripture Reference, Eph. 4: 11-16.

The Word. Notice in our Scripture that Paul does not make the gifts consist of offices bestowed, but of the officers themselves. Men are more than positions. One of the best gifts the Master can give the church is inspired officers and leaders. Apostles, prophets, evangelists, pastors, teachers, are all necessary for the perfecting of the church. So we might say of Sunday school superintendents, Epworth League presidents, and Junior superintendents, as no doubt Paul would have mentioned them if they had existed in his day. Then Paul goes on to picture a growth into churchly manhood contrasted i nthe next verse by a picture of doctrinal childhood. The Junior developing into the Senior Leaguer, and the Leaguer coming into full-fledged official church responsibility, is the thing typified in our lesson. And it will be well to emphasize the fact that neglect of Junior work will be felt in League and church life.

Our Homily: Growing in Grace. Every Christian ought to recognize that there must be growth or death. There is no standing still in morals. We are growing in grace or declining in spiritual life. It is grow or die. And what is true in the personal life is true in the church. We must be growing up the material or future leaders. There is no place better adapted to this than in the Junior League. Notice—

The Nature of the Growth. It is an increase in the life already imparted by divine grace. We can never grow *into* grace; we must grow when *in* grace. It is not religion by development, but the development of religion. It is becoming more Christlike, more teachable, more effective in service, and better acquainted with God. It is graduating from the smaller places into the larger. It is attempting greater things for God, and expecting and receiving more things from God. It is a natural process—first the blade, then the ear, then the full corn in the ear. It is becoming proficient in the church just as men become proficient in trade, in profession, or in business. It is the development of Christian work and of Christian workers.

The Conditions of Growth. There must be certain conditions met in grace as in nature. There must be soil, food, air, and sunshine in nature. So in religion. Environment has something to do with the problem. Get into religious associations. Feed upon the Word and prayer. Let the sunshine of God fall upon you. Exercise thyself unto godliness. Many Christians do not grow just because they vegetate. Practice the lessons God gives to you. Be surely and consciously united to the Head, Jesus Christ. Then grow up into Him in all things. Take time to grow. Think, pray, exercise, and praise God for his blessings, and you will grow.

Effects of Growth. These will early be seen if we are growing. Just as in the physical growth there are seen increase in height, maturity of judgment, a healthy appetite, and strength for greater duties, so in the religious life there will be certain marks of growth. The appetite for spiritual food will be keen. Faith in God will be strong and active. Earnestness in service and faithfulness in attendance upon the services of the church and League will indicate a growth in grace. More helpfulness to others and more earnest efforts for personal holiness will be the result of growth. We will become willing workers and church burden-bearers if we are really growing in grace.

Growth. Its goal—personal holiness.
Its helper—prayer and Bible study.
Its alternative—backsliding and apostasy.
Its result—manhood and womanhood in Christ.
Its process—assimilation of the truth.
Its reward—oneness with Christ the Head.—*From Notes on the Epworth League Devotional Meeting Topics.*

Easter Reports

Starkville, Miss.—From this place Rev. W. H. Gilliam writes that the Easter service was good. There were $66.18 raised for benevolence.

Waringouin and Shiloh, La.—With a collection of $20.75, splendid sermons and exercises, the Easter Sabbath passed gloriously, writes Mrs. Lucy Venable. At Shiloh the program was carried out nicely and a collection of $2.90 was raised by the Sunday school. Rev. A. B. Venable is pastor.

De Soto, Miss.—Through the kindness of Miss Martha Howard, we learn of the Easter services at De Soto. The day was a bright one and full of interest for all; $3.00 were raised for missions.

Greenville, Miss.—While lovely music from voices and organ and cornet in praise of the Risen King, filled the church, the cause of missions was brought forward and resulted in a collection of $10.55.

Batesville, Miss.—Rev. W. A. Rogers, the pastor, writes us that the Easter program was carried out in full and $20.23 for missions crowned the efforts of the day.

Booth, La.—W. L. Jefferson, district steward, writes happily of the beautiful Easter day as observed in their church. There were music and flowers and a collection of $6.55 for missions. Aside from this was raised $10.35, $3.35 of which went to the support of a sick sister.

Dickinson, Tenn.—From G. H. Beck we learn that Easter was a grand day with them. Thoughts of missions were with all and resulted in the raising of $7.36.

Lawrenceville, Ga.—At his best was Rev. A. P. Melton, of South Atlanta, and held his listeners interested the length of his sermon. The collection for the day was $45. The young people helped make beautiful the Easter Sabbath.

Wildwood, Miss.—Easter day was fittingly observed and the $24.35 raised on that day was the largest amount ever collected on Easter Sabbath at this place.

Brookville, Miss.—The Easter program here was carried out in full, writes Rev. W. H. Golden, and a colection of $123 was taken.

Lillian, Miss.—The pastor at this place, Rev. N. B. Britton, writes that Easter was observed with appropriate exercises in the churches. Raised for missions $8.00.

Butler, Mo.—Rev. G. B. Abbott sends in a good report of Easter at his church. Prof. E. B. Thompson, president of the Epworth League, helped make the day interesting; $4.10 were raised for missions.

Zachary, La.—Beautiful decorations and a spirit of song to make Easter a glad bright Sabbath, were at Albert Chapel, the day closing with the cause of missions strengthened by $9.00.

Pine Bluff, Ark.—Easter was all that could be wished with us. The program was followed and everybody was happy that they could glorify a Risen Lord; $25.75 were raised, writes Rev. W. H. Higgins.

Yorktown, Tex.—With a collection of $4 for missions and a splendid sermon, Easter Sabbath was all that we could wish. "Our pastor, Rev. Tyler, preached at 11 o'clock a noble sermon," writes Bro. Willie Fields.

Gahagan, La.—Writes Rev. F. M. Lashington: "Our collection for missions was $10. The before day service was much enjoyed.

Commerce, Ga.—An excellent program, arranged by the pastor, Rev. A. McNeal and his capable co-workers, was presented on Easter Sunday. A creditable collection was raised.

Murfreesboro, Tenn.—A superb Easter program, rendered under the direction of a competent superintendent, Mr. J. M. Windrow, was enjoyed by a large and appreciative audience. Total collection $68.28.

Marche, Ark.—The pastor, Rev. A. R. Ray, says the Easter Sabbath was happily observed. The contributions amounted to $21.00.

West Point, Miss.—The Resurrection Day was observed with beautiful, fragrant flowers, excellent music and a well prepared program, arranged by the superintendent, Prof. G. W. Miller. The pastor, Rev. J. Burton, preached at 4:00 a. m. Three accessions during the day. Collection $75.50.

Darrow, La.—The Easter rally was quite a success. The children were nicely trained. Sunday morning at 4 o'clock the pastor, Rev. C. W. Kershaw, preached the Resurrection sermon. Five persons came to the altar for prayer. Our day service was glorious. Brother J. A. Reddix delivered an excellent lecture on "Our Mission Work—Home and Abroad." Raised for missions $4.00; total collection $5.55.

Anchor, Texas, Velasco Circuit.—Easter was carried out successfully by the members of St. Joseph M. E. Church. Several joined the church. Total collection $12.00.

Gainesville, Ala.—Directed by a splendid superintendent, Mr. J. E. Whitefield, the Sunday school at this point presented a very enjoyable program. An able address was delivered by the ex-pastor, Rev. F. J. Brown. The pastor, Rev. R. L. Cobb, reports $28.00 raised for missions.

Franklinton, La.—Beautiful and impressive were the Easter services of the two churches on this work. The pastor, Rev. R. W. Young, says 43 persons bowed at the altar for prayer. A good collection was raised.

Kenton, Tenn.—Easter day began with a glorious sunrise sermon. Easter sermon by the pastor, Rev. Jessie P. Price, at 11 o'clock. The Sunday school exercises were conducted in the afternoon by Mrs. Eliza Jackson and Rev. W. W. Cowan conducted the League services at night.

Lutcher, La.—The Easter message was delivered by the pastor, Rev. M. S. Harrison, at 4 a. m., to a large and attentive audience. Raised for missions $10.00.

Americus, Ga.—Easter on this charge was a day of inspiration. At eleven a. m. Rev. S. C. Cooper preached and at 3:00 p. m. a lecture was delivered before the Sunday School and Epworth League on "The Resurrection of Christ." Mrs. A. J. Stacy, the superintendent, carried out the Easter program. Each child acted well their part. Collection good.

San Antonio, Texas.—The pastor, Rev. T. S. McMorris writes: "We had a glorious day Easter. Our missionary apportionment for East End and Kerr's Hill Missions was $15. The claim has been raised in full.

Enterprise, Miss.—The superintendent of New Hope Sunday School, Mr. J. May, says: "Easter was with us a day of great enjoyment. The decorations were beautiful; the program was good and well rendered. We raised a neat sum for missions. Under the leadership of our pastor, Rev. V. Trotter, we are prepared to build a new church at this point."

Melder, La.—From St. Mark Church comes the following report: "Easter was a grand success here. The recitations, addresses and songs were well rendered. The pastor, Rev. J. S. Weaver, preached a very interesting sermon on the Resurrection. Many came to the altar for prayer. Collection $11.80.

Canton, Miss.—A good program was rendered by the children on Easter Sunday at Asbury chapel, Rev. D. F. Dudley, pastor. Raised for missions, $13.00.

Dayton, Tenn.—With beautiful songs of praise by the choir, and a fine program conducted by Mrs. M. J. Dickerson, the Resurrection of our Savior was celebrated. Collection $28.63.

Humboldt, Tenn.—The Sunday school rendered an attractive program, and the League's Easter service, conducted by the president, Mr. Joe Johnson, was very interesting. At night Misses Allie Baldrige and Miss Rachel Lowery had charge of the program. An address, "Easter and Its Meaning," was delivered by the pastor, Rev. Jessie P. Price.

Bomas, Miss.—At this point the Easter exercises were nicely rendered and a good collection raised.

Florence, S. C.—Rev. W. H. Redfield writes: "Easter was a great day with us. The program was carried out to a letter, the music was superb. Brother R. P. Scott, our esteemed superintendent, has held this position for seventeen years. Collected for missions $63.66."

Webb, Miss.—Successful services were held Easter Sunday at Rollins Chapel, C. L. Abram Superintendent. Collection $3.85.

Earsboro, O. T.—The members and friends entered, on Easter Sunday, the New Light M. E. Church, recently erected. Glorious meetings were held all day. The pastor, Rev. J. A. Gallon, is meeting with encouraging success. Collection $4.40.

Kosciusko, Miss.—An excellent program interspersed with superb music, was presented by Prof. A. McGlann, one of the best superintendents of the Upper Mississippi Conference. The pastor, Rev. M. C. McEwen, reports a splendid collection of $83.45.

Gray, La.—The pastor, Rev. J. Benn, held appropriate Easter services. A good program was rendered. Raised for missions $5.00.

Atlanta, Ga.—At the Fort St. Church Rev. E. D. Petty, pastor, the Easter program was very successfully carried out. Collection $50.00.

Sharon and Union City, Tenn.—Easter services good. Program carried out in full. Raised for missions $10.00; for all purposes $20.00. S. M. Strayhorne, pastor.

Clinton, La.—The Easter program, under the management of the worthy superintendent, Mr. J. Monroe, was excellent. The choir rendered beautiful music. Rev. F. Walker preached the Resurrection sermon at 4 a. m. to a large audience and all were benefitted. Collection for the day $17.40.

Pass Christian, Miss.—Rev. J. C. Houston held appropriate Easter services and collected $15.00 for missions.

Grenada, Miss.—Rev. E. C. F. Troupe, pastor in charge at this point, writes that success attended their efforts on Easter. Collection, $111.50.

Stockbridge, Ga.—Easter was observed at each one of the churches on this work with very good results. The exercises in each church were excellent. Collection, $35.00.

Jacksonville, Fla.—At Wrightville M. E. Church the Easter programme was rendered. This small band, led by Rev. L. M. Spicer, raised for the cause of missions $5.00. Miss L. A. Jacobs is the faithful superintendent.

Hinton, W. Va.—Miss Annie E. Simpson conducted the Easter service at Patterson's Chapel. The church which has been remodeled recently, was beautifully decorated. The service was the best and most impressive rendered in the history of the church.

Jackson, Miss.—Easter collection from Jackson charge $90.00. Rev. Wm. McMorris, pastor. Three children were baptized and several accessions.

Palestine, Texas.—The Easter program was well rendered by the Sunday school of St. Paul Church, under the direction of Miss Arabella Morgan. The pastor, Rev. J. F. Barnes, reports a collection of $243.07.

Grantville, Ga.—Easter was a "red letter" day on the Grantville charge, Rev. E. R. Miller, pastor. The program was rendered in full. The Rev. J. P. Wragg, D. D., of Atlanta, preached a splendid sermon at 11 o'clock a. m., which was greatly appreciated by a large audience. A magnificent collection of $131.09 was raised.

Colwell and Wynne, Ark.—Rev. W. A. Smith, pastor in charge, reports a successful Easter Sunday. Collection $15.00.

Clinton and Coal Creek, Tenn.—Easter service at each place; program superb; collection, $25.00. E. H. Forrest, pastor.

"As back of the tree is the tiny seed,
And back of the river—the rill:
So back of our life and its destiny
Lie our choices of good or ill."

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends upon whether the man looks to the lower or the higher helps. * * If he looks to God, the hour of suffering is the turning hour of life.—*Phillips Brooks.*

There is no day too poor to bring us an opportunity, and we are never so rich that we can afford to spurn what the day brings. Opportunities for character always bloom along the pathway of our duty and make it fragrant even when it is thorny.—*Samuel J. Barrows.*

I have noticed that folk who had come to grief and quite failed, have the rules how to succeed in life more at their fingers' ends than folk who have succeeded.—*Thomas Hardy.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

GOVERNOR GLENN ON THE NEGRO

[*Continued from Page One.*]

Governor does not separate himself from the fact that slavery is dead and all of its restrictions, limitations, servilities and humiliations were buried with it. The relation of the Negro and the white man is no longer that of slave and master. The Negro is now free, and not only free, but a free man; and as the years go the "old time darkey" passes away and Southern people should not look for that same feeling that existed between the old Southerners and the old slaves. In the nature of the case there cannot be the servilities, the taking off of the hat, and the use of the phrase, "boss" and master." There cannot be the old time manners of "Yes, sir, boss," to everything that may be said. The Negro ought to be respectful and courteous, as all people ought to be respectful and courteous, but the Governor will not find duplicated very often his type of the old Southern Negro as he found him in the hospital at Philadelphia. There is a new Negro on the scene, let this be recognized. He does not have the same feeling as the old time Negro, let this be understood. Now this is not an argument for insolence, but it is a defense for the manly and gentlemanly bearing which possesses the new type of Negro and which is often misrepresented as ill-manners.

CHILDREN'S DAY

Children's Day is approaching, and for the celebration of that day that has so prominent and fixed place in our Methodist calendar, Rev. W. F. Anderson, D. D., Secretary of the Board of Education, has prepared an exceedingly interesting and helpful program under the general subject, "The Pathway to Wisdom." Since the organization of the Board of Education, in 1873, it has loaned to 13,117 students $1,343,655.23. Of these 7,403 have entered the ministry, 825 have served the church as missionaries, and besides these 201 are registered as ministers and missionaries, 2,778 as teachers, while 1,910 entered other callings. No pastor should fail to present the cause of education fully to his congregation and give the work of the Board of Education a fair and undivided chance. All collections should be remitted promptly to the Secretary, Dr. W. F. Anderson, 150 Fifth Avenue, New York City.

THE LAUNCH FUND

Previously acknowledged	$ 1,662.37
Rev. Henry Taylor, New Orleans	10.00
Rev. J. W. Robinson, Covington, Ky.	5.00
Rev. Thomas Cole, Richmond, Texas.	2.00
Mrs. Rebecca Smiley, Baton Rouge	1.00
Rev. H. C. Asbury, Camden, S. C.	1.00
Rev. C. M. Moore, Wallisville, Tex.	1.50
St. Paul Church, Shreveport, La.	1.25

The London Sunday School Union will send a commission to the United States during the summer to study American methods in Sunday School work.

IMPORTANT TO EPWORTH LEAGUES

Next Sunday, May 14th, is Anniversary Day for our Epworth League. We hope every League will observe the day. It commemorates an important birth. Two important items on this day should received the careful attention of every Epworth and Junior League.

First, the election of officers. It is desired that all Epworth Leagues begin to elect officers at a uniform period. Anniversary Day has been selected as the date. The names of the officers so elected, with their correct postoffice addresses, should be sent to Secretary I. Garland Penn, South Atlanta, Ga. He in turn will furnish the Central Office in Chicago with a list. If these names are sent, Prof. Penn will write each officer upon the work of his department, and at the earliest get in touch with you. In giving addresses, give street and number, if any, or R. F. D. Be accurate and prompt.

Second, that collection. Every Epworth and Junior League should raise a collection on Anniversary Day of not less than one dollar for general Epworth League expenses. This collection from our colored Conferences should be sent to Mr. L. J. Price, Assistant Treasurer, South Atlanta, Ga., and not to Chicago. The resolution of the Board of Control is that "the assessment of the German Leagues be paid to the German headquarters for defraying the expenses of the German work, and that the assessments upon the colored Leagues be paid to the Assistant Treasurer for the colored work to defray the expenses of their Assistant General Secretary."

We trust these two items will be looked after carefully by our Leagues. Vouchers will be sent you for the amount you send Brother Price.

Secretary I. L. Thomas of the Board of Church Extension has entered upon his work with enthusiasm. He enters the field to help increase the collections to the Board of Church Extension and to help to cancel the outstanding loans. The following pungent sentences are to be found at the head of his stationery:

"Double your collection.

"Have Church Extension Day Second Sunday in November.

"Send for our literature.

"Be able to report your collection at District Conference.

"Build your church by our plan.

"Pay your Church Extension Loan.

"Hear the Macedonian cry.

"Spread our Methodism by Church Extension.

"Bequeath something for the cause.

"Let duty burn on your heart."

During a recent visit to Lisbon, the capital of Portugal, Bishop Hartzell had audiences with the King and several of his Ministers of State. He was one of the special guests at a private concert and supper given to the German Emperor, who was visiting Lisbon. The purpose of the Bishop's visit was to settle several important questions with the government, affecting land titles, schools, rights of missionaries, legality of marriage ceremonies, and of children born to missionaries —all relating to Portuguese colonies in Africa, and also in Madeira, which is a part of European Portugal. Our United States Minister, Col. Charles Page Bryan, of Illinois, was of great service, and will continue to look after each question until all are adjusted. The Bishop pertinently asks: "When will Protestant governments insist that Roman Catholic countries shall give to Protestants in their midst the same religious liberties granted by them to Catholics?"

OUR FALL CONFERENCES

The list of assignments of Bishops to the fall conferences reached us too late for the publishing of the entire list. We give the following in our territory:

Place and Date.	Bishop.
Atlanta, Dec. 13	Wilson
Central Alabama, Nov. 23	Cranston
East Tennessee, Oct. 19	Fowler
Mobile, Dec. 7	Cranston
North Carolina, Oct. 12	Cranston
Savannah, Nov. 30	Joyce
South Carolina, Dec. 6	Joyce
Tennessee, Oct. 5	McCabe
Texas, Dec. 6	Spellmeyer
West Texas, Nov. 30	Spellmeyer

GLOBE ACADEMY

Globe Academy, at Hub, Miss., has closed one, if not the most prosperous, years. The commencement was Sunday, April 23. The day being Easter added much to our commencement exercises. Never in the history of the Institution have we witnessed such a time. The student lovefeast, 11 o'clock, was a new feature for these parts. At 3 o'clock Rev. R. N. Jones, Presiding Elder of the Gulf District, Mississippi Conference, preached the baccalaureate sermon to a large crowd, upon the new campus which had been so beautifully fitted up by the Principal. At 8 o'clock Rev. J. B. Brooks, Presiding Elder of the Shubuta District of the Mississippi Conference, preached the annual sermon in Zion Ridge Church. It was a wonderful sermon. The work and impression for good made by these two servants of God will never be forgotten. The concerts, Monday, Tuesday and Wednesday nights, we thought, could not be excelled. Thursday night we witnessed another new feature—graduating exercises. Diplomas were awarded by the Principal to Miss Hester Jefferson and Mr. William Brown. Certificates of attainment were awarded to Misses Mollie E. Mayson, Lillie Bell and Mr. O. C. Stanley. Too much can not be said in praise of Prof. J. H. Brooks, who conducted the work of the Globe Academy this scholastic year. We have certainly been blessed by his presence and that of his other teachers, who stood by him.

The New York Age with its last issue comes in an enlarged form and change of type which adds attractiveness of appearance and a larger amount of reading matter. The Age is a vigorous and constant defender of Negro manhood rights. We are pleased to see this sign of a healthy life and steady growth. Our congratulations.

The Negro physicians of Houston, Texas, graduates of Meharry Medical College, gave a charming testimony of the high esteem in which they hold their teacher, Dr. G. W. Hubbard, of Nashville, enn. They entertained him in royal style at the handsome home of Dr. and Mrs. S. M. Lyons, by a dinner, which lasted from 2:30 to 6 p. m. Including the guest of the evening, there were fourteen doctors present, ten of this number being practicing physicians of Houston; nine were accompanied by their wives.

At the forthcoming commencement of Drew Theological Seminary, May 14-18, President Henry A. Buttz will preach the baccalaureate sermon and Bishop Thoburn will deliver the annual missionary address. Bishop Fowler will deliver the baccalaureate address on Tuesday, May 16th, and Rev. W. C. Jason, D. D., of the class of 1891 of Drew Theological Seminary, will deliver the alumni oration.

Personal and General.

Mrs. Carrie A. Nation addressed the students of Wiley University some days ago.

Little Leola Martin, of Clinton, called at our office recently. She is a constant reader of the Southwestern.

On May 2nd a daughter was born unto Rev. and Mrs. R. F. Long, of Monroe, and the parents are happy.

Rev. W. R. Butler, presiding elder of the New Orleans South District, preached last Sabbath at New Orleans University.

The business men and women of Colorado will assemble at Denver, May 30-31 for the purpose of organizing a State Business League.

The Masonic fraternity of Jefferson City, Mo., has now a home of its own, having erected recently a beautiful three-story building.

Rev. J. H. Davis, pastor of the Griffin Circuit, Atlanta Conference, desires that his correspondenst shall address him R. F. D., No. 4, Grif fin, Ga.

Rev. J. I. Garrett, pastor of Bowerton, Miss., passed through the city recently from Handsboro, where he had been looking after business interests.

Rev. J. C. Houston, our pastor at Pass Christian, Miss., reports the close of a splendid revival. The membership has been strengthened by forty-eight additions.

The annual address for Garrett Biblical Institute, Evanston, Illinois, will be delivered by Rev. John Goucher, D. D., president of the Woman's College, Baltimore, Md.

The closing exercises of Franklin, La., Normal and Industrial Institute will take place Monday, May 22nd. The annual sermon will be preached May 14th by Rev. B. Stewart.

Rev. T. W. Davis, D. D., presiding elder of the Starkville District, Upper Mississippi Conference, sustained recently a sprain of the ankle. He hopes soon to be able to resume work on the District.

Mrs. J. D. Butler, of this city, left Thursday of this week to attend the commencement exercises of Alcorn, A. & M. College, Lawman, Miss. Her son, Mr. Lewis Butler, is a student in this institution.

Rev. A. L. Carper, pastor at Gonzales, Texas, has been doing recently some very effective work for the Southwestern. He has sent several large lists of subscribers and has the sincere thanks of our office.

Rev. W. H. Jones, of Morgan City, accompanied by his wife's mother, Mrs. Edwards, of Bastrop, who, after several months spent pleasantly with her children, is returning home, were among our callers last week.

Rev. Peter J. Cook, pastor of Mallalieu Temple, Mt. Airy, N. C., sustains the misfortune of having lost by fire his magnificent residence, which is located at Oxford, N. C. His loss was only partially covered by insurance.

The Washington Conference raised last year for missions $14,017, for the Freedmen's Aid $2,034, and a total for all benevolent purposes of $11,761. We uncover to the Washington Conference and extend congratulations.

Buffalo, N. Y., wants the next General Conference and a committee of five, consisting of Bishop Berry, Dr. W. C. Wilbor, Dr. E. H. Latimer, Dr. Ward D. Platt and Rev. Price A. Crowe, has been appointed with full power to take steps at once to engage the co-operation which will be necessary.

Rev. Dr. I. W. E. Bowen addressed the Preachers' Meeting at Kansas City, Mo., last Monday, and next Sunday he will preach for our people in Topeka, Kansas. For this occasion the pastor, Rev. D. Smith, has secured our First Street Methodist Episcopal Church at Topeka in which to hold services during the stay of Dr. Bowen.

The Board of Bishops of the Methodist Episcopal Church and the Methodist Episcopal Church, South, met upon the same dates at Louisville, Ky., and during the meetings exchanged courtesies. This is the first time since 1844 that the Bishops of the two great Methodisms hove met as a body. There was general fraternity and much talk of organic union.

Mrs. Thomas R. McWilliams, who went to Liberia as a missionary with her husband in the summer of 1903, but who has been obliged to return to the United States because of poor health, arrived in New York on the steamer Campania, April 30. Mrs. McWilliams left New York a few days later for DeKalb, Miss., which she will make her headquarters while in America.

Rev. A. S. Cottingham, pastor of our church at Leaksville, N. C., is meeting with unusual success. He is marshaling his forces for the erection of a new church. On a recent Sabbath the congregation raised $630.48. Dr. Morris delivered the sermon. The editor was at one time pastor of this church and extends Brother Cottingham and the congregation sincere congratulations.

Rev. W. H. Logan, D. D., pastor of Trinity Methodist Episcopal Church, Houston, Texas, preached before the State Normal School at Prairie View, Texas, on a recent Sunday, to the delight of the faculty and students. Dr. Logan is to preach the anniversary sermon of the Ancient Order of Pilgrims and the United Brothers of Friendship on May 21 and 28 respectively.

The baccalaureate sermon of the eleventh annual commencement of the Marion Institute, Marion, Alabama, will be preached Sunday, May 21, by Rev. A. G. Glenn, D. D. At 3 o'clock p. m. of the same day Rev. W. L. Darias will deliver the sermon before the Jebez Burthen Friends of Africa and at 8 o'clock p. m. the address to the M. C. B. Mason Debating Society will be delivered by Prof. R. M. Davis, A. B., principal of the Institute. The commencement exercises will take place the following Wednesday.

Prof. I. Garland Penn, A. M., Lit. D., our Assistant General Secretary of the Epworth League, will deliver the Alumni address at Rust University, Holly Springs, Miss., Saturday, May 13. Subject: "The Educated Man in the Realm of Results." Prof. Penn has also been invited to deliver the address upon the occasion of a great rally of the Epworth Leagues of Baltimore in the effort they are making to help Epworth Memorial Church of Baltimore, a stone structure recently purchased and named in honor of the Epworth League.

An elegant reception was tendered Dr. G. G. Logan, Field Secretary of the Missionary Sociey, by Dr. and Mrs. G. A. Cain, at their beautiful home in Shreveport, La., on Monday evening, April 24th. The decorations in blue and white, were arranged by Mrs. Edna B. Daniels. The instrumental music brought forth by the skilled touch of Mrs. B. M. Hubbard, added greatly to the evening's pleasure. Among the guests were: Dr. and Mrs. B. M. Hubbard, Dr. Jones, Mr. and Mrs. W. H. Daniels, of Ark.; Rev. H. Daniels, Rev. Thomas, of the A. M. E. Church, and little Myrtle E. Z. Daniels. Dr. and Mrs. Cain are royal entertainers.

Mason Academy, Hickory, N. C., closed its ninth year, which was one of the most successful in its history, on Sunday, April 30th. The annual sermon was preached by Rev. A. H. Newsome, the successful pastor of Hartzell Temple, located at Hickory. The educational sermon was preached by Rev. R. Smith, presiding elder of the Winston District, who is the founder of the Academy. The faculty consists of Rev. A. H. Newsome, Mrs. M. L. Newsome and Miss M. J. Boulware. These teachers, by their unstinted and loyal services, have won the good praise of all the people.

The Commencement Exercises of Bennett College, Greensboro, N. C., will begin May the 10th with a Gold Medal Contest by the Y. W. C. T. U.; May 11, Anniversary of the Music Department, Miss Eva V. Johnson in charge of the department; May 14, Baccalaureate Sermon will be preached by Rev. J. P. Morris, D. D., and the Annual Sermon to the Religious Societies by Rev. R. W. Winchester, A. M., B. D.; May 15-16, Anniversary of Literary Societies; May 17, Commencement Day, Graduating Exercises of Class 1905. In the evening of the same day will be a Reunion Banquet of the Alumni.

Rev. Charles M. Melden, Ph. D., at one time president of Clark University, but now pastor of Mathewson Street Methodist Episcopal Church, Providence, R. I., continues his interest in the work in the South. During the spring he has represented the Freedmen's Aid cause before the New England Southern, New England and East Maine Conferences and made a great impression in the interest of the work. Dr. Melden was offered the flattering position of Secretary of the Massachusetts State Sunday School Association at a salary of $3,000 and traveling expenses. The Doctor refused this offer out of respect to his desire to remain in the pastorate in which he is having such admirable success.

The editor had the privilege of spending the Easter Sabbath at Houston, Texas, preaching in the morning and evening at Trinity Methodist Episcopal Church, of which Rev. Dr. W. H. Logan is pastor. This church raised during the day more than $600.00 on the debt and $20.00 for missions. In the afternoon of the same day the editor preached at Mt. Vernon Church, of which Rev. I. O. Williams is pastor. This congregation raised toward the liquidation of its indebtedness some $200.00. The editor lectured also on Monday night to a magnificent audience in Trinity. He is indebted to Drs. Logan and Williams for their unstinted kindness to him during his stay in Houston

NEWS NOTES

London, with its population of five million, had but thirteen murders last year.

The plague is increasing in India. The mortality for the last week in January, 1905, was 33,081, but it is thought that thousands died in addition to those reported to the government.

The conventional boards of the Methodist Episcopal Church, South, in session at Nashville, Tenn., last week, appointed a committee to provide for the extension of educational work among Negroes.

The Bishops of our church during their recent Conference in Louisville, Ky., subscribed $16,500 of the $500,000 needed for the relief of the Woman's College which suffered considerable loss in the Baltimore fire.

The Episcopal Bishop of Georgia received recently $50,000 for work among the black population of that State. The clergy and laity of that demnomination in Savannah met last week to plan for its distribution.

The Christian Index says: "Prof. S. M. Jenkins, of Mooretown, Miss., is writing a book, 'The American Negroes' Dictionary.' It will contain a short biography of the leading prominent families among the race."

President Roosevelt, when in San Antonio, Tex., recently, was presented by our women of that city with a beautiful silver, gold inlaid loving cup, with an appropriate inscription. The President did not fail to acknowledge this graceful act.

Everything green in Chatham, Ga., is being devoured by catepillars. For miles and miles along the roads and deep into the woods, trees 100 feet tall have been stripped of every vestige of foliage and the underbrush, except for a few stubby branches, has entirely disappeared.

The order issued recently by the Pittsburg Board of Health to the effect that long beards worn by many citizens must be washed thoroughly at least twice a week strikes one at first as rather a humorous one. But when we read "that this order followed the discovery of Dr. James McLaughlin that beards are excellent propagating nests for the germs of scarlet fever, and many cases of the disease had ravaged families, the male members of which found pleasure in the cultivation of whiskers," we thought this order a wise precedent.

IMPERFECT IN ORIGINAL

Farm and Fireside

WHITEWASH.

We publish again at the request of many subscribers, the following receipt for whitewash, which has been tested and found good:

Slack one-half bushel of unslacked lime with boiling water, keeping it covered during the process. Strain it and add a peck of salt dissolved in warm water. Add also three pounds of ground rice put in boiling water, and boiled to a thin paste; one-half pound of powdered Spanish whiting, and a pound of clear glue dissolved in warm water. Mix all these well together, and let the mixture stand for several days. Keep the wash thus prepared in a kettle or portable furnace, and, when used, put it on as hot as possible with painters' or whitewash brushes. This whitewash has been found by experience to answer on wood, brick and stone nearly as well as oil paint, and it is much cheaper.—*Home and Farm Journal.*

As material for forage and crops for improving the soil, there are few things better than oats, rye and field peas. The first two are excellent cover crops for the land in winter; they make good hay or good grazing for small stock, and they supply the land with a good amount of stubble to be turned into humus. Field peas follow nicely after these, and the two crops may be grown all in one season, thus securing an abundance of vegetable matter in the soil in the cheapest way possible. Great attention is being paid to the field pea of late, and it well deserves all that is claimed for it. As a soil improver, a feed for hogs, sheep and cattle, and a cheap form of human food, the field pea has few equals. With winter rye and oats and field peas, grasses and other forage plants may be ignored or employed in a small way only. Let every farmer choose for his use such things as may best suit his farm, or fit in best with the rotation he may have adopted. Not all or many varieties, but the best for his conditions, is the rule for each one to follow.—Cor. *Home and Farm.*

I am inquiring for my aunt by the name of Martha Foster, the wife of Commodore Foster, and I am the daughter of Harriet Foster, Commodore's sister; but she is a Martha Jones at present. She lived in Memphis on Mulberry street, but has moved from there to Oklahoma.—Susan Frazier, 315 W 18th St., Argenta, Ark.

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Literary Notes

The Gospel Message.—The Methodist Pulpit, by Rev. M. C. B. Mason, D. D. Publishers, Jennings & Graham, Cincinnati. Price 50 cents net.

The Renaissance of Methodism.—By J. W. Mahood. Publishers, Jennings & Graham, Cincinnati. Price 25 cents net.

Bible Truth Library for January-February.—By L. L. Picket, editor. Publishers, Pickett Publishing Co., Louisville, Ky. Price 15 cents.

Faith Tonic.—Compiled by L. L. Pickett. Publishers, Pickett Publishing Co., Louisville, Ky. Price: Paper 30 cents; cloth, 60 cents.

Some Women I Have Known.—By Rev. J. B. Culpepper. Publishers, Pickett Publishing Co., Louisville, Ky. Price, cloth 15 cents; paper, 40 cents.

Joyful Anthems, for the Church Choir, by Charles H. Gabriel. Publishers, Jennings & Graham, Cincinnati. Price, $1.00 per copy postpaid; $9.00 per dozen, not prepaid.

This is the compilation of plain simple composition, every number being suited for general use.

These anthems are full of sympathy and feeling and yet are simple gospel music not requiring an effort on the part of the listeners to follow the singers in their interpretation of them. While the author has aimed to meet the needs of choirs of usual musical ability, yet many of these anthems are worth the study of well trained choirs.

The practical side of a wedding, the problem of bringing the festivities within a reasonable expenditure, is given consideration in a carefully written paper in the June *Delineator*, which contains also suggestions for wedding cookery that will be appreciated by those who are interested. Various other items of domestic value are given in the form of recipes under the headings "Luncheon Dishes," "Spinach and its Hygienic Value," and "Unique Decorative Desserts," and Isabel Gordon Curtis adds a chapter on canning fruit in "The Making of a Housewife." House plans and house-furnishing ideas and seasonable gardening suggestions are other features that will appeal to home makers.

The friends of the *New England Magazine* will be pleased with the May number, which is quite up to its traditional standard, as an illustrator of the best of the past and present in its especial field. The personality and work of Fanny Crosby, New England's prolific hymn writer, is the subject of a brief but comprehensive and appreciative sketch by Henry L. Shumway.

Among the articles in the May *Outlook* of special reminiscence about Joseph Jefferson, one of the most readable is that by the *Outlook's* "Spectator," printed, with several new pictures. Other illustrated features of importance are: Mr. F. S. Barde's "The Oil Fields and Pipe Lines of Kansas," "The Personality of Schiller," by Dr. J. P. Worden; "Our Beautiful Summer," by Jacob A. Riis, descriptive of the eighth centenary of a queer old church in Ribe, Denmark, where Mr. Riis's boyhood was spent.

The special features of the *American Monthly Review of Reviews* for May are a group of articles on American municipal problems and progress; The Labor Question's Newer Aspects; a character sketch of the late John H. Reagan, of Texas, the last surviving member of the Confederate Cabinet; in the far East, with maps and other and The Progress China is Making. "The Progress of the World" contains a full treatment of the naval campaign illustrations.

The Living Age for April 15 reproduces from Blackwood's Magazine an article on "The Marriage Bond," which is calculated to make the ears of some contemporary women writers of fiction tingle; but the rebuke contained in it is very cleverly conveyed.

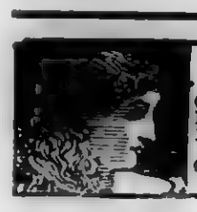
"All this talk about stepping out and giving the young men a chance is supremest folly," writes Prof. James H. Canfield, of Columbia University, in *The Cosmopolitan* for May, in an article, "The Philosophy of Staying in Harness," in which he takes issue, inferentially, with Prof. William Osler in regard to the value or lack of value of men at certain ages. Professor Canfield holds that we should stay in harness till the very end of the drive. Photographs of notable living Americans, well past the chloroform age yet still active in commerce, law, politics and finance, give illustrative emphasis to the point which the author seeks to make.

Lippincott's for May, with its complete novel and shorter stories, is as interesting as usual. General Charles King contributes one of the kind of stories of fort life in the West which appeals so generally to all sorts and conditions of young people. "The Derelict of Silver Saddle," a story of the plains, by Grace McElroy Iurs, presents a dramatic situation most human and pathetic. Owen Oliver writes of "The Man Who Was Faithful." For sale at news stands.

HOW TO SLEEP.

A Book For Tired, Sleepless People. Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

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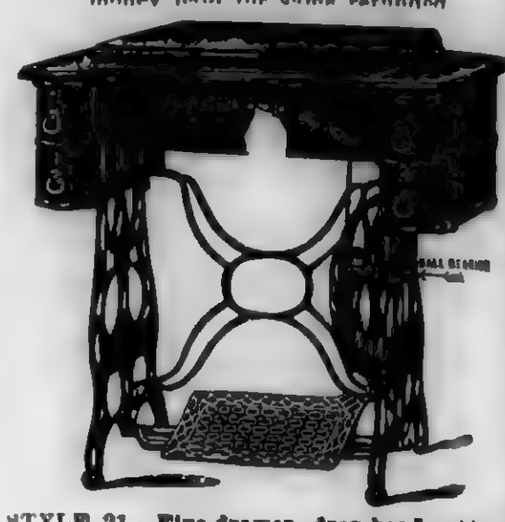
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Doings of the Workmen.

ALABAMA.

Warrior, (Miss) Alma L. Donaldson. On Sunday, April 9th, at the St. James M. E. Church, a silver dollar ally was held. Raised $22.38. Our pastor, Rev. E. Mixon, preached a noble sermon Sunday night, and received one member into the church.

Tuscaloosa.—Our first quarterly conference convened March 11th, in St. Paul M. E. Church, and was called to order by W. H. Nelson, D. D., presiding elder. Most of the officers were present with good reports. The Elder opened the series of meetings on Sunday, at 11 a. m., and preached four forceful and convincing sermons. Our effort was successful, for eleven souls were converted. The church is taking on new life and is planning to roll up a good year's work for the Lord. Many thanks to Rev. N. H. Redrick and T. D. Oatman, who proved themselves fishers of men, and made sacrifices to help us out in this effort. Paid Presiding Elder $15.00, the full assessment.

Eutaw, Wm. Jones, Pastor.—Our first quarterly conference convened in St. Paul Church Saturday, March 25, with Rev. H. N. Brown, D. D., presiding. Many of the officers were present with written reports. The Elder preached most acceptably Sunday morning at Springfield Church and administered sacrament to a large audience, and in the evening at St. Paul Church, where he baptized little Alvan Bernice, the infant daughter of the pastor. Raised for the quarter—trustees, $93.86; pastor, $54.07; elder, $20.00, total $169.93.

Wetumpka, J. T. M. Willis, Pastor.—My second quarterly conference was held at St. Clair, March 25-26, Rev. J. L. Teague, our presiding elder, being present. On Friday night, March 24, our love-feast meeting was held, and it was a good one. Saturday, at two o'clock a good number of members were present.. The stewardess sisters were also present with their baskets of good things to eat.. Although the weather has been unpleasant nearly all the year, yet we are trying to push the work of the church. Raised this quarter for the elder, $18.54; pastor, $38.00; trustees, $17.00.

Tensaw, P. B. Benjamin, Pastor.—Our second quarterly conference convened at Fleming Chapel, with Rev. J. W. McKinney presiding, and all officers present but one. The business session was well conducted for the night man was in the chair. At 9 a. m. Sunday morning, Rev. McKinney addressed the Sunday school, and at 11 o'clock preached an eloquent sermon, and also at 3 o'clock p. m. The gathering was small, but we raised $11.55. May God bless our Elder in his work.

KENTUCKY.

Louisville—Annie Craig—J. A. Washington, of Chicago, met the members and delegates of the Lay Association of the seat of the Lexington Annual Conference, which met in Louisville. Officers were elected and the work thoroughly organized. Mrs. A. Craig was elected president of the Louisville district. A deal of interest was manifested.

LOUISIANA.

Baton Rouge—Wm. Duplessis—The officers, members and friends of Wesley Chapel M. E. Church are delighted over the appointment of their son, Rev. Hampton James, who was licensed a local preacher from this charge twenty-six years ago, and after serving faithfully as pastor in our Methodism, and as presiding elder, returns to us as pastor. We bespeak for him a prosperous year, both spiritually and financially. Our presiding elder, Rev. J. W. Turner, is more than acceptable. Under our present administration it is predicted much good will be done for the grand old church. With push and energy we hope to reach our former standard and render good reports for the work done in every department of the church work.

Morgan City—The Preachers' Meeting of the South New Orleans District met at Union M. E. Church, this city. Rev. W. H. Jones, the pastor, had everything well in hand. The forenoon was devoted to the study of the Sunday lesson and the afternoon to organization and general business. Following are the officers for the ensuing year: President, R. C. Worsham, vice-president, M. S. Goins; secretary, W. H. Jones; treasurer, G. J. Rogers; committee, P. C. Colton, C. C. Landry, Thomas Williams. There was an unusual number present. Rev. L. H. Williams, of Mt. Pilgrim Baptist Church, delivered the welcome address on behalf of the Ministerial Alliance of Morgan City and Berwick, of which Rev. W. H. Jones is president. His speech was well prepared and delivered with eloquence. This, the first meeting, was one that will long be remembered. Revs. T. J. Johnson and Thomas Williams preached. They were at their best. After the service a reception was tendered all. Verily, Rev. W. H. Jones is a great man and is marshaling his church to success. The people spared no pains in making it pleasant and each pastor left with a glad heart. Rev. Charles Morhand was present and delivered an excellent address. The meeting adjourned to meet at Beattieville, April 20. R. C. Worsham, president; W. H. Jones, secretary.

Morgan City—W. H. Jones, pastor—Our first quarterly conference was held April 1-2, with Rev. W. R. Butler, presiding elder, in the chair. Each officer was present with good reports. The presiding elder preached at 11 a. m. Sunday to an excellent congregation. His sermon was forcible and instructive. A reception was tendered him by Dr. J. A. Barns in behalf of the pastor. We paid the presiding elder in full $11. Rev. Charles Mohamond, of West Coast of Africa, was present and made some very encouraging remarks.

MISSISSIPPI.

Macon, S. T. Walker, pastor.—On March 12th my First Quarterly Conference was held on the Columbus circuit. The new presiding elder, T. H. Henry, is the man for the place . The work seems to have taken on new life.. This is my third year on this circuit. On March 15th a great storm passed through the Columbus circuit and the pastor felt good over it for 80 or more pounds were sent to Macon to his wife. This storm was led by brother G. Topp, John White, J. Abnes, Geo. Harris, J. Printe Colia and others.

Brookhaven, L. W. Price, pastor—Brookhaven charge is taking on new life. Dr. G. W. Smith, D. D., our beloved presiding elder, was with us Sunday to hold his first Quarterly Conference. Most of the leaders were present with written reports. The elder preached two able sermons Sunday, which lifted us up in spirit, mind and body. Indeed Sunday was a high day in Kynett Chapel. We had five to join the church; seven in all since Annual Conference. Paid the elder in full; raised $8.00 for the pastor; $6.30 on brick walk and carpet. We are now praying for a great revival. Dr. Smith is electrifying the pastors and the membership all over the district as he passes from point to point.

Amory, (Mrs.) Alice Sykes—Presiding Elder W. C. Clay was with us on March 10-12 to the delight of the people and the glory of God. At the close of the conference on Friday night the pastor was called to the church in company with the elder and there a reception was held in honor of his kind, brotherly and Christian administration over the district these years. The entertainment was conducted in the following manner: Singing by the choir; Prayer by pastor; Welcome Address, Rev. Wade; Solo, Mrs. D. Armstrong; Recitation, Miss Lumpkins; Paper, Prof. Cooper; Duette, Messrs. Johnson and Nevils; Recitation, Miss Greer; Solo, Mrs. Johnnie Strong; Closing Address, by the pastor, Rev. J. R. Nevils. We raised for the quarter Twenty dollars, our full quarterage.

Ittabena, G. Orange, pastor—The people of Ittabena received me with willing hearts and have made everything pleasant for us. Our presiding elder, Rev. J. W. Wimbush, held the First Quarterly Conference with ease. The conference was well attended. The salary of the pastor was fixed at $700, presiding elder's at $84.00. The elder ably represented every cause of the church. He secured three subscribers for the paper and raised a nice sum for Rust's new building. He delivered two strong sermons and administered the sacrament to a goodly number. We begin the year with encouragement by the good people.

MISSOURI.

Ironton, A. J. Williams, pastor—Since the conference the Lord has wonderfully blessed all our efforts on this work. We are now engaged in a great revival in the church. On the 8th inst. the Lord blessed our meeting with the conversion of three souls. The result of a visit from our members and friends was the filling of tables, dressers and side-boards with good things. The party was led by Brother and Sister Hale and others

Moberly, William Wheeler, pastor Success has been mine on this charge. When I arrived here the roof was off the church, and there was but $50 for the work of repair. We went to work and raised for building and improving the church $105.60. I have received but $70 salary but my heart has been in the work.

I am now 72 years of age; have been in the work 43 years. Pray for my continued success.

NORTH CAROLINA.

G. B. McLean, Pastor, Charlotte.—The second quarterly conference of Simpson Chapel M. E. Church convened February 11-12. Everything considered, the session was a success. Rev. I. W. Wells came promptly, and was cheerful as usual. The Love Feast on Friday night was deeply spiritual and uplifting. Elder Wells delivered with great power two very practical yet strong and elevating sermons on Sunday which made lasting impressions for better on the small but attentive and enthusiastic worshippers Monday evening, Feb. 13, through the dark, storm and snow, came the most of the officers to attend the quarterly. Reports ran about as follows: Freedmen's Aid Southern Education, $1.40; pastor, $51.27; Moving and traveling expenses, $12.50; presiding elder, $7.40; missions, $5.00; poor, $6.50; trustees current expenses, $91.81; expenses for Sunday school, $16.20. Our brethren are only waiting for "Old Sol" to change his course and spring and summer wrap about us their green mantle, and the pastor, officers and members will bend in the race every energy with the earnest intention to succeed The Southwestern was not forgotten for the pastor is getting up a large list of subscribers. Our Lincoln's birthday program was necessarily deferred to the first Sunday evening in March. We hope to be up with our Easter program. The walls of the new brick church are about completed, and we hope in early spring to put on the roof.

OHIO.

Bridgeport, (Miss) Eva Newby—On March 27th a grand reception was given by the Woman's Home Missionary Society of the Third M. E. Church in honor of Rev. R. F. Broddus and family who were returned to us for the second year. The church was beautifully decorated and after a very interesting programme of music and short addresses a splendid luncheon was served by the committee, and a very pleasant time was spent. Mr. Burns Harvey, of Bellaire, helped to make the occasion pleasant by the use of his graphophone. The people of Bridgeport are glad to have Rev. Broaddus back for another year. On April 3rd quite a number of members and friends brought to the parsonage a large number of good and useful things for the comfort of pastor and family. A very pleasant hour was spent socially and the visitors departed leaving the table fairly groaning under its burden. The pastor and wife wish to acknowledge this kindness of their friends and earnestly hope that the good work may go on.

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DISTRICT CONFERENCES.

Brookhaven, Tylertown, Miss., June 22-25
Raleigh, Oxford, N. C.....June 28
Gulfport, McLain, Miss.....July 5-9
Bristol, Mountain City, Tenn., July 12-16
Knoxville, Harriman, Tenn., July 13-16
Montgomery, Mobile, Ala....July 19-24
Tupelo, Houston, Miss.....July 19-23
Shubuta, Laurel, Miss.....July 26-30
Ocala, Reddick, Tex.....Aug. 23-27
Clow, ———, Ark.....July 24
W. Tennessee, Kenton, Tenn..July 25
Nashville, McMinnville, Tenn., July 25-30
W. Nashville, Lawrenceburg, Tenn.....July 25-29
Vicksburg, Vicksburg, Miss...July 26
Greenville, Moorehead, Miss., July26-30
Meridian, Lawrence, Miss., July 26-30
Greenwood.....July 27-30
Guthrie, Hennessey, Okla...July 27-30
Jackson, Palahatchie, Miss..July 28-30
Palestine, Leona, Tex.....Aug. 8-13
Monroe, Mt. Sinai La.....Aug. 9
Baton Rouge, Port Allen, La...Aug. 23
Alexandria, Cheneyville, La...Aug. 23
S. New Orleans, Franklin, La., Aug. 23-27

CONVENTIONS.

Vicksburg, Fayette, Miss.....May 4
West Tennessee, Memphis, Tenn., May 16-17
Shubuta, Stonewall, Miss...May 18-19
Cumberland River, Cherry Valley, Tenn.....May 25
Huntsville, Athens, Ala.....May 18
Griffin, East Atlanta, Ga.....May 25-28
Opelika, West Point, Ga.....June 1-5
Gainesville, Gainesville, Fla.June 22-25
Lincoln, Independence, Kansas, June 22-25
Nashville, Smyrna, Tenn.....June 27
Bristol, Mountain City, Tenn., July 12-16
Tupelo, Houston, Miss.....July 19-23
Greenwood, ———, Miss....July 25-26
Clarksdale, Ruleville, Miss..July 28-30
Fort Smith, Fort Smith, Ark., Aug. 15-20
Ocala, Reddick, Fla.....Aug. 23-27

Conference Notices

GAINESVILLE DISTRICT.

SECOND ROUND.

Winfield, May 13-14; Branford, 20; Live Oak, 21; Noble Hill, 21; Mikesville, 27-28; Gordon, 27-28; Haynesworth, June 3-4; Hague, 4; Williford, 10-11; Leveyville, 10-11; Nebo, 17-18; New Berry, July 1-2; Cedar Keys, 8-9; Otter Creek, 10; Liberty Hill, 15-16; Archer, 22-23; Gainesville, July 28-30; Union Lake, July 30; Pleasant Plain, August 5-6. The Sunday school and Epworth League association of the Gainesville District will convene at Gainesville, Fla., June 22 to 25. Dear Brethren: You must push your work along all lines. You did well last year on temporal lines; but some fell greatly behind on your benevolences. Brethren, you must be faithful in the discharge of your duties in bringing up your benevolences according to your apportionments. If you want a good appointment you must make the one that you have better and then there is always a good one waiting for you. Put the SOUTHWESTERN in every home on your charge and keep the revival fire burning in your church.

OSCAR F. NIBLACK, P. E.

TUPELO DISTRICT.

SECOND ROUND.

Cotton Plant, May 13-14; Amory Ct., 20-21; Nettleton, 20-21; Ripley, 20-21; Amory, 27-28; Houston, 27-28; Houston Circuit, 30; Bell, June 3-4; Union Grove, 3-4; Corinth, 9-11; Corinth Ct., 10-11; Okolona, 16-18; Okolona Ct., 17-18; Tupelo, 24-25; Tupelo Ct., 24-25; Ripley Ct., July 1-2. Dear Brethren: Our success depends on our work. I trust you observed Easter Sabbath at every church, and that your collections have been sent in. Now is the time to make plans for Children's Day; get the programs, work the Sunday Schools, take good collections. My prayer is that the Lord will bless each charge with a great revival this year, with many souls saved and Christians edified. The District Conference and Epworth League convention will convene at Houston, Miss., July 19-23. We extend invitations and expect to be present Secretaries Penn and Logan, Editor Jones, the Sunday School representative, E. M. Jones, and Prof. E. H. McKissack of Rust University. Our district is asked to raise $230 on the new building for Rust. Each brother knows our plan for raising this money. Brethren, work the plan as you have in the past and we will win. I'll notify each pastor what is expected from his charge through his Epworth League later. Yours for success,

W. C. CLAY.

OCALA DISTRICT.

SECOND ROUND.

Hawthorne and Citra, May 15-16; Micanopy and Rochelle, 20-21; Reddick and Orange Lake, 26-27; Lowell and Fairfield, June 3-4; Cotton Plant and York, 10-11; Dunnellon and Romeo, 15; Williston and Morriston, 17; Shell Pond, 19; Santos, 24-25; Free Canaan and Melrose, July 1-2; Ocala, 8-9; Waldo and Freedom, 15-16; New River, Sampson City and Hampton, 22-23; Storke and Pleasant Grove, 29-30; Lawtey Highland and Moxville, Aug. 5-16. Pentecostal camp meeting August 13-22 at Reddick. District Conference Woman's Home Missionary Society, Sunday School and Epworth League convention, Aug. 23-27 at Reddick. All traveling ministers, local preachers, exhorters and the District Stewards, within the district, together with one Sunday School superintendent, one president of Epworth League chapter, one president of a Ladies Aid Society or Woman's Home Missionary Society and one class leader from each pastoral charge in the district are members of the District Conference and are urgently requested to be present with reports. The Conference and District officers, the president and one delegate of each auxiliary of the Woman's Home Missionary Society, the president and one delegate from each Epworth League chapter, the Sunday School superintendent and one delegate from each Sunday School are members of the convention. The pastors are requested to have the proper delegates elected and their names and addresses sent in to the secretary of the district. The president and faculty of Cookman Institute, Boylan Home School, and the Emerson memorial Home and School are honorary members of the convention and are requested to attend. A cordial invitation is extended to the presiding elders and pastors of the Gainesville aand Jacksonville Districts and to the ministers and superintendent of missions in Southern Florida.

S. A. HUGER, P. E.

SOUTH FLORIDA MISSION.

SECOND ROUND.

New Smyrna, May 12-14; Ormond and Daytona, 14-15; Lake Hellen, 16; Lakeland and Plant City, 27-29; Tarpon Springs, June 3-4; Clear Water, 5; Braidentown, 6-7; Palmetto, 8-9; St. Petersburg, 10-11; West Tampa, 13-14; Tampa, 15-18; Key West, 21-; Miama and Ft. Lauerdale, July 1-2; Sanford, 5-6; Orlando, 7-9; Winterpark, 8-9; Hernando, 11; Twin Lake, 12-13; Homeland, 14; Ft. Myers, 15-17; Smithville, 21. Dear Brethren: We have now entered upon our second quarter, let us, by the help of God, make it one of great success; in the conversion of souls and addition to our membership.

Yours for success,

JEFFREY GRANT, Supt.

To the Pastors of the Alexandria District: Dear Brethren: In accordance to the resolution of the Preachers' Meeting held at Bunkie, La., April 26 and 27, the pastors are requested to raise all their missionary apportionment and forward same to Dr. G. G. Logan, missionary field secretary, Holly Springs, Miss., by July 1st at least. Now, my dear pastors, do this, thereby showing your appreciation of what the church is doing for us. Yours truly,

JOSHUA J. OREE.

Dear Pastors and Epworth League Presidents of Holly Springs District: Our District Conference and Epworth League convention will soon be upon us, July 26, 1905, being the date. Let us rally our forces, work for the conversion of souls. Send a delegate from each chapter to the convention. The imperative command is collect $2.50 from each pastoral charge and bring the same to the convention as International Epworth League Delegate and convention expenses.

Yours for the Master,

T. W. LOGAN, Dist. Pres.
N. H. WILLIAMS, P. E.

PROGRAM.

Missionary Convention, Opelika District, Mobile Conference, to be held at West Point, Ga., or Lanett, Ala., June 1-5, 1905. First day: 7 p. m., Missionary song and prayer service; 8:00 p. m. "The Aim and Purpose of the Convention," Rev. F. L. Teague; 8:15, Missionary sermon, Rev. A. G. Jenkins. Morning of second day: 8:30, 11:15, Consecration service, led by Rev. J. A. Holliday; Address, "The Great Commission," Miss E. B Nash; "The Benevolent Cause of the M. E. Church," Prof. P. P Wright; "Home Missions and What They Mean," J. W. Trammell; "Foreign Mission and Our Duty to Them," Mrs. Asa Proyther; Prayer and testimonial service, lead by Rev. J. T. M Willes; "The Macedonian Cry," La Fayett, delegate; John Steward, Dadeville delegate; Melville Cox, Alexander City delegate; "Our Duty to the Missionary Society," Eclectic delegate; Sermon or address, by Dr. Griffin G. Logan, D. D. Afternoon service, from 1:30-5:00: Missionary song service; "Sunday School and Missions," Wetumpka delegate; "The Epworth League and Missions," West Point delegate; "General Review of Our Mission Field." Ten minute addresses will be made on the following subjects: "Our South American Mission," "Our Mission in Korea," "Our Mission in Japan," "Our Mission in China," "Our Mission in Europe," "Our Mission in Africa." 3:25 p. m., song service; "The Missionary Society and our Colored Membership," Five Point delegate; "What Ought the Mobile Conference Do For Missions," Alexander City delegate; "What will be the Response of the Opelika District," West Point delegate; "What Can we do to help in the salvation of the world," Kelleyton delegate. Voluntary discussions of five minute s each: "The members of the church and their duty to the missionary society," Rev. S. L. Domos; "Why we should attend the convention," Rev. W. H. Harrison; "Why we should give our hearty support to field secretaries," Rev. W. E. Smith. Night service, 7:30-9:30: Song and prayer service, led by Rev. W. O. Dearson; "Africa and its claims upon us," Prof. D. D. Crawford; Missionary Address, by Field Secretary and Presiding Elder. At 9:30, or just after the addresses each charge will report its collections. All delegates must reach West Point, Ga., Thursday to be at the opening of session Thursday night. Call on Dr. Griffin G. Logan, D. D., at once for the missionary map of the world. Address him at Holly Springs, Miss.

GRIFFIN G. LOGAN, Field Sec.
F. L. TEAGUE, Presiding Elder.



Mrs. Harriet O. Best

Insanity, Death or Health?

No. 2307 Locust Street,
St. Louis, Mo., March 29, 1904.

I was a victim of sleeplessness and extreme nervousness for eighteen months, unable to get a proper night's rest and feeling tired and worn out continually. I was easily irritated and hysterical at the slightest provocation, but Wine of Cardui gave me great relief. Within a week after I began using it I had my first real good night's rest that I had had for months. My appetite was soon restored, my general system toned up and nervousness became a thing of the past.

I am so pleased to acknowledge the great curative merit of your health giving medicine and gladly endorse it.

Harriet O. Best

CHAPLAIN, LADIES OF HONOR, No. 97.

WINE of CARDUI

We want to call your attention to the complete and immediate relief Mrs. Best secured by taking Wine of Cardui. Within a week after she began taking Wine of Cardui, Mrs. Best had her first good night's rest for eighteen months. Her restlessness was caused by nervousness and Wine of Cardui, as the best menstrual regulator, has no superior in the world as a medicine to soothe a woman's nerves. Nervousness and hysteria are warnings of the approach of insanity and if relief is not secured the end can only be the asylum or the grave. With such an outlook as this before her, no suffering woman can reasonably refuse to give Wine of Cardui a trial. It brings a cure that thousands of women have sought for in vain. Will you secure a bottle of Wine of Cardui today and start treatment?

All druggists sell $1.00 bottles Wine of Cardui.

TEXAS CONFERENCE EPWORTH LEAGUE.

The annual meeting of the Texas Conference Epworth League will convene in the Metropolitan M. E. Church, Conroe, Texas, Tuesday night at 8 p. m., June 13th and continue until Sunday, June 18th. Each local chapter is asked to send five or more delegates and each Junior League three delegates including the superintendent. We hope to have a large delegation and make this the greatest meeting in the history of the Texas Conference Epworth League. The good people of Conroe are ready to entertain all who attend. See your railroad agent at once concerning reduced rates. Each chapter will send 50 cents and each Junior League 25 cents for expenses.

B. M. TAYLOR, Pres.

The committee of investigation in the case of Rev. B. R. Booker was called by the Presiding Elder, Rev. J. E. Bryant of the Navasota District. After careful investigation of all the facts obtainable, the committee unanimously decided that there were no grounds for charges.

J. E. BRYANT, P. E.
A. W. CARR, Sec.

SHUBUTA DISTRICT CONFERENCE PROGRAM.

The members of the conference named below are asked to write on the following subjects: "Freedman's Aid and Southern Education Society," C. W. Jones and Jas. Jordan; "Church Extension," C. J. Taylor and J. W. Littles; "THE SOUTHWESTERN," R. House and C. W. Washington; "Sunday School Union," C. H. Brown and S. Ray; "Missionary Society," L. L. Shumpert and M. Anderson; "Home Missions," A. G. Taylor and A. Lee; "Foreign Missions," B. W. Robinson and June William; "Epworth League," J. W. Arnold, S. McDavis and J. E. Webb; "The present status of the district," R. L. Carpenter and V. Trotter. All local preachers may write on any one of these topics. We are expecting Mrs. G. G. Logan, R. E. Jones, Waters and E. M. Jones. Let every brother come with a good report. Each chairman of the Ladies Aid Society is asked to report $10.00. Please take due notice and come prepared to make every thing pleasant. Remember the place and date: Laurel, Miss., July 26-30.

J. B. BROOKS, P. E.
L. L. SHUMPERT, Sec.

Free to Women.



Dr. Vance M. Powell.

Free Trial of the Marvelous Neo-Treatment Sent to any Woman who sends Description of Her Case.

Neo-treatments are a wonderful cure for all diseases of women such as falling of the womb, ulceration, inflamation, painful, irregular or suppressed menstruation, flooding, change of life, ovarian troubles and the many other diseases or weaknesses of the female organs, piles, fistulas or rectal diseases. Neo-treatment makes possible painless childbirth and every young mother should use the Neo-treatment. Full explanation of this wonderful new treatment and free trial package is sent free to any woman who sends full description of her case and tells the doctor what she wishes to be cured of. All consultation in office or by mail is free. Dr. Vance M. Powell, 41 Masonic Temple, Peoria, Ill.

FOR SALE.

150 lots in 6th and 7th Districts at reasonable prices.
Terms: $10 cash and $5 per month.
CARROLLTON LAND & IMP. CO., Ltd.,
211 Camp street,
or, J. B. Alexander, 1018 Pine street.

Field Notes

ALABAMA.

Bethany, I. C. Willborn.—On Sunday, April 9th, glorious services were held at Union Grove Church. Rev. I. A. Howard, of Snoddy, Ala., was with me, and preached an excellent sermon. Collection good. We cannot praise too highly our pastor, Rev. V. D. Oatman, for the commendable work he is doing.

Triana, R. R. Powers, Pastor.—Our first quarterly conference was held March 18-19. On Friday night of the 17th we had a spiritual love-feast. Saturday, at 3 p. m., we held our quarterly meeting at the Presbyterian Church. Our elder, Rev. A. S. Williams, presided, and Saturday night delivered an able sermon. The Sunday services were in the hands of the pastor, as Rev. Williams could not remain with us. Sunday morning nineteen probationers were admitted into full connection, also one by letter and one backslider reclaimed. Sunday night nine probationers were admitted. Thanks be to God for his goodness in giving us a score of strong young men to aid in this grand work. We have lost only one from our ranks this quarter, namely Brother M. F. Ragland. Raised this quarter as follows: Bishop, $2.00; elder, $16.00; pastor, $72.00. Raised for our new church, $75.00. Total, $165.00.

LOUISIANA.

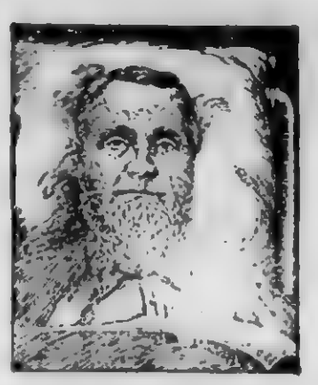
Melder — J. S. Weaver, pastor — Spring Creek is alive. The people here are much pleased with their new pastor. We are planning to build a new church; the rally Sunday was for said purpose. The Sunday school is in a good condition, also the Epworth League; and Woman's Home Missionary Society. The officers of the church are good moral gentlemen, looking after every interest of the church. This charge promises to lead all other charges of its size on this district.

Slaughter—Mrs. Mary Bryan—On the night of the 16th of March, 1905, Rev. J. W. Turner, our new presiding elder, stopped over at Slaughter and gave us a good talk at the love feast, which was highly appreciated. There was quite a large crowd of people and the spirit of the Lord was upon them. After love feast a crowd of gentlemen and ladies came to the parsonage and gave Elder Turner a reception, bringing the pastor about 60 pounds. Rev. J. W. Turner returned them thanks. Rev. C. D. C. Bryan made quite a speech. A large number of ladies and gentlemen made up the committee in arranging the reception and pound party. We have paid the presiding elder in full.

New Roads—R. Jones, pastor—Sunday night was a soul stirring time at our church. We had one convert for the Master. The Lord's Supper was administered by the pastor. The Lord has blessed us. At Morganza we had the first convert on the Baton Rouge District. The Lord was on our side. Six were converted at Jones' Chapel.

MISSISSIPPI.

Kosciusko, M. C. McEwen, pastor—On the night of March 10 a band of faithful members and many friends from other churches, gave us a very pleasant surprise. They came singing, led by the Rev. J. M. Nevils, who acted as master of ceremonies, and among the many things he said he promises on the part of the people to make this the greatest year of all in the history of the church. We responded,



I CURED MY RUPTURE

I Will Show You How to Cure Yours FREE

I was helpless and bedridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 743, Watertown, N. Y.

promising to do all possible to make this the leading appointment on the Starkville district, and equal to any other charge in the Upper Mississippi Conference, after which the ladies laid on the table about 150 pounds of choice groceries. This band was led by Mesdames Callie D. Mallard, Jane Kimbrough, Peggie Ann Brinkley, Ross, West, Journey, Dodd, Presley, and many others. May the good Lord bless you all.

Pickens—(Mrs.) O. W. Crump—This is our second year at this place. The weather has not been at all favorable since the annual conference, but the good people of this work will not allow their pastor and family to suffer. The brothers call in to see us and bring such things as needed. On the 29th of February they surprised us by coming to the parsonage with a large load of good things. This happy band was led by Thos. Young and other faithful members.

West Jackson.—C. H. Jones.—West Jackson is now pushing to the front with renewed vigor. On Feb. 25-26 our beloved presiding elder, Rev. J. C. Hibbler, was with us. He preached an able sermon on the 25th, at 11 o'clock, to a splendid audience. At 7:30 again to a crowded house. His words were forceful and inspiring. The spirit of God was manifest all through his sermon. Elder Hibbler is a power for great good. With Elder Hibbler presiding elder and the Rev. W. L. Marshall pastor, we feel that success is assured. Rev. Marshall has already had eight or ten accessions to our church here and we believe him the man for the place. Since his arrival here we have purchased an organ and organized a large choir. All being done through his instructions and business ability. Rev. Marshall takes well among the people and in God's name we predict for him a great work here along all lines. West Jackson will flourish spiritually, financially and all together as never before. We are planning for a grand rally on the 23d day of March for the purpose of erecting a parsonage. We are praying for a great revival here.

Lake, N. E. Goodloe, pastor.—Our First Quarterly Conference for this work convened in Lake March 16th with Rev. J. M. Shumpert, president, in the chair. Most of the members were present with good reports, considering the hard time we have had owing to the ice and snow and that two of our oldest members, sister Mary Sems and S. Moore having gone to live with Him who doeth all things well. All were delighted at such a good beginning and are hopeful for a great work on the circuit this year. Raised this quarter for pastor $23.75; presiding elder, $14.50; missions, $2.00; total $40.25.

MISSOURI.

Kansas City, Burns Chapel. — Last Friday night, at 10:30 the pastor was aroused by a storm. When all was over $15.00 worth of good things were

NOTICE!!!

TO ALL SUFFERING WOMEN

You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

Here is health to you if you want it.

EXCELSIOR

Uterine Tonic

A Remedy for All the Complaints and Weaknesses Peculiar to

THE FEMALE SEX

Including: Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstration, Backache, Bearing Down Pain, Lucorrhea, General Debility, Palpitation of the Heart, Swimming and Giddines of the Head, Inflammation of the Womb and Ovaries.

You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Send twenty-five cents in stamps for free sample. You will ever praise the day you first took "EXCELSIOR UTERINE TONIC."

FULL SIZE BOTTLE $1.00

Manufactured Only By

THE PEOPLES DRUG STORE,

A. V. BOUTTE, Proprietor and Manager

NEW IBERIA, LA.

Agents wanted. Do not apply unless you want work. Write for particulars.

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left. The party was led by Mrs. A. Farr, G. C. Pryor and wife, Ed. Lewis and wife, Rosa Johnson, Margaret Rodes, Annie Hawkins, Melvinia Hill, S. Young and others. Rev. and Mrs. J. M. Harris are happy and begin their fourth year's work very courageously.

Coal Creek, Rev. E. H. Forrest.—Our second quarterly conference was held in the Scott M. E. Church of Coal Creek on March 5th. The financial, educational and spiritual features of this conference were the best in the history of the place. The officers from Clinton attended in goodly numbers, and contributed much to the success of the meeting. The service started on Saturday and by Tuesday night eleven souls had professed faith in Christ.

Those who decry the usefulness of the presiding elder, evidently have not come in contact with such wise, sagacious, and brotherly men as is Presiding Elder W. A. Webber and his worthy predecessor W. T. Marley. when these consecrated men came on the work, the anxious and burdened pastor is assured of brotherly sympathy and advice. The pastor appreciates the influence of the SOUTHWESTERN among his people and is steadily striving to place it in every home. This charge has more readers of this paper than ever before. Who will say that the present animated condition of the work is not to be attributed to the influence of this splendid journal? We send one additional subscriber.

They Live in Our Memory.

Baton Rouge—Hampton James, pastor—Bro. Alfred Tanner, formerly a member of Wesley Chapel M. E. Church at this place, went home March 22. Bro. Tanner was converted 18 years ago under the pastorate of Rev. Reese Thompson. He moved to New Orleans some years ago and connected himself with Wesley Chapel, where he spent the greater portion of his Christian life. He removed to Baton Rouge and reconnected himself with Wesley Chapel, the place of his conversion. His funeral was largely attended by a concourse of his friends and his body was deposited in the National Cemetery. The funeral services were conducted by Rev. Hampton James, assisted by Rev. M. P. Franklin of St. Mark and Rev. Thomas McCarry, evangelist.

Kosciusko, Miss.—The death of Robert McEwen, the brother of Dr. M. C. McEwen, on Friday, March 17, 1905, was an event fraught with sadness, not only for his immediate family and relatives, but friends throughout the neighborhood and county who knew him and loved him with all the devotion which true friendship holds. He leaves five children and a loving wife. His earthly career was one of cheerful Christian service and loving devotion to his wife and children.

REV. A. C. CULBREATH.

Rev. A. C. Culbreath, a member of the Texas Conference, and pastor of the M. E. Church at Mineola, died April 27th, and was buried at Huntsville, Texas, April 29th. He was born in Texas, August 2nd, 1848, and died April 27, 1905, making him 56 years, 8 months and 25 days old. He joined the Texas conference in December 1879, under Bishop S. M. Merrell, and was appointed to Frost Chapel and Pittsville, and received his last appointment from Bishop L. B. Wilson, at Navasota, Texas, December, 1904, to go to Mineola, Texas, from which point God called him; thus making him 26 years a member of the Texas conference. He stood high in the conference as a Christian gentleman and minister. He leaves a wife, a sister, two daughters, two sons and untold number of friends. Rev. B. M. Taylor, presiding elder Marshall District, officiated in the funeral service, with the assistance of Revs. H. C. Watson, G. Todd, J. J. James (Baptist), and the pastor at Huntsville.

T. Scott, Pastor.

Camden, S. C.—Little Maud Thomas, the baby girl of Rev. and Mrs. W. McIntosh, answered the call of the death angel at 3 p. m. Thursday, April 27th, 1905. She was 1 year, 7 months and 11 days old and was sick but a few days. Her remains were laid to rest in the family burying plot in the city of Camden. Rev. A. Lewis, assisted by Rev. J. W. Brown and Rev. Mr. Muldrew, of the Presbyterian church, conducted the service. H. C. Asnoy.

Jeanerette, La.—On Thursday, April 4th, occurred the death of Mother Adeline Frazier, for many years a member of St. Paul M. E. Church. Sister Frazier was a staunch Christian woman, and an earnest laborer in the Master's vineyard. For a number of years she stood at the helm of the stewardess board and until three months ago faithfully performed her duty. She was also district steward for a number of years and filled the office with credit. She was a friend to the church and ministry. The following ministers were present: Revs. G. J. Rogers, J. E. Rolax, J. D. Pool, W. M. Smith, Wilson Steward, and the writer. All joined in paying tribute to the memory of this noble Christian.

D. S. Sloan, Pastor.

Fairfield, La.—Bro. Manuel Molden, a member of Hays Chapel M. E. Church, aged about 69 years, died March 31st in Christian faith. Brother Molden was a good man, loved and respected by all. He leaves a wife, one son, two daughters and many friends.

F. D. Thomas.

Osborne, Miss.—Sister Ella Warn died March 16th, 1905, aged 38 years. She was a member of the M. E. Church for about 24 years, and died in full triumph of faith. A husband and nine children and a host of friends survive her. The funeral service was conducted by the pastor, L. J. Terrell.

Martha A. Wesley.

Florence, Miss.—On the 8th of April, Mrs. Emily Morris, wife of Rev. A. C. Morris, of the Springhill Baptist Church, was called from labor to reward. The deceased joined the church in 1878 and has ever since been faithful to her duties, a loving mother and a true wife. During her illness, which lasted for months, she was patient. The grief-stricken husband and sorrowing children we direct to the Heavenly Father who doeth all things for the better. The funeral was conducted by Rev. L. Jones and M. Cooper.

Owens, Miss.—Sister Emma L. Coleman was born Jan. 27, 1878, and died April 9, 1905, aged 27 years. She joined Durant M. E. Church in 1894, but moved her membership to Springhill M. E. Church in 1898 where she remained until her death. She lived a faithful Christian life. She leaves a husband, one child, a mother, four brothers and several other relatives. The funeral service was conducted by the pastor. H. N. York.

Jacksonport, Ark.—Sister Sallie Williams, a devoted Christian, after spending more than twenty-seven years in the Master's service was called home on April 20, 1905. The church as well as the family mourns the loss of this Christian woman.

M. F. Strong, Pastor.

Fort Stephen, Miss.—On April 10th, 1905, Sister Emma McCoy, a member of Blackwater Baptist Church, was called home. She leaves a husband, mother, brothers, sisters and other relatives. The funeral service was conducted by R. B. Anderson.

Pelahatchie, Miss.—Sister Charlotte Melvin, a faithful member of Mt. Ridge M. E. Church, died in peace March 16, after an illness of about two years. The church has lost a faithful member. The funeral was attended by the pastor. The deceased leaves a husband, son and several grandchildren to mourn.

S. Jossel, Pastor.



Backed up by over a third of a century of remarkable and uniform cures, a record such as no other remedy for the diseases and weaknesses peculiar to women ever attained, the proprietors and makers of Dr. Pierce's Favorite Prescription now feel fully warranted in offering to pay $500 in legal money of the United States for any case of Leucorrhea, Female Weakness, Prolapsus, or Falling of Womb, which they cannot cure. All they ask is a fair and reasonable trial of their means of cure.

No other medicine than Dr Pierce's Favorite Prescription could possibly "win out," as the saying goes, on such a proposition; but they know whereof they speak. They have the most remarkable record of cures made by this world-famed remedy ever placed to the credit of any preparation especially designed for the cure of woman's peculiar ailments. This wonderful remedy, therefore, stands absolutely alone as the only one possessed of such unrivaled properties as to fully warrant its makers in publishing the remarkable offer above made in the utmost good faith.

"A short time ago I was almost dead with nervous prostration, general debility and female weakness," writes Mrs. Loretto Webster, of 317 Virginia Ave., Lexington, Ky., Worthy Treasurer, Independent Order of Good Templars, "Dr. Pierce's Favorite Prescription was recommended to me as a sure cure, and I found this to be true, for I obtained splendid results, securing fine health. Women ought to be grateful to think there is one safe and sure cure offered to them for their troubles. I advise every sick and suffering woman to stop spending money and wasting time with doctors' prescriptions, when a few bottles of your remedy is sure to cure. I am the happy mother of two children, boy aged sixteen, and girl, eight years."

Do not permit the dealer to insult your intelligence by suggesting some other compound which he recommends as "just as good," because he makes it himself. Dr. Pierce's Favorite Prescription has stood the test of time and experience. Thousands speak well of it—because thousands have been cured by it.

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DRYADES, EUTERPE and POLYMNIA STS.

The People's Store

Where you can save money on everything in Dry Goods, Shoes, Millinery and Fancy Goods.

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Field Notes

SOUTH CAROLINA.

Orangeburg—S. S. Lawton—The great revival meeting at Trinity Church, this city, closed last night, April 3, after running four consecutive weeks. Results: Converts, 61; received on probation, 73; by letter, 4; reclaimed many. Beyond a doubt Rev. Fulton is a great preacher; he seems to be well prepared for the Gospel ministry, physically, mentally and spiritually. Trinity Church is certainly in good condition. Rev. Whitaker, the great church-builder, built the fine edifice; Rev. Doctor Clark, the great church-worker, put in the hydrogas lights; Rev. Taylor, the excellent financier, paid off the heavy indebtedness; Rev. J. B. Middleton, the disciplinarian of the South Carolina Conference, put the congregation under excellent disciplinary rules and regulations; Rev. I. H. Fulton, the indefatigable pastor and revivalist, is now putting on the finishing touches; his predecessors built the altar and placed the wood thereon; this great pulpit orator calls the fire from heaven.

TEXAS.

Harleton, M. Q. A. Fuller.—The second quarterly conference of Harleton Circuit was held April 8-9, with Rev. B. W. Taylor presiding. A number of officers were present. Peace and harmony prevails on the circuit. Rev Taylor went at the work of the quarter like an old hand. Sunday was a day of spiritual manifestation. Brother Taylor preached two good sermons, to the edification of all present. Nearly 100 persons partook of the Lord's Supper. The Reverend spoke earnestly to our people of the Southwestern and Wiley University, and what each is doing for our people. He will be welcomed on this circuit, at anytime. Collections were good. One subscriber for the Southwestern.

Farrington, Maud Robinson.—Our Sunday school here is a good one. Up to date we have paid our beloved pastor $10.15 and our presiding elder $2.00.

VIRGINIA.

A. W. Randolph, Pastor, Dublin, Va.—On New Year's night our watch meeting was grand. It was the out-pouring of the blessed Spirit was manifest. Our people began the new year with much courage and zeal. On January 15, we began a revival which was continued to the 30th, with good results, conversions, six. The church was greatly revived both financially and spiritually. We are trying to push our work to the front. On February 25-26 our second quarterly conference was held. Rev W. E. Mitchell, the presiding elder, was on hand and the majority of officers were present with written reports which showed that the work was in a prosperous condition. The elder's sermons were well received and appreciated. He was well pleased with the reports and said they were among the best presented. He also spoke in behalf of the Southwestern. Paid Rev. Mitchell $12.40; raised for church indebtedness, $20.29; benevolence, $20.18; pastor, $54.61; total for the quarter, $107.48.

York Town, N. G. Davis—One night there appeared at the door of the parsonage kindly faces of ladies and gentlemen who had come to make the inmates of the parsonage happy by filling their tables with good things. Many pounds of choice groceries were left. Space will not permit us to give names of all the dear friends present.

TALK IS CHEAP; ACTIONS SPEAK LOUDER THAN WORDS

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UNITED FOR LIFE.

KERSH-HARPER.—At the home of the bride, Pelahatchie Miss., April 16, 1905, by Rev. S. Jossel, Mr. I. R. Kersh and Miss Sarah Harper. These young people are members of the Methodist Episcopal church.

BARNES-CORDENS.—On April 20, 1905, at Woodlawn, La., by Rev. John D. Wilson, pastor, Mr. William H. Barnes and Miss Silvey Cordens.

HAMILTON-FLEMMINGS.—By Rev. R. C. Worsham, at the home of the bride's parents, Franklin, La., April 18, 1905, Mr. Claton Hamilton to Miss Ethel Flemmings. Mr. and Mrs. Hamilton, after spending some time in New Orleans, will return to Franklin where they will make their home.

WILSON-STEPHEN.—At Shreveport, La., March 12, 1905, Mr. Harvey Wilson to Mrs. Hattie Stephen, by Rev. D. H. Young. The groom is a respected and loyal member of Wilson's Chapel.

HOWSE-JAMES.—At the residence of the bride's parents, Gulfport, Miss., April 21, 1905, by Rev. S. H. Glenn, Mr. Amos Howse to Miss Hattie James, one of the leading young ladies of this city. Both are members of the Methodist Episcopal Church.

WASHINGTON-SHANNON.—At the parsonage of the Methodist Episcopal Church, Covington, La., April 15, 1905, by Rev. B. R. Jackson, Mr. Jake Washington and Miss Maria Shannon.

PATTERSON-CARLSON.—At St. Martinsville, La., at the home of the bride, some days ago, Mr. Charley Patterson to Miss Emily Carlson, by Rev. N. T. Randolph. These are among the leading young people of St. Martinsville. They will make Welch, La., their future home.

JOHNSON-MCGUINE.—By Rev. J. Benn, at the Methodist Episcopal Church, Beattieville, La., on the evening of April 25th, 1905, Mr. Spencer Johnson and Miss Lenora McGuine, both residents of Beattieville.

GARETTE-SMITH.—By Rev. R. C. Worham, at the home of the bride, Franklin, La., Sunday, April 23, Mr. B. C. Garette and Miss Belle Smith. After a delightful hour with their friends Mr. and Mrs. Garette departed for Lake Charles, their future home.

ROBINSON-JONES.—At the home of the bride, Bonita, La., April 16, 1905, Mr. Willie Robinson and Miss Millie Ann Jones, by Rev. Robert A. Taylor. The bride is a faithful member of our church.

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Field Notes

TEXAS.

Hondo, J. W. Wright, pastor—Our first Quarterly Conference convened March 18-19, 1905, with elder J. W. Peakley in the chair. All officers were present with written reports. We paid presiding elder $8.22; raised for missions, $12.10; for pastor, $15.65. The elder preached two soul-stirring sermons to the delight of all who heard him.

Leana, E. Mayes—My First Quarterly Conference was held at Leana, Tex., March 25-26, 1905, with Rev. L. S. Blakeney, the presiding elder, present. The brethren were present with reports showing great improvement had been made. A new parsonage has been built at Leana since the annual conference at a cost of $180. Paid the pastor this quarter $73.00; paid presiding elder $22.00.

Texas, W. Brown, pastor—Our Second Quarterly Conference was held April 8 and 9th by Rev. S. L. Blakeney, the popular presiding elder. He was well pleased with the work of the church. Raised $175.00 this quarter. Paid the presiding elder in full. Every department of the church is in a flourishing condition.

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Arrive.		Depart
7:15 a.m.	Fast Mail, Daily	8:15 p.m
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Const Lim., Daily	7:20 p.m.
8:55 a.m.	Const Accommodation.	4:05 p.m
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Const Ac., Daily ex Sunday.	4:50 p.m
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m
9:45 p.m.	Wednesday Excursion.	7:40 a.m

Queen & Crescent.

No		No.	
1	St Louis Ex 8:10 p.m	2,	St Louis Li 9:10 a.m
3,	St Louis Lim 8:45 a.m	4,	St. Louis Ex. 7:30 p.m
5,	Local . 4:45 p.m	6,	Local . 6:00 a.m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m
8:45 a.m.	St. Louis Express	9:10 a.m

East Louisiana.

No. 7.....	8:45 a.m.	No. 8.....	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5.....	6:45 p.m.	No. 6.....	7:45 a.m

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m
9:30 a.m.	McComb Accom.	3:30 p.m

Yazoo & Mississippi Valley.

Memphis exp. 8; 5 a.m		Memphis exp. 3:15 p.m
Vicksburg ex. 6;00 a.m		Vicksburg ex 7;00 a.m
9:40 a.m.	Baton Rouge accd	4:00 p.m

Southern Pacific.

11:30 a.m.	Local	4:55 p.m
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
12:05 a.m.	Port Allen Local	3:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m

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5:00 p.m.	Saturday Only	6:00 p.m.
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m

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Central Alabama and Mobile—J. W. Wright, *1; J. T. Tompkins, 1; W. H. Harrison.

Central Missouri—J. M. Harris, *1; T. W. Fulghen.

Delaware—M. F. Pitts.

Florida—S. P. Pratt, *2; L. C. Gill; T. H. B. Walker, *4; L. J. Little, *1; A. E. Reddick.

Louisiana—B. J. Reddix, *1; S. Green, *1; J. D. Lee; Robt. Armstead; Henry Seither; J. W. Turner; E. E. Clay; A. Brotman; T. J. Johnson; Wm. Harrell; E. V. Taylor, *1; J. H. McKee, 1; J. J. Hoffman; J. C. Orcutt; W. H. Jones; I. B. Henderson, *1; A. B. Venable; J. H. Stewart; J. R. Booket; W. R. Chase; Dr. J. A. Hardin; Mrs. Laura Felder.

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New York—W. H. Brooks, *8.

North Carolina—S. P. West, *1; J. C. Robbins, *1.

South Carolina—B. S. Cooper, 1; B. J. Boston, *1; B. S. A. Williams, *3.

Tennessee and East—E. J. Reddick, *1.

Texas and West—T. M. R. Hunt; A. L. Carper, *1; Wade Hamilton, *1; J. H. Swann, *2; C. G. Curtis, *2.

Washington—Wash. Conference, *10.

Miscellaneous—Mrs. D. McDonald; J. F. Gregory; A. Brotman.

Field Notes

Brownlee—I. B. Henderson, pastor—Our work at this place is progressing. Every interest of the church is being carefully looked after. I have taken six members into the church since the last session of the Louisiana Annual Conference. The stewards of our church at Asbury presented a $6.95 Bible; also Bro. H. McCoy gave a $6.95 Bible to Scott Chapel. The pastor and family were given a pound party on March 30, and when the party was gone we had more than 60 pounds of choice groceries. Our work is prospering along all lines. We are preparing to paint our church and seat it. We further expect to raise at least half of our benevolences on Easter Sunday.

Crescent City Notes

WANTED---Room and Board

By man and wife only. Will give best references. Address "Inquirer," this office, 429 Carondelet St.

COTTON.

Cotton has had an upward tendency during the past week. The weather has been quite unfavorable for planting, which of course has affected the price. It sold for 7¾ here on Monday.

Rev. J. W. Turner preached an excellent sermon at Simpson Chapel last Sunday, April 30. On Monday, May 1, Rev. J. I. Garrett of Bowerton, Miss., preached. Two hundred and fifty-five persons partook of the Lord's Supper last Sunday night.

The love feast at Mallalieu, Thursday night, was a spiritual feast. Paid the presiding elder in full, $16, the largest apportionment ever paid before. Mallalieu Epworth League is arranging for a grand rally on the fourth Sunday in May at 3:30 o'clock p. m. Refreshments will be served free by the League.

Benevolent Daughters of Louisiana, No. 1, celebrated their twenty-fourth anniversary last Sabbath at Tulane Avenue Baptist Church. Rev. E. D. Simms preached an excellent sermon on "Jesus in the Home." Miss Ruth Wilson and Mrs. Salina Bearse delivered the welcome addresses. The music was excellent. The officers of this organization for the present year are: Mrs. M. C. Sullivan, president; Mrs. E. A Shields, vice-president; Mrs. M. Watson, treasurer; Mrs. Hattie E. Holmes, financial secretary; Mrs. A. E. Dungy, recording secretary; Mrs. P. Martin, Mrs. T. Gorham, Mrs. L. Pierce, Miss M. Terrell, marshals.

NEW ORLEANS UNIVERSITY.

The present session closes with a total registration of seven hundred and twenty-four. The announcements for commencement are as follows:

On Friday evening, May 12, ten of the advanced students will take part in the Bond Oratorical Contest, the prizes being two ten dollar gold pieces.

On Sunday evening, May 14, the joint anniversary exercises of the Friends of Africa, the Temperance Society and the Y. M. C. A. will be held.

On Sunday, May 21, at 2:00 p. m., the annual Love Feast will be held, and at 3:00 p. m. the Baccalaureate Sermon will be delivered by the president. On Monday, May 2nd, at 8 p. m., Eighth Grade Graduation with entertainment will take place. On Tuesday, May 23d, 1:00 p. m., Commencement Day exercises will be held.

Services began at Williams Chapel Sunday with speaking meeting at 5 a. m. Sunday school at the usual hour. At 11 a. m. the speaking meeting was conducted by Bro. L. Brazely. The Sons and Daughters rendered their monthly program at 3 o'clock, led by Brothers L. Brazely and H. Parker. The Woman's Home Missionary Society met and elected Mrs. I. K. Willis and Mrs. B. Williams delegates to the Woman's Home Missionary Convention to be held at Mt. Zion M. E. Church, May 11, 1905. Song service as usual. The Holy Communion was administered Sunday evening to a large number. The pastor, Rev. C. W. Reeves, was assisted by Rev. W. R. Butler, presiding elder, and Bro. Wm. Mathew. One annual subscriber for the SOUTHWESTERN .Collections: For poor, $2.40; benevolence, $2.88; stewards, $27.75.

At Wesley Chapel, Sunday, the Sunday school was largely attended. At 11 a. m. Rev. Samuel Davage preached the sacramental sermon; 3 p. m., leaders' speaking meeting. After the funeral service of Bro. Willie Johnson, at 5 p. m., those who could not attend the evening service partook of the Lord's Supper. Two hundred and sixteen persons communed at night. Total collection for the day, $35.00.

The convention of the Woman's Home Missionary Society held April 26-27 at Scott Chinn Chapel, elected the following officers: Mrs. T. J. Hill, president; Mrs. Jane Rodolph, first vice-president; Mrs. Fanny Fernandez, second vice-president; Mrs. L. Bienima, third vice-president; Mrs. M. Hogan, fourth vice-president; Miss Ruth Smith, deaconess, recording secretary; Mrs. D. M. Walker, corresponding secretary; Mrs. F. A. Cooper, treasurer, Hahnville, La. District Managers—Miss C. A. Jase, Alexandria District; Mrs. V. B. Spears, Baton Rouge District; Miss Ida M. Evans, Monroe District; Mrs. E. Johnson, North New Orleans District; Mrs. E. Ater, South New Orleans District; Mrs. S. Harris, adviser. Miss E. Page spoke on "The History of the Society." Miss Vacca read a paper on "The Silver Offering;" Mrs. Frances Joseph's talk delighted all. Mrs. Sarah A. Gates, A. M., spoke with much enthusiasm. Miss Walker, of Illinois, teacher of Domestic Science at New Orleans University, rendered a beautiful solo. Miss A. B. Cripps presided at the organ. Mrs. Yates of New Orleans University was present. Miss Stella Seals recited and Miss Ruth Smith, our deaconess, spoke of her work with an earnestness and enthusiasm that was inspiring. Solos by Misses Ida Camel and S. Johnson. Rev D. M. Seals preached the sermon and Rev. H. H. Dunn, of the Congregational Church, addressed the convention. Rev. C. D. Crockett and wife entertained the convention royally. The meeting closed with a love feast. The choir of Scott Chinn and Thompson Chapels rendered excellent music. Miss S Seals, organist.

RUTH SMITH, Rec. Sec.
D. M. WALKER, Cor. Sec.

The officers of the Lafon Old Folks Board of Control and the Local Board were installed Monday at 12 o'clock at Union Chapel M. E. Church. Rev. H. J. Wright served as master of ceremonies. Board of Control: Rev. V. Chapman, president; Rev. T. J. Johnson, vice-president; Rev. W. S. Chinn, secretary; Rev. C. W. Reeves, treasurer. Local Board: Mrs. Amanda Fouche, president; Mrs. L. F. Murray, vice-president; Mrs. M. J. Nickerson, secretary; Mrs. F. Williams, assistant secretary; Mrs. H. Davis, treasurer Provision Committee: Mrs. Susan Davis, Mrs. R. L. Anderson and Mrs. R Floyd.

Field Notes

Jeanerette, G. J. Rogers, pastor.—On the night of March 18, 1905, the pastor and his wife were aroused by a crowd of our young people, both ladies and gentlemen, singing nearer my God to thee. The writer offered prayer, after which refreshments were served. Our tables were loaded with nice groceries.

CHILDREN'S DAY PROGRAM



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Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MAY 18, 1905

Vol. 39 No. 20

Editorial

It is said that Emperor William of Germany has declared that if Russia proves incapable of averting the "yellow peril," Germany may find it necessary to undertake the task. And if Germany does not succeed any better than Russia has in its attempt it will not be worth the while.

The strike situation in Chicago continues with but little change. There have been sympathetic strikes and occasionally violence. The colored men who were brought in as strike breakers have been assaulted as other strike breakers would have been assaulted, whatever their color. These colored men will not be immuned from assault by union men because they are colored men. The employers are making a vigorous effort to win the strike.

The war in the Philippines does not seem to be over. That is the view of it taken by the Filipinos. In a recent fight on the Island of Jolo between Pala, the Moro chief, with 600 well armed followers and the United States troops, under the personal command of Major-General Wood, 300 Filipinos were killed and of the Americans seven were killed and 19 wounded. It sometimes looks as tho there will be an annihilation of the Filipinos rather than a subjugation. At least, some of them are not taking to American ideas very readily.

Every now and then we hear a slur against the plantation songs of the American Negro. We read recently, as a commendation of a president of a certain university, that "he has not introduced plantation songs," which is to say that those who have introduced them are to be censured. There are many of the songs that should not be preserved, but there are others that no amount of false pride or any effort to forget the past should make the Negro lose sight of them. There is a melody, an expression of soul, a warmth and depth of music found in some of these songs that cannot be excelled by any other American music.

The reception tendered President Roosevelt at Chicago on his return trip from the West was a fitting tribute alike to the personality of the man and to the patriotism of the club that entertained him. It is seldom that a President of one political party is entertained by the club of an opposite party. Mr. Roosevelt is proving himself to be the President of the whole country, West as well as East, South as well as North. The sentiment expressed in his address before the Iroquois Club in reference to capital and labor is both strong and healthy. And the sentence addressed to Mayor Dunne, "I give you, as a matter of course, my hearty support in upholding the law, keeping order, in putting down violence, whether by a mob or by an individual" meets with hearty approval throughout the country.

IS THIS A DISTRICTED EPISCOPACY

The following article is taken from the last week's issue of *Zion's Herald*. It is significant when we consider the view of many concerning "our general superintendency." We give the article in full:

"BISHOP GOODSELL'S APPEAL.

"*To the Ministers of the Methodist Episcopal Church in New England:*

"DEAR BRETHREN—It is known to you all that a great Missionary Convention is to be held in Trinity Church, Worcester, May 23, 24, 25, under the auspices of the Open Door Emergency Commission. Its object is to quicken the missionary spirit in our pastors and people by more complete presentation of all the missionary interests than was possible at the meeting of the General Missionary Committee last fall.

"There will be the largest and fullest missionary exhibit yet given at any of the conventions, and a program of addresses unsurpassed in their quality and scope.

"I appeal to my brethren in the ministry to make this convention a success:

"First, by attending yourselves. The season is propitious, the place easy of access, the railroad fares reasonable, and the opportunity for acquiring missionary intelligence attractive, full, and rare.

"Second, by appointing your Sunday-school superintendents and Epworth League presidents delegates to the convention, or, if they cannot come, substituting them with your best Sunday school and Epworth League workers. In the Sunday-schools and Epworth Leagues we must train the missionary leaders of the future.

Third, by persuading as many of your people to attend as possible. Prejudices against missionary work disappear as intelligence spreads. No one talks against missionary work who knows what the churches have done.

"The irreligious tourist, who mingles only with his kind in coast cities; the indifferentists, to whom one religion is as good as another; and the religious faddists, who, knowing little of Christianity, cheerfully believe in a Buddhism or Babism they have never seen at home—these are the only ones, except the narrow and the stingy, who decry missionary work. Those who know praise. Come and bring.

"Your servant in Christ,

"D. A. GOODSELL, Resident Bishop."

The article in an indirect way only has to do with a districted episcopacy. Bishop Goodsell is given directness in supervision and effectiveness because the administration is localized. He is not the last Bishop to hold the New England Conferences—and may not hold them for years. But, Bishop Goodsell feels called upon to impress his personality upon the life of our New England Methodism and is proving himself to be a royal leader. It does not affect his general superintendency at all to address a letter "To the ministers of the Methodist Episcopal Church in New England," nor yet does it limit his general superintendency by signing himself as "Resident Bishop." Methodism needs a directness of supervision, a sort of hand-to-hand leadership, an impressing of personality upon the movement of Methodism in the various sections, and this Bishop Goodsell is giving without reservation, save the thought of the good of Methodism and the spread of Christ's kingdom. He is concentrating his strength upon New England and in no way is "any part or rule of our government" altered, nor is episcopacy done away with nor is "the plan of our itinerant General Superintendency" destroyed. The Constitution is upheld and there is directness and effectiveness in leadership, which Methodism in all parts of the Church desires.

Bishop Mallalieu will live in this city as long as Methodism lives because of his magnificent and statesmanlike leadership, which our Methodism enjoyed during his residence in this city. Our large Methodist population, with its vigor and growth, and with splendid school facilities stands as a monument to the leadership of Bishop Mallalieu. What we are now having in Europe, in South America and in China, and what we are having in the large centers where our Bishops are, is but the enswer to the demand for some sort of a general superintendency, tho general, is nevertheless in a sense districted. We have seen nowhere a more direct and unanswerable argument in favor of a districted episcopacy than the article which we reproduce from *Zion's Herald*.

It is said that Dr. Booker T. Washington tells a number of interesting jokes; here's a good one. In closing his recent address before the great audience which gathered in the Carnegie Hall, New York City, on Sunday, May 7th, Mr. Washington told this story:

He was called into a little church in Alabama where the congregation had refused to pay the preacher. While he was making a speech an old Negro in the back part of the room kept saying in loud tones:

"We ain't gwine to pay 'im! We ain't gwine to pay 'im!"

After being interrupted several times, Mr. Washington asked the old man why he objected to paying the preacher.

"Because we paid 'im fow dem same sermons las' year."

We have sometimes noticed with what laxity pastor's salaries have been paid and what an effort it took to secure the funds necessary to keep a church running. Being a preacher and sometimes guilty of the repetition of a sermon, we have never thought of it in the light that the congregation had heard the sermon before. Perhaps the old brother is right. We preach some of our sermons too often. Yet, what would some of us do if we had to preach a new sermon every time we entered a pulpit? Say, brother pastor, it might be well for you to change up and preach some new sermons.

A tornado swept the town of Snyder, Okla., on Wednesday of last week and more than one hundred persons were killed and a hundred others were injured. So great is the suffering that an appeal has been issued by the Mayor of the city asking for relief. The property damage is said to be nearly $400,000. The town had originally only 1,000 inhabitants and is entirely unable to cope with the disaster.

Greater America

By Mr. George A Windsor

[Mr. Windsor, as the representative of Wiley University, entered the Texas Inter-Collegiate Oratorical Contest and won the first prize. "Greater America" was the subject of his oration.]

Rolling on through the ages, there runs a steady stream of tendency. Some mighty purpose is heading everything toward an ideal goal. Every creature, from the coral insect to man, has its place in this procession. Every event, epoch, idea, principle and institution has been marshalled into line to help forward this purpose. What a marvelous array of nations went before, leading humanity up from the pit of bestiality to the mount of the beatitudes, from cave dwellings to the United States of America. Truly civilization wends its way westward.

"The Eastern nations sink, their glory ends,
And empire rises where the sun descends."

Westward the nations have filed from age to age, each leaving a foundation of ascent for future generations. Through wars, convulsions and revolutions, the kingdoms of this world have headed steadily toward one grand ideal. And the realization of that ideal is America.

Standing upon the platform of bygone ages, Columbia looks out on the rich heritage God has given and the fathers have left, and American possibilities and probabilities loom up before her and stretch away into the distant future until the human mind must confess its inability to imagine her prospects.

But a hundred years ago, and the territory now known as the Louisiana Purchase was a wild and trackless wilderness. But a hundred years ago, and where St. Louis stands to-day, some hunter camped at the foot of a tree, cooked his supper, saw his fire go out and lay down to sleep, with only the infinite solitude of the woods for his blanket. And yesterday, on the banks of the Mississippi, in the exposition held in commemoration of that great purchase, we beheld the accumulated greatness and grandeur of the centuries.

To-night, under the Lone Star, gently kissing the breeze, the memory of San Jacinto and the Alamo comes vividly before us. The hallowing dust of Austin, Fannin, Milam, Bowie, Houston and Travis has made this soil sacred, and left it to be forever a heritage dedicated to the valor of the honest freemen of the great Southwest. Here, on Texas soil, the young civilization of the West fought its first battles, and achieved its greatest triumphs. No word in history is more potent, more magical, none more inspiring than that mighty word by which the people of Texas swear—the Alamo.

While we reverence those who fought for our independence in the marshy bottoms of the Brandywine, or maintained our honor on San Juans rugged brow, we must not forget the men who carried the banner of the young republic from the "Old Dominion" to the wilds of the western frontier, and made it possible for the new born sun of independence to cast its rays of civilization from Plymouth Rock to the Golden Gate.

For the future of America, yea, the future of advanced civilization, lies in that country extending from where the rugged Rockies rear their grim heads into the broad expanse of the limitless ether, to where the fertile fields of Louisiana slope gently into the Father of Waters. East of the Mississippi lie 800,000 square miles of wealth-producing land, while on the western side 1,830,000 square miles are quietly awaiting the touch of the plow, that they might bring forth fruit in abundance.

Yet vast territory and abundant resources do not in themselves constitute wealth. Amid all this plenty, the American Indian starved for ages. Until the Angle and the Teuton—men who had conquered many a wilderness before, the wilderness of Brittany, of Normandy, the Black Forest of Germany—scaled the Appalachians and hewed a path into the wilderness. These hardy pioneers were the true architects of our material prosperity.

The great West belongs to the poor man. It is his by right of conquest, conquest over all obstacles, conquest over privation and uncertainties, conquest over all the forces that had combined to thwart him in his plans to install a home and build a commonwealth.

Somehow, of late the jingle of gold and silver in the money marts has sent a shudder down into the foundation of this republic. There is a growing dread of the tyranny of a plundering plutocracy. But, sirs, the poor man who redeemed this wilderness, whose sinew laid the foundation o the civic structure, and who has wrought into its fabric every element of American soil and sun, brain, blood and soul, is the most potent factor in our civic life. Thank Heaven, we do not derive our power from the seats of the mighty, but from the souls of the humble.

This development of the West favors the rich and poor alike. One does not become rich at the expense of the other, but both at the expense of the inexhaustible resources of developing America. There is wealth enough stored in the undeveloped resources of America to make every peasant in Europe an independent citizen.

Some problems in the development of America can only be solved by the application of gigantic capital. The vast amount of wealth accumulated by our capitalists is only a natural result, for in the development of a country invested capital brings in large returns. The infant industries of the East were protected by legislation until they grew into giant monopolies threatening the very institutions that fostered them. Now remedies are sought in tariff and trust measures and reciprocity. But the great West offers a solution to the problem. The investment of capital in the East has reached the point of diminishing returns. And must the Western farmer ship his goods to an Eastern market, with all the cost of transportation, or shall the Eastern capitalist bring his surplus wealth into the undeveloped West and make a market for Western produce?

The great West is perfectly capable of holding the accumulated savings of the Eastern capitalists. And as long as there is competition among the capitalists, as long as there is a great part of this country thinyl peopled and undeveloped, American democracy will not be threatened by a tyrannical plutocracy. All honor to the captains of industry, the makers of manufactures, the builders of railroads, the essentials of commonwealth.

Giant capital, with muscles of iron and sinews of steel, all a-quiver with steam and electricity, whipped and spurred by American genius, will tunnel the mountains, span the gorges, and bring forth mineral treasures, transform forests into comfortable dwellings, bring down the high-piled snow of the sky-mingling Rockies to cool and refreshen the waste and feverish plains of the arid American desert, transport the indigent population from the over-crowded cities of the East to the rolling prairies of the West. Then it is that the withered hand of want will cease to be stretched out to the merciful hand of charity: industry will create, justice will protect, and prosperity will dwell.

Then "Old Glory," her stars made sacred by oft-shed tears, her bars made crimson with patriots' blood, being draped about the American emblem, the "Grand Old Monarch" of the air spreading his wave-like pinions, and soaring into the azure canopy of the heavens, will behold a continued hum of industry, from the cold and icy waters of the Great Lakes to the calm and exhilarating current of Mexico's Gulf, and from where the stormy Atlantic combs her disheveled locks on the rock-ribbed coast of Maine, to where the calm Pacific dashes into spray against the "Golden Gate."

Give to a Rome universal power, and she falls with the weight of her own responsibility. Give to a France a Europe, and she meets her fate on the bloody field of Waterloo; but give to America that younger but mightier civilization of a developed West,

And who shall curb her swiftness in the forward race?
Far, like the comet's way through infinite space,
Stretches the long, untraveled path of light
Into the depths of ages; we may trace
Distant, the brightening glory of her flight,
Till the receding rays are lost to human sight.

Evangelism in the Home

By Bishop W. F. Mallalieu

THE IDEAL HOME.—The family is the unit of society as the individual is the unit of humanity. Home implies always the family. Home is one of the sacred words of all English-speaking people. South of the equator, north of the equator, from sea to sea, and from shore to shore, "home" is a word of blessed significance.

The ideal home is the Christian home. There may be homes that are not strictly Christian, where love and kindness rule and abound. But the home over which God's blessed angels hover, homes that are reminders of the blissful paradise where the presence of God was revealed to our unseeing parents, are the Christian homes. Such homes when sufficiently multiplied, make an ideal community, and such communities multiplied make an ideal commonwealth, and such commonwealths multiplied make an ideal nation, and such a nation is fit to become the possessed inheritance of the Lord Jesus Christ.

This blessed dream of faith and hope will only be realized when all homes become Christian. The world will not be converted to the truth en masse. Towns and cities, society at large will not thus be saved. Even the three thousand born into the Kingdom of Pentecost were only a small fraction of the population of

Jerusalem. And the four thousand shortly after added to the number of those who were being saved constituted a scarcely appreciable portion of the whole population.

The great and imperative need of Christians is the Christian home. This means that the father and mother should be true and faithful followers of Jesus, and daily, yes, constantly by word and example, illustrate His spirit, so that children and friends shall be constrained to say these parents have been with Jesus and learned of Him.

MOTHER THE FIRST TEACHER.—Perhaps it may be said with truth that almost everything in and about the home depends upon the mother more than the father. It is the mother who sees the first smile of intelligence that lights up the features of the little babe; it is the mother who first understands its innocent prattle; it is the mother who soothes the pains and sorrows of the child with words of kindness and the kiss of love; it is the mother who teaches the child to say: "Now I lay me down to sleep;" it is the mother who first tells the child about Jesus and heaven; it is the mother who never forgets to pray daily for the precious child committed to her care. What a treasure such a mother, patient, gentle, Christian, is in any home. There is always hope of the children of such mothers. They may be tempted, and may perchance, stray away into paths of sin, but it will be well nigh, if not quite, impossible for them to surmount the barriers in the way that leads to death when erected by the sweet example, by the prayers, by the tears of such a mother.

FATHER AND MOTHER AS EVANGELISTS.—Surely the mother is the divinely appointed evangelist for the home, and always all her efforts ought to be supported, and duplicated by the father. Happy the home, happy the children, whose fathers and mothers are evangelists.

It is to be feared that in some Christian homes mistakes are made in regard to the age when children should be expected to make a conscious surrender of themseves to Christ. Certainly they should never be so treated that they shall come to feel that they are compelled by parental authority. They must not be driven into the fold of the Good Shepherd. They themselves must will to do His will, in order that they may know the truth. At the same time the thought must never be entertained that it is not wise to expect that children of tender years should defer their choice until they have passed the age of childhood. In all this land of ours small boys and girls are taught lessons of patriotism; they sing, "My Country, 'Tis of Thee," almost before they leave their cradle, and the Fourth of July is one of the greatest of all days, and the star spangled banner is made to their thought the emblem of all that is most glorious among the flags of all nations. Why not begin in the same way with the boys and girls in their religious training? It is a delusion of the most mischievous character that leads any father or mother to say, let the child grow up to years of understanding, let him read books of various forms of fiction, let him attain wide information and maturity of thought, and then let him decide. Decide what? Decide whether he will be an atheist, an agnostic, a heathen or a Christian? No! No!! By all means pre-empt the young soul for Christ; see to it that he not only becomes a true patriot, but a true Christian.

Remember, it will not do to attempt to shift responsibility in this matter. It will never answer for parents to-day, we depend upon our faithful pastors and Sunday school teachers to train our children. Better let them depend upon charity to supply them with clothing, daily bread and shelter. There are some duties that parents cannot expect others to perform for them. Only parents can evangelize the home as God requires. They may be thankful for any helps that come to them, but they must not ignore duties that are manifestly their own, duties which they can neglect only at the peril of the loss of those they ought to love better than they love their own lives.

Fathers, mothers, Christian parents, evangelize your own homes, and with prayers, and tears, and love, and above all by holy living, win all the children for Christ and heaven.

A Word About Father Crowley and His Recent Book.*

By Rev. John Barr.

*A paper read before the Ministerial Association of New Orleans, May 8, 1905. The price of Father Crowley's book on the Parochial School is $1.00 postage prepaid. Send your order to Eaton & Mains, New Orleans.

Perhaps not since the days when Martin Luther attacked and routed Tetzel, the peddler of indulgences, and thus began the work of purifying the church, has there been such an exposure of the rottenness and utter depravity which obtains among the priesthood of the Romish church as we find in a book which has just been issued by Jeremiah J. Crowley, a priest in the archdiocese of Chicago. The title of this work is significant, and a perusal of the pages that succeed it, will prove to the most prejudiced that it has been aptly chosen. It stands as follows: "The Parochial School a Curse to the Church and a Menace to the Nation." The author is unquestionably a man of great bravery, of transparent sincerity, who has conferred a blessing on his adopted country, and has made a real contribution to the cause of truth and justice and pure religion, by the fullness and directness with which he has given the world the benefit of his knowledge concerning a hideous plot against humanity.

No better insight to Crowley's position and purpose can be vouchsafed than by quoting his own words as we find them at the close of the introduction to his book:

"I am not unmindful of the seriousness of the position which I take in openly exposing the parochial school, in directly championing the American public school, and in boldly assailing ecclesiastical wickedness in high and low places. I know full well the greatness of the power—financial, social, and ecclesiastical—which I oppose. I know that it has vast capital and great prestige. I know that it dines with rulers and is on terms of intimacy with governors, judges and other public officials. I know by several personal attacks that it has henchmen who are ready to take life for pay. I know that it claims to be able to muzzle the press and that by a show of its strength it stifles protests against its wrong doing. But I know some other things. I know that God lives. I know that the genius of his church is against ecclesiastical corruption of every kind. I know that the honest Catholic people of America are crying out for deliverance from ecclesiastical tyranny, immorality and grafting. I know that the masses of the American people are lovers of purity, truth, and justice and that they are loyal to the Republic. I know that this is not the first time in human history that a lone man, relying only upon the blessing of God and the approbation of decent men, has assaulted intrenched iniquity and overthrown it. I do not dread the struggle for

"'Simple duty hath no place for fear.'

The following brief sketch of the author's life is doubtless also in place. Jeremiah J. Crowley was born in Cork County, Ireland, on November 20th, 1861. His parents were of Celto-Norman stock and belonged to the plain people. He says:

"My father was a farmer of means. He died July 7, 1904. My mother's maiden name was Nora Burke. She died a few minutes after my birth, while I was being baptized, she having received the last rites of the church. My father thought I could not live, and immediately before the priest pronounced the words of baptism he made an offering of me to the priesthood in the hope that God would graciously spare my life."

The boy grew up in a pious atmosphere and from the first turned gladly to the studies necessary to the attainment of his vocation. In his twenty-fifth year he was ordained a priest in the Church of Rome. Soon afterwards he paid a visit to America, and labored with great acceptability during sixteen months, as an assistant priest in one of the churches in Manchester, New Hampshire. Then he returned to Ireland, where he gained much notoriety by his espousal of the cause of evicted tenants, especially in one notable instance of a Protestant who had been displaced by the action of his own minister. The outcome of this case was the imprisonment of Crowley for nine months. Upon the completion of his sentence he came out of prison a famous man and the idol of the people. After several years of distinguished service to his church in Ireland he came again to America, bearing with him the highest testimonials as to his character and ability, from his superiors. Passing from New York to Chicago, he was settled by Archbishop Feehan, in the pastorate at Oregon, Ill. It was here in 1901, he made himself conspicuous by joining with twenty-five other priests of the archdiocese in protesting against the ordination of one Muldoon, a vicious and corrupt priest, as auxiliary bishop to the feeble-minded and superannuated archbishop. As an immediate result of this action, Crowley was excommunicated by Feehan. The evident injustice of this action was soon recognized by the papal delegate at Washington, at whose instance the excommunication was withdrawn, and Crowley was restored to the priesthood. In the meantime, Feehan proceeded against Crowley in the civil courts and had him ousted from his parish. This civil case has been appealed and is still pending. Upon his restoration Crowley reiterated his charges against certain members of the hierarchy, and urged that his evidence be judicially examined. This the church authorities failed to do. So, after due warning, he has published in the book under discussion the gist of his charges, and much proof to sustain these allegations.

This book is of more than passing interest, because of the full and definite information which it gives from one in a position to know, of the plans of the Romish priesthood to overthrow the public school system of America, and because of the able defense of these schools which it contains, by a most unlooked-for advocate. The work is an arsenal, well-stocked with arms and ammunition for the use of lovers of truth in a conflict which seems to be imminent. It is dedicated to the "emancipated Catholic laity of tomorrow," and is written especially for the purpose of opening the eyes of the Romanists to the enormities of many of their so-called spiritual leaders, and of rousing them to stop such abuses, and to assert their own right to a voice in the management of their church.

The work contains twelve chapters, under the following headings:

1. Introductory.
2. The Parochial School and Catholic Clerical Hostility toward the Public School.
3. The Board of Education of the Parochial School System.
4. The Parochial School Superintendents.
5. The Parochial School Principals and Assistant Principals.
6. The Parochial School Teachers.
7. Graft.
8. The Parochial School Pupils.
9. The Parochial School and the Loss of Thirty Million Catholics in the United States.
10. Apaism—Its Causes and Cure.
11. The Emancipation of the Catholic Laity.
12. The Public School—An Appreciation, with a Discussion of Methods for giving Religion a Recognized Place in the Public Schools.

A resumé of the book may be put under the following general heads:

First, the hierarchy of Rome has determined that the public school system in America must and shall be destroyed. In the accomplishment of this purpose the following plan is being put in operation: (1) The establishment of a church school in connection with every parish. (2) The support and upbuilding of this system, regardless of the burden which it places on the people. (3) The denunciation of the public schools as godless

(CONTINUED ON PAGE FIVE.)

THE CHRISTIAN LIFE

The Vision of a Soul

BY LAURA MARTIN.

'Twas a soul who had paused on its journey,
Weary of wand'ring in sin,
Tired of the world and its pleasures,
Longing for rest from its din.

As it lingered alone by the wayside
A spirit sat down by its side,
And plead with it gently but firmly
To cast the old living aside.

"O, Soul! You are here at the crossroads,
Will you list to my pleadings to-night?
Turn back from the pathways to ruin
And enter the road of the right.

"You have tasted the world and its pleasures,
And have found it has nothing to give,
Will you not now return to your Saviour,
Who is waiting and longing to forgive?"

The soul looked away in the distance,
Then turned from the spirit away,
"The busy world calls me," it answered,
"And I cannot choose but obey."

She paused in the sky to the eastward,
Far brighter than all the world's gold,
Appeared like a heavenly vision
Of the "star" so resplendent of old.

The soul watched the picture, enraptured,
Forgetting the world and its dross;
The light slowly gleamed to a whiteness
And a figure appeared on a cross.

Then back from the path she turned quickly,
With longing for life and for rest;
And turning her eyes to the eastward,
On toward the cross she pressed.

At its foot she threw down her burden:
"O, Christ! I have wandered astray;
I am weary of sin and its pleasures,
They cannot continue for aye.

"But I'm longing to take up your burden,
To lay my poor head on your breast,
To hear your glad voice in rich welcome,
'Well done, you may enter your rest.'"

The light in the east faded slowly,
And twilight descended in calm;
It soothed the tired soul into slumber
Like the notes of a comforting psalm.

Her comrades on earth paused to listen,
Softly the soul hastened by;
In their ears a glad anthem was ringing:
It was, "Glory to God on high."

—*The United Presbyterian.*

God Sees the Best

God does not set the less against the greater, as we do. He sets the greater against the less, that is His way. Who will not say, Blessed be His love? Man being very small, being petty at the kingliest, finds a flaw.

Thus the wise fool talks: "He is honest, he is wise, he is gifted; he is, on the whole, a man of notable intellectual stature and influence; but—" man thinks he is clever when he discovers a "but." He gathers himself up into Pharasaic perpendicularity and says: "I discovered that, I pointed out that frailty; I saw it."

There can be no pit deep enough for a wretch like that. How doth God speak? Thus hear the music of infinite love: "He has gone astray, he has been unfaithful, he has turned aside from me a thousand times, he has done the things he out not to have done; yet"—that is the difference between human judgment and divine judgment in relation to that greatest of all mysteries, human character.

It is better to fall into the hands of God than into the hands of men. Your brethren like to speak against you, to have discovered a peccadillo, one little sin, and to have fingers dainty enough to pick out that little hair and be able to say: "I've got it!" The Lord saith: "You have wounded Me and disappointed Me and gone away from Me, yet—how can I give thee up? Return!"

That is the difference between your human theories and the great divine idea of redemption—God always seeing the best, fixing His eyes upon the salvable points, looking to those elements that are still left out of which He can rear manhood. He will not quench the smoking flax; He will not break the bruised reed.—*Joseph Parker.*

Trust and Obey

If we could see beyond to-day,
As God can see;
If all the clouds should roll away,
The shadows flee—
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond to-day,
As God doth know,
Why dearest treasures pass away
And tears must flow—
And why darkness leads to light,
Why dreary paths will son grow bright—
Some day life's wrongs will be made right,
Faith tells us so.
If we could see! If we could know
We often say;
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to him the more,
He leads us till this life is o'er,
Trust and obey.

—*Christian Work.*

The Old Time Religion

Would you believe it, my fastidious brother or sister, they are making the welkin ring over in London by singing this homely old religious battle-hymn? The *Weekly Witness,* in its report of the wonderful revival, says:

"When introducing this song one afternoon recently to his aristocratic Albert Hall audience, Mr. Alexander said:

"I often hesitated about using this song with a cultured and educated audience, but an incident occurred during our work in Scotland which showed me that it touches the hearts of all classes.

"When I went to Edinburgh I was entertained in the home of the dean of the medical faculty. I liked him very much, but he was Scotch and I was a little afraid of him—he was so proper. We used this hymn-book all through our campaign there, but we never sang "The Old-Time Religion," for I thought those Scotch people would never put up with that song. But at last some people came round to me, and said, 'Why don't you sing No. 7—"The Old-Time Religion?' I put them off with one thing and another. The day before our mission closed, however, some one came up and said, 'Now, do let's have No. 7 before we get through.' I thought, 'Well, they can't run me out of town but one day before our time, anyhow.' So we sang 'The Old-Time Religion,' and, to my surprise, these Scotch people caught it up almost like they do in America or Australia. When I got home that afternoon I didn't dare to think of what Professor S— would say to me. But when I got indoors he just looked at me from under his eyebrows and said, 'Why did you not have that before? It is the best song you have had!' And when I was up in Edinburgh a few days ago on a flying visit, he spoke of No. 7."

Gratitude

We thank Thee, O Father, for all that is bright,
The gleam of the days and the stars of the night,
The flowers of youth and the fruits of our prime,
And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear,
The sob of the tempest, the flow of the tear;
For never in blindness and never in vain
Thy mercy permitteth a sorrow or pain.

We thank Thee, O Father, for song and for feast,
The harvest that glowed and the wealth that increased;
For never a blessing encompassed earth's child
But Thou in Thy mercy looked downward and smiled.

We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour,
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

—*Will Carleton.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: Rev. 3: 20. Theme: The Divine Guest at the Door.

The human heart is the door which leads to every possibility of good, to every inspiration of living hope, to every activity of holy faith, to every consummation of pure love, and to every desire of willing obedience. Through the open door of the heart alone can God the Father, by His Son, reach man and save him from wretchedness, despair and death. We have in the text a picture true to life in time as it is related to man in his relationship to God as Creator, Redeemer and Savior. Christ stands at the door of man's broken down, sin cursed nature, seeking admission, that He may reinstate His own divine nature, repair the awful breach, cleanse the sinful inclinations, and re-dedicate him to the service of God. At the door of every sinner's heart this moment stands Jesus as a Friend; He knocks as an interested Visitor; He listens as an earnest Seeker; He waits as only God can in tender mercy and patient love.

Jesus is knocking at the door of the demolished residence of our sin cursed nature. He must knock, for He cannot force His way; He must wait until He is invited to come in; He cannot come in until the door is thrown wide open to admit Him. Jesus stands at the door of man's intellect with the truth which sets free; at the door of man's affection, with pure love which imparts life; at the door of man's memory with the full record of his sins that must be cleansed and forgiven; at the door of man's hope with the glorious promise of heaven; at the door of man's desire with the possibilities of a better life; at the door of man's conscience with the terrible rod of iron, saying, "Ye know your duty, but have failed to do it," and at the door of man's will with the divine light of holy and noble motives.

Behold the patience of Jesus. He, although refused admission, simply taps, lightly taps at the door; although He is refused, and contemptuously kept waiting, He gently repeats the rap again and again.

Greenville, S. C.

YOUNG FRIENDS

Mamma Todd's Celebration

BY ANNIE WILLIS M'CULLOUGH.

A stormy Arbor day! What a strange thing to find in the springtime calendar! And not a gentle spring rain, either, but a hard, steady, gray pour. The clouds hung low and black and the streets were streaming with water. So were the faces of some of the children who had hoped to celebrate the day, and were now disappointed.

There were no tears, however, in the Todd family. Mamma Todd was generally quicker than tears. Before you had a chance to feel that dreadful ache that begins somewhere about the heart and spreads all over you, when disappointed, she would laugh and pop out with some better plan than the cherished one you had to give up.

Mamma Todd thought that being happy was a habit. She said her children should have the habit, no matter what came. She would have a happy family. When any of the children were real frowny, they had to go out of the room until they could look happy again.

So on this stormy Arbor day she laughed more than usual at breakfast.

"Of course you couldn't plant trees," she said. "It's raining so fast that really the holes you dig would be puddles before you could set the tree roots in them and puddles are not just exactly the things to plant trees in."

So Morris Todd and Marion Todd and five-year-old Dorothy Todd laughed, even while the rain was just pouring against the dining-room windows.

"You must come home early, Papa Todd," said mamma. "Come at 3 o'clock this afternoon. This house is going to be full of holidays—not just one little Arbor day, but a whole roomful of holidays."

"Dear me!" exclaimed Papa Todd. "I'll come, of course. But what if you have the place so full that I can't get in?"

"You can peek through the window!" shouted Dorothy, clapping her hands.

It was a busy, busy day. Nobody had any time to feel sorry about the celebration they had missed. Morris had to go out, in rubber boots and coat, to ask half a dozen of their little friends to come over at 2 o'clockp. "We don't know what it is," he told them, "but mamma does, so it's sure to be fine."

The plan proved to be an afternoon of holidays. Mamma Todd had long been thinking of this as a good way to help the children over some great disappointment. Each child was to represent a holiday in tableau, the rest to look on. Mamma Todd arranged each tableau herself, then opened the sliding doors and let the children look as long as they liked.

First came pretty little Helen Chase dressed as a May queen, with a wreath of artificial flowers and a silver-paper wand which she held gracefully in her hand.

When mamma asked, "Guess what holiday this is?" they all shouted, "May-day."

Next came Morris Todd, dressed in his soldier suit. He was dragging a little express wagon full of plants and flowers and stood with his soldier cap raised above his curls in a salute. After a little hesitation, some one said, "Decoration day," which was right.

When the sliding doors opened again there was Donald Pratt touching a piece of punk to a big red firecracker that would never go off because it was home-made. A toy cannon and pistol were lying near him.

"Fourth of July!" shouted the children as they saw it.

A girl kneeling by a tub of water in which apples floated was not hard to guess as "Hallowe'en," and then the audience knew that Thanksgiving was coming, even before the doors were again opened. The tableau showed a plump girl dressed as a cook, stirring something in a bowl, at a table heaped with fruits, vegetables, pie plates and cake pans.

"Christmas" was very pretty, with a small Santa Claus filling the stockings of two big dolls, who slept near by in their white bedstead. How they all clapped for that!

"Washington's birthday" showed a small George Washington astride a big hobby-horse.

"Now it's Dorothy's turn. Mamma saved her till the last," said Morris, who had just peeped into the library through a side door. "She's going to look awfully sweet—the best of all."

The doors opened and the prettiest tableau of all was disclosed. Dorothy sat on the floor, playing with her village and pan of sand. Her dolls were there, too; also Scamp, the fox terrier, who was never far away from Dorothy. It was a wonder he kept so still, but he seemed to know that you mustn't move in tableau.

"Notice what she's doing with the trees," suggested Papa Todd.

"Oh, Arbor day!" they cried out. "It's the best tableau of all!"

"And so you see we really have celebrated Arbor day," announced mamma, "because we have had a tree-planting."—*Youth's Companion.*

A Word About Father Crowley.

(CONTINUED FROM PAGE THREE.)

and immoral. (4) A persistent and widespread effort for division of the funds raised by the State for education.

Second, an exposure of the fallacy of the hierarchy's position by showing (1) That the ultimate control of all Roman Catholic schools is foreign and anti-American. (2) That the teaching force in parochial schools is utterly inadequate, because of the lack of training and character on the part of most of those who are engaged in this work. (3) That the effect of these parochial schools on the children who are sent to them is demoralizing, because of the inefficient methods used in teaching, and because of the subordination of the training of the children to schemes for money-getting, and because of the low ideals constantly held before the children.

Third, the certainty of the overthrow of the parochial school is insisted upon. This result will be brought about either by an outraged constituency or by an indignant public.

Fourth, a detailed revelation for the benefit of Roman Catholics of the corruption of the church in past ages, together with a recital of the dreadful practices of many of the priesthood here in America. Also a relative comparison of the antagonistic systems of Americanism and Vaticanism. Finally, an appeal to the laity to insist on control of their church property through local boards of trustees, to demand a decent priesthood, to study the truths of their religion as contained in God's word, a translation of which has been made from the Vulgate, under the authority of the church.

A careful study of Crowley's book can but fill us with apprehension for the welfare of our beloved land and her precious institutions. In reading its burning and eloquent words we are reminded of Lafayette's prophecy, that, if ever the United States were overthrown, it would be by the machinations of the Romish hierarchy. The presence in our midst of enemies so inveterate and so powerful as those described by Crowley bodes ill for the future, and especially so, because of the widespread indifference to or tolerance of this peril on the part of our people and their leaders. In view of the danger, it is cause for profound thanksgiving to Almighty God that he has raised up for himself a witness, brave and strong, in the very camp of the enemy. It behooves all loyal Americans, regardless of class or creed, to support vigorously Crowley's efforts towards exposing the baseness and treachery of those whose schemes threaten the destruction of the best loved of institutions. "The Parochial School" should be given a wide circulation, as a most effective antidote to the poison of ignorance and false tolerance that is coursing through the veins of our body politic and body religious.

Who can tell, if he gets a fair hearing, whether Jeremiah Crowley may not be used as an instrument to complete, in our country at least, the work which was begun in Germany nearly four hundred years ago?

EDUCATIONAL

Cookman Institute Items

BY MARY NEFF, A. B.,
Secretary of the Faculty.

This famous pioneer school—the oldest school for colored people in the State of Florida—is just closing one of the most prosperous and blessed years of its long history.

During the year, 350 students have enrolled, including all sections of Florida, even Key West.

The year has been one of great peace and harmony in every department. The large, new buildings, with the extensive campus, have been greatly enjoyed by the students.

During the year many distinguished visitors from the North and South have called at the school and inspected the work. Among those who have favored the school with addresses may be mentioned Bishop B. T. Tanner, of the African M. E. Church; Bishop D. H. Moore, of Portland, Ore.; Bishop C. C. McCabe and Bishop J. M. Walden, of our own church; Bishop L. H. Holsey, of the Colored M. E. Church, and Bishop Alexander Walters, of the Zion Church; Dr. L. W. Munhall, the noted evangelist, and Prof. and Mrs. Lowe, of Philadelphia.

Our gracious revival, in which more than 100 of our students were gloriously converted, has made the year memorable.

Dr. Docking, the president of the school, represented its interests in various sections and has made a pleasing impression, so that our ministers and churches feel that a friend and brother has come among them.

The year promises to close with the same hopeful outlook with which it began. The Commencement Exercises promise to be of a high order. Bishop Luther B. Wilson, of Chattanooga, will deliver the Baccalaureate sermon on Sunday, May 28, and Bishop E. J. Weed, of the Episcopal Diocese of Florida, will give the Commencement address on June 2.

The new catalogue is now being prepared and will be ready for distribution by May 29. It promises to be an attractive representation of the school and its work. It will be finely illustrated and beautifully arranged. Such as may be interested in this work can secure a copy by addressing the president. Dr. Docking will be pleased to have the ministers who may know of persons who ought to attend the Cookman Institute send him the names and addresses so that he can mail them the new catalogue.

Marion Educational Institute

Sunday, May 21, at 11, Baccalaureate Sermon by Rev. A. G. Glenn, D. D., of Marion, Ala.

At 3 o'clock, sermon before Jabez Burthen Friends of Africa, by Rev. W. S. Darias, of Oak Grove, Ala.

Eight p. m., address before the M. C. B. Mason Debating Society, by President R. M. Davis, A. B.

Monday, 8 p. m., concert, Primary Department.

Tuesday, 8 p. m., concert, Normal Department.

Wednesday, 8 p. m., Graduating Exercises.

This promises to be the greatest in the history of the Institute.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson IX—May 28, 1905. Title—"Jesus Crucified." (John 19: 17-30.) Golden Text.—"Christ died for our sins according to the Scriptures." (1 Cor. 15: 20.

Jesus, after being condemned, was delivered into the hands of Roman soldiers to be crucified. They took Him into the "common hall," gathered about Him a large band of soldiers, divested Him of His robes, clothed Him in purple, put on His head a crown of thorns, and in His hand a reed. They smote Him, spit upon Him, and mockingly worshipped Him. They then put on Him His own clothes, and led Him away to be crucified. When they started Jesus bore His own cross, but likely through weakness He gave down ,and they compelled Simon, of Cyrenia, to carry it for Him to the place of crucifixion. This event is divided into two periods of three hours each.

I. *The Period of Mocking.* 1. *The place* where Jesus was crucified was called Golgotha, or Calvary. Both words are the same. The one is Hebrew and the other Latin. They mean the skull, or the place of a skull. It was likely an oval-shaped knoll, and almost barren of trees and grass. The exact location is not now certainly known. It was beyond the walls of Jerusalem, but "nigh to the city." It was in a garden, in which there was a new tomb, owned by Joseph of Arimathea. And it was near a road. The graves of many great men cannot to-day be found.

The drink offered to Jesus before His crucifixion was wine mingled with myrrh; vinegar mixed with gall. The wine was a cheap sour drink, used by the soldiers. The myrrh was a bitter gum, obtained from a low thorny tree in Arabia. This drink was likely mixed with wormwood, or some other stupefying drug. The design was to deaden the sensibilities, and thus prevent pain. It was no doubt given in mercy. There may be found some sympathy in the most unfeeling hearts. This drink Jesus refused. He felt it to be His mission to drink the cup His Father gave Him to its bitter dregs. We should be very slow to take any drug to deaden pain.

The crucifixion of Jesus is a sad piece of history. The instrument on which He died was composed of an upright beam and a cross piece. The main timber extended above His head, and to it was nailed the superscription. The cross was laid on the ground. Jesus was placed upon it; his arms extended and his hands nailed to the wood. It is likely His feet were drawn towards His body until their soles rested flat on the beam and then spiked fast. The cross was then raised and allowed to drop with a heavy thud, into the hole made for it. We can only conceive of the pain caused by such cruel treatment.

The time of the cricufixion was nine o'clock in the morning. The Jews began the day at sunset, but the second twelve hours began at sunrise. The four soldiers that nailed Jesus to the cross, now took their seats beside Him, to see that He was not removed. While thus guarding Him they cast lots for His clothes. Thus the prophecy: "They parted my garments among them, and cast lots upon my vesture"—was fulfilled. See how cold and unfeeling man can become. The sons of Jacob sat down to eat bread by the living tomb of their brother Joseph.

The superscription nailed above the head of Jesus was written in Hebrew, Latin and Greek. These were the three leading languages of that age. They indicated religion, empire, and culture. We read: "This is Jesus, the king of the Jews." (Matt.) "The king of the Jews!" (Mark). "This is the king of the Jews" (Luke). "Jesus of Nazareth, the king of the Jews." (John). Pilate gave Jesus up to be crucified because He said He was the king of the Jews. This was no doubt the superscription. Mark has omitted all of the preface, while each of the other evangelists have given parts of it. Pilate likely wrote: "This is Jesus of Nazareth, the king of the Jews." It was written in mockery, yet a truer sentence was never expressed. Jesus is a king, not of the Jews only, but of all nations.

Jesus was crucified between two thieves. Thus the Scripture: "He was numbered with the transgressors," was fulfilled. One abused him for not saving them and Himself. The other feared God, acknowledged his guilt, said his punishment was just, and asked Jesus to remember him when He came into His kingdom. Jesus said to him: "To-day shalt thou be with me in Paradise." This is not an interrogation, but an emphatic declaration. Jesus always hears the prayer of the penitent believing sinner. This is the only death-bed conversion in the Bible. God has given just one to show that it is possible, and only to teach that it is not probable.

II. *The Period of Darkness.* This darkness began at noon and lasted three hours. It was not an eclipse of the sun, for it occurred at the time of the full moon. It was no doubt miraculous. Nature was in sympathy with the Son of God dying on the cross. It was that sign from heaven, for which the Pharisees had mockingly asked. By it the people were awed, and became silent. All mocking ceased. No event of theirs is recorded while it lasted. It was a symbol of the wrath of God. How awful are the transgressions of men.

The seven sayings of Jesus while on the cross are impressive. When the cross fell with a heavy jolt into the hole made for it, Jesus prayed "Father forgive them for they know not what they do." When the penitent thief confessed his sins, and begged for pardon, Jesus said: "To-day shalt thou be with me in Paradise." When He saw His mother and John standing near by He said to her: "Woman, behold thy son," and to him: "Behold thy mother." When His sufferings were intense, He cried: "My God! my God! why hast thou forsaken me?" When His wounds had created a burning fever, He said: "I thirst." When the work the Father gave Him to do was completed He cried: "It is finished." He then cried with a loud voice: "Father, into thy hands I commend my spirit," and gave up the ghost. His spirit took its flight. The head likely fell forward on the breast. All was over. The world has been redeemed. Jesus "suffered for sins, the just for the unjust."

When Jesus expired on the cross two strange events occurred. (1). There was an earthquake. Rocks were rent, and graves were opened. After Jesus arose from the dead, many saints came forth from their graves, entered into the city and were seen of many. (2). The veil of the temple was rent in twain. This was the great veil of purple and gold, that divided the holy place from the holy of holies. It was twenty yards long and ten yards wide. The Lord said by this act: that He no longer dwelt in the temple; that the work of salvation was complete; that the middle wall between Jews and Gentiles was taken away; that the old covenant, with its priesthood and sacrifices, was at an end; and that the new covenant of grace was now inaugurated.

EPWORTH LEAGUE

BY REV. J. M. SCOTT, D. D.

Lesson Topic—May 28.

Missions Among Latin People

Scripture Reference: I Tim. 2:5; Heb. 10: 19-22.

The people among whom the Roman Catholic faith predominates are called Latin. Italy, Mexico and South America are the Latin countries in which we have established missions. Besides these there are several islands Roman Catholic, but we are not to consider them at this time.

By their wealth, their social prestige and their political power Romanism makes this field hard for the propagation of Protestantism. Their priests and nuns keep the people in ignorance and prejudice them against the practices of the true faith. This vast field, though so difficult, we believe, shall yet yield abundant fruit to the glory of our Lord and Savior.

Italy.—Our mission work in Italy began in 1871 when Rev. Leroy M. Vernon entered Rome. In spite of the difficulties the work slowly advanced. Dr. William Burt, now a Bishop residing in Europe, wrought in this field eighteen years. Under his supervision the work has wonderfully prospered. The King of Italy has publicly recognized the beneficent effect of the work of Methodism in his domain, especially what has been done in Rome. We have two districts outside of Rome manned by native preachers, namely Naples and Bologna.

Mexico.—The Mexican mission was started in 1872 under that old missionary hero, Dr. William H. Butler, who also began our mission work in India. His son, Dr. J. W. Butler, has been working in this field for a number of years and is now presiding elder of the Central District. This mission now includes Mexico, Lower California and Central America. The Mexico Annual Conference has five presiding elders's districts, 5,000 members and probationers, besides over 10,000 adherents. Nearly 5,000 children are in our day schools and 3,000 in our Sunday schools. We are making some headway among this illiterate and superstitious people. The recent progress has been marked and gratifying.

South America.—Methodism began her work in South America when Justin Spaulding was sent to Rio de Janiero and John Dempster to Buenos Ayres. It sometimes seemed as though we were not to make much headway, but recently we have divided the work into two Annual Conferences. They have nearly 6,000 members, with fifty missionaries. Bishop T. B. Neely has his Episcopal residence in Buenos Ayres. Dr. H. K. Carroll, Assistant Corresponding Secretary of the Missionary Society, has been on a recent tour of inspection of this field. He says: "I have had a good opportunity to learn much about the resources and political condition of the sections of South America I have visited; about the moral, spiritual and social state of the people, and about the need and progress of missionary work among them. The result is, in brief, a profound conviction that this part of the New World is entitled to more consideration for what it is and what it may become than it has yet received.

Methodism has as yet made little progress in Ecuador and Peru, where it is at present best known as an educational and Bible agency.

The evangelistic arm is to be strengthened and made dominant. In the southern half of the continent we have more opportunities than we can improve for the presenting of the gospel to the people. They are ready for it, and the evidences of its power over the lives of men make it everywhere respected. Our greatest need is an increased native ministry and more churches. We have converts who make good exhorters and develop into local preachers. * * * No other form of Protestantism has our opportunity or seems so well adapted to meet the needs of the situation; and no other field in the Western Hemisphere promises more encouraging returns.

Easter Reports

Port Allen, La.—The Resurrection Day was one of great enjoyment at Scott Chapel. Ten persons bowed at the altar for prayer and one was received into full membership. Raised for missions, $10.00; total collection, $47.95. Rev. C. Spears, pastor.

Cotton Plant, Ark.—The Easter program was rendered in a most excellent manner. Collection, $50.00. Rev. G. W. Johnson, pastor.

Coffeyville, Ark.—The Easter Sabbath was appropriately observed and $6.00 was raised for missions. Rev. H. T. Canady, pastor.

Pelican, La.—The Easter program presented by the Sunday school of James Chapel, Miss Blanche Ogletree, superintendent, was a success. Collection, $5.75.

Minter City, Miss.—Easter was observed with large success. At 11 o'clock a. m., the pastor, Rev. L. F. White, preached the Resurrection sermon before a large and attentive audience. In the afternoon the Sunday school rendered a fine program. Collection, $53.50.

Hawkins, Texas.—On the Hawkins Circuit, of which Rev. T. Moore is pastor, the following Easter offerings were raised: Hawkins Church, $10.10; Center Church, $10.50; Green Grove Church, $5.00; Gilmer Church, 50 cents; total, $26.10.

Pittsburg, Pa.—Easter Sunday was an auspicious occasion for Warren Church. The pastor, Rev. A. S. Virgil, preached to a crowded house. In the afternoon occurred the dedication of the new $1,600 pipe organ, on which Mr. Andrew Carnegie kindly donated $750.00. The large congregation greatly enjoyed the excellent papers and addresses. The little folks did well. Collection, $157.87.

Pearlington, Miss.—Easter was a joyful day with our people here. The church was tastefully decorated and an interesting program was rendered under the direction of Superintendent W. A. Daniels. The Easter offering was $11.72. Rev. F. Smith, pastor.

Winsted, La.—At Trinity M. E. Church a splendid program was rendered. Mrs. E. Dright, the assistant superintendent, assisted by a band of Sunday school workers, made the occasion a success.

Oxford, Miss.—Easter services were successfully carried out at each church on the Oxford Circuit. Collections: Lotts Chapel, $7.00; Jones Chapel, $5.40; Mount Zion, $4.50; Sulphur Springs, $4.47.

Falmouth, Ky.—The Sunday school of our church at this point, Rev. James Allen, pastor, rendered an interesting Easter program. A collection of $10.00 was raised; $5.00 of which was for missions.

Fort Smith, Ark.—Prof. W. F. Kidd, the efficient superintendent of Mallalieu Church, his faithful corps of teachers, the young people and the decorating committee made Easter a day of joy. Raised for missions, $25.00. T. R. Wamble, pastor.

New Albany, Miss.—Easter was a glorious day for the churches on the New Albany charge, Rev. J. H. Bynum, pastor. At St. Mary $19.40 was raised; New Albany, $73.85; total, $93.25.

Crawford, Miss.—A happy occasion was Easter Sunday at Crawford, Rev. J. Johnson, pastor. A generous offering of $40.00 was given.

Jacksonport, Ark.—Easter was observed in a successful manner by our church here, of which Rev. M. F. Strong is pastor. Collection, $15.45.

La Follette, Tenn.—The excellent program rendered on Easter Sunday at Central Church delighted the large audience present. Collection, $8.00

Blount Springs, Ala.—Easter was a high day at St. James Church, Rev. C. H. Allen, our efficient superintendent and his corps of teachers spared no pains in making the day one of interest. The program was well rendered. Collection $11.25.

Owenton, Ky.—Easter Sunday was a gala day in the history of Stowe Chapel M. E. Church, it being the first Easter exercises rendered for several years. The program was excellent. A neat sum was raised for missions. Several young souls were added to our church.

Itta Bena, Miss.—Under the direction of its superintendent, Prof. J. T. Strong, this Sunday school presented an excellent Easter program. Rev. G. Orange, the pastor, reports a collection of $90.80.

Lexington, Miss.—The Easter program was rendered in full at Epworth Chapel, writes the pastor, Rev. C. E. Moody. The success of the same is largely due Mrs. V. H. S. Hoover, the organist, and the assistant superintendent, Mrs. L. D. Bethel. Collection, $52.00

Newport, Ark.—At this point Rev. Wm. White, pastor, the Easter service was all that could be desired. A collection of $60.00 indicates the success of the same.

Bay St. Louis, Miss.—The Easter program at St. Paul Church, Rev. J. E. Holmes, pastor, was pleasingly rendered under the able management of Miss Beatrice R. Ross. Collection, $20.00.

Dadeville, Ala.—Easter Sunday was a glorious day on this charge. The pastor, Rev. J. A. Holliday, raised at Dadeville, $41.00, and $19.00 at Pleasant Hill, making the total collection $60.00

Waynesboro, Ga.—An interesting program was rendered Easter by the Sabbath school of Haven M. E. Church. A large audience was present. Missionary offering, $15.00. Rev. J. S. Stripling is pastor.

Hazlehurst, Miss.—The resurrection of our Savior was observed at Mount Sinai Church with beautiful flowers, and an excellent program conducted by Mrs. J. R. Ratliff and her able assistants. The Easter offering was $4.90.

Jackson, La.—Easter observance at Magnolia Methodist Episcopal Church, Rev. H. T. S. Johnson, pastor, began at 4 o'clock a. m., and continued into the evening service, with most excellent results. Collection $20.30.

Covington, Ky.—Rev. John W. Robinson writes: "We had a great day Easter. Raised for missions alone $77.24 and $34.09 for the church's running expense."

Summerfield, N. C.—The Easter celebration on the Summerfield Circuit was quite a success. The mission collection was $30.00. Total collections for the day, $40.00. Rev. J. W. Jones, pastor.

Galloway, Tenn.—Easter proved a day of exceptional interest to the Methodists here. The pastor, Rev. J. W. Mosley, preached a beautifl Easter sermon, With addresses, recitations and sweet music, the glad story of the resurrection was told.

Hernando, Miss.—On Easter, at 11 a. m., the pastor, R. Sewell, preached an able sermon. In the afternoon the Easter program was rendered to the delight of all present. Raised for missions $12.02.

Summerville, Ga. — On the Summerville charge, Rev. W. C. Bryant, pastor, Easter Sunday was observed with fine exercises. The total collection was $30.00. Bro. R. Simmons, an excellent teacher in the day school here, rendered most excellent help all day.

Rapides and Avoca, La.—Easter day was observed with much delight. One addition to the church. Collected for missions, $8.00. Rev. Wm. L. Amos pastor.

Smyrna, Tenn.—"On Easter we raised $11.10 for missions. Our program was splendid. Many visitors were present. Superintendent Ella Gregory arranged the program," writes Edith Erevein, the reporter.

New Augusta.—Easter day was observed at Bolton Chapel. The program was carried out in full. Collection, $6.50. At night a great many sinners bowed at the anxious seat; eight additions and three conversions.

Enterprise, Miss.—Easter was observed on this circuit, reports Rev. C. H. Brown. The program was followed and the collections from the several churches amounted to $13.60.

Reddick, Fla.—Through Rev. A. Emanuel we learn that the Sunday school rendered a beautiful program on Easter Sabbath and raised for missions $13.00.

Washington, La.—Through Miss Josephine Walker, we have a full account of the Easter services. They were all interesting and spiritually uplifting. The day closed with a collection of $30.00.

Comite, La.—Rev. A. Luster writes that the Sunday school is alive and on Easter followed the program and had an enjoyable time. Collection good.

Olivier, La.—For missions was raised $9.00, writes W. D. Riggen. Easter was fittingly observed.

Clarksdale, Miss.—Easter Sabbath was a day of great joy, writes Mrs. E. E. Bell. The Sunday school with its splendid teachers did well. She reports $20.00 for Easter collections.

Vanceville, La.—The report for Easter Sabbath, from Rev. W. H. Lang, says, at 3 o'clock in the early morning the resurrection sermon was preached to a crowded house. For the day there was a collection of $39.80.

Mills, Miss.—From his several charges, Rev. W. S. Leake reports a total collection of $47.05. The celebration of Easter was fitting.

Shreveport, La.—Easter Sunday, writes Rev. C. D. Shallowhorne, was a splendid day with us. In Sunday school and in church was there enjoyment supreme. The day closed with a collection of $84.00.

Meridian, Miss.—The Easter services in St. Paul M. E. Church here, writes Rev. S. A. Cowan, were creditable, resulting in a collection of $116.80 for missions.

Attalla, Ala.—Easter was one of the greatest days ever witnessed here, writes Mrs. J. N. Wright. For missions were raised $18.00. Other collections amounted to $28.50.

Cave Spring, La.—Rev. S. B. Beauford writes glorious news of Easter. His church is spiritually uplifted and raised on Easter day $26.00.

Napoleonville, La.—Through the assistant superintendent, Miss Carrie C. Brooks, we learn that everybody was well pleased with the Easter program and a collection of $10.00 was raised.

Advance, N. C.—Easter Sabbath was a glorious day of spiritual feeling and missionary interest. The day's collection, which was $22.97, was given to missions. One soul secured for the Risen Lord, writes Rev. S. L. Maye.

Corinth, Miss.—Through H. L. Vaniford, we learn that the loyal Methodists raised $300.00 on Easter day.

Temple, Ga.—We learn from Mr. Z. K. Johnson that the services of Easter day were well attended and resulted in a collection of $16.00.

Harriston, Miss.—Mr. P. Byas, superintendent of the Sunday school writes that the Easter program was fully carried out in all the Sunday schools of the circuit. The collection for missions was $12.00.

Calvert, Texas.—Through Rev. J. W. Stone, we learn that an Easter offering of $50.92 was raised and the Easter program was all that it should be.

Stevenson, Ala.—Easter Sabbath passed pleasantly, writes Rev. G. W. Mann, with $10.47 for missions.

Houma, La.—Easter Sabbath began with an early morning service at 3 a. m., which was well attended. The collection for the day was $49.55, writes Bro. William S. Harris.

Charlotte, N. C.—The day was full of spiritual uplift and was enjoyed by all. The Easter program was fully carried out and a collection of $8.34 for missions was raised. Other collections amounted to $16.77, writes Rev. G. B. McLean.

Clinton, La.—Easter day was well observed here. The Easter message gave joy to all, writes Mr. Anthony Jones.

Connersville, Ind.—Through Rev. J. E. Woods, we learn that Easter was observed and $7.75 collected for missions.

Jeanerette, La.—The Easter message brought joy to the hearts of the people, and from G. J. Rogers, we learn that $12.00 was the amount of the Easter gift to missions.

Morrilton, Ark.—On this charge both churches had a grand Easter. At Wesley Chapel $9.91 were raised, and at Pleasant Hill $10.27 were collected for missions.

Mantua, Ala.—The Easter message was gladly received by the people and a collection of $77.00 was raised and $5.00 for missions.

Baton Rouge, La.—Easter was a bright day at Wesley Chapel. Program was enjoyed and $27.00 were raised, writes Rev. H. James.

Shelby and Fallston Charge, La.—Easter Sabbath was fittingly observed on this charge. Exercises were carefully carried out and a collection of $11.00 taken.

Jonesville, Texas.—Easter on my charge was successfully observed, writes Rev. A. Miles. From Newberg charge there was $8.15, from Pinesville charge $8.62; total, $16.77.

Kilmichael Circuit, Miss.—Writes Rev. G. W. Baker; "Easter was beautifully observed with us. Exercises were all that we could wish and a collection of $27.05 was raised for the day.

Sandersville, Miss.—This Sabbath school rendered appropriate Easter exercises, Mr. G. Vaughan, superintendent. Eight new members were received. Collection, $2.00.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

We have been encouraged by the manner in which the brethren have been sending in subscriptions. The spring conferences did exceedingly well, sending in the largest lists we have had from these conferences in many years. While we have a number of kind and cordial letters from the brethren in the renewal of their subscriptions, all of which we most heartily appreciate, none is more striking than a letter from Mrs. Mary English, of Theodore, Ala., who is 84 years and 6 months of age. She writes interestingly of her pleasure in reading the SOUTHWESTERN. She says she is not too old to develop herself, and being the leader of a class of twenty members she thinks it is very necessary that she should take the church paper. Sister English has it down right, every officer of the church should subscribe for some church paper.

Dr. Booker T. Washington in an address before the recent meeting held in Carnegie Hall, New York City, under the auspices of the Colored Branch of the Young Men's Christian Association, is reported as saying: "I have always been proud of my race, and I am prouder of it this afternoon than ever before. No temptation, were it physically possible, could make me become a Jap, a Chinaman, an Englishman, or any one but an American Negro." Dr. Washington is right. For in spite of all limitations, discriminations and embarrassments the American Negro has a great opportunity. If he is looking for service it is near him. If he is looking for heroic opportunities the circumstances that surround him will bring them forth. If he is looking for heights to climb they are on every hand. If he is looking for honor, in spite of all that's been said, the world stands ready to honor the American Negro who proves himself by worth and merit. Nevertheless there are American Negroes whose greatest delight would be to get away from the race.

Leroy Irvin Lexon, a boy nine years of age, is to be rewarded by Miss Helen Gould for his bravery in saving the Rio Grande express, last October, from a wreck in the canyon of the Las Animas river. The lad was on his way to school when he discovered several tons of rock on the railroad track, whereupon he immediately ran back and with his handkerchief signalled the oncoming train. When the train stopped it was within ten feet of the pile of rock. As a reward for his bravery Miss Gould is to give the lad an education in a preparatory school and university, the same to be selected by the boy's parents.

The bloody hand of Russia is seen again in the massacre of Jews at Zhitomir.

THE LAUNCH FUND

Previously acknowledged	$1,684.12
W. H. Jones, New Orleans, La	1.00
	$1,685.12

PROFESSOR McWILLIAMS DIES FOR AFRICA'S REDEMPTION



THOMAS R. McWILLIAMS
Died at Monrovia, Liberia, April 15, 1905

Mr. Thomas Rutherford McWilliams, for the last two years professor of sciences in the College of West Africa, died of hæmaturic fever on Saturday, April 15, at Monrovia, Liberia. At the time of his death his wife, Mrs. Leona McWilliams, was on her way to America, having been compelled to leave Liberia because of her own poor health.

Professor McWilliams was a native of Kansas, and at the time of his death, was in his twenty-seventh year. He received his education in Kansas State University from which he was graduated in 1901, and in New Orleans University, where he was an instructor and graduate student, receiving the honorary degree of Master of Science in 1902. It was while he was connected with the latter institution that he became acquainted with Miss Leona V. McNeil, whom he married May 28, 1903, the month in which they were appointed as missionaries of the Methodist Episcopal Church to Liberia. Mr. and Mrs. McWilliams sailed from New York City, June 13, 1903, and immediately upon their arrival in Monrovia, Mr. McWilliams began his work as teacher.

About the beginning of last April, only two weeks after his wife had sailed for America, Mr. McWilliams was stricken with fever. After being confined to his room for two weeks he seemed to be improving, until Friday, April 14, when there was a decided change for the worse, and at 7 o'clock the next morning he passed away. He was buried in the mission plot at the Monrovia cemetery, close by the grave of Melville Cox. Dr. A. P. Camphor, president of the College of West Africa, said of Mr. McWilliams: "He was a good and faithful teacher and much loved by his students." Mrs. McWilliams, who arrived in New York before the news of her husband's death reached her, has gone to the home of her father, the Rev. Wiley McNeil, of DeKalb, Miss.

According to Dr. Camphor, Professor McWilliams' death is the first loss of this kind among the Negroes engaged in our mission work in Africa since Bishop Hartzell became Missinoary Bishop.

"THE GOSPEL MESSAGE"

In the second series of the *Methodist Pulpit* the Western Methodist Book Concern brings out the volume of sermons of Rev. Dr. M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid Society, under the title of "The Gospel Message." There are in all eight sermons and talks. Dr. Mason is the first of the men of our race in the Methodist Episcopal Church to enter the field of sermonic literature and in doing so he brings credit to himself, the Church and the race. In the volume there is much of his burning eloquence, clear, practical and vigorous thinking and apt illustration of the gospel truth. The volume is neatly and substantially bound, containing a photogravure of the author. In appreciation of the worth of the volume, as well as the honor done the race in issuing it, thousands of copies should be sold among our people in the South. The book may be had at this office at fifty cents; seven cents added for postage. Send in your orders at once.

OUR WORK IN LIBERIA

The *Liberia and West Africa* comes to us in its March number graced with the picture of Bishop Scott on its front page, and brimful of interesting news. Much interest, of course, centers in the reception that was tendered Bishop Scott by our workers and Liberian Methodism in general. Bishop Scott is bringing new honors to the race and to the Church in this office of grave responsibility. We desire to give two excerpts concerning the impression that the Bishop has made in Liberia. They appear editorially in *The Liberia and West Africa,* and we give them in the order in which they appear.

"Bishop Scott's first presidency of the Liberia conference more than met the expectation of that body, and the way he has taken hold of the work is such as to gratify and inspire all concerned. From the time of his arrival to the present he has been very busy, faithfully studying conditions and planning for the good of the work. With his long experience of men and affairs, his strength of character and capable leadership, the outlook for the work promises much for the future."

In giving an account of the Liberian Annual Conference the same paper says:

"The new Bishop in his maiden presidency, exhibited fine executive ability, and seemed perfectly at home in the president's chair. His handling of the business connected with the conference and the work generally, showed quickness of grasp, soundness of judgment and safeness of leadership and a training of years gathered from the various sources of our great Church system, all of which seemed an excellent preparation for the work to which the Church had called him."

It will be seen by this that Bishop Scott is giving pre-eminent satisfaction and is alike a credit to our Methodism in Africa and to our Methodism at home.

Dr. J. H. Reed and family have arrived in Liberia and Dr. Reed has entered upon his work as vice-president of the College of West Africa. Our school interests, under Dr. A. P. Camphor, is being pushed with vigor. We have now throughout the republic of Liberia 30 schools, with the College of West Africa at the head. There are in these schools 42 teachers and 1,084 students, of whom 507 are Americo-Liberians and 577 are natives. Dr. Camphor, the president, is pushing the work with might and main.

On February 28th, Dr. Ernest Lyon, the Resident Minister and Consul General of the United States to Liberia, tendered a reception to Bishops Hartzell and Scott. There were present besides the Bishops other distinguished guests, including Dr. and Mrs. A. P. Camphor, Dr. and Mrs. J. C. Sherrill, and Dr. and Mrs. J. H. Reed. *The Liberia and West Africa,* speaking of the affair, says: "The spacious apartments of the Legation were open to the guests of the evening, who entered most heartily into the social conviviality that chased away the hours in sweet concord and friendship. This gathering was most unique and formed really somewhat of a reunion, since many of the guests had been former schoolmates in bygone days. At 3 p. m. sharp, the guests under the direction of Dr. Lyon, our congenial host, marched by couples to the dining room where a most sumptuous feast was prepared. There, with light hearts and keen appetites, the courses one after another were dispatched amid jokes and laughter until the physical man felt the full sufficiency and satisfaction of his being."

This reads well and makes us on this side wish we had the privilege of enjoying such feasts with such distinguished company. These items of news concerning our workers in Africa no doubt will be read by our constituency with much interest.

THE VIGOR OF METHODISM

Perhaps there is no better illustration of the power of Methodism to adapt itself to the needs of the world than is illustrated in our work in the Philippine Islands. Admiral Dewey hoisted the American flag on Sunday, May 1, 1898, and then in rapid succession do the events transpire that looked toward the establishment of Methodism in this new field. (1) In July 1898 the Missionary Society took action looking toward the occupation of Manila. (2) In November 1898 Bishop McCabe sent Rev. Mr. Owens to Manila. (3) During March 1899 Bishop Thoburn visited and organized the First Methodist Episcopal Church. (4) In November 1899 the General Missionary Committee made an appropriation of $2500. (5) About January 1900 four women, representatives of the Woman's Foreign Missionary Society, landed in Manila. (6) On March 26, 1900, Rev. Thomas H. Martin landed as the first regularly appointed missionary of the Missionary Society, and on May 9, 1900, Rev. J. L. McLaughlin and wife landed. (7) March 1900, during the visit of Bishop Thoburn, accompanied by Dr. Frank W. Warne, occurred the ordination as deacon of the first Filipino convert. (8) August 1900, organization of the Philippine District Conference, by Bishop Frank W. Warne. (9) On April 19, 1901, Dr. Homer Stuntz and Rev. W. A. Goodell landed. (10) October 1901 the first piece of land was acquired. (11) November 1901, the Mission Press opened. (12) May 1904, the General Conference passed an enabling act for the organization of the Mission Conference. (13) March 11, 1905, the Philippine Island Mission Conference was organized, Bishop W. F. Oldham presiding. And thus in seven years after entering into a new field, we have not only gotten our first convert, but we have organized a Mission Conference with two thriving districts, composed of 12,436 probationers and more than 6,000 adherents, and a total of 144 local preachers and exhorters, 136 of whom are Filipinos, 4 Americans and 4 Chinese. What hath God wrought!

BISHOP NEELY IN SOUTH AMERICA

The wisdom of assigning general superintendents to foreign residences has been justified by the results that have been attained. During the last quadrennium Bishop Vincent was assigned to Zurich, Switzerland, and Bishop Moore to Shanghai. During this quadrennium Bishop Burt takes up the residence in Zurich and Bishop Bashford in Shanghai. Buenos Ayres being added to our list of Episcopal residences, Bishop Neely was assigned to this post and has already justified the wisdom of the assignment. The Buenos Ayres *Christian Advocate* speaking of Bishop Neely's presence says: "By his ability as a preacher, his wisdom as an administrator, and his gracious manner towards all, Bishop Neely has captured the hearts of our people. It is a great compliment, and also a great blessing to our work, that the home church has sent one of her ablest men to reside here permanently and direct our work." The presidency of Bishop Neely at the thirteenth session of the South America Annual Conference is most enthusiastically commended and, altho some delicate and complicated questions arose they were all satisfactorily and amicably adjusted.

The Eliza Dee Home for our girls in Austin, Texas, at the close of its first year is in pressing need of increased accommodations. Forty young women who applied for admittance had to be turned away. For the good of these and many others who would improve themselves we hope the necessary funds for a new wing to the Home will be in hand before the opening of another school year.

Personal and General.

Rev. M. S. Goins, pastor of our charge at Napoleonville, was in the city this week and reports his work in splendid condition.

Rev. D. D. Williams, our pastor at Lockport, La., who has been ill, is now sufficiently recovered to resume charge of his work.

Rev. S. Beauford, of Cave Springs, Ga., closed recently a successful revival, in which occurred fifteen conversions and additions to the church.

Rev. E. O. Troupe, son of Rev. S. D. Troupe, has accepted the pastorate of Dahomy charge of the Greenville District, Upper Mississippi Conference.

Rev. J. W. Lavatt, B. D., of the Washington Conference, will deliver the annual sermon to the graduating class of Douglass High School at Huntington, W. Va.

We are pleased to receive the minutes of the last sessions of the Mississippi and Central Missouri Annual Conferences. Secretaries G. W. Smith, D. D., and B. F. Abbott, have done their work very creditably.

Bishop Luther B. Wilson will preach the baccalaureate sermon of Cookman Institute, Jacksonville, Fla., May 28th, and Bishop E. G. Weed, of the Episcopal Church, will deliver the commencement address on June 2nd.

Rev. W. H. Higgins enters upon his work as the pastor of St. James Church, Pine Bluff, Ark., with the most hearty reception and co-operation of the entire membership. His pastorate at St. James promises to be one of the most useful years of his life.

Cards are out announcing the marriage of Miss Liattah Cora Aberalla Marshall, of this city, to Mr. Richard Anderson Crolley, of Chicago, the ceremony to take place June 7th, at the residence of the bride's parents, Dr. and Mrs. J. F. Marshall, 1724 Constantinople street.

The Rev. J. M. L. Harrow, of Garraway, Liberia, arrived in New York on the steamer Grosser Kurfuerst, Wednesday, May 10, and left the next day for his boyhood home in Milverton, Ontario. Mr. Harrow will spend a few months in Canada for the benefit of his health.

Rev. R. Carroll, of South Carolina, speaking of Dr. L. M. Dunton, of Claflin University, says: "He is one of the greatest, wisest and best men in the country." This is a true estimate. It is not an over-use of superlatives. They are all in place. Dr. Dunton fills every one of them. May his tribe increase.

The following changes have been made in the appointments of the Delaware Conference since the last session which was held at Dover, Del.: Rev. F. H. Butler goes to Montclair, N. J.; Rev. D. H. Hargis to Centreville, Md.; W. S. Brown to Hudson; Rev. Hudson Waters to Box Iron; Rev. A. R. Shockley to Harrington, Del.

Mrs. A. E. Davis, superintendent of the Junior Epworth League, Little Rock Conference, expects to start out on her work soon. She has been hindered in doing so before now on account of ill health. She desires that the pastors shall begin the organization of Junior Epworth Leagues at once. Her address is Brinkley, Ark.

The Mt. Pleasant Methodist Episcopal Church, which is about completed, is considered one of the most attractive buildings in Gainesville, Fla. The opening services were held Sunday, April 30th, when $500 were raised. The large and well-arranged parsonage is completed. To the splendid young pastor of this church, Rev. J. M. Deas, and his co-workers we extend hearty congratulations.

President W. W. Lucas, of Meridian Academy, is making extensive preparations for the reception of Dr. Booker T. Washington, who is to deliver the annual address of that institution May 31st. In order to accommodate the crowd that is expected, Dr. Lucas has secured the Fair Ground and reduced rates, it is expected, will be granted on all roads leading into Meridian, and a great time is expected.

Rev. Dr. M. C. B. Mason, Secretary of the Freedmen's Aid and Southern Education Society, delivered the annual address at Rust University, Holly Springs, Miss., Friday, May 12th; the commencement address at the State Normal College at Normal, Alabama, May 16th, and the commencement address at Alcorn University, Westside, Miss., May 18th. Governor Vardaman is president of the Board of Trustees of the last named institution.

Mr. B. R. Peters, an energetic young man of New Iberia, is agent for the Postal typewriter. He is putting push and enthusiasm into his work and, altho he has been in the employ of the company only five months, he has sold twenty-five machines. His territory is the lower part of Louisiana. Mr. Peters is an upright, honest, Christian young man and can be depended upon for integrity in business relations. His address is 518 Peters street, New Iberia, La.

Prof. R. B. McRary, A. M., of Lexington, N. C., delivered the annual address before the literary societies of the Agriculture and Mechanical College, Greensboro, N. C. The address was a very scholarly treating of the Negro problem from a three-sided point of view—moral, intellectual and physical. Prof. McRary said that a little learning is a dangerous thing, and probably has worked greater injury to the Negro than any other one thing. He laid stress upon practical education and urges that whatever is done should be done thoroughly. And well did he say in closing: "No people can ever hope to be successful who leave God out of their training."

Dr. J. C. Waddy, of the class of 1904, Meharry Medical College, has been practicing since his graduation at Murfreesboro, Tenn. Rev. C. E. Alexander, our pastor at this place, writes a most excellent letter concerning Dr. Waddy's professional and religious life during his stay at Murfreesboro. Brother Alexander says: "Not only does Dr. Waddy commend himself because of his efficient practice of medicine, but by his gentlemanly and religious life has won the confidence of all the people. The doctor gives considerable attention to church work, taking especial interest in the church music." Dr. Waddy desiring a larger field, leaves Murfreesboro, and Brother Alexander says that the entire community, tho wishing him the best of things, regret exceedingly that he must leave.

NEWS NOTES

The forty-third general assembly of Missouri granted this year to the Lincoln Institute, the State Normal School for Negro students, an appropriation of $77,000.

Chas. C. Cade, a Negro letter carrier in the postoffice of Houston, Texas, was one of the five from the entire state to pass successfully the civil service examination for positions in the Postal Service of the Panama Canal District.

Mr. Chas. Stewart writes interestingly, in the Baltimore *African American* of May 13, of Dr. Matilda A. Evans, the first woman physician, black or white, to enter Columbia, S. C., and has so demonstrated her ability that she is now recognized as one of the ablest physicians and surgeons in that state. Dr. Evans, seeking to aid her race, turned her home into a hospital and this effort was so well received by the people that it led to the establishment of a hospital and training school for young girls of the race.

According to the new Catholic Directory Boston is the third largest Roman Catholic city in the United States.

At a recent mass meeting held in Carnegie Hall, New York, about $10,000 of the $29,000 needed for the Colored Young Men's Christian Association, of that city, was raised. A check for $500 was received from Mr. J. Pierpont Morgan. Bishop H. C. Potter and Dr. Booker T. Washington were the principal speakers.

The yellow fever is spreading through Panama and as several persons employed by the United States canal offices are prostrated by the scourge, it is likely to interfere with the work of the Panama canal. The Panama Canal Commission, however, has alloted $634,440 for sanitation work on the isthmus, and steps will be taken to improve conditions.

Grand Army Memorial Day is to be one of unusual interest this year in New York City. The Confederate Veterans of that city are to be the guests on this auspicious occasion of the United States Grant Post, Grand Army of the Republic. The oration at the tomb of General Grant will be delivered by Senator Blackburn, of Kentucky, and afterward the old soldiers, of former opposing armies, will dine together.

Doings of the Workmen.

ALABAMA.

Hobson City, R. W. Fisher.—This charge, under the leadership this year of Rev. L. W. Goodson, our new pastor, is a success. In spite of the unfavorable weather, we have had good services each Sabbath, but one. Each department of the church is at work, the Sunday school, the Epworth League and the Woman's Home Missionary Society are all doing excellent work. The church generally is spiritually alive. The congregation is being increased. The Sunday school seems to be doing better work financially than every before. Three members have been added to the church this quarter. Rev. J. W. Thomas, our new presiding elder, held our second quarterly conference April 1. He seemed on Sunday to have been at his best. He preached a glorious sermon on Sunday morning and administered the Lord's Supper to a large number. Raised for the presiding elder this quarter, $10.02; pastor, $52.74; Sunday school, $12.50; $5.63 of that amount for missions, $1.05 for the Sunday School Union, and $5.00 for the sick and poor. Trustees, $27.81. Total for the quarter, $109.11.

ARKANSAS.

Augusta—John Young.—St. James M. E. Church, Rev. James H. Green, pastor, is enjoying prosperity. Rev. Green has won for himself the confidence of this town. Since his arrival here we have been known as the second leading church in Augusta. He has taken 16 members and built a very nice parsonage. Rev. James Green is a church worker and a stirring preacher and is carrying a good congregation and is loved by all classes of people.

Lewisville—P. W Bobo.—Our first quarterly conference convened April 15-16, 1905, with our new presiding elder, D. B. Harston, in the chair. We had a full attendance. The presiding elder stirred the people up about our church paper. On Sunday he preached a wonderful sermon. Rev. Lee Nelson, the pastor, and the presiding elder fixed the appointments for local preachers. The writer was sent to McVeal and Magnolia. Collection this quarter $58.00.

Polk—R. B. Fagan.—I was at Newport on a visit. I stopped to see Rev. White, the pastor. About twelve or one o'clock a storm arose, and the result was a band of willing workers came in, and the many good things were left. Bro. White is moving along in a first-class style and is loved by the people.

Hensley—A. S. Johnson.—My first quarterly conference commenced April 15, with W. S. Sherrill in the chair. It was a full conference. The Elder preached at 11 a. m. and baptized Frederick Douglass Harston, the son of Rev. D. B. Harston. The Elder preached also in the evening, and seven were received into full connection. Raised this quarter, $32.36. Dr. W. S. Sherrill is the hero of our conference.

Bentonville—C. C. Flowers.—Dr. E. E. Budanauso, A. M., B. D. M., is here supplying our work until Rev. Jackson can get to us. Dr. Budanauso lectured to a crowded house in the Opera House one night last week and it is said that more than 700 people were turned away. Those that heard him asked him to repeat his lecture. We are proud of Dr. Budanauso because we have never had a man that the white people seem to take to so much.

Bledsoe—D. W. Johnson.—My first quarter was a success. The elder was unavoidably absent at the quarterly conference. The work is alive and all interests looked after.

Marcha—J. H. Sanders.—Our first quarterly conference was held at Zion Chapel, April 1st, Rev. M. N. Langston in the chair. He is the right man in the right place. The elder preached in the morning and Rev. A. R. Ray in the afternoon. Paid P. E. $10.36, raised for the poor $1.36, mission $12.

Marianna—F. J. Jacobs.—Quarterly conference met on time April 1st, with Rev. B. J. Griffin, P. E., in the chair. The reports showed an increase on all lines. He preached a logical and philosophical sermon. Forty communed. Collected this quarter for pastor $20. At 3 o'clock p. m. we went to Marianna, wher the new organization was awaiting us in spite of the rain. We paid P. E. in full. We have paid for a lot in Marianna at a cost of $210.00. The new church will cost $1,500.00, and it will be a help if the brethren will send me a few dollars for the new enterprise, as we need help.

Cotton Plant—G. N. Johnson, Pastor.—The evening of April 17th, Dr. J. L. Wilson, pastor of Wesley Chapel, Little Rock, Ark., delivered before this people one of his interesting lectures. All were delighted. He also preached two excellent sermons.

GEORGIA.

Waynesboro—J. S. Stripling, Pastor. Haven M. E. Church.—We have just closed our revival. Revs. A. M. H. Evans, of Millen, Ga., and E. M. Collett and his son, of Charlotte, N. C., assisted us. The meeting was glorious. We had twenty accessions.

KENTUCKY.

Louisa—G. C. Riley, Pastor.—Our first quarterly conference was held March 22-23, by our new presiding elder, Rev. G. W. Zeigler. He was heartily received and highly appreciated. This was one of the greatest quarterly conferences ever held in this part of the country. We regret the loss of our beloved P. E., Elam A. White, but God has put in his place another noble man. Our prayers will follow him that he may have success on his new work. Our pastor is hard at work again. We trust this will be a banner year for our church. One year ago, our pastor, G. C. Riley, found here only eight members, but we now have 37 active members. We have a lovely little church valued at $700. Mrs. Myrtle J. Livisay is our organist. Our Epworth League Chapter is in a prosperous condition, with Miss Ethel L. Riley as president.

Maysville—Miss Julia S. Young.—At the last annual session of the Lexington Conference, Rev. E. A. White, P. E. of the Maysville district, was transferred to the Ohio district, much to the regret of his many friends. Rev. White had been on the district four years, and by his manly bearing and the Christian spirit which characterized his dealings with his fellow-man, has endeared himself to the people of his district. In appreciation of the high esteem in which they hold him, the members of Scott Chapel gave him a beautiful gold watch-chain and the sewing circle of the Bethel Baptist Church gave him a reception at the home of Mrs. Silas Marshall, where over sixty guests paid him an earnest of their personal interest and friendship, and in addition presented him with an elegant silver shaving set, including mug, brush and mirror. Rev. White takes with him into his new work not only the sincere best wishes of every member of the Methodist church on the district, but of members of every denomination, and his legion of friends throughout the State.

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From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

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MRS. M. SUMMERS, Box Notre Dame, Ind., U. S. A.

LOUISIANA.

Pleasant Hill—Our first quarterly conference was held at Mt. Zion M. E. Church March 11 and 12, with the Rev. H. Daniels in the chair. A good number of the officers were present with their reports. The presiding elder preached a sermon which was the need of the hour; it was both logical and spiritual. Text, Acts 3: 19. Raised at the quarter $16.10, and for all purposes during the quarter $43.20. Paid presiding elder $13,; paid pastor $22.85. The bad weather has hindered our work some, but the spirit our people manifested at the first quarter speaks well for the future. The people manifested sympathy toward me and my family during the cold snap by giving us pounds, and I take this method of thanking the members of the W. C. T. U. for a hat and the members and friends for a suit of clothes for the Conference.

Baton Rouge—Hampton James, pastor—A grand reception was tendered Mrs. Ella Jordan and Mrs. Emma Emma Chambers, of Shreveport, La., on Monday evening, March 27, at the residence of Mrs. Anna Jordan, sister-in-law of Mrs. Ella Jordan. The guests who had the good pleasure of attending the reception consisted of some of the best people of this city.

W. T. S. Johnson — If present indications count for anything Magnolia M E Church is going to be her former self during this year. The members are manifesting a degree of interest in the entire machinery of the church that certainly points towards sucess. As an evidence of good feeling between pastor and people, the parsonage has been beautifully papered and partially refurnished. Last Tuesday night a pound party was given us, resulting in a large number of pounds, enough to last a long time.

Pecan Point—R. E. White—At a late hour Saturday night we were awakened by Sisters Ann McElroy, Malinda Coleman, Teana Taylor, Alice Thomas and Emma Logan, who led a host of members and friends to the parsonage. Several Baptist friends were with them. Bro. Jack Woodson, of the Baptist Church presented the pastor a purse on behalf of the friends. The pastor in well chosen words thanked the party and offered prayer. The party then were invited into the dining room, where they loaded the table with good things and left a promise to call again.

Patoutville—J. W. Winey.—This is our second call since our loving pastor has been with us and on the 2nd we had a good sermon preached by Rev. S. Tilmon. His subject was "We lay down our lives for the Brethren," and we had a large congregation to listen to it. We thank the Lord that we have our pastor living with us in patoutville.

Vincent, J. H. Rylander, pastor.—At this place we have some of the best and thriftiest people in this State. Many of them own property. As a token of respect for us, I was cordially received. The most of my traveling and moving expenses was raised before I met all the people. Rev. J. W. Turner, our presiding elder, held our First Quarterly Conference, after which he preached an excellent sermon which was inspiring to our people. Following, the writer preached his introductory sermon. On the night of March 3, the same day we moved in the parsonage, a number of young friends together with some leading members of the church, visited us, and presented us money and many good things. Since then, they continue to come with fine groceries and various supplies.

Berwick—D. Shelby, pastor—Last night about 10:30 o'clock a number of friends came to our home, leaving 50 pounds of groceries and $1.25 cash. There was a welcome address by D. Smith and remarks by S. James and F. J. Humphrey. This is the work of the steward sisters of Mason Chapel M. E. Church. The committee that led this cause is a blessed one. It was composed of Mrs. C. E. Sanders, Mrs. E. Smith and Mrs. F. Branax.

HOW TO SLEEP.

A Book For Tired, Sleepless People. Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, peppy design in colors. Price 55 cents postpaid.

F. J. Gnonem, La Vergne, Ills., Pub., Department C.

MISSISSIPPI.

Tupelo—W. M. Williams—Our first quarterly conference was held by Rev. W. C. Clay, our elder. He came to us well rested and full of enthusiasm, and preached a well prepared sermon. One precious soul was converted and one joined the church. At 7:30 p. m. our pastor, the Rev. J. C. McGee, preached an eloquent sermon. He is a good man and we all love him. May God help us to follow him. Collection for our quarterly conference, $21.45.

Elliott—J. W. Terrell, pastor—A storm arose in Payne's Chapel Thursday night, March 2d. Not a cloud was to be seen. This church is five miles from the other. The storm didn't stop until it reached the parsonage. The leaders were Brothers R. H. Johnson, A. P. Purnell, and Miss Luvena O'Neal. They brought everything in the line of groceries. This storm was highly appreciated and the stormers are invited to came at any time. Brothers R. H. Johnson and Y. W. Logan came with the wagon, the contents of which made the hearts of the pastor and wife to rejoice. We are planning to do a great work this year for the Lord and the church.

Lexington, C. E. Moody, pastor.—On Tuesday night, March 14th a party of young people, thirty-five or forty in number, led by sisters Seanie Armstrong, N. E. Outlaw, Lula Cooper, Maggie Wade and Phillips, gave us a pleasant surprise. Just as we were preparing to retire for the night we heard the sweet strains of music approaching. We opened the door and were met by this merry crowd who made their way to the kitchen, and to our surprise deposited 78 pounds of choice groceries on the table. In a few appropriate remarks we thanked them for their kindness and invited them to come again. The party consisted of members of our church and the Baptist church and the sinner people. This is the second time that the good people of this place have surprised us.

Canton—D. F. Dudley, pastor—Our first quarterly conference convened here March 3-5. Rev. J. C. Hibbler, the presiding elder, was on time. Our quarterly conference was well attended. The estimating committee placed pastor's salary at $600; presiding elder's, $80; conference claimants, $3; educational fund, $2. Sunday was a grand day. At 3 o'clock love-feast; 7:30 preaching by the presiding elder, and the whole membership was out. Dr. Hibbler preached from the text, "Redemption." Raised $32.16. Communicants, 115.

Minter City, L. F. White, pastor.—I came immediately to my work the first Sunday after the adjournment of conference, was cordially received, and greeted with words of welcome. We had a good beginning and pray for a good ending. Our First Quarterly Conference convened March 18-19 with Rev. B. F. Woolfolk, D. D., in the chair. On account of bad roads and heavy rains, not a third of the people turned out. Those present made good reports, which indicated a prosperous and successful year. Sunday was a glorious day. The Lord was with us and poured His spirit upon us. Fiftyfive communed. Paid pastor $55.20; presiding elder, $25.00; other purposes, $7.50; total during quarter, $87.20

Paulding—B. W. Robinson, pastor—The quarterly conference of the Paulding Circuit convened March 11-12, with the presiding elder, Rev. J. B. Brown, in the chair. The conference was well attended. Nineteen class leaders presented written reports showing the work in a prosperous condition. At 11 o'clock the elder preached with power to a well filled house. This was one of the two eloquent sermons delivered by him during the day, to the delight of all present. We found this work in a dilapidated state, but with the Lord to help us we mean to bring things to pass. Paid the elder in full; total raised this quarter, $30. We are now planning the erection of a new parsonage at Leonia. The office of this work will not be Paulding hereafter, but Leaonia, Miss.

Cornwell—W. T. Haynes—Our first quarterly conference met at Maple Springs, March 11-12. Rev. Thos. W. Davis, presiding elder, presided. The writer was elected secretary. Rev. W. T. Wright, the pastor, is a good leader, and good results are expected this year on this charge. The financial claims fixed by the committee are as follows: Pastor, $650; presiding elder, $100; benevolence, $100. Two cash subscribers for the SOUTHWESTERN; $41.05 raised in the conference; total amount raised during the quarter, $54.85. The next quarterly conference meets at Hopewell.

Fayette—P. H. Rembert, pastor—We are moving off nicely in our new field of labor. Our beloved presiding elder was here Feb. 22nd and held our first quarterly conference. We had quite a number of the conference members present, and they made good reports. I brought my family to this place on March 4th and the people received us gladly. We were met at the depot by a committee of three, namely, Rev. A. Logan and Sisters Jones and Taylor, and when we reached the parsonage we found that a storm party had been there and filled the dining room table with many good things and left Sisters Logan, McInty and Haly to make us welcome.

Handsboro.—A surprise in honor of Mrs. Maria C. Franklin was given on the 3rd of March. The parties participating in this happy affair met at the residence of Mrs. Franklin's mother and enjoyed a most delightful time. Among the promoters of this social gathering were Mrs. S. A. Camp, Misses A. K. Moffet, L. Bell, O. Wells, W. Boyd, I. Wells, E. and W. Harris, and others.

S. A. CAMP.

NORTH CAROLINA.

Statesville Charge—Rev. A. B. McQueen, pastor—Storms do not come all the time as this one came for damage was not the result of its coming—only good. The members of Bell Mount M. E. Church and several of the Shiloh members of the Zion Church came to the house of Sister Hanshaw and left many good things. Come again at any time.

TEXAS.

Madisonville, A. E. Gibbs, pastor—Our First Quarterly Conference was held at Tanyard April 1, with the presiding elder, L. S. Blakeney, present. The officers were on hand and presented splendid reports showing the circuit to be in splendid condition, owing to a heavy rain storm on Saturday night we could not have 11 o'clock services on Sunday. The elder was at his best at 3o'clock and preached a soul-stirring sermon. The sermon will be forever remembered by those present. The holy sacrament was delivered to a goodly number of comunicants. Paid the elder $9.15; pastor, $27.50; benevolences, $16.00; total, $52.65. The SOUTHWESTERN and Wiley were remembered.

VIRGINIA.

Grantville—E. R. Miller—This charge is in a prosperous condition. The aim of the entire church seems to be one. Our church is a very beautiful and commodious edifice, and our people here are intelligent, thrifty, loyal Methodists. They love and believe in the old church. The Methodist Episcopal Church believes in manhood and womanhood, regardless to race or color—previous condition, servitude. Therefore no true ambition need not be suppressed for fear it will transcend impossibilities. She holds out boundless opportunities to her children. The blessings offered our people by the M. E. Church are fully appreciated. Great numbers of our people own their own homes and farms. They do not only fill the church at the various services with their presence, but they are always ready to contribute liberally of their earthly substance for the support of the church. There is great demonstration of the power of God at each service. We have had several conversions and additions to the church. I am striving to lead this host to victory by the help of God.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

FOR SALE.

150 lots in 6th and 7th Districts at reasonable prices.
Terms: $10 cash and $5 per month.
CARROLLTON LAND & IMP. CO., Ltd.,
211 Camp street,
Or, J. B. Alexander, 1018 Pine street.

NOTICE!!!

TO ALL SUFFERING WOMEN

You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

Here is health to you if you want it.

EXCELSIOR

Uterine Tonic

A Remedy for All the Complaints and Weaknesses Peculiar to

THE FEMALE SEX

Including: Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstration, Backache, Bearing Down Pain, Lucorrhea, General Debility, Palpitation of the Heart, Swimming and Giddines of the Head, Inflammation of the Womb and Ovaries.

You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Send twenty-five cents in stamps for free sample. You will ever praise the day you first took "EXCELSIOR UTERINE TONIC."

FULL SIZE BOTTLE $1.00

Manufactured Only By

THE PEOPLES DRUG STORE,

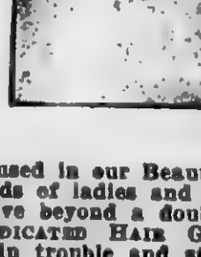
A. V. BOUTTE, Proprietor and Manager

NEW IBERIA, LA.

Agents wanted. Do not apply unless you want work. Write for particulars.

THOMAS MAGIC HAIR GROWER

Not a Straightener



and has made more friends than any preparation on the market. For this, short hair and dandruff it has no equal. Price, $1 00. Send 4 cents in stamps for "Hair and Skin Talks," to MRS. A. H. THOMAS, 100 35th Street, Chicago Ill.

THE GREAT FRENCH SYSTEM.

FOR THE HAIR AND COMPLEXION



is used in our Beautifying Parlors on hundreds of ladies and gentlemen, and we can prove beyond a doubt that MME TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

We can also prove to your satisfaction that MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion, at least three shades fairer. Price, $1.00. Soap free. Send all orders to our Beautifying Parlors.

MRS. M. C. TURNER,

1317 Canal. New Orleans, La.



$38.50 DENVER AND BACK. Go June 29 to July 3. Returning July 14. Extension to August 8.

$34.15 TORONTO AND RETURN.
June 19, 20, 22 and 23.
Return Limit June 30.
Extension to Aug. 25 obtainable.

$59.15 SAN FRANCISCO AND BACK
Liberal Stopovers.
Choice of Routes.
May 11, 12, 13, 29, 30, 31, June 1,
August 6 to 14 inclusive.

$62 50 PORTLAND AND BACK.
Liberal Stopovers.
Choice of Routes.
ON SALE EVERY DAY,
May 23rd to September 30th inclusive.
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TULANE-NEWCOMB BUILDING,
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Homes Built on Instalments
Lots For Sale on Instalments
J. B. ALEXANDER, Agent, 1018 Pine St.

INQUIRY.

I desire to find my aunt, Ann Smith, whose husband is named George Smith. They left Houston, Miss., in the year 1889. The last time we heard from them they were in Lampassas, Texas, in the year 1899 Any information given will be gladly received.

W. SEDELL HILL,
Sonora, Miss.

INQUIRY.

In inquire for my father. His name was Paul, and he belonged to a man by the name of Davis. He left Mississippi when I was a boy. The last I heard of him he was in New Orleans, La., and was a free man in slavery times and his wife's name was Maria Holcom. My oldest brother was named George Davis, and the last I heard of him he was in Texas. He went over there with his young master, Gadnar Davis. Address me at Kings, Miss. E. D. DAVIS.

INQUIRY.

I want to inquire for my beloved daughter, who left me ten years ago. She is named Alice Vickers. I have not heard from her since she left. Will Alice or some one please write me? BOB VICKERS,
Belle, Miss.

Conference Notices

CENTRAL MISSOURI CONFERENCE.

The minutes of the Central Missouri Conference have been sent out to each pastor. If any pastor has failed to receive his minutes and his express agent cannot account for them, drop the secretary a card at once.

Let each pastor who did not pay for his minutes, but gave his subscription at Conference, send in the amount of his subscription at once. You have the minutes and the secretary needs the money to pay the bills. Send it at once. Yours, B. F. ABBOTT.

TEXAS ANNUAL CONFERENCE LEAGUE.

To the Presidents of the Epworth Leagues and four Vice Presidents: I am anxious to have a social entertainment at Conroe, Tex., for the good of the leagues. Together with chapter at Conroe, each chapter is requested to send a box of fruit or canned goods, or $1 to purchase such things. Send all boxes and money to my address, Conroe, Tex. Prepay freight.

J. A. TILLORY,
Fourth Vice President.

LOUISIANA CONFERENCE.

The Minutes of our Conference will be ready by the last of this month. Please forward to me the money at once, as I shall not be able to get them and send them out to you until they are paid for. Some of our brethren have sent in their money and I know others will as soon as they read this ntice. Yours in the work,

W. R. BUTLER,
1924 Sixth St., New Orleans, La.

WEST TENNESSEE DISTRICT.

By request of many of the brethren I have changed the date of the West Tennessee District Conference from July 28rd to August August 22nd. Now, brethren, it is expected that you come prepared to report in full the entire benevolent collections. Dr. E. M. Jones, our Sunday Schol Agent, will be present, also other leading men., Dr. D. W. Fields, president of the Sunday School District Convention; Rev. Joseph Harrison, president of the District Epworth League Convention; Mrs. Caroline Palmer, of the Woman's Home Missionary Society, and Mrs. A. H. Stewart, of the Ladies' Aid Societies, each expect to have their departments largely attended. The committee on program will in due time have a neat program for the different societies on the district. Rev. J. P. Price is making preparations to entertain the Conference. His people expect to entertain all those who may come. Brethren, send in your Walden University money to Dr. J. A.Kumler, D. D., president of Walden University. Yours for the church,

J. A. W. MOORE, P. E.
270 Calhoun St., Memphis, Tenn.

CLARKSDALE DISTRICT.

As Junior League Superintendent for the District, I desire information on the following points: 1. Let all pastors and Junior League officers report on all Junior Leagues, giving the number of members and stating the condition of the Leagues. 2. Please let me know in cases where the Junior Leagues have not been organized. Address me at Schlater, Miss.

G. B. MURRELL.

GRIFFIN DISTRICT.

I was appointed to the Griffin circuit on the 12th of December, and Hosanna Church was burned on the 25th of January. It was the seat of the District Conference for this year. Some thought it best to change the place of meeting, but the brethren and myself went to work, and now we have a rice large church, and well seated We therefore invite you to come on We will assure you a comfortable place to hold the conference and everything else that will add to your comfort. J. H. DAVIS, Pastor.

OPELIKA DISTRICT.

Reduced rates have been secured on the certificate plan for the Opelika District Missionary Convention to be held at West Point, Ga., June 1-5, 1905. C. L. DUNN.

BROOKHAVEN DISTRICT.

For reasons best for all concerned the Brookhaven District Conference is hereby changed from June 22 to July 20. The brethren will take notice and govern themselves accordingly.

G. W. SMITH, P. E.

WACO DISTRICT.

The Sunday School and Eporth League Convention will convene at Chilton, Tex., June 22. Every chapter should be represented and make this the best convention ever held. Reduced rates have been secured over all railroads. Tickets on sale June 21 and 22. J. S. MEDLOCK, Pastor.

PALESTINE DISTRICT.

Dear Brethren: If you will compare your last year's benevolent assessment with the Conference statistical report, you will find that we raised only 33 1-3 per cent. of the amount assessed for the Conference Claimants' cause. This shows that that very worthy claim was sadly neglected, which, of course, should not be the case. Further comparison shows that many of the pastors did remarkably well in this matter, while others showed an utter lack of interest or indifference, and, as a natural result, collected nothing.

This cause, intelligently presented, will induce intelligent and liberal giving. Remember, brethren, that these worthy souls are looking to us to-day for the help which they so richly deserve. We must not fail. I appeal to you again, with all earnestness of heart, and urge that you do your whole duty toward these honored veterans and the widows and orphans left to our care. Yours in His name,

A. E. GIBBS.

Madisonville, Texas.

NAVASOTA DISTRICT.

Dear Pastors and Members: I was appointed at the last Conference as secretary of this district to look after the Conference Claimants' Fund. We cannot overestimate the worth of the old fathers in the Gospel, who have given their time and good health for the Master's cause. Old age is upon them and no wealth have they to make them comfortable. The Conference says it cannot use them and the churches have closed the doors against them for support. Brethren and sisters and friends, let us help these worthy brethren by raising the Conference Claimant assessment. Raise every dollar. I am planning to visit each charge to help just a little in this matter. Write me at once if you need me, and send send me the names of your Committee on Conference Claimants. J. A. TILLORY.

SAN ANTONIO DISTRICT.

Dear Epworthians of the San Antonio District: In accord and by authority of the Executive Board of the Epworth League of the San Antonio District, I herewith give you an outline of the proceedings that body, which met in San Antonio April 7, trusting that you will act accordingly.

Have You Rheumatism?

You Can Be Cured FREE

A SCIENTIFIC DISCOVERY.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death, and every sufferer from rheumatism should welcome this marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send a package free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know, if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that cures. That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic," I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a package of "Gloria Tonic" free of cost. No matter what your form of rheumatism is, acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will relieve you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one but write me to-day sure. "Gloria Tonic" has so far cured persons of upwards 80 years of age. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a trial package of "Gloria Tonic" free.

Never before has a remedy been so highly erdorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

DR. G. QUINTERO, X. Medical Doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

HON. EUGENE H. PLUMACHER, UNITED STATES CONSUL, Maracaibo.

STEVENSON MACADAM, F. I. C., F. C. S. of Analytical Laboratory Surgeons Hall, Edinburgh, Scotland.

L. L. RATHMAN, CALOOTE, South Australia.

THE EDITOR of the famous Medical Journal "Health," London, England, and many others.

If you are a sufferer send your name today and by return mail you will receive "Gloria Tonic" and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once. Address JOHN A SMITH, 1092 Gloria Bldg., Milwaukee, Wis.

Free to Women.

Free Trial of the Marvelous Neo-Treatment, Sent to any Woman who sends Description of her Case.



Dr. Vance M. Powell.

Neo-treatments are a wonderful cure for all diseases of women such as falling of the womb, ulceration, inflamation, painful, irregular or suppressed menstruation, flooding, change of life, ovarian troubles and the many other diseases or weaknesses of the female organs, piles, fistulas or rectal diseases. Neo-treatment makes possible painless childbirth and every young mother should use the Neo-treatment. Full explanation of this wonderful new treatment and free trial package is sent free to any woman who sends full description of her case and tells the doctor what she wishes to be cured of. All consultation in office or by mail is free. Dr. Vance M. Powell, 42 Masonic Temple, Peoria, Ill.

The two-dollar plan for collecting our Samuel Huston College claims that we have so successfully used for the past four years was adopted for another year. We kindly ask that you do not wait until within a week of the District Convention to collect these claims. Don't put this matter off. We urge you to begin at once, and there will be no doubt as to our accomplishing that which our beloved presiding elder requests—that we report not less than $150.00 at the convention for Samuel Huston College.

There is a lack of interest in the spiritual department upon the part of the Epworthians of the district. Acting upon this thought the Board asks that each chapter, under the auspices of the pastor and first vice-president, conduct a series of revival meetings of not less than eight or ten days. I shall write each president personally of a few other things recommended by the Board; also concerning the expenses of the delagtes to the International Convention to be held in Denver, Colorado, July 5-9. I might add that Dr. T. S. McMorris, our district president; Rev. A. L. Carper, third vice-president, and your humble servant are the delegates elected.

I have sent report cards all over the district. Please send them in and thus keep in touch with the central office. Remember that you are a part of the leading district of the West Texas Conference, and with Rev. J. W. Weakley, our beloved presiding elder; Dr. T. S. McMorris, leading our Epworthians; Dr. G. J. Starnes, the Sunday school, and Sister E. S. Spriggs the W. H. M. S., we feel safe in saying that we will surely succeed and will still be in the lead at the close of this year.

Most sincerely your co-laborer,

DORCAS N. WALKER.
Corresponding Secretary.

Gonzales, Tex.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

REDDICK, FLA.—Sunday, April 30th, was Rally Day at Mt. Zion M. E. Church. The following are the names of those who paid one dollar and over:

Mrs. Selena Riley, $10.66; Mrs. S. Evans, $3.06; Mrs. M. Johnson, $5.00; Miss Selena Evans, $9.16; Miss Matilda and Elmira Weathers, $10.10; Miss Maggie White, $4.65; Caroline White, $4.50; Miss Anna Brown, $3.20; Miss Maggie Lewis, $2.00; Rosa Gooden, $1.40; John Small, $6.30; Miss Julia Spain, $1.00; A. Spain, $1.00; Miss H. Edinborrouh, $1.00; Miss M. J. Patterson, $1.00; Mrs. E. Pinkney, $1.00; A. Emanuel, $1.00; Mrs. A. Turner, $1.00; R. Turner, $1.00; Mrs. T. Jones, $1.00; Mrs. R. Evans, $1.00; Mrs. M. Evans, $1.25; Mrs. C. Johnson, $1.00; Mrs. C. Strapp, $1.00; Mrs. A. Strapp, $1.00; Mrs. E. C. Cheeseburrough, $1.00; Mrs. M. Boyd, $1.00; Minnie Boyd, $1.00; John Johnson, $1.00; I. Parker, $1.00; R. Graham, $1.00; T. Riley, $1.00; T. Davis, $1.00; B. Lewis, $1.00; S. J. Colden, $1.00; W. H. Henderson, $1.00; Estelle Boyd, $1.00; M. Bennett, $1.00; K. Riley, $1.00; H. Shanon, $1.00; T. Brown, $1.00; John Small, $1.00; C. Everan, $1.00.

Rev. Albert Emanuel, the pastor, and members are pushing the church ahead.

FROM THE EARTH'S VEINS TO YOUR VEINS.



WE DON'T CARE if you are **skeptical**, we care not if you have **no confidence**, it makes **no difference** if you give no **credence or belief**, it matters not even if you **lack hope**. It takes **only a trial**—all we ask. It will do the work—it cannot help doing it. It comes from out the ground, **from the earth's veins**, the dust out of which man was first made, and **flows like fire** through the veins or the sufferer, the sick and the needy, curing whether the user believes in it or does not believe.

CRUTCHES ARE THROWN AWAY but not through hope, bandages are taken off, but not through confidence, purges are poured into the sink, hot water bottles are laid away on the shelf, plasters are destroyed, but not through faith. **It is the work the Ore was made for**, the duty for which it was put into the earth's veins and it can no more help doing it than can man help following his natural destiny—the sufferer can no more resist its action, its power, than can man resist the power of the sun, the tides of the earth itself.

IT IS DIFFERENT from anything that has ever before been offered, from those other treatments you have used, **as is pure milk from chalk and water or the brilliant sunlight from a tallow candle.** It flows like life through your veins, pure as it came from the veins of the earth and **acts** in a different manner, **cures** in a different way. It is different from all others and can be **differently offered** to those in need—**on trial, the user to be the judge**—a way sellers of medicine dare not duplicate or copy.

IF YOU WANT IT if you need it, if you are suffering for it, wasting away day by day, for lack of that **help and health** which it alone can bring to you—**SEND FOR IT!** It will not cost you **one single penny** if it does not help. Nothing to begin with, **nothing at any time** if you are not satisfied, if you don't want to pay for it. **You are to be the judge!**

OLD CHRONIC CASES are those we seek especially. It matters not what you think, what you have thought, what the doctors think or what they would make you think. It counts not a whit what desperate efforts you have already made, what disappointing failures you have already been through—**SEND FOR IT ON TRIAL!** It is different—a trial will prove it, the **only thing** that can prove it, **the only thing** that is needed to prove it. A trial will tell **its own plain story**, a story that will mean **comfort, peace, health and happiness** for you. You must only first **open the book**, by sending for it, by beginning its use.

You Are to Be the Judge!

in this way. Read our Special Offer and then **send for a package to-day.** The deciding power is to be left entirely with you. You say yes or no, right or wrong. If it does not help you, you do not pay—not a cent! We know it, **know it will help, know it will cure**, know we will be paid, or **we could not, would not, dare not** offer it on trial **If you need it, how can you refuse?**

Read This Special Offer

We will send to **every** subscriber or reader of this paper or worthy person recommended by a subscriber, a full-sized One Dollar package of **VITAE-ORE** by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt if the receiver can truthfully say that its use has done him or her more good than all the drugs or dopes of quacks or good doctors or patent medicines he or she has ever used. **Read this over again carefully and understand that we ask our pay when it has done you good, and not before.** We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. **VITAE-ORE** is a natural, hard, adamantine rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing disease, as thousands testify, and as no one, answering this, writing for a package will deny after using. **VITAE-ORE** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach every case with a more rapid and powerful curative action than any medicine, combination of medicines or doctor's prescription which it is possible to procure.

VITAE-ORE will do the same for you as it has for hundreds of readers of this paper, if you will give it a fair trial. **Send for a $1 package at our risk.** You have nothing to lose but the stamp to answer this announcement. **We want no one's money whom Vitae-Ore cannot benefit.** Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just what we agree.

A Certain and Never-Failing Cure for

Rheumatism
Bright's Disease and Dropsy
La Grippe
Blood Poisoning
Sores and Ulcers
Malarial Fever
Nervous Prostration and Anaemia
Liver, Kidney and Bladder Troubles
Catarrh of Any Part
Female Complaints
Stomach and Bowel Disorders
General Debility

"The Lord hath created medicines out of the earth, and he that is wise will not abhor them."

A Hale and Hearty Trio.

ENTIRE FAMILY PERMANENTLY CURED OF SERIOUS CHRONIC AILMENTS.

Stomach and Kidney Troubles, Rheumatism and Bright's Disease Made to Disappear.

My entire family has great reason to be thankful to Vitae-Ore, as it is to this remedy that we owe our state of good health during the past few years. It has, indeed, worked wonders for all of us. When we first learned of it, six years ago, my mother was sorely afflicted with a disorder of the stomach and bowels, which had been troubling her for over twelve years and at that time very severely. Her doctor bill during a short time amounted to $50.00, with little or no evidence of improvement. Vitae-Ore was specifically recommended for this trouble, and we had mother give it a thorough trial. It gave her immediate benefit, the relief being almost from the first dose, and it was only a short time before we could report her entire cure. It has been permanent, as there has been no return of the trouble.



Father was also afflicted with Kidney Trouble, pronounced by the physicians Bright's Disease, and although at first skeptical, he gave it a trial upon seeing what it was accomplishing for my mother. The result was the same as in her case and he now has no symptoms of his old malady. I personally had been troubled off and on with Rheumatism and Kidney Trouble and my condition at the time we first learned of Vitae-Ore was causing me a great deal of uneasiness, as I feared it would become chronic, and I used Vitae-Ore continuously for about three months' time with the same results. We are, indeed, a hearty trio, all now enjoying the best of health, and we owe it all to the remarkable powers of Vitae-Ore.

Many of our friends and neighbors, learning of what it has accomplished for us, have used it for similar ailments, and I know of many cures as satisfactory as ours have been.

O. H. WARD, Newcastle, Pa.

Make the Effort Which Means Your Cure

Nothing is so pitiable to witness as wrongly applied effort, particularly so when the effort thus put forward is earnest and persistent, of a kind that, placed in the proper channel, would be productive of the results sought after. Especially is this true of the attempts of sick and ailing people to secure a cure for their ills, many wasting some of the best years of their lives in an effort along the wrong direction, lives that are made miserable by a protracted disorder that apparently defies all efforts to eradicate it. They will apply themselves diligently to the treatment, will follow it and doses themselves day after day with a determination and spirit that is, indeed, commendable, but the effort is misdirected and nothing but additional and prolonged distress comes of it.

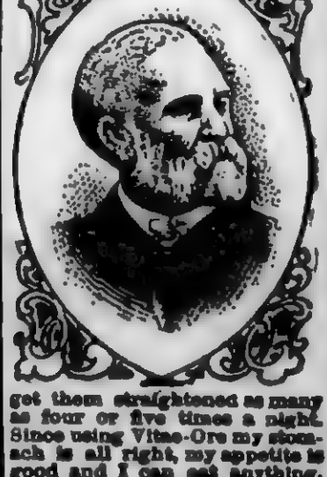
The trouble is, that they are treating the SYMPTOMS, the external evidences of a disturbance within, and not the CAUSE which brings it about. They deaden the immediate discomfort by drugging with narcotics and preparations which depend for temporary efficacy upon a narcotic influence and are doing nothing to get at the fountain head of the trouble, which remains in its seat, undisturbed and unconquered. Thus it is that the treatment is kept up, week in and week out, month after month, year after year, the sufferer always seeking a cure and not realizing that what he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptoms instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which makes it possible. Patent medicines, too, are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the CAUSE goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

Vitae-Ore treats the CAUSE, not the symptoms. It gets into the veins, courses through the vital organs, doing its good work in each, setting each to rights and by so doing removes the inward disorder itself. It is a CURE and not merely a check for a time upon the outward physical manifestation of that disorder. This is one of the reasons for the absoluteness and permanency of its cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many separate cases, accounting for the ease with which Vitae-Ore effaces such different symptoms by the perfect removal of these underlying and controlling causes.

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Appetite Good—Can Eat Anything.

I have had Stomach Trouble for twenty-five years and Kidney Trouble for ten years. I suffered with Cramps at night so bad that I would have to rub my legs and walk the floor to get them straightened as many as four or five times a night. Since using Vitae-Ore my stomach is all right, my appetite is good and I can eat anything. My Kidney Trouble is cured and the Cramps are a thing of the past. Every suffering mortal should give it a trial.



J. M. CARR, Kenton, O.

Write for a Package To-Day

to be sent to you by mail, **postpaid** by us, at our risk and expense. Give your age and ailments, and mention this paper. Do not delay! Each day lost makes your troubles older, your condition more aggravated, harder, more obstinate. **NOW**, written backwards, spells **WON.** Win your cure by sending for a package, **now, TO-DAY!**

NOT A PENNY UNLESS BENEFITED! This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. S. N. DEPT. Vitæ-Ore Bldg. CHICAGO, ILL.

They Live in Our Memory.

Bellwood, Tenn.—Brother Andrew Smith, aged 42 years, died April 25, after a brief illness. In his death the church has lost a good worker. He was a class leader, sunday school superintendent and missionary treasurer. He died as he lived, a true Christian. His funeral was preached in Hopewell Church, of which he was a member, by Revs. B. F. Anderson, T. Blackman and H. P. Belcher. He leaves three children, two brothers and one sister to mourn his going.

Spider, La.—Mrs. Anna Jefferson departed this life April 16, aged 33 years. She was the wife of Brother Limus Jefferson, a class leader of Shady Grove. She was converted a few days before her death. She leaves a husband, five children and a host of relatives to mourn her loss. Her funeral was conducted by Rev. T. P. Norris, in the presence of a host of her friends.

Rosedale, La.—Brother Alex Lockman departed this life May 1st, in the evening, in the full triumph of faith. He was a local preacher for 38 years. Brother Lockman was one of the founders of the Hartzell M. E. Church and he was 73 years old. The funeral service was conducted by Rev. A. B. Venable and J. L. Augustus, pastor.

Vanceville, La.—Sister Caroline Waine, a member of Scott Chapel, fell asleep in Jesus on April 23, trusting in the Lord. She was visited by her pastor a few days before her death and she told him if he did not see her again to meet her in glory. She leaves a husband, one daughter and one son and many relatives to mourn their loss. C. S. HENDERSON.

Torras, La.—Brother Ed. Jones passed to the Beyond April 27th. He suffered for more than a year. He was 49 years old and spent the best part of his life in the church. He was a good and faithful member. J. J. COURTS.

Corinth, Ga.—Sister Julia Boddy went Home May 2, 1905, aged 64 years. She has been a member of the M. E. Church 48 years. She was the wife of Brother Julius Boddy, who is a local preacher. The funeral services were conducted by Rev. J. W. Tharpe, pastor. ELIZABETH JACKSON.

Waynesboro, Ga.—Sister R. N. Quarles, wife of Brother A. D. Quarles, departed this life February 21. Sister Quarles (*nee* Gill) had been engaged in school teaching work until about two years ago, when she became the devoted wife of our dear Brother Quarles, who spared no pains in doing everything that would make her happy. She was loved, honored and respected by all who knew her. She was a loving mother, a faithful wife and devout Christian. She died in full triumph of faith. J. S. S.

Crawfordsville, Ark.—Sister Charlotte Grogry, a faithful member of Newmans Chapel M. E. Church, fell asleep in Jesus April 17, after six months' illness. She was 58 years old. She leaves five daughters, four brothers, one sister and many friends. When dying she said to her son-in-law, "You have been good to me and have done all that you could, and now I am going home to die no more. Jesus will take care of me. Rev. C. A. Taylor conducted the funeral.

New Orleans, La.—Brother Willie Johnson died Saturday, May 6, in full triumph of faith. He was a member of Wesley Chapel.

On April 27th Brother Jessie McMillan went Home. He was a member of Wesley Chapel.

Corinth, Miss.—Brother Nora Adams died April 19, 1905, aged 2 3years. He was a faithful member of Concord M. E. Church and was one of the bright lights of Methodism. He was also local preacher and recording steward and a member of one of the respectable families of this county. He leaves six brothers, six sisters and parents and friends to mourn their loss. Rev. H. B. Hart conducter the funeral ervice.

East Calvert, Texas.—Sister Darchune Smith, the wife of Brother Jessie Smith, passed into the Beyond on April 15th. She joined the church while young and always lived a true Christian. She leaves a husband, four children, two sisters and three grandchildren and a host of friends to grieve over her going. Rev. A. Taylor officiated at the funeral service.

Campti, La.—A memorial service was held Sunday, April 9, 1905, in memory of Rev. A. H. Banks. A large number of his friends were present. Rev. Banks lived a consistent Christian. He was born in 1859, was admitted on trial in the Louisiana Conference, 1887, and was sent to State Line, Miss., where he served 1887-1888. Then to Eola, where he served from 1889 to 1892; New Iberia from 1893 to 1896; Algiers, 1897-1898; Laharpe, 1899; White Hall, 1900, Zachary, 1901; Wesley Chapel, Baton Rouge, 1901; Mansfield, 1902; Bedford, 1903; Campti, 1904. This ended Brother Banks, life on earth. He was joined his many relatives and friends in heaven. The day he died he said, if he did not answer roll call again on earth he would answer in heaven. Rev. Banks leaves a wife and two children to mourn their loss. They have our prayers and sympathy. Rev. Clarke, Rev. G. Thomas and Rev. Dorsey, of the Baptist Church assisted in the service.

ACROSS COUNTRY.

The signs of the times point to an enormous increase of intelligent public interest in health: to a new generation with purer, stronger blood and therefore more active, braver brains and body. No physically robust, healthy person ever succumbed to grip, consumption, malaria or any other germ disease. But with a weakened system we all have to fight the germs of disease. Our blood is often in a fertile condition for the growth of bacteria—the germs of disease—because our stomach is disordered or our liver is torpid—in either case our blood does not get the proper nourishment. A torpid liver means a stagnation of the blood and an accumulation of poisons which furnishes a weak spot for bacteria to enter.



To enrich the blood and increase the red blood corpuscles, Dr. Pierce years ago found a vegetable compound, which he called Dr. Pierce's Golden Medical Discovery, that would quickly cure the bad symptoms by increasing the red blood corpuscles and thereby feeding the nerves on rich blood. This "Medical Discovery" also acts upon the digestion and assimilation of food, so that the blood gets its proper elements from the products of digestion. Feed the lungs, stomach and heart on rich red blood and you have surely a healthy body which will throw off the germs of disease which lurk everywhere. Get as near nature's way as you can. A medicine made entirely from botanical extracts and which does not contain alcohol is the safest. Dr. Pierce's Golden Medical Discovery contains neither alcohol nor narcotics.

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And Bladder Diseases at Home at a Small Cost—One Who Did it Gladly Tells You How.

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Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

Field Notes

MISSISSIPPI.

Brookhaven—D. D. Dukes, Pastor.—Rev. G. W. Smith, presiding elder of the Brookhaven district, held our first quarterly conference March 11-12, at Crump Chapel. All leaders were present with their reports. We voted that each member pay for Benevolence 50 cents. Rev. Smith lectured Sunday morning to the Sunday school, at 11 a. m. He preached an excellent sermon. We will bring our district to the front.

Crawford.—Rev. F. H. Henry held his first quarterly conference. All officers were present and gave good reports. The salary of the presiding elder was raised $60.00 and the pastor's from $450.00 to $550.00. Paid Rev. Henry $15.00. On the 20th of March our colored school opened, with Prof. P. R. Quinn as principal for the fifteenth year. Quite a number of the parents were present. Rev. J. J. Johnson delivered the lecture.

Shelby and Fallston—R. J. Shipp, pastor.—Our second quarterly conference convened the third Saturday and Sunday in March. All officers except one were present with good reports. The elder, Rev. M. M. Jones, preached four strong sermons. One hundred persons were at the communion table. Paid the elder $21.00, pastor $9.00, total raised in the quarter, $30.00. Our work is in a healthy condition.

Stephen—R. B. Anderson, Pastor.—The Fort Stephen Circuit is yet alive. Our first quarterly conference was held March 24. Rev. J. M. Shumpert, D. D., presiding. Reports of officers showed the work to be in good condition. The Elder preached an able sermon. Communicants, 43. Paid the elder, $14.50; pastor, $16.00.

Bay St. Louis—J. E. Holmes, Pastor.—Our first quarterly conference was held March 25. Rev. R. N. Jones, presiding elder in the chair. Pastor, leaders, stewards and chairmen of the various committees submitted reports to the satisfaction of the presiding elder, with whom our people are delighted. We raised the elder's assessment of $12.50, and had the privilege of listening to his two interesting and instructive sermons preached to a packed house.

Meridian—Mrs. H. A. Clark.—Mr. and Mrs. E. R. Dorsey and Mr. and Mrs. E. L. Hammett were delightfully entertained at the home of Miss Magnolia Hinton, on the evening of March 15. We gladly welcome them to our city. The ladies rendered beautiful selections in poetry and vocal music. The Messrs. Dorsey and Hammett, the popular mechanics, are here beautifying our new court house. The families are comfortably situated at the home of Mrs. H. A. Clark, 12th street and 32nd avenue.

Alesville—D. P. Shaw, Pastor.—On Monday night, March 27, a storm arose from all directions at the Salem Church led by the local preachers, A. B. Slate, Wm. Milner and others. In the company were Sister S. E. Thomas, Brothers F. D. Davidson and B. B. Cohran, of the Spring Hill Baptist Church. Brother S. E. Stephenson, of the Presbyterian Church, headed the list of gifts with one dollar in cash. The pastor extends a hearty invitation to the company to come again.

Harriston—N. N. G. Lipscomb, Pastor.—The hard winter greatly hindered us in the beginning of the year's work, but amid all the hindrance, our first quarterly conference was a good one. Elder R. P. Threlkeld presided. We raised his quarterage up to $15.00 and paid the first $11.00. The work is doing fairly well.

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UNITED FOR LIFE.

Tansil-Wenston.—At the home of the bride's parents, Sharon, Tenn., March, 1905, by Rev. S. M. Strayhorn, Mr. H. Tansil and Miss Beulah Wenston, both members of our church.

Wenston-Tansil.—By the Rev. S. M. Strayhorn, at the groom's home, Sharon, Tenn., March, 1905, Mr. P. Wenston to Miss Bessie Tansil. These young people are identified with the M. E. Church of Sharon.

Smith-Green.—At Gayhagan, La., by Rev. F. M. Lashington, Mr. Samuel Smith and Miss Esther Green. The bride is a member of our church at Gahagan.

Higgins-Jackson.—At Gahagan, La., Mr. Jake Higgins and Miss Doley Jackson, by Rev. F. M. Lashington.

Walker-Beal.—At the home of Brother Manual Beal, April 17, 1905, Mr. Tommie Walker and Miss Marriah Beal, by Rev. N. R. Sidney. Many were the friends present to witness the marriage of this popular young couple.

Hart-Gant.—At Marthaville, La., on April 27, 1905, Mr. Taylor Hart and Miss Annie L. Gant, at the home of the bride's parents, by Rev. T. H. Munson. Miss Gant is one of our best young ladies and a member of our church here, and is loved by all who know here.

Board-Hamilton.—At Horned, Ky., Mr. Alfred Board, of Kirk, Ky., and Miss Mattie Lee Hamilton, of Garfield, Ky., April 26, 1905, in the M. E. Church, by Rev. A. A. Woolfolk.

Lattimore-Cox.—At Knoxville, Tenn., April 20, in the home of Mr. and Mrs. Brownlow Bartley, the uncle and aunt of the bride. Both of the young people are members of our church. Ceremony performed by Rev. John T Wilson.

Toulson-Ambust.—At Salisbury, Md., by Presiding Elder P. O'Connell and Rev. F. H. Butler, Rev. L. E. Toulson and Mrs. Ella G. Ambust, of Baltimore. Both are members of our church.

Smith-Scott.—At Cheneyville, La., in Booneville M. E. Church, April 13, Mr. Lothan Smith and Miss Mary Scott, by Rev. H. C. Gair.

Gibbs-Bohema.—At the residence of the bride in Belle Rose, La., on the 5th day of April, Mr. Albert Gibbs and Miss Virginia Bohema, by Rev. D. Garrison. The bride is a member of St. James Church.

Holly-Elliott.—At Des Moines, Ia., April 3, by Rev. O. A. Johnson, Mr. Alex Holly and Miss Mary Elliott.

Williams-Wells.—By Rev. O. A. Johnson, April 9, 1905, Mr. G. L. Williams and Miss Ethel Wells, at Des Moines, Ia.

Birt-Wright.—At DesMoines, Ia., by Rev. O. A. Johnson, Rev. S. L. Birt and Miss Florence M. Wright, April 2, 1905. Rev. Birt is a member of the A. M. E. Church.

Johnson-McGuine.—At Beattieville, La., Mr. Spencer Johnson and Miss Senora McGuine, at the M. E. Church, on the evening of April 25, at 7 o'clock, by Rev. J. Benn.

Williamson-Clark. — At Couparle, Miss., by Rev. H. Henderson, April 10, Mr. Columbus Williamson and Miss Mary Clark.

Green-McMillan.—By Rev. H. Henderson, at Couparle, Miss., March 19, Mr. Ed. Green and Miss Lizzie McMillan.

Washington-Hamilton.—At Crystal Springs, Miss., March 12, 1905, Mr. El Washington to Miss Polly Hamilton, by Rev. R. H. Patton.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

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11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1. St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom.	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

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7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
12:05 a.m.	Port Allen Local	3:15 p.m.	
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Southwestern Christian Advocate

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Cash Remittances.

WEEK ENDING MAY 13.

Atlanta and Savannah—P. B. Gibson,1; J. H. Davis; N. J. Ross, *2.

Central Alabama—W. H. Harrison, V.D. Oatman, *1; W. H. Jordan, *1, 1; G. F. Stevens, *1; J. T. M. Willis; A. L. Boyd; J. T. Tompkins.

Ceutral Missouri—B. F. Abbott, *3.

Lexington—Morgan Prater.

Lincoln—J. F. Gregory.

Little Rock—T. J. Thompson, *1; Wm. B. Smith; W. R. R. Duncan, *2; A. R. Ray, *1; E. G. Young.

Louisiana—S. Carroll; C. W. Reeves, *1; H. C. Armston, *1; Thomas Williams; T. W. Williams; J. J. Woolridge; Riley Campbell; M. V. Sweet, *1; L. A. Jackson; R. E. Jones; T. P. Norris; John Mark; Mrs. Cora Smith; E. V. Taylor; Miss Matilda Porter; S. Green, *1; J. O. Richards; D. B. Stevenson; J. W. Thomas; R. R. Jackson, *1; T. J. Johnson, *1; J. W. Turner; A. Luster; D. J. Price; H. Daniels; D. B. Fisher; J. B. Alexander; J. A. Tircuit, *1; D. G. Taylor; J. J. Hoffman.

Mississippi and Upper—D. W. Tolbert; Bob Vickers; J. I. Garrett; J. J. Jackson, *1; E. A. Boyd, *1; P. Davis; A. T. Wills; Chas. Baldwin; R. N. Jones, 1; N. E. Goodloe, *1; E. C. F. Troupe, *1; J. B. Jackson; J. K. Comfort, *1; Mrs. Elizabeth Carter; Green Spencer; E. G. Langston; P. S. Neeley; E. J. Ratliff; A. B. Smith; D. R. Bentley, *1.

Tennessee and East—Mrs. R. O. Spears.

Texas and West—H. L. Billups; J. W. Warren; D. E. Edwards, *1; G. W. White; C. M. Moore, *1.

Washington—Mrs. Mary F. Haynes; H. A. Carroll, *1; B. T. Perkins, *2.

Miscellaneous — Foley & Williams Co.; C. L. Morse; S. S. David Adv. Co.

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Crescent City Notes

WANTED---Room and Board

By man and wife only. Will give best references. Address "Inquirer," this office, 429 Carondelet St.

COTTON.

The bad weather lately throughout the cotton belt has sent the price skyward. Spots sold for straight 8 cents on Monday. Thos. H. Price, a New York operator, who predicted the drop last winter, is now just as confident that the bottom has been reached and that prices will advance rather than decline. He thinks there will be a tremendous expansion in manufacturing and the prospect of another large crop is extremely doubtful.

At Mallalieu Chapel Thursday evening, May 11, the four departments of the Epworth League met in joint session and rendered an interesting program. Refreshments were served to all present.

Rev. A. B. Harris, pastor of Camp Parapet, was tendered a pleasant surprise Monday. Ninety pounds of choice groceries were left at the parsonage. The promoters of this successful venture were Mrs. Josephine Williams, Miss Mary Lisso and Miss Hattie Williams.

At Pleasant Plains Church, Sunday, April 30, the Dewey Social Club had its annual sermon preached by the pastor, Rev. William Harrell. The Society collected $8.50. The president, Mr. W. T. Johnson, and members are grateful to the pastor and to the choir, which was directed by D. B. Phillip, with Miss B. Griffin as organist. Collection for the day, $11.25.

On Sunday morning, May 14th, all services were well attended at Williams' Chapel. At 11 a. m. Brother P. J. Becnel preached, assisted by the pastor, Rev. C. W. Reeves. At 3 p. m. leaders' speaking meeting, led by Brother Wm. Mathew. Song service at the usual hour. During the evening service Mrs. A. Bailey, Miss C. Eades and Ruth S. Bagner were baptized at the altar. One annual subscriber to the SOUTHWESTERN. Collection, $19.42.

NOTICE.

A meeting of the Local Board Church Extension of the Louisiana Annual Conference is hereby called for Thursday, May 26, 1905.

F. B. SMITH, Sec.

MISSIONARY CONVENTION.

The meeting called at the SOUTHWESTERN CHRISTIAN ADVOCATE office on Monday, May 1st, 1905, by Rev. G. G. Logan, D. D., Field Secretary of the Missionary Society, was fully attended. Dr. Logan stated the object of the meeting to be to organize the city pastors and those living here into local committees and put them in operation for the Missionary Convention, which will be held in this city in October.

The following local committees were selected:

On Press and Publication.—Prof. F. B. Smith, Revs. W. Scott Chinn, A. B. Harris, J. J. Obee.

Committee on Transportation.—Revs. C. W. Reeves, M. W. Dogan, D. D., I. Garland Penn, J. W. Turner.

Committee on Reception.—Revs. V. Chapman, William Harrell, C. D. Crockett, John McKee, H. Taylor, R. E. Jones, D. D., J. F. Marshall, D. D.

Committee on Entertainment.—All the city pastors, with one presiding elder, Rev. H. Daniels.

Committee on Attendance.—All the city pastors, with Revs. J. F. Marshall, D. D., W. R. Butler, H. Taylor, V. Chapman and A. E. P. Albert, D. D., as an Executive Board.

Committee on Ways and Means.—Revs. F. T. Chinn, T. J. Johnson, J. A. Tircuit, H. Taylor, D. M. Seals, and Presiding Elders, Revs. J. F. Marshall, W. R. Butler, H. Daniels, J. J. Obee, J. O. Brown and J. W. Turner.

Committee on Badges.—Revs. T. J. Johnson, F. T. Chinn, Rene C. Metoyer, Esq., Rev. W. R. Butler.

Committee on Pulpit Supply.—The presiding elders of the city churches and the pastor where the convention is held.

Rev. Dr. Logan is ex-officio member of all committees.

The Committee on Entertainment will meet and select their chairman and other officers and decide on a most reasonable rate for lodging and board among the members of the several churches, and report the same so that all may be advised.

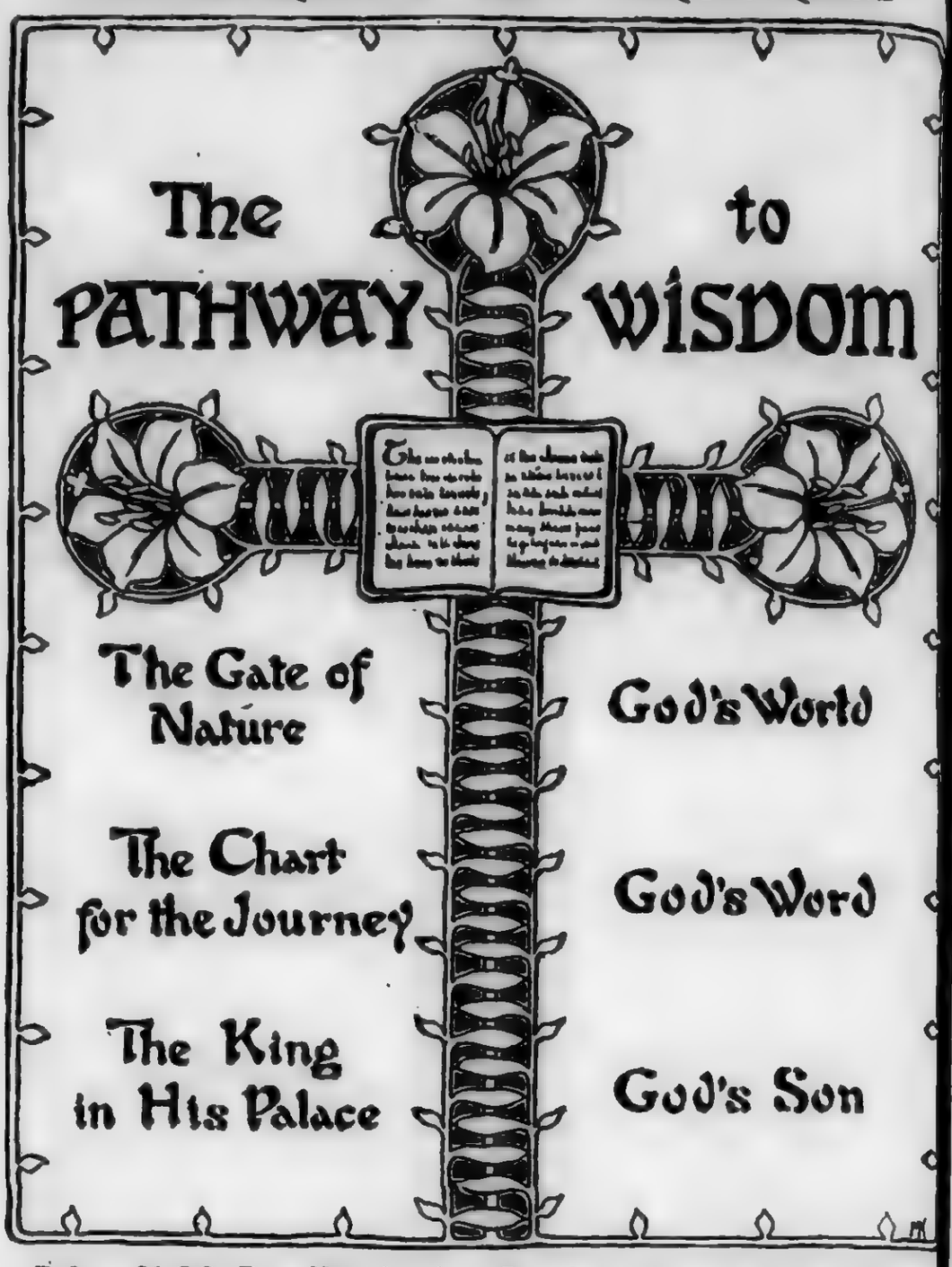
There are other committees but they will appear later on when filled from the other conferences. (Signed)

C. W. REEVES, Pres.
H. J. WRIGHT, Secretary.
G. G. LOGAN,
Field Sec. Missionary Society.

Keep this for future reference.

On Friday evening, April 28, under the direction of Miss M. J. Burroughs, a concert was given in the chapel of New Orleans University for the benefit of the fifth grade, of which Miss Burroughs is teacher. The chapel was full to overflowing with a representative audience to listen to what proved to be a most pleasing program, which reflected credit upon the participants and the directress. The music and recitations were of a high order and the dumb-bell drill, under the immediate direction of Miss Burroughs, was especially commended.

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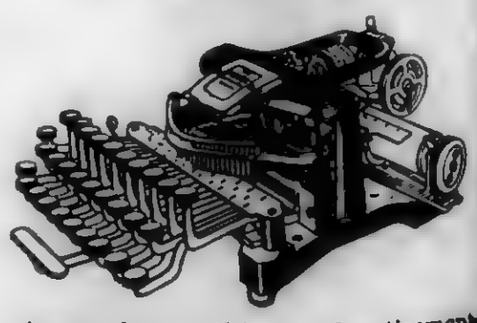
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Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MAY 25, 1905

Vol. 39 No. 21

Editorial

Dr. Washington Gladden is the authority for the statement that the Congregational Church will blacklist great financiers who have achieved wealth by "oppressive and unscrupulous methods." Dr. Gladden and his sympathizers will be kept so busy in investigating and determining upon those who have been "oppressive and unscrupulous" in accumulating wealth that they will do little else. What will Doctor Gladden do as to the contributions of poor people who have accumulated their pittance by "unscrupulous," if not by "oppressive methods?" That a man is a millionaire is not *prima facie* evidence that he is a thief. There are many persons who are shadowed by poverty for the reason that they did not carefully and economically handle small incomes. As long as the world stands there will be inequalities in intellect, power and wealth among men. All men who are millionaires are not unscrupulous. And the church that begins a blackmailing list will have a long one.

A proposition to bring Chinese into the South meets with determined opposition by farmers and farming interests in the South. Even Negro labor is preferred to Chinese labor, and it is rather exhilarating to learn that, after all, the Negro is given the preference over some one. The Chinese coolies were tried in the South immediately after the civil war and the experiment was an unanswerable failure. The *Times-Democrat* in discussing the suggestion of supplying the increasing demand for labor by introducing Chinese coolies, says it would aggravate "the present difficulties by opening up new race complications and prejudices," and would be "an act of inconceivable folly."

The anti-mob bill introduced in the Illinois Legislature by its only Negro member, Mr. E. D. Green, has been signed by Governor Deneen and becomes a law of the Commonwealth of Illinois. The bill provides for vacation by proclamation of the sheriff's office when that official allows a prisoner to be taken from him and lynched, and provides for a fine of $1,000 for participation in a lynching mob.

In giving an account of a complaint on the part of Rev. W. A. Moer, pastor Franklin Street Methodist Episcopal Church, this city, the *Picayune* heads the article "SALOON VS. CHURCH." Is not the saloon in open opposition to the church? The church of necessity must oppose the saloon; does not the saloon also oppose the church? The saloon defies the laws of God and man. And when a saloon is open for business on the Sabbath within the shadow of a Christian church, is it not pursuing its policy of direct if not open opposition to the church? If, therefore, the saloon is taking up arms against the church, there is no time for Christian people to be talking about personal liberty and a legal business supplying a demand. Open opposition on the part of the saloon ought to unite the Christian church against its vigilant foe. A united Christendom could crush the liquor power easily.

JOHN KNOX--THE REFORMER

The dust of four centuries has not been able to cover the name of John Knox, which stands out clearly in the rise and development of the Christian Church. While his name may not be known to every household, nevertheless there are very few who are not in some way acquainted with his life and labors, and with what heroism he wrought for the cause of Christ and His church. The name of Knox is inseparably connected with the glory of Scotland, and tho but a small tablet, now considerably worn, covers his resting place as a monument to him, it can be said that Scotland is the monument to John Knox. Take him out of the history of Scotland and the nation loses its forcefulness and standing. For Knox lived at the crucial time when he could and did serve to the highest good of his country. In observing the four hundredth anniversary of his birth, which occurred in Haddington in 1505, Protestantism honors one of the best and truest reformers.

He was a Calvinist in theology largely by the circumstances which threw him in contact with John Calvin, but he was unmistakably and unreservedly one of the foremost Protestants of his time and figures prominently in the general reformation. He was educated for the priesthood in the Roman Catholic Church, and but for his instruction of the two sons of Douglas of Longweddrie, little is known of Knox for the first forty years of his life. He comes into view by allegiance to Wishart and his allying himself to the reformers that were barricaded at St. Andrew and subsequently the surrender of these few, and along with them Knox served nineteen years as a galley slave in France. But he rises to full view when he began to lead the Protestant forces in his own native country, Scotland, and when he opposed the alliance of Queen Mary to the Roman Catholic Church, and against her, it was, that he prayed, "Purify, O Lord, the heart of the Queen from the poison of idolatry. Release her from the bondage of Satan, in which she was brought up, and in which, for the want of teaching, she still remains." Knox hated the rule of women and his "First Blast of the Trumpet Against the Monstrous Regiment of Women" made known his position. Knox, with all faithfulness, denounced the mass as idolatrous and adherents to the Pope as idolators, and until his death, November 24, 1572, he gave himself without reservation to the liberating of Scotland from the bondage of Romanism. Scotland is to-day largely what it is as the result of the labor of John Knox from 1555 to 1572.

Though born four hundred years ago he lives, while many who have been born since and have risen to honor and to fame are forgotten and are lost in the dust of the oncoming ages. John Knox was a man that faced the conditions of his time with four squares. He was fearless of man, but feared God, courageous and consecrated, vigilant and unmoved by flattery or bribery; he was a resolute and determined leader of men to whom this generation and the generations yet to be born are debtors.

THE SCARCITY OF LABOR

There is a dearth of labor throughout the South and, among other reasons, it may be accounted for upon the ground that the South is entering upon multiplied industries, that there is an increase of public work, and likewise an increase in lumber and swamping business and, further, the northern demand for labor. Nevertheless, whereas at one time there was an overplus of labor in the South, there is now a scarcity, and it is sometimes alleged that the idleness of the Negro is the cause for it.

We confess that there are too many idle Negroes and there should be some strenuous exhorting on the part of our preachers lest many be idle. The Negro must work, and he who does not work shall not eat. Our preachers occupy a strategic place and can be of great service to the interests of our section, with which interests the interests of the Negro are unquestionably allied. Let there be a preaching of the Gospel of work, full and free. A prominent Negro farmer made some very hard charges to us recently against Negro labor. He said that as a matter of fact the Negro would not work a full week and demanded, of course, a good many holidays. It seems to us a little preaching along this line is needed. Exhort our people to work full time, and along with this excursions and midnight picnics should be discouraged, both of which are damaging to the Negro. 2. Make the interests of the employers and those employed one. 3. Exhort the Negroes to stay out of the cities and work on the farms. This will be better for those who remain on the farm and better for us who are in the cities, for a congestion of labor in the cities makes it hard on all. Exhort, threfore, our people to faithful and consecutive labor. This should be done because it is necessary for the proper care of the families and the education of the children.

While there are some things to be remedied on the part of the Negro there are some things that must be remedied on the part of the planters or employers: 1. Better treatment for the Negro. Ill treatment will drive a dog from one's premises, and most assuredly will ill treatment drive away a human being. The Negro is a man with all the sensitiveness to harshness and inhuman treatment. Flogging, cursing, cheating out of wages, drives labor away. Let the Negro feel that his life and the lives of his wife and children are secure and let him feel that if accused he will have a fair trial before judge and jury and a step will be made toward securing more labor. 2. Build better tenement houses, not shacks but something worthy of the name home, so that the tenant will stay and take an interest in the building of a home. To this end let there be a generous use of whitewash and

[*Continued on Page Eight.*]

Which Shall it be---Foreign or Negro Labor?

By C. H Moore, A. M.

When the verdict of the white voters of North Carolina was registered at the polls in August, 1900, they emphatically and distinctly said that, thereafter none but literates would be allowed the right of suffrage unless under the grandfather clause.

On account of this decision, over one hundred thousand colored men who had been wielding the ballot either for weal or for woe since 1868, being now disfranchised because of their illiteracy, became restless and fearful lest their future condition might be similar to that which obtained in the days of slavery, when, according to a decision handed down from the United States Supreme Court by Judge Taney in the fifties, "A negro had no rights that a white man is bound to respect."

More than one colored man who was shorn of his political strength because of inability to read and write the Constitution, came to the writer and asked his advice as to the best course to pursue—whether to stay here or pull up stake and leave the land of his nativity, and all that is near and dear to him, and cast his future lot in a strange land among strangers.

In our limited foresight and weak judgment we advised them to stand still, to exercise patience, and at the same time firmly rely upon the Lord of Hosts.

A certain class of whites in the States, misunderstanding the overwhelming verdict in favor of white supremacy, took it for granted that they had free license to take the disfranchised colored man's property, to abuse him, and otherwise impose upon this defenceless creature with impunity.

It was not long, however, before this class of whites were plainly given to understand by Governor Aycock, and the press of the State, that such unwarranted and barbarous conduct against the illiterate and impotent colored man would not be tolerated for a moment.

When this decree was spread abroad and it became generally known among our people, they then became somewhat contented, and began to settle down to work. But not, however, before thousands had left the State. As to what followed, the events during the past four years will answer.

In the course of time Mr. Charles B. Aycock's term of office expired. He is justly famed as our Educational Governor. He goes out of the Governor's mansion and from public life into that of a private citizen. His mantle, by the voice of the white people, falls upon another in the person of Mr. Robert B. Glenn, whose desire, according to the press of the State, is to become and go down in history as the Industrial Governor of the Old North State. We truly hope and pray that this ambition will be fully realized.

During the interval between the election last fall, and the sitting of the legislature, there was a revival of the rumbling of discontent, and uneasiness prevalent four years ago among the colored people, owing to some very bitter speeches and extreme measures urged against them by certain members of the dominant party. Since the adjournment of the General Assembly we think this feeling of restlessness and of uncertainty has perceptibly subsided to a large extent. Nevertheless, all is not as calm and serene with the colored brother as we could wish. What the future holds in store for him the present may soon determine.

On account of a scarcity of labor in some parts of the State, there is a more or less demand for foreign to supplant negro labor. While we readily admit that there are entirely too many lazy, shiftless nd unreliable negroes upon whom no one can depend, yet there are thousands of others within the borders of the State who are willing to stay here and work, provided they are given a fair showing. They are well known to their white neighbors; and a more patient, faithful, law-abiding and less vindictive people dwell nowhere on the face of the globe.

A few evenings ago we chanced to partly overhear a conversation between two colored women who were evidently returning home from their daily tasks. The one asked the other where she was staying and for whom she was working. After she answered, she asked how she liked the place. She replied, "Very well, indeed," and furthermore said that she had been there longer than a year, and would stay as long as the relations between her and her employer continued as they now are. She remarked that Mrs. ——— was very kind to her; that she wasn't like some other white folks for whom she had worked who seemed to think that a "nigger" ought not to get tired sometimes, or get sick. On the contrary, however, if she happened to get sick, Mrs. ——— sympathized with her, and moreover, sent her nice things for sick people to eat. Besides, she paid her fair wages, and she had no complaint. In fact, it was a pleasure to work for her.

The other woman replied: "I wish I had such a place as that. Because the lady for whom I am working isn't paying me much to begin with, and she seems to think I am not doing enough to earn even that little."

The other day the white foreman on one of the finest buildings now in course of erection in Greensboro—the City National Bank—without just cause, struck and otherwise mistreated one of the colored laborers. The white mechanics came together soon after the assault, and demanded of the contractor the dismissal of this foreman on account of this cruel imposition. The contractor willingly complied with their request.

It is said that on one occasion, the Gods propounded this question to the wise men of ancient Greece: "What is the best kind of government?" Several answers were given. The one, however, which received approval was Solon's, the wise statesman and lawmaker of Athens: "That is the best government in which, whenever a wrong is done any subject, however humble, it is keenly felt by all."

Now, when the relations existing between the white employer and the colored employe are of such a sympathetic and reciprocal nature as in the two instances mentioned above, then there will be no demand for foreign labor on the part of the one, and less dissatisfaction on the part of the other.

If my opinion is worth anything, I would say to the white people of my native State that, it were better to "cast down your buckets where you are" for laborers than "to fly to evils that you know not of."'

Greensboro, N. C.

Suggested Revival Program For Evary Presiding Elder's District in Our Methodism

Where the district is large, it may be divided into two, three, or even four, groups for the accommodation of the preachers, and the reduction of expense. In each case the meeting should be held in a central place, and one easy of access, and every preacher concerned should make special effort to be present.

The meeting should have but a single purpose, and that the revival of the work of God in all hearts, and homes, and churches.

We suggest that the meetings be limited to a single day, and that only preachers be invited to attend:

PROGRAM.

9 a. m.—One hour alone with God—subject: "Waiting on God—prayer and Bible reading.

10 a. m.—Brief statement by each preacher, as to what he has seen take place under his ministry in revivals.

11 a. m.—The Human Element in Revivals.
- (a) In the Home.
- (b) In the Sunday School.
- (c) In the Epworth League.
- (d) In the Church.

12:30 m.—Dinner. If possible take dinner together, and let the conversation be confined largely to revival themes.

1:30 p. m.—Prayer meeting for revival in every charge on the district.

2:30 p. m.—Need of Revivals.
- (a) On The District.
- (b) In Each Charge.
- (c) In Our Own Hearts and Lives.

3:30 p. m.—The Work of the Holy Spirit in Revivals.
- (a) In Those Our Fathers Witnessed.
- (b) Brief testimonies of several preachers concerning the work of the Holy Spirit in revivals in which they have participated.

4:30 p. m.—Gather around the altar for the renewal of personal consecration and prayer for a special baptism of the Spirit for an enduement of wisdom, tact, and power to give efficiency in the supreme work of saving souls.

The program may be varied to suit the needs of any district, but we are sure great good will ensue if presiding elders and preachers for one whole day can wait on God, and plan and pray for the salvation of perishing souls.

W. F. MALLALIEU, *President.*
J. P. BRUSHINGHAM, *Secretary.*
HENRY SPELLMEYER,
I. W. JOYCE,
A. H. NORCROSS,
M. M. CALLEN,
ROBERT STEPHENS,
Executive Committee.

Rust University Commencement

On Friday night, May 12, the anniversary of the literary societies occurred. Dr. M. C. B. Mason, the speaker, announced for the occasion, could not be present. Mr. A. P. Shaw, A. B., of the class of 1902, kindly consented to make the speech of the evening. Mr. Joseph G. Shaw, president of Rust Lyceum, presided. The students sang "Climbing Up Zion's Hill," Rev. Dr. N. R. Clay led in prayer, four young men debated the subject of "Compulsory Education," and Mr. A. P. Shaw spoke on "Freedom." After the literary program there was a play-hour, planned by Mrs. Foster, dean of the university. All the exercises were of high order, and the words of praise of those present are still to be heard.

Saturday was devoted to field games and the meeting of the Alumni Association. The meeting of the Association was, perhaps, the most enthusiastic ever held. Rev. Dr. W. H. Williams presided. Plans were inaugurated to have a great reunion of all the graduates one year hence. It was decided to ask the members of the Association to raise four hundred dollars to supplement four hundred dollars which President Foster kindly consented to raise, with two hundred dollars promised by two of our bishops, making a total of one thousand dollars, to be used in equipping some section of our industrial plant. The members present subscribed nearly two hundred dollars. At eight o'clock p. m. the anniversary of the Alumni Association occurred. Dr. N. H. Williams presided. Dr. I. Garland Penn was the speaker of the occasion. He spoke on "The Educated Man in the Realm of Results." He said that God wants men, and those who would respond effectively to the call should be better educated. He said that hardships and difficulties are valuable in the training of the individual; that the educated must reach the unreached and be of service to others and strive for that essential of life, character.

Sunday, at 10:30 a. m., the Baccalaureate Sermon was preached by President Foster. His text was, "The Lord is the strength of my life." (Ps. 27-1.) He said that God's relation to man is real and vital; that man can realize the fullness of God's relation to him by faith, trust, confidence and prayer; and that the great purpose of life is to have strength which may be used in service for others. After the sermon the president made remarks to the graduates in which he urged upon them the importance of making the text the motto of their lives.

At three o'clock p. m. the university sermon was preached. President Foster conducted the preliminaries. Rev. E. C. F. Troupe led in prayer, and Dr. R. H. Rust preached from the following text: "Draw near to God." (James 4-8.) He said that some of the benefits of drawing near to God are: A sense of reality of the unseen world, promotes the development of Christian character, restrains from sin by the revelation of purity and enables us to appreciate and use divine providence. He counseled preparation, physical, intellectual and spiritual, for the work of life. He said that it is our duty to surrender our wills to the will of God, draw near to Him, and, on the basis of character and manhood, all the problems of life will be solved.

At 7:45 p. m. the annual sermon was preached by Rev. Dr. W. C. Clay. President Foster read the scripture lesson, Rev. Dr. Rust led in prayer and Dr. W. C. Clay preached from the following text: "Ye are the salt of the earth." He said that the young people are the preservers of the race and the church, that they must live close to Christ and be lifters of the people. He exhorted them to return to their homes and take an active part in the church services.

On Monday at 10 a. m. the meeting of the board of trustees and the class-day exercises occurred. The board transacted the regular routine business. Rev. Dr. R. H. Rust, son of our beloved benefactor and friend, Dr. R. S. Rust, was elected a member of the board. The class-day exercises were presided over by Mr. Lee M. McCoy, president of the college class. The exercises were of high grade. At 2 o'clock p. m. the reception to the founder, the ministers' conference, and the mothers' and fathers' meeting occurred. The founder, Dr. R. S. Rust, could not be present. In this we were greatly disappointed. But he was represented by his son, Dr. R. H. Rust, by whom he sent his message. Every heart was glad to receive a message from this great and good man, our friend.

At 7:45 p. m. the chapel was crowded. It was, perhaps, the largest crowd ever assembled here. The students entertained the audience with a splendid program. They all played well their parts. After the concert, Mr. Joseph G. Shaw, president of Rust Lyceum, itroduced Dr. M. C. B. Mason, who spoke on "Not Honor, But Service." Character and service for others were the keynotes of his discourse. Everybody was greatly benefited and rejoiced at having heard this magnificent orator.

Tuesday was commencement day proper. The graduation of the college class was in the morning. President Foster presided. Dr. R. H. Rust delivered the address to the graduates. He spoke on "The Divine Ideal." He said that we are created in the divine image and that image cannot be destroyed; that we reach ideals through rugged paths; that purity, not pleasure, is the chief purpose of creation; that a man should be educated for manhood, a woman for womanhood, and both for humanity. After the address, Dr. Mason read the resolutions adopted by the Cincinnati Teachers' Meeting on the life and works of Dr. R. S. Rust, characterizing him as a man of principle, rather than policy. Dr. Mason commented on the resolutions in words which glowed with eloquence, and received thunderous applause as he told of the goodness and greatness of the man.

At 2:30 p. m. the graduating exercises of the college preparatory and normal classes occurred. President Foster presided. Rev. T. L. Inghram led in prayer. The president then called on the speakers from the graduating classes, after which Dr. M. C. B. Mason delivered the address to the graduates. He told the young people that they have the largest possible opportunity for service; that the future depends on them; that they must show their adaptibility to their work; that they must have individuality, initiative, enthusiasm and love for humanity. Diplomas were awarded by the president and the dean. The names of the graduates are as follows: College Course; N. R. Clay, Joseph G. Shaw, Lee M. McCoy; College Preparatory, Lila M. Barnett, Stella Butler, Nathalie Doxey, Beverly T. McEwen, Magnolia Payne, Mary Lou Walton; Normal, Bessie F. Elliott, Susie Featherstone, Nettie B. Hatcher, Annie M. Hightower, Lucille C. Inghram, Susie A. Johnson, Annie M. Newman; Nurse Training, Lizzie B. Shumpert, Nettie Hatcher, Susie Johnson, Susie Featherstone, Lucille Inghram, Carrie Vanzant, Willia Butler, Bessie Elliott, Annie Newman, Margaret Woolfolk, Annie Hightower.

The speaking of the graduates was a contest. The following are the names of the prize-winners: College Class, Lee M. McCoy; College Preparatory and Normal, Beverly T. McEwen.

The commencement was largely attended by the ministers of the conference. Drs. J. M. Shumpert and S. A. Cowan of the Mississippi Conference were also present. All the visitors noted with keen interest and appreciation the many evidences of improvement here. An engine has been installed in the industrial plant during the year and two new buildings are in process of erection—monuments to President Foster's untiring work. Indeed I heard one of the ministers say, after having been shown through everything here, "The half has never been told."

J. BEVERLY F. SHAW.

The Cooke Amendment

By R. T. Miller

That there is great need for a court of final recourse in our Church, which shall decide questions and cases heretofore much befogged and left in a condition of noisome disappointment, will not be doubted by any one experienced in the study or administration of our Church laws.

That one should propose an amendment to the constitution, so well calculated to cure these evils, and at the same time so courageously and frankly invite attention and criticism to it as Dr. Cooke has done, is a matter of congratulation.

That any amendment proposed should, at the beginning, meet the approval and command the support of all is a consummation hardly possible, however desirable. In his article Dr. Cooke does not himself put forth this amendment as a finality, but invites criticism. It is granted that the proposed amendment may be phrased differently or arranged in other form; but the question is not on the phrasing nor on the form. It is this: *Is a court of final reference and adjudication feasible and advisable?*

It seems readily *feasible* under our regulations. An amendment may be proposed and adopted by some one of the Annual conferences, and recommended for similar action by all the others. If favored by all, or the legal majority, the General Conference could then take final action. Or, the measure might originate in the General Conference, and when adopted by the Annual conferences become immediately operative in either case.

It seems *advisable*, nay, even necessary, from many points of view. Notably by examining the report of the committee on Epworth League, which the General Conference adopted at its last session, and thereby squarely trampled under foot the provisions of Section 6, Paragraph 46, Article X of the Constitution. It may be admitted that this is a flagrant and unusual case, but it certainly serves to show the possibilities under our present system and gives an all-sufficient reason for some provision which would prevent or cure such evils.

That a delegated body may be at one and the same time a supreme legislative body, a supreme executive body and a supreme judicative body is anomalous in representative government, offensive to dignified statesmanship and a peril to our ecclesiastical system. Such a relic of Colonial government should have been relegated by our ecclesiastical legislators, as was done by the administrators of our civil affairs long years ago.

Cincinnati, Ohio.

THE CHRISTIAN LIFE

It Yet Shall Be

A sweeter song my soul has heard
Than angel anthems, lay of bird.

It cheers my heart in storm and night,
And makes both storms and darkness bright.

The sweetest song that comes to me—
The song of hope—it may yet be!

Is winter here? Have song-birds fled?
They have but flown; they are not dead!

The snows will melt, and with the spring
The birds return on joyous wing.

And flowers that faded long ago
Will bloom again in summer's glow.

Though skies be black and dark the night,
The day draws near with blessed light.

So faces that have vanished here
In heaven's bright morn will reappear.

Sweet voices that are hushed and still
Will there again our spirits thrill.

Hopes may have flown, but not for aye,
True hope will live a deathless day.

Above the clouds, beyond the night,
Faith soars and sings in living light.

Thence comes the sweetest song to me,
The song of hope—it yet shall be!

—H. H. Van Meter, in Christian Endeavor World.

Our Final Home

REV. LOUIS ALBERT BANKS.

A home is not a mere association of tramps; it is held together by ties not only of love and sympathy, but of mutual responsibility and care and toil. So in a church home we get the home feeling as we get the feeling of responsibility for it, and as we come to regard it not only as a place where there is a feast, and where we may be fed, but a place where we may feed others; a place where we may bear the burden as well as enjoy the blessings; where we may share the fellowship of Christ and his people in service as well as in benediction. It is sweet to have a church home, where somebody relies on us; where somebody misses us if we are absent; where somebody lifts their eyes to us for sympathy and fellowship; where we run our roots down in the garden of God and flourish under the great Gardener.

But there is still another home dear to the Christian, and that is our final home in heaven. We are only here on the earth for awhile, and home is speedily broken up as the children grow up into manhood and womanhood, and go away to college or to business or to build homes of their own. I met a good woman at a conference the other day, a minister's wife, and she said to me: "Just think of it, my baby has grown old enough to go to Germany to college, and there's nobody at home now but just my husband and myself." And a quick tear came into her eye as she said laughingly: "And that's why I am at conference." The home was broken, and soon death breaks it. And what is true of the first home is true of the second; the church homes change and pass away. But we are going home where all these things will cease, and we shall be at home forever. If we are living in the right spirit, and serving God with loving heart, this thought of the heavenly home gets sweeter every year. Every year there are more people there than we know. Every year the current tugs more at the keel of our ship, and love's magnetism pulls harder at our heart, until we long to be at home with the dear ones who have gone ahead of us. Many feel as Jean Ingelow sang in her little poem, "Longing for Home:"

"I pray you what is the nest to me,
My empty nest?
And what is the shore where I stood to see
My boat sail down to the West?
Can I call that home where I anchor yet,
Though my good man has sailed?
Can I call that home where my nest was set,
Now all its hope hath failed?
Nay, but the port where my sailor went,
And the land where my nestlings be:
There is the home where my thoughts are sent,
The only home for me—
Ah me!"

—From "Unused Rainbows."

Stepping Heavenward

In the beautiful story which bears this title we have the account of an exceedingly human life in its struggles, not after heaven, as we generally use the word, but after a heavenly life. After many years of discouraging failure, the young woman realizes that she is really climbing upward toward the life for which she has all these years longed. Not only does the flight of each year mark so much of life's journey finished, but it also marks progress toward the goal that once seemed well-nigh impossible.

While every man needs to learn that sainthood, like heaven, is not reached by a single bound, but by the slow process of little steps, there is also need of learning that no number of steps and no amount of climbing can carry a man to heaven if his face be not first turned in that direction. Oh, the mistaken travelers who imagine that they can grow in grace, when they have never come into God's grace because they have never obeyed Him! Sometimes there may seem to be little difference between the weak, faltering saint and the one who has never turned to the Lord, but there is this radical difference—the first may be a long way from the heavenly prize, but every step brings him nearer to it; the second has his face turned in the opposite direction, hence each step puts greater distance between him and God.

Two men who have been sitting side by side in the church go out of the house when the service is over, and stand for a moment on the steps together. To both of them home lies away to the right. One of them fails to turn to the right, and so the two pursue their journey in the darkness. Once they stood together; once there was only a step between them; now they are going farther apart. One with every step draws nearer to home and safety; the other leaves both every moment farther behind him.

How can one be sure he is stepping heavenward? Only by following Him who alone can safely lead the way. We are told of those who say, "Lo, here!" or, "Lo, there!" but the Christian dare not go after them. They may lead to that which for a time seems attractive, but they can never lead us heavenward. Whatever path the Christ would not choose if He were here, leads downward.

"Little by little, sure and slow,
We fashion our future of bliss or woe,
As the present passes away.
Our feet are climbing the stairway-bright,
Up to the regions of endless delight;
Or gliding downward into the night—
Little by little, and day by day."

—Forward.

Another Day

Another day begun!
Lord, grant us grace that we,
Before the setting of the sun,
Redeem the time for thee.

Another day of toil!
To thee we yield our powers;
Keep thou our souls from guilty soil
Through all the passing hours.

Another day of fear!
For watchful is our foe,
And sin is strong, and death is near,
And short our time below.

Another day of hope!
For thou art with us still,
And thine almighty strength can cope
With all who seek our ill.

Another day of grace
To help us on our way!
One step towards the resting-place,
The eternal Sabbath-day.

—Rev. John Ellerton.

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—Psa. 27:4. Theme—Desiring One Thing.

It is wonderful and exceedingly interesting to study the unity of the kingdoms of the Universe of God. All laws may be reduced to one principle, and all creations traced to one Creator. All of the laws of God may be fulfilled in one word, and all physical life is the same in all animals and plants.

Divided aims and purposes tend to distraction, weakness, failure, and disappointment. The man of one calling may be proficient, of one book, eminent, of one pursuit, successful. What a man cannot at once attain it is good for him to desire, for the one thing desired often leads to the choice of the one thing needful, which shall not be taken away from him.

A godly mind gathers itself up into one wish, one desire, one purpose, one aim. The man who is a new creature in Christ desires one thing only, and he who is truly awakened gives up all else that he may buy the pearl of great price. The first thing in the mind of the Christian is the one thing above all most desirable. The one thing which David desired was not common, but a chief good. There was nothing equal to it, or above it in value and utility. It was the last thing which his soul could possibly enjoy in time and in eternity. It was the one thing in which all things have their beginning and end; the one center to which all spirits draw in their devotion to praise Him, who is worthy of all praise now, and forever more.

The one thing desired must be sought daily, continually with all the heart, and with all the soul. Let us this very moment seek and obtain the one thing desired that we may dwell in the house of the Lord forevermore.

Greenville, S. C.

EDUCATIONAL

Walden University

Beginning Wednesday, May 3rd, with the Theological and Bible Training Department, and closing on Thursday, May 11th, with the address of Bishop Walden, marks one of the greatest epochs in the history of this, the oldest and best of our institutions in the Southland.

The exercises of the Bible Training epartment were a fitting commencement to a very brilliant closing. The orator of the evening was Rev. Samuel Redmond, of Class A, second year's course. His address on the "Necessity of a proper use of time" was well delivered, original, and showed thorough preparation. In the absence of an invited speaker, Dr. J. A. Kumler gave a helpful and interesting address on "Then and now." The dean of the Theological Department followed in a brief address. The musical program was a pleasing feature.

A great audience gathered in the new Meharry Auditorium on Thursday night, May 4th, to hear the musical Valedictory of Mr. Joseph I. Berry, of the class of 1905. He was ably supported by Mrs. Josie McNairy, dean of the Verdi Musical Conservatory and of the Walden Musical Faculty, under the direction of Miss Mary E. Braden. This number is said by many to have been the highest point reached in this department. Miss Braden, during these exercises, added to her increasing reputation as a great teacher of music. The exercises of the English Department on Friday were up to the usual standard. Sunday, May 7th, was a great day. The announcement of the baccalaureate sermon by President Kumler drew a vast audience. The sermon was an able and inspiring one. Union services were held by the Epworth League, and Sunday school in the afternoon. The annual sermon was preached at 7:30 p. m. by Rev. L. M. Hagood, B. D. M. D. D.D., of Kentucky. The doctor, who is himself an Alumnus, was at his best, and his splendid sermon will not soon be forgotten. On Monday and Tuesday nights the exercises of the Normal Nurse Training and College Preparatory Departments were held before delighted audiences, and several of the class orations were above the average.

Thursday, May 11th, was the great day. The spacious auditorium was well filled with one of the most representative audiences of the city and surrounding country, both white and colored. We noticed on the platform Drs. Guernnsey and Merrill, of Roger Williams and Fisk Universities: lawyers, doctors, clergymen, representing every profession. Bishop John M. Walden, D. D., LL. D., was the orator of the day. Right well did he sustain his well earned reputation. The occasion will never be forgotten. As the eminent man of God delivered his message, with pathos, eloquence and power, he seemed to look beyond his audience into the homes of the thousands of the race for whose uplifting he had given the best years of his life. In the "Conquests of Truth" the vast congregation seemed to follow the path so eloquently portrayed with ever increasing interest. Verily, the truth had in our good bishop a most able advocate.

President Kumler then called forward those who were found worthy of the honors of the university. Of the class in millinery, eight received certificates; stenography and type writing, seven; English, fifty-five certificates. Normal, five diplomas; College Preparatory, six diplomas. Mr. B. F. Duke Boyd and Mr. George W. Gibson received the degree of Bachelor of Arts, respectively. Miss Dovie A. Reeves received the degree of Bachelor of Science. Seven young men having completed the first and second years' course of study in the Bible Training Department, received certificates.

The president's levee held in the spacious dining hall after the services was a grand affair. Hundreds sat down to a repast which would have been the envy of kings.

Perhaps one of the greatest events of the commencement exercises was the splendid display of the departments in the library. Here was work, skilled, original, impressive, not borrowed from books, but wrought out by skilled and deft fingers under the direction of patient and impartial teachers. No apology was needed here. Millinery, printing, dress making, cooking, map drawing, diagraming, draughting, civil engineering, modern appliances for Bible instruction, history, painting, drawing. The work spoke for itself. The splendid compliments of our honored Bishop Walden, Drs. Kumler, Hubbard and almost everybody that visited our display was an inspiration.

Taking everything into consideration, this has been the greatest year of the University. The enrollment, notwithstanding the great fire, has reached nearly 900. President Kumler has led ably and acceptably, notwithstanding a very severe spell of sickness which kept him from active leadership for more than a month. Splendidly located, with an able faculty and a glorious record to inspire, there is no reason why Walden University should not keep her place in the lead.

EDWARD W. S. HAMMOND.

Gammon Theological Seminary

The scholastic year closed with the exercises of commencement week, April 23-27.

The weather was delightful, the spacious campus in its clothing of spring foliage was pleasant to see, and good fellowship prevailed in all circles, making this one of the most satisfactory commencements of recent years.

Bishop L. B. Wilson on Wednesday, April 19th, sounded the keynote of the occasion in the ordination service, which he had courteously consented to conduct for the benefit of the brethren of the senior class, who were to be appointed to charges and whose conferences had already met. This service was in Clark Chapel, which was well filled. The Bishop preached a very helpful sermon from Matt. 25:15 on the mutual helpfulness of the one talent and the five talented man. He then ordained C. G. Taylor, as elder, and E. W. Rinchen, A. G. Jenkins and G. W. Jackson, as deacons.

Drs. L. G. Adkinson, J. W. E. Bowen, Geo. E. Trever, Arnold Oliver and Rev. P. H. Travis assisted in the service.

Sunday, April 23rd, Rev. M. C. B. Mason, D. D., preached the baccaulaureate sermon in Clark Chapel, from Luke iv. 18-19. It was inspiring and uplifting in its influence upon the student body who always listen to the eloquent utterances of Dr. Mason with great profit and pleasure.

Dr. J. W. E. Bowen had charge of the love feast at 11 a. m. and the anniversary of the Stewart Missionary foundation in the evening. At the latter service hymns and essays and orations on Africa which had been awarded prizes were read.

Monday evening the Gammon Lyceum held its anniversary and had a program of great interest.

Tuesday evening the Alumni reunion was held in Clark Chapel with Dr. G. W. Arnold presiding. The address of the evening was delivered by Rev. R. K. Harris, of Macon, Ga. He was a graduate of the class of 1899.

Rev. Drs. S. C. Upshaw and A. B. Melton assisted in the exercises.

Dr. Arnold stated that 205 students have been graduated from the Seminary since the establishment in 1886.

The prayer meeting Wednesday evening was in charge of President Adkinson, who in his usual tender and sympathetic manner made it an occasion of deepest spiritual enjoyment. At the close he asked all present to shake hands with the faculty, who stood in line with him at the front. The feeling was deep and genuine and many eyes were wet with tears at the greetings and farewells.

Commencement day exercises were in charge of President Adkinson. The spacious hall was filled with students and friends and the program was well rendered. The religious tone and earnest spirit that breathed in all the orations was specially marked. The high grade of work and ability of the various men shown in the delivery of these original productions was a matter of favorable remark by many.

We give herewith the names of the graduates and the subjects of their theses: J. B. Booth, "The Life that Counts;" M. B. A. Cain, "Mental and Moral Purity Must Sustain the Flag of Church and State;" J. J. Harrison, "The Age, Some of Its Problems and Their Solution;" G. W. Jackson, A. B., "The Place of Fundamental Law in the Economy of a ation's Existence;" A. G. Jenkins, A. B., "Recent Legislation Against the Negro;" E. W. Kinchen, "A Plea for the Aged;" L. M. Bolden, "What is Worth While;" G. H. Lennon, "Contest and Victory;" T. J. Robinson, "The Mission of the Ministry;" G. F. Stevens, "The Christian Religion of Yesterday, To-day and To-morrow;" C. G. Taylor, "Sterling Qualities in True Leaders;" H. F. Thomas, "The Man for the Ministry;" J. W. Warren, "God's Estimate of Man;" B. S. A. Williams, "The Triumph of Right in the World of Politics and Religion."

Dr. Adkinson, in a short address at the close, referred to the great harmony which has marked the work of the year and the highly efficient work of the two new members of the faculty, Drs. Trever and Yates.

The improvements made on the campus were of great value. New fire apparatus had been installed under the management of Dr. Yates at the cost of nearly $1,000, and electric lights placed on the grounds and in all the buildings of the Seminary.

The attendance has been the largest in recent years, if not in the history of the school.

The work in the classes has been highly satisfactory and the prospects for the next school year are exceedingly favorable.

Dr. Adkinson will spend most of the summer at the Seminary. Dr. Bowen will have headquarters there, but will make a tour through several States and may go as far as New England.

Dr. Trever goes to Wisconsin, where he will conduct revival services for a month, and then go to Ludington Camp Ground, on Lake Michigan.

Dr. Yates goes to Bangor, Maine, where he was pastor when elected to the professorship in Gammon. He has been elected to the management of the Northport Camp Ground. He will spend the vacation in special work for his department in the Seminary, being in close touch with the great libraries of Boston and aBngor.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson X—June 4, 1905. Title—"The Resurrection." (John 20: 11-23.) Golden Text.—"But now is Christ risen from the dead, and become the first fruits of them that slept." (1 Cor. 15: 20.

The events that immediately follow the resurrection are as follows:

1. *The women visit the tomb.* (1, 2). They came very early in the morning. Mary Magdalena was among them. They brought sweet spices to anint the body of Jesus, and thus prevent it, as long as possible, from decomposing. They talked among themselves about the stone over the entrance of the tomb, and wondered who they could get to roll it away. But when they drew near they saw it had been removed. Mary Magdalena turned from the company, ran back into the city, and told Peter and John the body of Jesus had been taken away. She did not believe He had arisen from the dead. The other woman drew near and entered the tomb. They saw an angel on the right side, clothed in a bright garment. They were afraid and bowed with their face to the earth. The angel told them to fear not. He had not come to take life, but to bring news. He asked them why they sought the living among the dead. This was his way of telling of the resurrection. He told them to go their way and tell the disciples that Jesus had arisen and would go before them into Galilee. They departed immediately from the tomb with fear and great joy; a strange blending of feeling. As they ran to bring the disciples word Jesus appeared unto them. He gave the familiar salutation: "All hail," or all rejoice. They drew near, held Him by the feet, and worshipped Him. This was likely His second appearance.

Note—They who seek Jesus early in life, and early each day, will find Him. We should be untiring in our labors for the dead. We may talk one to another of the difficulties before us in life. If we go forward the hand of Providence may remove obstacles from our path. We should tell others about the wonderful works of God. Jesus has been an object of search from the night He was laid in the manger to the present day. They who look for Him in the grave, or among the low goveling things of earth will never find Him. He is marching at the head of His church, as a great invisible shepherd at the head of his visible flock. When life's journey is over, and we pass into the great beyond, then shall we see Him as He is.

II. *Peter and John Visit the tomb.* (3-10). When Mary Magdalena told them the body of Jesus was not in the sepulcher, they ran to see if her words were true. They ran together for a season, but John being younger and fleeter than Peter, soon left him behind. He reached the tomb first, stooped down and looked in, but did not enter. When Peter came up he went immediately into the tomb. John followed. They found the linen clothes lying in one place, and the napkin folded and lying in an other. The body of Jesus they did not find. John believed that Jesus had arisen from the dead, not because he understood the Scriptures, but because the body could not be found. Then Jesus had repeatedly told them he would arise on the third day. After this investigation they returned to their home

Note—We may investigate the reports of others, in matters about which we are concerned, though we do not fully believe them. All do not journey in the narrow way from earth to heaven with the same swiftness. The disciple should have an humble boldness that will constrain him to approach Jesus without fear. When we arise from the death of sin, to a life of righteousness, we should leave our grave clothes behind. The study of the Scriptures will strengthen our faith in the resurrection of Jesus.

III. *The appearance of Jesus to Mary.* (11-18). She did not enter the tomb while Peter and John were searching for the body, but stood without weeping. When the two apostles departed she did not go away with them. She remained near the tomb and would ever and anon stoop down and look in. She hoped no doubt to learn something of the body of Jesus. *Note*—Grief for our dead that is controlled by reason, is not condemned in the word of God.

Mary saw in the tomb two angels, one at the head and the other at the feet, where the body of Jesus had lain. They were robed in white or shining garments. They asked why she wept. This was not for information, but was a mild reproof. It also showed their sympathy for her, and their desire to help her understand herself. It opened the way for that which was to follow. Se told them the cause of her sorrow. They had taken away her Lord, and she knew not where they had laid Him. Her faith and love were not evenly balanced. *Note*—God does not reveal His will to us now through the meditation of angels, but through His written word.

When Mary ceased speaking to the angels she turned about and saw Jesus standing near by, but did not know Him. The same occurred with the two disciples on their way to Emmaus, and with the apostles by the sea of Galilee. There was as much in the voice, as in the word, that caused Mary to recognize Jesus when her name was spoken. Her reply, "Rabboni," or Master, showed profound respect. Why did Jesus forbid Mary to touch Him, when He allowed the other women to hold His feet, asked the apostles to handle Him, and commanded Thomas to thrust his hand into His side? The touch with the apostles was to confirm their faith, but with the women it was an expression of love. Jesus had greater work for Mary just then, than holding His feet. There would be time for this by and by. He had not yet ascended to the Father. He desired her to go and tell His brethren that He would soon ascend to His God, and to their God. She promptly obeyed. *Note*—To those who truly and earnestly desire to see Jesus He will appear, the fairest among ten thousand and altogether lovely.

IV. *Jesus appears to the apostles.* (19-23). *The resurrection* day has drawn to a close. The disciples have assembled, likely in that upper room, to eat their evening meal. The doors are shut for fear of the Jews. There are present ten of the apostles and some others. Judas is dead, and Thomas is absent. Mary Magdalena, Peter, the women, and Cleopas, were likely telling how Jesus had appeared to them during the day. Suddenly "Jesus came and stood in their midst." It is not known how He entered that room, and speculation is useless.

The disciples were greatly frightened when they saw Jesus. They supposed He was a spirit. But He showed them His hands, and feet, and told them to handle Him. A spirit had not flesh and bones as they saw he had. Even then they "believed not for joy." Jesus asked if they had any meat. They gave Him a "piece of broiled fish, and an honey comb." He ate the same before them. Jesus convinced them of His identity through four of the senses: by sight—they saw him; by sound—they heard His voice; by touch—they handled Him; and almost by taste—for He ate before them.

Jesus taught the disciples. (See Luke). (1). *The Scriptures* are divided into the Law, the Prophets, and the Psalms. The entire Old Testament reveals Jesus. The redemption of the world by Him is the theme of the Bible. It teaches His life, death, and resurrection. (2). *Understanding the Scriptures.* He breathed on them and said: "Receive ye the Holy Ghost." They had the Spirit in a measure before the death of Jestus, here more was given, and on the day of Pentecost He was shed forth in all His fulness. He was to aid in understanding the Scriptures, and in knowing the hearts of men. (3). *The chief doctrines* of the Scriptures are the life, death, and resurrection of Jesus, and repentance and remission of sins in His name. Here the apostles are represented as doing that which they cause to be done. It is God only who remits, and retains sins. (4). *These doctrines were to be preached* first at Jerusalem, and then "among all nations." The gospel is for Gentiles same as for Jews. Jesus "tasted death for every man." (5). *The disciples were to be witnesses* that Jesus was the theme of the Bible: that the word of God is spiritually discerned; that these doctrines are to be preached throughout the world.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic, June 4.

The Making of a Christian: Helping One Another

Scripture References, Eph. 4. 1-6 Heb. 10. 24, 25.

The Word.—We have in our first selection the human side of the church and the mutual relations of each member. First of all there is the exhortation to walk worthily. This walk is to be characterized by lowliness, long-suffering, meekness, forbearance and unity. The plea for unity is strengthened by the showing that unity characterizes the church. One is the body, the faith, the hope, the baptism; not one form of water baptism, as some have sought to teach from this passage, but one baptism of the Spirit symbolized by water. As God is one, so should the church be one. We are to recognize each other as brothers of a common faith, and help each other in the building up of character. In Hebrews we have the further exhortation to "consider one another," and only provoke unto "good works." And this is to be done by assembling together and exhorting one another. This is what results from the usual church service.

Our Homilys Members One of Another. We are all fractions. The law of mutual dependence runs through human society. We depend upon a thousand other workers and toilers for the common necessities of life. The law is even more in evidence in the spiritual life. We are touching our fellow-men on every side. As Alpine travelers are bound together by ropes, so we are by ties of influence. We are in a very real sense our "brother's keeper." We are members one of another. Let us notice how this law works in the church.

It May Hinder. Often the fact that e are selfish and "seek our own" is a stumbling-block and a hindrance to our fellow-Christians. Our indifference toward the sufferings or trials of our brother may be the means of his fall. A failure to speak the encouraging word or do the helpful act may result in the backsliding of a brother. A neglect of helpfulness in a time of trial often disheartens. A frown may do more to discourage than a sermon can help. Having our way, pushing our plans without considering others, may be the means of hindering a whole church.

It May Help. How often one sunny Christian is the life and inspiration of a whole church! One Christian who is thoughtful and sensible may help a hundred to be better, and do more for Christ. The Master is our example in this. He went about not pleasing himself, but doing good. Recognizing the fact that we have influence, let us use it for helpfulness. Remember one of our bishops has said, "The measure of our religion is our helpfulness to one another." If you are conscious of strength, use that strength—not to harm, but to help. Thus you "may with one mind and one mouth glorify God."

It May Glorify God. Such a spirit of thoughtful regard for the rights and opinions of others will do more to recommend religion than many sermons. It will attract souls to the church and to Christ. It will build up the kingdom of righteousness on earth. By this blessed unity wrought by the spirit of Christian endurance the church becomes as one living person from whose single heart and voice God hears the songs of glory. The infirmities of the weak are often removed when they are "borne with." Pleasing others, we learn to please God. Possessing the spirit of helpfulness, we possess the spirit of Christ.

Motives of Helpfulness—

"Sympathy"—putting yourself in his place.
"Zeal"—desiring to see the kingdom prosper.
"Love"—the great Christ motive.
"Self-interest"—building others we help ourselves.

—*From Notes on the Epworth League Devotional Meeting Topic.*

Easter Reports

Paris, Tenn.—Easter day resulted in a collection of $5.00 for missions, writes Rev. R. B. Ross.

Longstreet, La.—Services began at 4:30 Easter Sabbath morning and continued with success till the night, with an offering of $11.00 for missions.

Brewton, Ala.—Easter Sunday was a day of joy with us, writes Rev. G. W. Winn. For missions, $12.00 were raised.

Ruleville, Miss.—A large and interested audience enjoyed the resurrection sermon, which was preached by the pastor, Rev. J. B. Starkey, at 11 o'clock a. m. The Sunday school rendered a well prepared program in the afternoon. Collection $21.75.

Boyce, La.—As a result of the recent revival held in our church here, by the pastor, Rev. W. L. Dyas, twenty-two persons were received into full membership and eight persons were baptized on Easter Sunday. A collection of $45.00 was raised during the day, $17.00 of which was for missions.

Evergreen, Ala.—The pastor, Rev. J. C. Chuman, says: "Easter was with us a great occasion. We raised for missions $32.00; other causes $8.20, making a total of $40.20 for the day. Five persons were received into the church, and one was baptized. Rev. C. S. Tally, of the M. E. Church, South, preached for us a most excellent sermon at three o'clock."

Dickinson, Texas.—Excellent Easter services on this charge. Raised for missions $4.32. Rev. J. P. Patrick, pastor.

Green and Clinton (Circuit) La.—Easter was appropriately and enthusiastically observed on this circuit. An interesting program was nicely rendered. The Easter sermon was preached by the pastor, Rev. T. S. Sanders, at 11 a. m. Collection, $11.00.

Knoxville, Tenn.—The Sunday Easter offering for missions at Senney Chapel, Rev. John T. Wilson, pastor, amounted to $3.26.

Cary, Miss.—Easter Sunday was a good day on the Cary Circuit. The efforts of the superintendent, Prof. S. S. Jones, and the pastor, Rev. E. H. Langston, made were crowned with success. Raised for benevolence, $14.00.

Marthaville, La.—Easter was observed with great success The program was carried out to a letter. Our superintendent, Bro. M. V. Buren, deserves much credit for his faithful work. The services were very interesting and well attended throughout the day, also at Robeline, Supt. G. W. Norwood conducted the exercises successfully. Collection, $7.95. Rev. T. H. Monson, pastor.

Waller (Circuit) Texas.—Easter was a happy occasion on this circuit, Rev. George E. Belcher, pastor. Large congregations were present at each service. The Easter offering for missions was $48.00.

Lebanon (Circuit), Tenn.—Easter Sabbath was observed by this people. Dr. Key, who was with them, preached a splendid sermon. A good program was rendered and $7.00 raised for missions. Total collections, $53.95. Rev. G. G. Gordon, pastor.

Bastrop, La.—The Easter program was well rendered at Mt. Olive M. E. Church, under the direction of Mr. Jasper Scott, superintendent. The children raised for missions $3.22; total collection, $11.92. Rev. E. D. Powell, pastor.

Alley, Ga.—Easter services at Nepsie's Chapel were observed in full. The pastor, Rev. J. H. Cole, preached the resurrection sermon at Cobb Creek to a large audience. At night the Easter program was well rendered under the auspices of Mrs. L. W. McArthur. The beautiful floral decorations were the handiwork of Misses Carrie Robinson and Alice Birch. Collection for missions, $7.00; total collection for the day, $18.20.

Hazlehurst, Miss.—"Easter services were grand. The program was carried out to the letter. Mount Sinai Church raised $5.80; Gallitan Church, $2.98; total, $8.78," writes Rev. I. S. Thomas, the pastor.

Steubenville, Ohio.—"The Easter day services were very appropriately observed throughout the Ohio district, Lexington Conference. The pastors, superintendents and committees are to be congratulated," writes the presiding elder, Rev. E. A. White, "upon the following results, viz.: Cleveland, $34.00; Mt. Zion, $25.84; Park Street, $25.00; Bellaire Circuit, $12.00; Steubenville, $9.00; Springfield, $8.00; Lorain, $6.50; Batavia, $6.00; Troy, $5.10; Cumminsville, $5.00; Mt. Pleasant, $4.15; Matin's Ferry, $4.00; Delaware Circuit, $4.00; Dayton, $3.10; Oberlin, $3.00; Columbus, $2.00; Columbus, East End Mission, $1.00; Milford, $2.00; Elyria, $2.00; Rushsylvania, $1.00; Rising Sun Circuit, $1.00."

Locksburg, Ark.—Easter day was happily observed on this work. The programs presented were unusually interesting. The Massadona Sunday school raised $3.00, the Holly Springs Sunday school's offering being $4.00. Rev. G. B. Donnelly, pastor.

Vanceville, La.—A large audience attended the 4:30 a. m. service, at which time the pastor, Rev. Irvin B. Henderson, preached the resurrection sermon. Three additions to the membership, nine since Conference. The Easter program was considered the best ever rendered at this place. The work of the church moves on nicely.

Jefferson, Texas.—The Sunday school Easter offering for missions at Powe M. E. Church was $7.25. The pastor, Rev. M. C. Glispie, preached the resurrection sermon, the missionary sermon being preached by Rev. M. H. Harrison. Total collection, $18.90.

Clinton, Miss.—"We observed Easter at each church. Raised at Lynch Chapel $6.60; Seven Springs, $6.25. Total amount raised for the day, $12.85," writes Rev. W. L. Mills.

Bluefield, W. Va.—Easter Sunday was observed at Raleigh Street M. E. Church, at 11 a. m., preaching by the pastor; at 3 p. m. the students and faculty of the Bluefield Institute rendered an interesting programme, and at night the Sunday school, with the able superintendent, F. Lovel, entertained a large congregation. Collection $19.30. Rev. T. W. Russell, pastor.

Sumner, La.—Easter services at Sumner and Mason Chapel were well attended. The resurrection sermon was preached by Bro. John Shedrick, and the pastor, Rev. H. J. Robinson. The Sunday school rendered an excellent program. At 11 a. m., sermon by Rev. E. H. Hall; missionary sermon at 3 o'clock p. m., by Rev. S. Lunday, of Mt. Olive Baptist Church; the pastor preaching at Mason Chapel Sunday evening.

Polk, Ark.—Easter was a day of praise on the Batesville Circuit. The Easter sermon, by the pastor, Rev. R. B. Fagan, was greatly enjoyed by his audience. The program was excellent, the collection good.

Philips and Shiloh (Circuit.)—With this people Easter was a joyous occasion. The efforts of Mrs. Josie Leonard, the Sunday school superintendent, and her assistants were crowned with success. Collection $23.00.—E. D. Reid

Fairfield, La.—Easter Sunday was a day that will long live in the memory of those who attended services at the Fairfield Church, Rev. F. D. Thomas, pastor. One person was received into full membership. Collection, $33.00.

Rosser, Ga.—At Wesley Chapel, Rev. B. M. McDaniel, pastor, appropriate exercises were held. This small but loyal membership raised $4.00 for missions. The inclement weather prevented better results.

Hoschton, Ga.—Glorious Easter services at all churches on this circuit. At Hoschton, $41.80 were raised; Flourney branch, $12.80; Auburn Church, $14.64, making a total of $69.24. The best report this charge has ever made.

Bedford, Ga.—Appropriate exercises were held. Rev. C. W. Weatherby, pastor. Collection, $36.00.

Wallisville, Texas.—The program was well carried out and helped to make Easter Sabbath the beautiful day that it was, writes Rev. C. M. Moore. A collection of $39.00 was raised.

Hagan, Ga.—In praises to the risen Lord, the day passed beautifully, leaving the spirits of all refreshed, writes Rev. S. C. Crandall. An offering of $15.33 for missions was raised.

Chickamauga, Ga.—Miss Sarah McFarland, reporter.—Both spiritually and financially the people at St. James Church were blessed—spiritually with an outpouring of Easter blessing—financially with an offering of $20.20 for several purposes, $7.20 of which was for the cause of missions.

Houston, Texas.—Miss McNeal writes from Hamilton Chapel Mission that so glorious a day was Easter Sabbath that it will long be remembered with them. The result of the day's collection was $5.35.

Lewisburg, Tenn.—Through Miss Inez Wilson, church secretary, we learn that Easter at Galilee Church was fittingly observed with a total collection of $19.00, $10.00 of which was for the cause of missions.

Waldo, Fla.—The little Sunday school established less than a year ago, says Miss Josie Cooper, enjoyed its Easter Sabbath with its exercises in honor of the Risen Lord.

New Iberia, La.—Easter Sabbath began with an early morning service and continued through two other beautiful services, which resulted in raising $43.00 for missions. The church was abloom with lovely flowers and Nature's green things, writes E. S. Gullett. Total collection was $52.00.

Okolona, Miss.—A glorious Easter was spent at this place, writes S. A. Gilliam. A collection of $13.10 raised by committees was the offering for missions.

Berwick, La.—Through Superintendent Riley Campbell, we learn that Easter was beautifully celebrated at Mason's Chapel, and the offering for missions was $10.50.

Fort Stephen, Miss.—Amid decorations of flowers and evergreens, Easter was celebrated. A total collection of $14.27 was taken for missions. Rev. R. B. Anderson gives much praise to those who so kindly helped to make Easter a beautiful day in song and praise to the Risen Lord.

Brookhaven, Miss.—From Rev. L. W. Price, we learn that Easter was celebrated at Kynett Chapel as it should be. There was good music, a good program and a good collection. Raised for all purposes, $74.59.

Florence, La.—Easter was observed and all enjoyed the presence of Revs. J. Richards, Samuel Powell and F. Johnson, writes Rev. S. Powell.

Commerce, La.—The Easter program was well carried out, with good music and song, writes Miss M. Lula Williams. The collection was $55.08 for the day.

Houston, Texas.—Beginning with a service at 4 in the morning Easter day swept to its close with splendid sermons by the pastor, Rev. Wade Hamilton and interesting exercises by the children of the Sunday school. Amount collected for the day was $75.00. The decorations were beautiful, writes Miss Kizzie Richardson.

White Hall, La.—Amid beautiful decorations, Easter Sabbath was spiritually spent at St. James Church. Easter marked the close of a 10-days' revival, in which 16 souls were saved, writes Rev. F. A. Durham. Collection for the day was $40.00

Collingville, Miss.—An interesting, spiritual Easter was enjoyed here writes Mr. H. H. Gales, superintendent of the Sunday school. The school is a new one, but very earnest. $3.45 were raised for the cause of missions.

Capleville, Tenn.—Easter services good. Program carried out in full. Raised for missions $10.20. Rev. J. M. Moody, pastor.

Bellville, Texas.—Easter Sunday, April 23rd, was observed with glad hearts at Jackson Chapel. We have here a small Sunday school of about 23 members, but they raised $9.35. The superintendent, G. W. E. Fields, was assisted by Mrs. M. E. Hutchinson. The second church on this charge raised $7.00, total raised during the day, $20.50. Rev. W. E. Hutcherson, pastor.

Bonita, La.—The Resurrection Day was fittingly observed at Lawson Methodsit Episcopal Church. The pastor's Easter sermon was heartily appreciated by a large audience. A splendid programme was presented. Collection, $5.00. Rev. Robert A. Taylor, pastor.

Franklin, Ga.—At Wesley Chapel, the Easter Sabbath was fittingly observed. Rev. R. B. Laster preached the Easter sermon to a large and attentive audience. The children rendered a beautiful program. Collection, $9.25. C. C. Brown, superintendent.

Nettleton, Miss.—The Easter services were delightfully carried out. Rev. Finnell, of the Colored Methodist Episcopal Church, preached two excellent sermons at Palestine. Total collection, $10.00.

Lexington, Mo.—Easter was a day of interest here. The good program rendered was enjoyed by a large audience. The presiding elder preached two fine sermons. Communicants, 140. One accession. Collected for missions, $10. Rev. J. J. Clark, pastor.

Richland, La.—Easter Sunday was a happy day with this people and the missionary cause was remembered to the extent of $11.30. Rev. Wade Hampton, pastor.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE SCARCITY OF LABOR

[Continued from Page One.]

an allotment of garden plots. Surround the labor with some inducements to remain. 3. The Negro is anxious for some sort of education. So much has been said for and against education that, if for no other reason, the Negro wants to be educated out of curiosity, if not for utility. Give him a chance to educate his children. Set apart a little cabin, whitewash it and arrange it for school purposes, with seats and blackboards, and, of course, with permission for the employment of a teacher, which the Negro himself will pay for it. 4. A fair and honest return for services rendered.

We deplore most sincerely this scarcity of labor. In part, as we have said, it is due to general prosperity, but on the other hand there are other reasons for which neither the Negro nor the southern planters are wholly at fault. We have made here a few suggestions which, if followed by all concerned, we believe will relieve the situation.

A CALLED PASTORATE

The *Central Christian Advocate* makes the following announcement: "The official board of Grand Avenue Church, Kansas City, Mo., have extended to Dr. Daniel McGurk, of Cedar Falls, Ia., a unanimous call to become pastor in succession to Dr. William A. Quayle. Dr. McGurk has wired his acceptance." We have no doubt of the pre-eminent fitness of Dr. McGurk for the pastorate of this, one of the leading churches of our Methodism, but the announcement quoted savors of much that is un-Methodistic. One of the distinguishing features of our denomination is the appointing power of the Bishop; yes, the absolute appointing power. A "unanimous call" and a "wired acceptance" are un-Methodistic. It does not help Methodism, if such a thing is to be done, to announce it in the public press. Already the fever is spreading, and official boards that have heretofore relied upon the godly judgment of our Bishops are now dictating appointments; examples of which are known throughout parts of the church. We have known of cases where the parsonage has been remodeled to suit the taste of the "called pastor," even before the Conference had met and without the consent of the Bishop. No one can tell what exigencies will demand a shifting of the pastors at any particular Conference. We have no doubt but that in the case referred to, that of Grand Avenue Church, Kansas City, not only the wishes of this church, and the forthcoming pastor, Dr. McGurk, were consulted, but such a procedure of a called pastorate warms our Methodist blood, and we enter our protest. It may work well for some, but in the long run it will work harm to many.

THE CASE OF PROFESSOR MITCHELL

Dr. H. G. Mitchell, Professor of Hebrew and Old Testament Exegesis, of Boston University, has attracted considerable attention throughout the church by the attacks made upon him because of certain of his teachings which were deemed heretical. Three times have charges been preferred against him along this line, in 1895, in 1899 and in 1904. The charge in 1904 was submitted by a member of the South California Conference and referred to the Bishop. At the meeting of the Board of Bishops, held in Louisville, Ky., the case came up for consideration. Bishop John M. Walden, secretary of the Board of Bishops, sends us the following action, which was adopted May 1st:

The General Conference of 1904 adopted the following:

"The Bishops are hereby counseled not to nominate or confirm any professor in our theological schools concerning whose agreement with our doctrinal standards they have a reasonable doubt. The Bishops are hereby authorized and directed, whenever specific charges of misteaching in any of our theological schools are made in writing, by responsible parties, members or ministers of our church, to appoint a committee of their own number to investigate such charges, whose report, if adopted by the Bishops, shall be transmitted to the trustees of the theological school involved, for proper action in the premises."

Under this provision complaints against the teachings of Professor H. G. Mitchell, a professor in the School of Theology of the Boston Univehsity, presented to the Bishops last November, were carefully investigated by a committee of the board appointed at that time.

On April 26, 1905, that committee reported to the Board of Bishops; and, after full consideration and slight amendment, their report was adopted as follows:

To the Board of Bishops: The committee appointed in November, 1904, to investigate certain complaints made in writing against the teachings of Hinckley G. Mitchell, D. D., a professor in the School of Theology of Boston University, and signed by three laymen and four ministers of our church, having carefully considered the matter committed to them, respectfully report as follows:

1. The evidence submitted to us is not sufficient to prove the first complaint, namely, that Professor Mitchell denies the deity of Christ.

2. Some of the statements of Professor Mitchell concerning the historic character of the early chapters of the Book of Genesis seem to us unwarranted and objectionable, and as having a tendency to invalidate the authority of other portions of the Scriptures. We, therefore, think there is some ground for the complaint on this head contained in the paper laid before us.

3. Having carefully considered the other matters presented in the complaint, we are of the opinion that Item No. 2 in our report sufficiently covers the case, and no further deliverance is necessary.

Resolved, 1. That the secretary of the Board of Bishops be, and is hereby, instructed to transmit to the trustees of Boston University a copy of this statement, including the report on the complaints against Professor Mitchell, "for proper action in the premises."

2. That having been notified by the trustees of their action favoring the continuance of Professor Mitchell in his professorship, the Board of Bishops, as a matter of courtesy to the trustees, and in view of the findings contained in Item No. 2 of our report recited above, and of the reasonable inferences therefrom, respectfully returns the nomination of Professor Mitchell without action.

THE LAUNCH FUND

Previously acknowledged.....$1,685.12
Rev. H. H. Matthews, Bennettsville, S. C...2.00
Prof. William Porter, Franklin, La.....2.00

THREE GREAT NEGROES

Meridian Academy, Meridian, Miss., will hold its commencement exercises May 28-31. The baccalaureate sermon will be preached Sunday, May 28th, by Rev. J. M. Shumpert, D. D., and the Academy sermon by Dr. G. W. Smith. On Wednesday morning, May 31st, Dr. J. W. E. Bowen will deliver an address at the Fair Ground, and at 3 p. m., Dr. Booker T. Washington will speak. Dr. Washington will be introduced by Dr. M. C. B. Mason. And thus Dr. Lucas has succeeded in bringing together on one occasion three of the most noted men of the race, Washington, Bowen and Mason. Most schools consider themselves fortunate if they can secure one of these men on their commencement program, but Dr. Lucas has secured the services of all three and each one is so well known that comment is unnecessary. To most of our people it will happen only once in a lifetime to hear three such men from the same platform. It is a remarkable tribute to our work in Meridian and to the aggressiveness of Dr. Lucas, that three such distinguished men should be programmed. Our preachers and friends throughout the State of Mississippi should take advantage of this great occasion and go in large numbers to Meridian and catch hope and inspiration from three of the foremost men of the race. Round trip tickets at one and one-third fare will be granted on all roads leading into Meridian, and there is no reason why thousands of our people should not get the inspiration of the occasion.

We append here, for the benefit of our constituency, the reduced round trip rate to Meridian. Tickets on sale May 31. Hattiesburg, $3.40; Ellisville, $2.55; Laurel, $2.25; Heidleburg, $1.50; Enterprise, 70 cents; Jackson, $3.85; Pelahatchie, $2.75; Forest, $1.95; Newton, $1.25; Hickory, 90 cents.

BISHOP HENRY McNEIL TURNER

The Quarto Centennial Celebration of the election and consecration to the Episcopacy of Henry McNeil Turner, D. D., LL. D., was held from May 18 to 21, in historic St. Paul African Methodist Episcopal Church, St. Louis, Mo. The Missouri Conference was the first Conference of which the Bishop was a member, and in St. Louis he was elected and ordained to the Bishopric. And here hosts of friends, admirers and followers gathered to pay loving and deserved tribute to this noble Christian man, this fearless champion of the race, in appreciation of his twenty-five years of active and faithful service as an episcopate of the African Methodist Episcopal Church. This event was carried out with complete success. A superb program was rendered. Bishops Gaines, Grant, Arnett and other prominent men were present.

Bishop Turner, ever since his career as United States Chaplain, has held a prominent and conspicuous place in American life. He be-

gan his missionary work by touring many Southern States, where he organized and formed many new churches. During the reconstruction period the race had no braver champion than he, and today he is one of the best known and most influential leaders of the race.

Bishop Turner is a man of scholarly attainments, of pure life, a lover of truth and justice, and it is said the men of his episcopal district love and revere him. All denominations honor and respect Bishop Turner, for, as one of his admirers has well said, "he has, in the face of all impediments, had the courage to be a man, and, above all else, to be himself."

The SOUTHWESTERN extends a warm hand of congratulation and appreciation to the Bishop. May he live long to serve his God, his Church and his race.

Personal and General.

Mrs. J. M. Harris, of Kansas City, Mo., is visiting her father, Mr. F. O. McGinty, of Griffin, Ga.

Rev. Valcour Chapman preached the annual sermon of Gilbert Industrial College, Baldwin, La., May 14th.

Rev. W. A. Smith, our pastor at Caldwell and Wynne, Ark., is exceedingly happy over a recent gift—a fine baby boy.

Dean Pierre Landry, of Gilbert Industrial College, was in the city this week, attending the commencement of New Orleans University.

Rev. Dr. G. G. Latshaw, of Cincinnati, Ohio, spent a few days in the city this week, the guest of Dr. F. H. Knight, president of New Orleans University.

Rev. R. N. Jones desires his correspondents to address him at Seventeenth Street and Thirty-first Street Ave., Meridian, Miss., instead of Moss Point, as heretofore.

Rev. J. S. Todd, D. D., pastor of Ebenezer Methodist Episcopal Church, Jacksonville, Fla., is on a visit to Chattanooga, Tenn., and Atlanta, Ga.

Rev. D. D. Dukes, our pastor at Brookhaven, Miss., rendered very efficient service to Rev. H. Jordan of Summit, Miss., in his recent revival.

Miss Eunice Tramwell closed her school at Mantua, Ala., on May 12, after a successful year's work. She will spend the summer with relatives at Huntsville, Ala.

Rev. C. H. Monroe, our pastor at Booneville, spent a few days in the city recently under medical treatment. He is now at Clinton seeking the full recuperation of his health.

Rev. and Mrs. V. D. Jenkins, our pastor at McDonogh, Ga., will celebrate their crystal wedding on June 28th. These have been happy years to them, and may there be as many more.

Rev. Stephen A. Huger, presiding elder of the Ocala District Florida Conference, will preach the annual sermon of the Emerson Memorial Home and School at Ocala, Fla., on May 28.

Mrs. Lucy Swanson of Shreveport, a member of St. Paul Methodist Church of that city, who has been visiting Rev. and Mrs. J. A. Tircuit, of this city, returned to her home Friday evening, May 19.

Rev. I. H. Holder, our pastor at North Fort Worth, Texas, writes us that Rev. M. C. Cavines and twenty members of the Independent Methodist Church joined our church in North Fort Worth on May 10th.

Rev. M. C. B. Mason, D. D., has already for this season delivered his fifteenth commencement address. He is yet to address the graduating class of the State Normal School of Alabama, of which Prof. W. H. Council is principal.

Rev. J. W. Lewis, our pastor at Zachary, is planning for a stake-driving and ground-breaking on the third Sunday in June, and all ministers of the District are invited to participate. Rev. Lewis, who was in the office a few days ago, reports the work of his church in excellent condition.

Bishop Henry Spellmeyer is an alumnus of New York University, of the class of 1866. Bishop Spellmeyer will preach the baccalaureate sermon of his alma mater at University Heights on Sunday afternoon, June 4th.

Miss Bertha McNeil has just returned from Baldwin, where she spent last year in connection with Gilbert Industrial College. She has done splendid service at this institution and her work was especially commended by Bishop Walden.

Dr. I. L. Thomas, of the Board of Church Extension, requests that all the presiding elders send him the dates of District Conferences. He is anxious to visit as many of the District Conferences as possible. Dr. Thomas' address is So. Atlanta, Ga.

Rev. Moses Blake, A. B., pastor of Simpson Methodist Episcopal Church, Charleston, W. Va., sends us his yearly report, giving account of his work from March 20, 1904, to April 10, 1905. The aggregate collection for that time amounted to $5,654.66.

The National Memorial Day will be celebrated at the Chalmette National Cemetery, a few miles below New Orleans, as usual. Rev. William R. Chase, presiding elder of the New Orleans District of the Gulf Conference, is announced as the orator of the day.

Rev. C. S. Waters, M. D., a successful practitioner of Moss Point, Miss., is critically ill. Dr. A. D. Simonington, Dr. G. H. Wilkinson and Dr. E. C. Shaw, of Mobile, Ala., visited Dr. Waters at Moss Point, and after consulting, Dr. Waters was removed to Mobile for medical treatment.

Mr. Arthur P. Bedou, the outdoor photographer of this city, is out on his annual trip through the State of Mississippi and will visit Brookhaven, Natchez, Jackson, Vicksburg, and other places. Mr. Bedou is a first-class photographer and has given eminent satisfaction wherever he has been privileged to do work. We commend Mr. Bedou to the favorable consideration of our constituency.

Rev. E. M. Jones, D. D., preached the annual sermon of the Noxubee Industrial School at McLeod, Miss., on Sunday, May 7th. The sermon was ppronounced by those who were present as the best they had heard for a long time. Rev. C. W. Butler assisted in the service. The closing exercises of this institution was held on Friday, May 12th, and the address was delivered by the principal, Prof. S. J. Hunter. Eight pupils received certificates. The enrollment is 220.

Judge Albion Tourgee died May 21, at Bordeaux, France, where he was serving as American consul. Judge Tourgee was born at Williamsfield, Ohio, May 2, 1838, and lived for some years following the civil war in Greensboro, N. C., in which the scenes of "A Fool's Errand" are laid. Subsequently Judge Tourgee moved to New York State, making Mayville his home. He was the author of several books, prominent among which are "A Fool's Errand" and "Bricks Without Straw," both of which deal with the reconstruction period.

The pastor, Rev. O. A. Johnson, of Burns Methodist Episcopal Church, Des Moines, Iowa, announces that the new two-story brick church recently erected will be dedicated June 18 by the Rev. Dr. M. C. B. Mason, assisted by the presiding elder, Dr. J. Will Jackson. This building, which is considered the best church edifice owned by Negroes in that state, is valued at $4200. The pastor and people plan to raise on this occasion at least $500. May they be successful.

Work on the new dormitory for the Colored Agricultural and Mechanical College at Greensboro, N. C., is in progress, and the college authorities are expecting soon to have another large dormitory added to their equipment. The building will be a three-story brick structure, containing forty-eight rooms, steam heat and electric light. The plans for the building were drawn by Prof. Adam Watson, the director of the Mechanical Department, who is himself a graduate of this school. All the work is being done by students.

NEWS NOTES

New York has had since January 1, 1905, 793 automobile accidents, in which 62 persons were killed.

A fund of $350,000 has just been completed for the erection of a Young Men's Christian Association building at the National Capitol.

The wealth of John D. Rockefeller, who is reported to be the richest man in America, probably in the world, is estimated at $500,000,000.

The monument erected in honor of Bishop Isom C. Clinton, of the A. M. E. Zion church, at Lancaster, S. C., was unveiled May 10, 1905.

Miss Ruth Holsey, daughter of Bishop L. H. Holsey, of the Colored Methodist Episcopal Church, died in Los Angeles, Cal., May 3, 1905.

Something new in university education is the chair of social work for which Mr. Jacob H. Schiff has given $100,000 to Columbia University.

According to the Baptist year book for 1905 the total number of regular Baptists in the United States is 4,600,799, an increase of 94,052 during the year.

During the session of the Liberia Conference, held in Sinoe in February, members of three African tribes—Congo, Kroo and Grebo—were received on trial.

Professor W. H. McDonald, of Gilbert Industrial Institute, Baldwin, La., was in the city this week, attending the commencement exercises of New Orleans University.

The bridge over the Zambesi River in South Africa was completed recently, thus forming another link in the Cape to Cairo Railroad. It is said to be the highest bridge in the world.

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During the fiscal year ending June 30, 1904, the disbursements for pensions by the United States Treasury were $142,092,818.75. Pensions were granted 720,315 invalids and 274,447 widows.

We learn that the Slater Educational Fund has offered Fisk University $25,000 for the establishment of a department of applied science, on condition that the university raise a like amount.

Samuel Taylor, the youngest son of the late Dr. Marshall W. Taylor, who was at one time editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, will graduate in June from the Shortridge High School, of Indianapolis, Ind.

It is rumored that a Negro colony will be started within the next year near La Junta, Colorado, a rich agricultural region, and that the town is to be laid off under the supervision of the pupils of the Topeka Industrial Institute.

President Frissel, of Hampton Institute, Hampton, Va., was presented by the Negro students of that school a few days ago, with a purse containing $800, in order that he may go abroad for rest and recreation.

According to the Cleveland Gazette, Rev. G. W. Kincaid, president of the Colored Industrial School, located at New Castle, received a few days ago from Mr. Andrew Carnegie a check for $2500 to aid the institution.

A public library for the accommodation of Negro citizens is to be established in Louisville, Ky. The probabilities are that Rev. T. F. Blue, the present manager of the Young Men's Christian Association, will be the librarian.

The free public library of Jacksonville, Fla., the gift of Mr. Andrew Carnegie, opens to the public June 1. The reading room and the children's room for Negroes on the second floor will be in charge of Miss Laura M. Stewart.

A few days ago the Negro citizens of Louisville, Ky., held a mass meeting and subscribed $1,000 toward the establishment of a manual training school for the Negro children of that city, thereby increasing the fund to $6,000.

According to the last annual report of the Sunday School Union, there are now fifty-five Sunday schools in the Methodist Episcopal Church whose enrollment is over one thousand and more than twenty whose membership approaches one thousand.

Doings of the Workmen.

ALABAMA.

Huntsville, A. B. Anderson.—The Lake Side M. E. Church is in excellent condition under the able leadership of Rev. Martin. He was given on his arrival here a hearty reception by this people. The stewardess sisters went to work at once on an old indebtedness of the church. We are going to do all in our power this year.

Anniston.—On Sunday, during my second quarterly conference, elder J. W. Thomas was at his best. He preached at 3 p. m. to a large congregation. His sermon made a lasting impression on all. Fifty persons partook of the Lord's Supper. Raised for the elder $10.05. Bro. Emmit McHundon, our new District Steward, was largely responsible for the financial success of the quarter. Total collected for the day, $12.15. Bro. E. J. Collins, of the Presbyterian Church, preached at 7:30 p. m. Two persons were received into the church.

Alexander City, S. L. Damous, pastor—On my charge I found some faithful members, so I took hold of the work, using my best thoughts in its interest. On April 15-16 my first quarterly conference was held at River Side with Rev. F. L. Teague in the chair. The elder's presence was invigorating. On Sunday he preached and administered the Lord's Supper to a goodly number. We raised the elder's quarterage in full. We have some friends among the sinners who are standing by us in our great struggle.

Kellyton, A. A. Roberson.—The Love Feast at Kellyton Chapel on a recent Wednesday night was a spiritual feast.

The Stewardess Sisters, led by Sister Hannah Moore, kindly presented the pastor with groceries. My second quarterly conference was held at Rockford Chapel Saturday May 6, with Rev. F. L. Teague presiding. Many of the officers presented written reports. The elder preached acceptably to a large congregation. Raised for the quarter; Trustees, $3.33; pastor, $36.87; elder $18.50; on missions, $5.00; extension, $2.50; total, $66.20.

FLORIDA.

Tampa.—The officers and members of Bowman M. E. Church have again raised high the name of their church on the roll of honor. Sunday, April 16 closed their Spring Bazaar and Rally in which $178.55 were raised. The following ladies worked hard to make it a success and were able to report from their several booths or clubs: Mrs. Grace Forbs, $10.83; Mrs. P. A. Daniels, $3.01; Mrs. Estelle Roberts, $5.55; Mrs. C. C. Smith, $4.46; Miss Florida Johnson, $2.25; Misses May Miles, Lillian Forbs, Estella Peyton and Esther Meeks, $4.09. Many other ladies worked just as hard and faithful. The following captains, with the extra donations received, raised: Mrs. Lizzie Pope, $9.85; Mrs. B. J. Holston's Club, $1.50; Mrs. Girtie Whitfield, $10.75; Mrs. Jane Lewis, $12.10; Miss Dora Daniels, $6.30; Miss Bessie Brown, $6.50; Mrs. Lean Phelp, $5.55; Mrs. Celia Buyant, $14.00; Mrs. P. N. Griffin, $4.25; Miss F. E. Davis, $8.25; Mrs. A. J. Prince, $13.25; donated by Masons, Odd Fellows, K. of P., Brotherhood and St. Joseph Aid Societies, $14.55; Miss Mary Adams' Volunteer Club, $7.50; Mrs. C. C. Smith, $2.00; from tickets to Bazaar and public collections, $28.05. When the fact is considered that Miss Adams and Miss F. E. Davis, two captains, were called away and Mrs. Maggie Prince, Mrs. Gertie Whitfield and Mrs. Elizabeth Pope were taken quite ill on the evening of the Bazaar, we are forced to say that the church did well. This is not the first work old Bowman has done since the Conference. Six weeks ago the church closed a meting with several conversions and accessions and for closing day a thank offering was made of $70.15. The quarterly conference which met six weeks after the annual conference reported 21 conversions and raised $371.78. The church received during the ten weeks of Rev. Thos. H. B. Walker's pastorate 23 members, and collected $612.43. The Lord is working wonderfully in the hearts of the people of Bowman, and some great things will yet come to pass.

Braidentown, C. W. Caldwell.—On the 16th of April our rally was held. Quite a large gathering was out to hear Rev. E. W. Garrison, pastor of Mt. Pleasant M. E. Church. Clubs No. 1 and 2 lifted their collections. Club No. 1, Bro. C. W. Caldwell, captain, reported $14.00, and club No. 2, Sister M. M. Cusbert, captain, reported $29.00. Total $43.00. The erection of the new M. E. Church of Braidenton is a certainty. Rev. Morten, the Baptist minister, gave us generous assistance. We hope to make the South Missouri Conference a great one.

GEORGIA.

Macon.—The Board of Church Extension of the Savannah Annual Conference convened in Warren Chapel, Macon, Ga., April 19, 1905. The devotional exercises were conducted by Rev. W. H. Brown, presiding elder of the Waynesboro District, assisted by presiding elders R. R. O'Neal, of the LaGrange District, J. W. Fisher, of the Savannah District, and Rev. C. R. O. Rowland. After which the president of the Board, Rev. W. H. Brown, made a few brief remarks, touching the object and purpose of these meetings. The secretary then called the roll and the following brethren answered: Revs. W. H. Brown, C. R. O. Rowland, secretary, R. R. O'Neal, J. W. Fisher and Bro. B. J. Jordan. Applications for donations were taken up and the following places received endorsement from the Board: Shady Grove, Harris City, La Grange District, $100.00; Oak Grove, Reidsville, and Sopherton, Ga., both of the Savannah District were endorsed for $100.00 each, Nashville church, on the Waycross District, $150.00, making a total of $450.00 disposed of to churches within the bounds of the conference. Rev. A. B. Allen, presiding elder, of the Waycross District, made a touching appeal on behalf of missions within our bounds. The meeting was brought to a close after a most profitable session at 5 p. m. the same day. Benediction by the president.

C. R. O. ROWLAND, Sec.

Commerce, L. E. Freeman.—The Rev. A. McNeal, pastor of Warren Chapel, has, by his intelligent, loyal and earnest efforts, awakened great enthusiasm among the people of Commerce. He is faithful and steady, ever ready to promote the interest of the church. The Sunday school and its superintendent, J. J. Mayfield, receive his assistance. The League is in good condition and there are evidences of continued growth. The parsonage committees are doing a commendable work in the way of furnishing the parsonage. Mrs. Emma L. Adams, chairman, collected on Easter Sunday $55.08.

South Rome, H. Scott.—The South Rome M. E. Church is having a year of prosperity. A parsonage lot has been purchased, paid for and the deeds recorded. We plan to build a neat three room parsonage on this lot within the next ninety days. Our first quarterly conference was held recently. The presiding elder's claim of $11.25 was paid in full. Too much cannot be said in praise of Rev. Stirling and his beloved wife, for their leadership and interest in our work. They are loved by all.

KANSAS.

Coffeyville, J. W. Nolond.—At the last session of the Lincoln conference, Bishop Henry W. Warren appointed Rev. H. T. Canady to the pastorate of St. James Church. He was heartily received and entered into the work with vigor. Rev. Canady found only 17 members enrolled, but the church has been quickened. Conversions, 1; accessions, 14. Under his leadership the Trustees' rally, May 7th, resulted in $110.73 with which to begin the erection of a three-room parsonage.

KENTUCKY.

Moorefield—We found our church in a very poor condition as well as location, but now it is crowded at each service. We have succeeded in raising money, have purchased good land and paid for the same. Also, we have put nice new furniture into the parsonage. This also is paid for. Pastor and people are making things go at this charge. Mrs. Bettie White is doing good work.

Murray, F. C. Dillon — We as a church congratulate ourselves on having as our pastor Rev. G. W. Bailey. His strong and powerful sermons, together with his Christian example among the people have endeared him to all. The Epworth League and the Home Missionary Society have been reorganized and the outlook is promising. Tuesday, April 25, our presiding elder, Dr. L. M. Haygood, was with us and presided at our quarterly conference. Tuesday night he preached to an appreciative audience a sermon that will be long remembered for its logic, diction and religious truths. With two such leaders we can hope for nothing else save an outpuoring of God's blessing and the growing of our church along all lines.

Dover, L. W. Florer, Pastor—Our first quarterly meeting and sacrament was held May 3 and 4. Dr. G. W. Ziegler, our new presiding elder, was with us. His broad experience as a pastor for twenty-five years has well fitted him for the presiding elderate. The church is delighted with him. We are much encouraged.

Cynthiana, I. C. Miller, M. D.—The reception given by the Ebenezer M. E. Church, Thursday night, April 20th, in honor of Rev. J. W. Staples, who was recently transferred to this work, was a grand affair.

Cloveporte, W. H. Pope, Pastor—Our fourth quarterly conference was held Feb. 18th, by Rev. Joseph Courtney, D. D., our presiding elder. Every member of the conference was present with reports which indicated the church to be waking up both spiritually and financially. We have built a neat three-roomed parsonage on our lot. Our Sunday School and Epworth League, with Prof. G. W. Adams and W. W. Bridewell leading, are moving along nicely. Our Woman's Home Missionary Society, with Mrs. M. B. Pope as president, is doing a great work, both for the church and community. Mrs. M. B. Pope was the elected delegate to the Woman's Home Missionary Society meeting in May at Cincinnati, O. On returning from the Annual Conference we conducted a three weeks' revival, which closed with 42 conversions and reclamations; 36 of these united with our church. Raised during our revival, $66.87.

LOUISIANA.

Musson, Sherman Smith—On April 7 the first quarterly conference convened at Shiloh church. Our presiding elder, J. W. Turner, conducted affairs nicely. A grand reception was given him by the stewardess sisters, led by Sisters Georgiana Butler and Mary Troxclair. Our pastor, Rev. A. B. Venable, is looking carefully after every interest of the church. Collection, $8.25.

Natchitoches, W. J. M. Price, Pastor—The loyalty of our people here is manifested in the way they responded to roll call in our financial meeting, Sunday, April 9th. We thank our friends for their assistance. The leaders reported as follows: A. W. Goins, $13.50; A. Matthews, $10.15; King Micklebury, $30.25; H. Smith, $15.50; Mary J. Sharp, $21.50; H. Wallace, $22.25; D. K. Micklebury, $9.55; H. Hamilton, $4.15; A. Witherspoon, $20.05; R. Spencer, $18.65; other collection, $7; total, $172.55.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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HOW TO SLEEP.

A Book For Tired, Sleepless People. Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

F. J. Gronen, La Verne, Ills., Pub., Department G.

Halcyon, Wise M. Williams—At Pleasant Valley Church on the 5th day of March, we had a good speaking meeting and the spirit of the Lord was with us. We had a glorious time. Eighteen mourners asked for the prayers of the church. Pray for us that we may gain them.

Campti, Philip Joseph.—I am glad to say that our new pastor, Rev. E. H. Clark, is moving along well. He is planning several splendid movements. He is the man for us. Our Sunday School is starting off this year very well with about 25 pupils. Miss L. O'Neal is superintendent and we feel safe to say that Miss O'Neal is right one for the office.

Logansport—G. W. Brady, pastor—Rev. H. Daniels, our presiding elder, was with us on April 2-3 and held the first quarterly conference. Twenty officers were present and made their reports. The Rev. H. Daniels preached for us on Sunday night and Monday night. Two have joined the church and 25 came forward for prayer. The church is alive. We paid the presiding elder in full and raised for all purposes $49.90.

Washington—S. Green, pastor—Rev. J. J. Obee, presiding elder, was with us on the 26th and 27th of March and held our first quarterly conference. The church made no mistake in appointing Rev. J. J. Obee presiding elder of the Alexandria district. St. Mark M. E. Church was happy on the night of March 27. Rev. E. C. Goins was with us and preached a soul-stirring sermon. We paid the presiding elder in full $20. Total collections, $90.

Lizelia—C. W. Ivy, Pastor.—My first quarterly conference convened in Daleville M. E. Church, with J. M. Shumpert in the chair. All officers were present, except a few, with good reports that indicated prosperity. Paid the elder in full, $13.50; pastor, $24.50. Estimated for the pastor's salary this year. $400.00; presiding elder, $54.00; benevolence, $54.00; Bishop, $3.00; Conference claimants, $5.00.

Rapides—W. L. Amos, pastor—Our first quarterly conference was held March 30 and 31, with Rev. J. J. Obee, presiding elder, in the chair. All officers were present with their reports. The meeting was one of much profit. The following ministers were present: Rev. P. W. Clark, of Alexandria, and Rev. W. L. Dyas, of Boyce. Both preached excellent sermons. Collection for the quarter, $30. Two accessions to the church and one baptized.

Spider—T. P. Norris, pastor—We are moving along nicely in our new charge. The people here are well pleased and expect to do more this year than in the past. They are standing by me. On the 26th $11.70 was raised at Shady Grove and $3.65 at St. Matthew. Total, $15.30. Six members have been received in full membership. Plans have been laid to furnish the parsonage. Everything shows signs of improvement. Pastor's salary is settled at $500.

Pineville—C. Dorsey—Sunday, March 26, was a grand day with us. Damocles Lodge No. 48, K. of P., turned out in a body at Wesley Chapel M. E. Church, Pineville, accompanied by Queen Victoria Lodge No. 52, I. O. O. F. The chapel was very well packed and an excellent sermon was preached by the Rev. J. C. Brown. Both the orders A collection of $22.85 was raised. The orders are in excellent condition. C. Commander Gaines deserves much credit for his way of managing. An address was made by the writer on and the public were made to feel glad. Pythianism.

MISSISSIPPI.

Marion—E. M. Dukes, Pastor.—Rev. G. W. Smith held the first quarterly conference of Columbia Valley M. E. Church, March 22. The officials presented their written reports. The elder preached twice while with us. The people are greatly pleased with his administration. A large audience was present Saturday night. Paid Rev. Smith in full. Collection $10.55.

Nettleton—W. C. Hillard, Pastor.—On my return from conference my people received me kindly. During the severe cold weather we were greatly hindered in our work, but are now doing nicely. Our first quarterly conference was held March 4-5, by Rev. W. C. Clay, who preached an able sermon Sunday morning. Paid the elder in full.

Fayette—K. Ellis.—Sunday March 26, at Adams Chapel M. E. Church, the Knights of Pythias celebrated their 25th anniversary. Our pastor, Rev. P. H. Rembert, preached the anniversary sermon. The church was crowded with the members of the Order and friends. Rev. H. D. Howell, of the M. E. Church, South, was present, also Revs. Walker and Gordon of the Baptist Church. Rev. H. D. Howell preached a glorious sermon for us on the third Sunday.

West Jackson—C. H. Jones.—On the 26th of March a grand rally and jug breaking was given at the West Jackson M. E. Church, for the erection of a parsonage and other expenses of the church, There were several contestants for prizes. The successful ones were: Miss Nellie Meves, who raised alone $14.15; Miss Deborah Holbrook, $9.98; Miss Hattie Brown, $4.96. Numbers of others worked faithfully. West Jackson is coming to the front. In our pastor, Rev. W. L. Marshall, we have a good leader, and predict a grand and glorious work this conference year under his administration. Total amount paid $72.53. We have entered into a great revival with Rev. J. K. Comfort, of Hattiesburg, preaching for us. He is a power for God. Elder G. W. Smith, of Brookhaven district, was with us one night recently. Thirteen persons came to the anxious seat and one of that number accepted Christ.

Brookville—H. H. Golden.—The members of Baldwin Church gave a grand reception in honor of our new presiding elder, Rev. F. H. Henry, on Friday night, March 17th. Addresses of welcome were delivered by Mr. W. L. Moore and Miss Louisa Clay. Brief remarks were made by the pastor, to which the elder most eloquently responded, after which refreshments were served. Our first quarterly conference was held March 18-19, Rev. Henry presiding. Most of the members were present with good reports. The elder's salary was raised to $100 and that of the pastor to $726. Paid the elder his full quarterage of $25.00. On Sunday Rev. Henry preached a strong and intellectual sermon, and administered the sacrament to a large number of communicants.

Macon—J. H. Everett, Pastor.—Our first quarterly conference was held March 24-26, with Rev. F. H. Henry presiding. The elder preached one of is best sermons Sunday night, and administered the Lord's Supper to 85 communicants. Collection for the day $86.25.

Gulfport—S. H. Glenn, Pastor.—We had a successful quarterly meeting. Rev. Jones preached a striking sermon. There were nine added to the church. Two subscribers for the Southwestern. Raised $21.00. Paid presiding elder in full.

Bell—B. J. Roberson, Pastor.—On our arrival here, Bro. Grant Hughes, one of Rust's students, kindly met us with a conveyance. On Sunday we met an enthusiastic crowd, who gave us a hearty welcome. I was made to feel at home and at rest. We have at Westley's Chapel a lively and energetic class of people. Bros. C. C. Cunningham, Gus Taylor and L. Novels were in the lead in taking the collection. They raised $10.01 and one yearly subscriber to the Southwestern.

Clinton—W. L. Mills, pastor.—On a recent Friday evening about eight o'clock a welcome storm struck the parsonage. The door was opened and a host of friends entered, led by Sister Sarah Holley. Prayer was offered to Him who sends such storms to supply our needs. Solo by Miss Luvenia Holley, and our friends departed, leaving our table groaning under its heavy burden.

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Conference Notices

LAGRANGE DISTRICT.

THIRD ROUND.

Chipley, June 3-4; LaGrange Circuit, 10-11; Greenville, 17-18; LaGrange Station, Odessadale, Zebulon, 24-25; Barnesville, July 1-2; Culloden, 8-9; Liberty Hill and Concord, 15-16; LaGrange Mission and Whitesville, 22-23; West Point, 29-30; Lovelace, Aug. 5-6; Woodbury and Columbus, 12-13.

Dear Brethren—This brings us up to Children's Day the 11th of June. Put the programme into the hands of the Educational Committee and Sunday school at once. But one man in the District reached the "Goal" on Easter—whole assessment—I. T. Griner. Let's see who will go and do likewise on Children's Day. The District Conference will convene at West Point M. E. Church, Thursday, July 27-30. One class leader, one Sunday school superintendent, one Epworth League delegate and one steward from each charge is expected to be on hand. The first day also each local preacher for examination in each of their four years course of studies, and exhorters who expect their license renewed. Program will be out on time. Reduced rates will be procured. Yours in Christ,

R. R. O'NEIL, P. E.

NAVASOTA DISTRICT.

THIRD ROUND.

Millican, June 17-18; Caldwell, 17-18; Anderson, 24-25; Brenham Sta., 30-July 2; Brenham Cir., July 1-2; Brookshire, 8-19; Sealy and San Felipi, 15-16; Bellville, 22-23; Courtney, 29-30; Hockley, 29-30; Hempstead Cir., Aug. 5-6; Hempstead, 12-13; Navasota Sta., 19-20; Navasota Cir., 19-20; Yarboro, 26-27; Waller, Sept. 2-3. Our District Conference, Sunday school and Epworth League Conventions will meet at Stoneham, Texas, August 22-27. We expect a full delegation. The pastor, Rev. S. M. Bolden and his people are making ample preparation for the entertainment of all who may attend. Prepare to report all of your benevolences in vouchers. Please do not think of reporting this year less than a full amount for all causes. Collect and send to Rev. M. W. Dogan, D. D., all monies for the president's cottage and prepare your forces for Friday night of the conference, which will be the great night for the anniversary of Wiley University. Do not wait until then, however, to send in your money, for all sent in before will be credited to your account at the District Conference. Brethren, put forth every effort for spiritual and financial success. Very few of my brethren reported to me the result of their Easter efforts. See well to Children's Day. As ever, I am at your service for anything I can do. The great church needs money, yet we must not forget that the greatest aim and purpose is the salvation of the human family from sin and ignorance. Your brother and friend, J. E. BRYANT, P. E.

PALESTINE DISTRICT.

THIRD ROUND.

Bryan Sta., June 30-July 2; Bryan Cir., July 1-2; Iola Mission, 8-9; Hearne, 8-9; East Mexia, 15-16; Fairfield, 15-16; Winkler, 22-23; Oakwoods and B, 22-23; East Calvert, 22-23; Jewett and B., 29-30; Palestine Sta., Aug. 4-6; Palestine Cir., 5-6; Madisonville, 5-6; Leona, 12-13; San Augustine, 19-20; Hemphill, 26-29; Jacksonville, 26-27; Alto Mission, 26-27. Dear Pastors and Members—Let us all strive to increase our membership. To gain conversions and to raise all our benevolences. Canvass earnestly for subscribers to the SOUTHWESTERN and be loyal to our church schools. Your coworker for God,

L. S. BLAKENEY, P. E.

HOUSTON DISTRICT.

SECOND ROUND.

Orange, June 17-18; Beaumont, 24-25; Beaumont Mission, 24-25; Liberty, July 1-2; Richmond, 8-9; Richmond Cir., 8-9; Kendleton, 15-16; Thompson, 14-16; Columbia, 22-23; Velasco, 30-31; Mallalieu, Aug. 5-6; Hamilton Ch., 6-7; Wallisville, 12-13; Trinity, 20-21; St. James, 20-23; Mt. Vernon, 26-27; Sloan St., 27-29; Roeville, Sept. 2-3; Dickinson Cir., 4; Tabernacle, 8-10; St. Paul, 9-10; Galveston Central Mission, 9-10; Boynton, 17-18; Harrisburge, 16-17; St. Mark, 19. The District Conference Sunday School convention and Epworth League will convene at Galveston St. Paul M. E. Church at two o'clock p. m., Sept. 5th, 1905. Brethren, please come prepared to pay the expenses, etc., and to report your benevolence in full. Let each pastor bring five new subscribers for the SOUTHWESTERN. EDWARD LEE, P. E.

HUNTSVILLE DISTRICT.

THIRD ROUND.

Montgomery, June 3-4; Conroe, 8-11; Spring, 10-11; Willis, 22-25; Dodge, 24-25; Lovelady, July 1-2; Josserand, 8-9; Camilla, 15-16; Livingston, 22-23; Corrigan, 25-29; Colmesneil, June 24 25; Prairie Plains, August 5-6; Huntsville Cir., 12-13; Huntsville, 19-20; Jasper and Newton, 26-27. District Conference, S. S. Institute, Epworth League Convention, meets at Laurelia, Texas, Corrigan Ct., July 25, 1905, at 9:30 a. m. Rush all claims, revivals, Children's Day, for good reports. Bring SOUTHWESTERN subscribers also.

W. A. FORTSON, P. E.

WASHINGTON CONFERENCE MINUTES.

The Washington Conference Minutes will be ready for delivery June 5, 1905. The pastors in Baltimore and vicinity may call at 1010 Hillen Street, Baltimore or 1905 Druid Hill Avenue. The pastors in Washington and vicinity can get them by calling at 922 Florida Avenue, N. W. Orders from others will be filled as rapidly as possible. Pastors send in your orders at once.

Thus far Asbury of Washington leads off with an order of 100 copies, R. P. Lawson, of Sandy Springs, Md., comes second and Geo. E. Curry, of Waynesboro, Va., third.

S. H. NORWOOD.
922 Fla. Ave., N. W.

SOUTH NEW ORLEANS DISTRICT.

The South New Orleans District preachers' meeting will convene at Pattersonville, June 8. All members are expected. Several important subjects will be discussed.

R. C. WORSHAM, Pres.
W. H. JONES, Sec.

LINCOLN CONFERENCE.

Dear Pastors—Kindly let me know how many delegates will go from each station or circuit to the Lincoln Conference Epworth League Convention which meets at Independence, Kansas, June 22-25, 1905. Revs. I. G. Penn, Gen. Asst. Secretary of the Epworth League, Dr. R. E. Jones, and other Field Agents of our church are cordially invited to meet with us. Those who can do so will please write

J. J. CABBELL, pastor.

TOPEKA DISTRICT.

Dear Brethren—You know that our membership is small and we cannot succeed without your help. We must raise $50.00 at once in order to get $200.00 from the Church Extension. I am doing what I can. Will you please help me by raising or by causing to be raised $1.00 from each charge, a collection from each church. Send it to Mrs. H. Watson, 909 Bellevue Ave., Galena, Kans., and we will acknowledge the same. Brethren do not fail us. Rev. H. South, P. E., has given $5.00 and Mr. Moeller $5.00. We anxiously await your response.

JAMES MCBEE.



The Medicine That Cures.

RENO, OKLA., May 11, 1904.

Wine of Cardui absolutely does cure sick women. I consider it the most valuable medicine, and it is the cheapest cure any sick woman can use, as it takes as a rule, only a few bottles to effect a complete and lasting cure. I especially recommend it for uterine or ovarian troubles, inflammation and ulceration, painful, profuse or scanty menstruation and it is a most valuable adjunct to use during the gestative period, insuring easy childbirth and speedy recovery.

It should have a place in every home as it is a true friend to wife, mother and maiden and I most heartily recommend it.

Dr. E. Buchanan

WRITER AND LECTURER.

Dr. Mrs. Buchanan is an authority on the science of medicine and certainly appreciates the great work physicians are doing for the relief of sufferers. But this does not deter her from expressing her views in praise of Wine of Cardui.

Mrs. Buchanan's high intelligence and long and successful experience render her advice of great value. Wine of Cardui regulates menstruation, cures bearing-down pains and relieves suffering women of the pain and misery to which their sex is heir. You have the word of Dr. Buchanan and thousands of other eminent women that Wine of Cardui will completely cure you.

All druggists sell $1.00 bottles Wine of Cardui.

WINE of CARDUI

SHUBUTA DISTRICT.

It is expected that each Epworth League will send one delegate to the District Conference July 26-30, that officers may be elected. Each delegate will bring at least 50 cents to defray expenses. Let each pastor of the District speak of this matter before his Epworth League. The Conference will give us Friday evening. Let us as Leaguers accomplish something. As we have no district president, I am acting in that capacity until one can be elected. You are expected to present your reports at this conference.

R. HOWZE, First Vice-Pres.

AN APPEAL.

Dear Friend and Brother—We, of the Rayne M. E. Church, Rayne, La., ask your assistance to help us pay for our Church, which is threatened to be sold on the 15th of June if we do not raise at least $100.00. Now we ask you to come to our assistance if you cannot give more than a dollar. Send the amount you may give to our presiding elder, Rev. Joshua J. Obee, Box 473, Alexandria, La.

E. V. MAYFIELD, R. S.
JOSEPH VALLERE, D. S.

I concur in the above, for the people there are poor, few in number and deserving. J. J. OBEE, P. E.

ABERDEEN DISTRICT.

To the Epworth Leaguers: The International Epworth League Convention is drawing near and we pledged ourselves to send two delegates to Denver. Therefore, let each chapter collect the one dollar and send th same to the treasurer, Mrs. P. Massengale, Macon, Miss., so the delegates may draw on the treasurer for the amount necessary to defray expenses. Remember that our District League Convention convenes at Tabernacle Church on the Athens Circuit July 26, 1905. Let all members and visitors come on the 25th so we may begin work on the morning of the 26th.

J. BURTON, Pres.

PREACHERS OF ALEXANDRIA DISTRICT.

April 26th and 27th, 1905, at the request of the presiding elder J. J. Obee, the preachers of the Alexandria District met at Bunkie. The following officers were elected: H. C. Gair, president; W. L. Amos, secretary. The presiding elder stated the object of the meeting was for the purpose of arranging the district so that there may be a closer unity and the systematic manner of running revivals, raising of benevolences, matters concerning Women's Home Missionary Societies, Epworth Leagues, and presiding elder's support on the district. These questions were deliberately discussed and plans were soon drawn up and adopted for the purposes of running the district. Dr. G. G. Logan was present and the brethren paid over to him the monies collected for missions. Rev. A. I. Costin, of the Baptist Church, Bunkie, and Rev. Chas. Mohamed, of West Africa, were the visitors of the meeting and took active part. Mrs. J. J. Obee was introduced.

The meeting was largely attended. The presiding elder and brethren are making a successful start for the year.

W. L. AMOS, Sec.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagoe, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, Notre Dame, Ind.

MONROE DISTRICT PREACHERS.

The Monroe District Preachers' Meeting was reorganized April 25, 1905, for the ensuing year. The Rev. J. O. Brown, presiding elder, being present, presided. The following officers were elected: President, D. G. Taylor; Vice-president, C. M. Angrum; Treasurer, S. N. McGruder; Secretary, F. D. Bowers.

SOUTH NEW ORLEANS PREACHERS' MEETING.

The South New Orleans District Preachers' Meeting convened at Beattieville April 27, with Rev. R. C. Worsham in the chair. Rev. Jules Benn and his good people entertained the ministers royally. Rev. Eugene Baptiste preached a good sermon at 3 p. m. and Rev. T. J. Johnson preached at night with power. After which Rev. W. H. Jones invited sinners. About 25 came forward for prayer. A reception was tendered the brethren. Bro. L. H. Smith, a faithful local preacher, of Beattieville, spared no pains to make it pleasant for all.

R. C. WORSHAM, Pres.
W. H. JONES, Sec.

NEW ORLEANS DISTRICT MINISTERIAL ASSOCIATION.

The Fourth Annual meeting of the association was held May 1, 2, 3 at St. Charles Avenue Church, New Orleans.

The opening sermon was preached by Rev. M. C. Hickman, of Hammond, La. An altar service followed the sermon and two came forward for prayers.

At two p. m. on Tuesday Rev. Dr. Knight, of the N. O. U., lectured before the brethren on "The Preacher in His Study." This lecture, which is a resume of the doctor's visit to the studies of some of the sages of Europe and America, is not only very interesting but intensely practical and helpful.

Rev. J. C. Orcutt, of Poland, La., preached the Tuesday night sermon and gave a lucid exposition of John 3:5.

After organizing and giving the reports on Tuesday morning, the time was given to the papers and discussions. The papers that aroused the most discussion were "The Preacher and Prayer," "Sunday School Teachers and Teaching," and "The Best Method of Raising Church Finance."

Other papers read were: "The Preacher and His Reading," "The Preacher and His Finances," "Twelve Years in Mexico," "Wm. Carvosso, Lay Evangelist," "The Need and Mission of the Local Preacher," "Church Doors," "Can We Have a General Revival," and "Sin Reproving Out of the Pulpit."

These papers were all well prepared and the brethren showed a lively interest in discussing them.

Wednesday afternoon was given up to sight seeing. Wednesday night the brethren who remained in the city held a street meeting.

The tone of the meeting all through was revivalistic as shown by the prayers and testimonies of the devotional services. The preachers and people of the New Orleans District are concertedly concentrating prayer for a general revival. In view of the promise of Matt. 18:19, "If two of you shall agree on earth as touching anything, that they shall ask it shall be done for them of my Father which is in heaven," they are holding on to God for this revival.

WM. R. CHASE.

LAYMEN INSTITUTE.

The Ministerial Official and Laymen Institute was held at West Radford M. E. Church, Rev. John D. Starr, pastor, April 27-30. Various topics were discussed. Rev. Storr and his people cared for the institute. President, Rev. J. F. Prigmore preached the opening sermon. On Friday the 28th Rev. A. W. Randolph preached. The welcome address was delivered Friday night by Rev. Webb. Response by Rev. A. W. Randolph. Saturday Rev. H. G. Harrison preached. Sunday was a high day. Sunday School at 9:30 o'clock; at 11:15 a. m. Rev. J. M. Watson preacned and hungry souls were richly fed. In the afternoon and night preaching by Rev. T. J. Johnson. At all services the church was filled. Next institute will be held at Draper June 1-4. Collection $15.26. Officers: J. F. Prigmore, Pres.; A. W. Randolph, Vice-pres.; J. M. Watson, Sec.; F. D. Johnson, Asst. Sec.; Miss Alice Morgan, corresponding secretary.

F. A. JOHNSON, Reporter.

PROGRAM.

(The Vicksburg District Conference will meet at Vicksburg, July 26-30, 1905).

First day at 9 o'clock a. m., Religious Services, conducted by D. Basset and J. R. Ross.

Missionary Sermon, by W. N. G. Lipscomb—alternate, J. A. Patterson.

"The 20th Century Pastor and What He Should Be," P. H. Rembert, A. H. Lathan and J. B. Brown; "What is the Epworth League to the Church," W. L. Mills, E. H. Langston and A. Holland; "Should Not the SOUTHWESTERN CHRISTIAN ADVOCATE Be Taken By All Official Members of Our Church?" N. D. Hopkins, J. W. Hill and J. W. Davis; "Where Is the Unoccupied Territory and How Can We Possess It," J. D Gilbert, Wm. Herman and A. Howze; "Duty of Local Preachers to the Church," W. P. C. Morrison, John Platt and R. Ginnings; "Atonement," P. W. Baldwin, I. L. Pratt and N. Papplewhite; "What Profit is the Field to the Missionary Cause," W. L. Lmb, I. C. Rucker and J. A. Patterson.

Topics for Sunday School and Epworth League, Friday evening, July 28: "The History of the Sunday School in the United States," Harriston, Bolton and Meadville; "What Should Be the Aim of the Sunday School," Vicksburg Circuit, Clinton, Centreville and Edward; "How to Grade the Sunday School," Fayette, Liberty, Barnes and Hamburg; "How to Make the Quarterly Review Interesting," Natchez, Union Church, Anguilla and Cary; "Should Each Church Have an Epworth League," Vicksburg, Edward and Fayette; "How to Keep the Epworth League Alive," Bolton and Carey.

Drs. M. C. B. Mason, I. G. Penn and R. E. Jones are expected to be with us. Brethren, please don't fail to bring new subscribers for the SOUTHWESTERN. We did well last year and we want to do better this year.

I. C. Rucker, J. A. Patterson, I. L. Pratt, Committee. R. P. Threlkeld, presiding elder.

Melville—C. Melvin—Rev. J. W. Turney, our new presiding elder, was with us the 5th and 6th, and held his first quarter. Every officer was on hand with written reports. There was an increase on all lines. Paid presiding elder $15 ,and pastor, this quarter $60.25. Rev. E. V. Taylor is the man for the place. Souls are being converted and the SOUTHWESTERN is looked after. We are going to push our way up higher.

Bastrop — A. Matthew — The first quarterly conference of Mt. Nebo M. E. Church was held March 24. The presiding elder, J. O. Brown, was on hand and dispatched his work with great tact. The officers and members are proud of the appointment of both presiding elder and their beloved pastor. We had a good pastor, Rev. T. P. Norris, and we believe that Rev. F. D. Bowers is also the right man. Notwithstanding a rainy spell we are moving off grandly.



I CURED MY RUPTURE

I Will Show You How to Cure Yours FREE

I was helpless and bedridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 743, Watertown, N. Y.

Nursing Mothers and Malaria.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

Literary Notes

BOOKS RECEIVED.

"Told in the Gardens of Araby," by Izora Chandler and Mary W. Montgomery. Published by Eaton & Mains, 150 Fifth Ave., New York. Price $.75 net.

"A Little Garden Calendar," by Albert Bigelow Paine. Forty-six illustrations. Published by the Henry Altemus Company, Philadelphia, Pa.

"The Life of Christ," by William J. Dawson. Publishers, George W. Jacobs & Co., 103-105 S. Fifteenth St., Philadelphia, Pa. Price $1.50 net.

"Young People and World Evangelization," by John Franklin Goucher. Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price $.25 net.

"Faith Tonic," (a series of articles by different writers), compiled by L. L. Pickett. Address Pickett Publishing Co., 1432 Franklin St., St. Louis, Mo. Prices: Paper, 30c; cloth, 60c.

"Some Women I Have Known," by Rev. J. B. Culpepper. Address Pickett Publishing Co., Louisville, Ky., or Greenville, Tex. Prices: Cloth, 75c; paper, 40c.

Baseball is the key-not to the May *American Boy*. The noted baseball player of olden times, A. G. Spalding, contributes the first part of a story of the origin of baseball. The fiction includes a Decoration Day story entitled "The Ministration of a Child." Boys of a practical turn of mind will find much of interest and profit in this number, particularly in the Money-Making and the Boy Mechanic and Electrician Departments, "How th Build an Auto-Wagon" and "How to Make a Telephone" being the two leading articles under the latter head. There are lessons on How to Play the Mandolin; instructions on How to Plant a Tree, etc. $1.00 a year. The Sprague Publishing Co., Detroit, Mich.

In the May *Voice of the Negro* the monthly review is as spicy and vivid as ever. The two notes that will probably attract widest attention are "Rockefeller and the Missions," and "Rash and Senseless Generalization." Professor DuBois contributes his second paper on "The Beginnings and Endings of Slavery," under the caption, "Slavery in Greece and Rome." The April and May numbers are eight pages larger than preceding numbers.

Malaria Makes Pale Blood.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

REMARKABLE PAINTING

Practically

GIVEN AWAY

"The Three Most Beautiful Roses," by Paul de Longpre.

At the urgent solicitation of the *Woman's Home Companion*, Mr. Paul de Longpre, who is the greatest painter of flowers in the world, consented to make a painting of what he considered "*The Three Most Beautiful Roses*," and the painting is without doubt one of the masterpieces of this great artist. This magnificent picture is reproduced in all its original grandeur on the cover of the *Woman's Home Companion* for June. Although this cover is an accurate reproduction of a painting worth hundreds of dollars, yet the June number, which has this exquisite cover, may be obtained at any first-class newsstand or direct from the publishers for the trivial sum of only ten cents.

Mr. Paul de Longpre is justly styled the "King of Flower Painters." He not only paints roses, but every flower that grows, and is the highest authority on flowers. His paintings are found in the most select homes. Some have sold for as much as seven thousand five hundred dollars ($7,500.00).

Artists, art critics and competent judges all agree that the covers of the *Woman's Home Companion* far excel those of any other magazine.

The *Woman's Home Companion* is a magazine which in beauty and excellence, art, stories, illustrations and fashions, etc., excels all other home and family magazines. The *Woman's Home Companion* is published by The Crowell Publishing Company, New York City, also Chicago, Ill., at one dollar a year, and is the favorite magazine in nearly half a million homes, where it is read each and every issue by three million people.

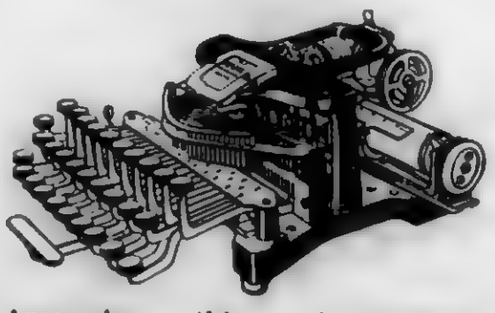
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If there be any doubt in the mind of any one as to the merits of the Postal Typewriter, we refer to the Scientific American of August 15, 1903, in which its merits are fully told and established.

They Live in Our Memory.

JONES.—Death came to the home of the Rev. W. H. Jones, Morgan City, La., and took their infant son home to its heavenly parent. Rev. H. W. Coleman, pastor of the Little Zion Baptist Church, Berwick, conducted the funeral service.

New Iberia, La.—Mrs. Felice Oliough departed from this world to the spiritual world on April 4. Hosts of her friends came from Lafayette, La., to witness the last of their dearest friend, which goes to show the admiration and kind and continued remembrance they possessed toward her. Whereas they said in part: "In view of the loss we have sustained in the decease of our friend and associate, Felice Oliough, and of the still heavier loss sustained by those who were nearest and dearest to her; Be it Resolved, That it is only a just tribute to the memory of the departed to say that, in regretting her removal from our midst, we mourn for one who was in every way worthy of our respect and regard. Resolved, That we sincerely condole with the family of the deceased on the dispensation with which it has pleased Divine Providence to afflict them, and commend them for consolation to Him who orders all things for the best and whose chastisements are meant in mercy.

Polk, Ark. — Sister Margaret Watkins, aged 74 years, the wife of Rev. Bailiam Watkin, went home March 4. She had been a Christian 40 years. She leaves one child and many relatives and friends to mourn their loss. Rev. R. B. Fagan conducted the funeral.

Kosciusko, Miss.—Sister Ann Smith, a member of Wesley Chapel M. E. Church, Kosciusko, Miss., died April 5, 1905. Sister Martha Gage, a member of Wesley Chapel M. E. Church, died May 4, 1905. Bro. Charles Story, a member of Wesley Chapel M. E. Church, died May 1, 1905.—M. C. McEWEN.

Vanceville, La.—Sister Eliza Johnson, a faithful member of Mt. Zion M. E. Church, fell asleep in Jesus April 8. after fighting in the army of the Lord for sixty years. She died as she lived, a faithful member and a strong Christian. She leaves one sister and other relatives to mourn their loss. The funeral was conducted by the pastor, Rev. W. H. Lang.

Clinton, La.—Beach Grove M. E. Church has lost Brother L. G. Wilson, the district steward. He died April 20, aged 25 years. His death was sudden. The funeral service was attended by ex-Pastor Rev. J. D. Banks and Pastor B. Carr.

Moss Point, Miss.—Bro. Frank J. Hill, one of the leading men of Moss Point and a member of our church, (steward and trustee), died Wednesday night, the 3rd instant, of apoplexy. Rev. S. H. Cannon led in the funeral service.

Vaiden, Miss.—Mr. Evander Towns, departed this life April 3rd, 1905, aged 16 years. He was not a member of the church, but felt some evidence of being saved. He was the son of Shepard Towns, one of our leading members on the Vaiden charge. The funeral was conducted by the pastor, Rev. Green Spencer.

Jennings, La.—On Tuesday, April 25, 1905 the angel of death took home Sister Isabella Anderson. She was born Nov. 28th, 1854. She struggled hard



The crown of womanhood is motherhood. But uneasy lies the head that wears the crown or anticipates this coronation, when there is a lack of womanly strength to bear the burdens of maternal dignity and duty. The reason why so many women sink under the strain of motherhood is because they are unprepared.

"I unhesitatingly advise expectant mothers to use Dr. Pierce's Favorite Prescription," writes Mrs. J.W. G. Stephens, of Mila, Northumberland Co., Va. The reason for this advice is that Dr. Pierce's Favorite Prescription is the best preparative for the maternal function. No matter how healthy and strong a woman may be, she cannot use "Favorite Prescription" as a preparative for maternity without gain of health and comfort. But it is the women who are not strong who best appreciate the great benefits received from the use of "Favorite Prescription." For one thing its use makes the baby's advent practically painless It has in many cases reduced days of suffering to a few brief hours. It has changed the period of anxiety and struggle into a time of ease and comfort

The proprietors and makers of Doctor Pierce's Favorite Prescription now feel fully warranted in offering to pay $500 for any case of Leucorrhea, Female Weakness, Prolapsus, or Falling of Womb, which they cannot cure. All the World's Dispensary Medical Association, Proprietors, of Buffalo, N. Y., ask is a fair and reasonable trial of their means of cure

death, but gave up, in glorious triumph, the turmoils of time for the joy of an endless eternity. She was, even in pain, full of cheer and hope. This dear one died a brave and faithful servant. We mourn her loss. Her place can never be filled in the home, in the church, in the community. She was a constant adviser and counsellor. She leaves seven children to follow her and a kind husband she awaits in the glory land. Her life was sacrificed in doing good for her children and fellow men. Four of her children, namely, George Turpeau, David Turpeau, Mrs. Mary T. Hammett and Miss Angela Turpeau, did not get to see her before she was called above. But a blessed hope is ours. We shall see our mother again. Her body was interred at St. Martinsville. N. R. Randolph officiated at the funeral services.

Rasser Charge. — Death visited us on the 6th of March, taking Sister Dillann Calhoun, the wife of one of my local preachers, Cato Calhoun. She joined the M. E. Church in 1873, under the pastorate of Rev. Lewis. She lived a true and devoted Christian for 32 years. Her age was 42 years old. She leaves a husband and nine children and a host of friends to mourn their loss. B. McDaniel conducted the funeral.

Darrow, La.—Mr. Adam and Mrs. Dora Wilson, of Belle Helene, La., lost their infant boy, George K. Wilson, aged five months. The funeral was attended by the Rev. T. A. Brown.—C. W. KERSHAW, Darrow, La.

Trappe, Md.—Sister Sarah J. Bantom went home on Tuesday morning, September 29th, 1903. She was forty-seven years of age, and had been a member of the Methodist Episcopal Church twenty-four years. She was always cheerful and kind, and was loved by both white and colored people. In her death, her husband loses a loving wife, her mother an affectionate daughter, and the church a faithful

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member. She never shirked her duty, neither in the church nor in society, and was always ready to help the needy. Funeral was conducted by Rev. J. H. Winters.

Shelby, Miss.—Sister Matilda Mosely was born 65 years ago in Mississippi. She spent 30 happy years in the M. E. Church and was called home to glory from Simpson's M. E. Church at Shelby, Jan. 26, 1905. She made a visit to her children, carrying each one a present and saying that she was "going to leave them."—J. W. Winbush. (Received April 26.)

Shreveport, La.—Sister Amanda George is no more. She departed this life April 19, in full hope of the eternal reward that awaits the faithful. She leaves a host of relations and friends to mourn their loss. Their loss is heaven's gain. The funeral department of the Order of Odd Fellows had charge of the funeral. Rev. B. M. Hubbard was assisted by Rev. Samuel Armstead, in conducting the funeral services.

Gahagan, La.—Bro. Aaron Williams, a faithful member of Zion M. E. Church and a class leader of the same church, died in full triumph of faith, April 7, 1905. In his death the church has lost a faithful member. F. M. Livingston conducted the funeral.

Baton Rouge, La.—Mr. Lewis Watson died the 25th of February. He was sick only three days. He leaves one brother and many friends to mourn his loss. The funeral was conducted by Rev. M. J. Dyer. Bro. Henry Baker died March 15. He was sick only a few days and died in full triumph of faith. The funeral was conducted by Rev. M. J. Dyer, assisted by Rev. W. M. Harrel. Bro. Manuel Wright died March 24. He professed religion just before he died. He leaves two brothers and a sister to mourn their loss. Sister Fortune died April 20, in the faith, at a good old age. She was buried from the church on the 22nd, by Rev. M. J. Dyer. Little Solomon Woods died March 12, aged two years. His mother is a faithful member of Daly Chapel.

Devall, La.—Miss Nettie Magulin died April 21. She was a member of Harmony M. E. Sunday school and a faithful scholar. She said the Lord was going to take her home to rest. She leaves three brothers and three sisters and a mother to mourn her going.—C. SPEARS, Pastor.

Scottsboro, Ala.—Sister Harriet Densy Moore departed this life April 7, 1905. She went home cheerfully. She had been a faithful and consistent member of Joyce Chapel M. E. Church for more than twenty years. Her funeral was attended by the pastor, Rev. H. Adams, assisted by the Rev. A. S. Williams, P. E.

Comite, La.—Mr. George Gray, a member of St. Luke M. E. Church, died April 4th, and was buried on the following day. Mrs. Zilphy Hitton was stricken with paralysis April 21 and died April 25. She was a member of St. Luke, and the wife of Rev. Abraham Hilton. Three daughters and many relatives and friends mourn her loss.

North Little Rock, Ark. — Sister Hattie Goldsby departed this life April 5th. She was faithful to the end. She died as she lived, a consistent Christian. She died in the bloom of life. She had just entered her 21st year. She was one of earth's brightest jewels, pure and spotless. She leaves a mother and father and two brothers and one sister and a host of friends to morun her going. Rev. D. W. Nelson spoke fittingly of her life.

Shelbyville, Ind.—Rev. Thomas Summers, a local preacher who formerly lived at this place, died at Rushville, Ind., and was brought to this city and his funeral was conducted by the Rev. S. A. Sissle, P. E., assisted by the Rev. Carpenter, of Rushville. Other ministers present were Rev. Lock, of Pewee Valley, Ky., and Rev. Leonard, of the Second Baptist Church of this city.

Filbert, S. C.—Brother R. L. Wilson died at his home near Filbert, S. C., on the 25th of April, 1905, at 10 o'clock a. m., of consumption. Bro. Wilson was 43 years of age, a good and faithful member of St. James M. E. Church for 19 years. He served the church as district steward, church steward and class leader. He had fine traits of character, which commanded the esteem of all who knew him. He leaves a widow and nine children. The funeral took place on Wednesday, and was largely attended, being conducted by Rev. W. H. Greer.

Biloxi, Miss.—Sister Lucinda Muruh, the mother of Sisters M. Moses, C. Parker and others went home in full triumph of faith March 27. Sister Muruh was the oldest person of this city, her age being 105 years. She had been a Christian for 70 years and a member of the Missionary Baptist Church in New Orleans, La. Her funeral was conducted by her pastor of the M. E. church in this city. She leaves a host of relatives and friends to mourn her going.—R. S. HAMMOND.

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UNITED FOR LIFE.

POTER-EDMOND.—At the Methodist Episcopal Church, of Pearl River, La., April 27, 1905, by Rev. H. A. Sorrell, Mr. Henderson Poter to Miss Josephine Edmond. These excellent young people are highly respected in this community.

SMITH-MILLER.—By Rev. H. A. Sorrell, at the residence of the bride, Alton, La., Mr. Joseph Smith to Miss Mary Miller.

ROBINSON-WATSON.—On Easter Sunday, April 23, 1905, at the Methodist Episcopal Church, Mr. Abraham Robinson to Miss Rosetta Watson, by Rev. J. J. Keller.

CLOUD-ARNOLD.—By Rev. H. A. Sorrell, at the home of the bride, Pearl River, La., April 30, 1905, Mr. Nelson Cloud to Miss Clarise Arnold.

EVANS-THOMAS.—At Lake, Miss., May 7, 1905, by Rev. N. E. Goodloe, Mr. H. E. Evans to Miss Nancy Thomas.

LUSTER-SCOTT.—On April 5, 1905, at the bride's residence, Pleasant Hill, La., by Rev. J. A. Landry, Mr. Sam Luster to Miss Henrietta Scott.

LUMLIN-GHOLSTON.—At Adairsville, Ga., April 23, 1905, by Rev. W. M. Bailey, Mr. George Lumlin to Miss Willie Gholston. These young people are faithful members of our church and Sunday school.

PAGE-ALLEN.—By Rev. John D. Wilson, at Woodlawn, La., April 17, 1905, Mr. Moses Page and Miss Grace Allen.

SHARET-WILLIAMS.—At the home of the bride, Woodlawn, La., April 20, 1905, by Rev. John D. Wilson, Mr. Edward Sharet to Miss E. Williams, in the presence of a large number of friends.

MARSH-LOUIS.—At Lewisburg, Tenn., by Rev. S. J. Howard, Mr. Willie Marsh and Miss Sallie Louis.

MORGAN-BARRETT.—At the home of the bride, Pineville, La., May 11, 1905, by Rev. J. C. Brown, Mr. Henry Morgan to Miss Josephine Barrett.

ESTER-BRADLEY.—At Central, La., by Rev. D. J. Price, Mr. Andrew Ester to Miss Margaret Steward Bradley.

BRADLEY-COFFEY.—By Rev. D. J. Price, Mr. Solomon Bradley to Miss Ella Coffey, both of Central, La.

LYONS-KEYSUR.—At the home of the bride, March 15, 1905, Mr. Robert Lyons and Miss Angelina Keysur, highly respected young people of Algiers, La., by Rev. T. W. Williams.

NIMROD-JOSEPH.—On April 13, 1905, at Oliver, La., Mr. Alexander Nimrod to Miss Celestian Joseph, Rev. W. D. Riggan officiating.

GRAY-EADES.—By Rev. A. Luster, at Comite, La., April 6, 1905, Mr. William Gray to Miss Percilla Eades.

BOUDRENS-MITCHELL.—At the home of the bride, New Roads, La., Mr. Peter Boudrens to Miss Nettie Mitchell, by Rev. R. Jones. The bride is a member of Taylor Chapel. The groom is a promising young man.

HUMPHUS-WALTER. — At Woodside, La., May 7, 1905, Mr. Henry Humphus and Miss Mary Walter, members of our church, in the presence of a large number of guests. Rev. H. J. Robinson officiated, assisted by Rev. E. H. Hall.

ANDERSON-TERRELL. — On March 26, 1905, at the bride's residence, Gomax, Miss., Mr. Sam Anderson to Miss Ida Terrell. Mr. Anderson is one of the stewards of Elijah M. E. Church and one of our prominent men. The bride is one of our popular girls. She is a faithful member of our church and Sunday School. Rev. D. P. Shaw, pastor.

KING-ORR.—On April 20, 1905, at Smyrna, Tenn., Mr. Willie King and Miss Rachael Orr, at Stone River M. E. Church, of which the bride is a member. Rev. H. H. Erwin officiated.

AYO-MEDE.—At the home of the bride, Napoleonville, La., Mr. Z. Ayo to Miss E. Mede, by Rev. M. S. Goins.

WASHINGTON-DAVIS.—On April 23, 1905, at the home of the bride, Ruleville, Miss., Mr. G. W. Washington to Mrs. Mary Jane Davis by Rev. J. B. Starkey. Mr. Washington, who is a staunch member of our church is now filling acceptably the positions of Sunday School Superintendent and Epworth League president.

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11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom.	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
12:05 a.m.	Port Allen Local	3:15 p.m.	
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m.	

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7:35 p.m.	Sunday Only	8:05 a.m.	
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Cash Remittances.

WEEK ENDING MAY 20.

Atlanta and Savannah — Gammon Theol. Sem.; R. R. O'Neal; H. E. Burns; Mrs. M. A. Bryant; T. B. Gibson, *1.

Central Alabama and Mobile—A. G. Jenkins; J. T. Willis, *1; James Pack; J. T. Tompkins, 1; J. W. Wright, *1.

Central Missouri—A. R. Martin, *2; W. C. Ellis; Geo. R. Smith College.

Delaware—Mrs Annie Neal; James H. Scott, *1.

Florida—G. W. Covington; T. P. Page; Miss L. A. Jacobs.

Lexington—T. E. Herskins; G. W. Jackson, *2.

Lincoln—H. R. Pinkney.

Little Rock—J. W. Gill, *2; I. L. Lovinggood; S. McDonald, *2; John Butler; J. W. Burns; D. L. Jenkins.

Louisiana—P. J. Becknell; J. D. Brightop; E. D. Powell; Mrs. E. Steward; Mrs. Ellen Daniels; H. Freeman; C. W. Reeves, *1; L. Bibolet; N. O. University; A. B. Venable; S. Green; Spencer Taylor; E. V. Taylor; J. C. Brown; W. H. Jones; L. S. Smith; Emerson Hutchinson, *1; Annie Johnson; W. M. Kennedy; C. L. Angrum, *1; H. J. Wright, *1; A. C. Mitchell; H. J. Edwards; Mrs. Ida C. Armstrong; P. W. Clark; S. L. Brown; Wm. Emmet; J. E. Rolax; F. H. Knight; F. M. Lashington; L. A. Jackson; P. M. Burke; J. O. Richards; Geo. Lacy; M. P. Franklin, *1; F. D. Thomas, *1; D. M. Seals; John McKee.

Mississippi and Upper—Rust University; Joe Cotton; P. S. Bowie; R. N. Jones, *2, 1; S. P. Wesley; R. Howse, *1; W. N. G. Lipscomb, *1; R. Roundtree; T. J. Gates; P. R. Crump, 4; N. H. Gaither; M. Cooper, 1; Lewis Gill; W. J. Grant; S. L. May; L. Miller; E. H. Langston; J. W. Johnson, 2; N. B. Blackman: W. H. Redmond; R. W. Robinson; D. D. Dukes, *1; Miss Rhodia Aubell; C. S. Stewart; M. B. Bradford; J. Robinson; A. Hollins, *2; B. H. S. Ferguson; E. P. Chapman; A. B. Cooper; F. Smith, *10; W. C. Conwell; D. F. Dudley, *1; F. Henry, *1.

North Carolina—R. P. Hairston, *1; M. J. Bullock, *2.

South Carolina—J. B. Taylor, *1; A. G. Townsend, *1; F. L. Baxter; W. G. Valentine, *2.

Tennessee and East—W. E. Mitchell, *2; J. S. Nance; Meharry Med. College; H. W. Rucker; M. Williams, *5, 1; A. Davis.

Texas and West—P. C. Reid; W. H. Cooper; A. Parham, *1; Mrs G. A. Johnson.

Washington—Mrs. G. R. Hughes.

Miscellaneous—Snitzler Ad. Agency; E. V. Chaney; Scott Remedy Co.

Crescent City Notes

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The second quarterly love-feast of Haven Chapel was held May 19. The presiding elder was paid in full, paid pastor for the quarter, $101.45; total raised, $121.00. Revs. H. Taylor, H. J. Wright, M. C. Harris and Presiding Elder J. F. Marshall were present. From the excellent concert given by the Junior League and Stewardess Sisters, on May 20th, $12.40 were raised for the pastor, Rev. J. McKee, who desires to acknowledge his appreciation. On last Sunday evening, Haven Chapel was graced with the presence of Dr. M. C. B. Mason. Rev. G. G. Priestley preached.

At Williams Chapel, Sunday, May 21, prayer meeting was held at the usual hour. The Sunday school attendance was large. At 11 a. m., Rev. W. F. Waters preached an excellent sermon. At 3 p. m., the King's Daughters rendered their monthly program. Mrs. E| Woodfolks presided. Sermon by Brother W. Fisher. Song service as usual. Rev. C. W. Reeves, the pastor, preached at night. Mrs. L. E. Brooks presented the trustees with $7.10, in behalf of the ladies and other friends of the church. Two annual subscribers for the **Southwestern.** Collection, $40.41.

Rev. Robert R. Jones, our pastor at New Roads, spent a few days in the city last week, visiting his mother.

Rev. Robert E. Jones, of the **Southwestern,** preached at Scott Chinn Church, Sunday, May 7th.

On Friday night of last week New Orleans University held an oratorical contest. The prizes were two ten-dollar gold pieces, to be awarded to the young man and to the young woman excelling in the declaiming of a standard selection. Those entered in the contest among the young women were: Misses Carrie Pratt, Edna Taylor, Pearl Belden, Angela Turpeau, Emily Chapman and Cora Lee Vinette. Among the young men were : Messrs. Jackson Davis, Wilfred Madere, Peter Murray, E. J. Magruder and Appolus Lee. Miss Emily Chapman won the prize among the young ladies and Mr. E. J. Magruder among the young men. All the speakers acquitted themselves with credit alike to themselves and to the university.

Simpson Chapel, with Mt. Zion, administered baptism by immersion to the remaining converts. Rev. Taylor, assisted by Rev. A. B. Harris, preached very acceptably at 11 a. m. At night a special program was rendered by the Friends of Africa, Temperance, and Y. M. C. A. Societies of the New Orleans University. Addresses by Mrs. A. Vera Davage, Miss M. O. Simms and J. W. Jackson; Thaddeus Taylor and Prof. M. S. Davage.

Miss Helen B. Daniels, daughter of Rev. Hubbard Daniels, presiding elder of the Shreveport District, departed this life May 2d, 1905. She was born in DeSoto Parish December 24, 1885, and was in the bloom of life. She was a member of the Senior Normal class of New Orleans University and would have graduated at the forthcoming commencement. She was a member of Mt. Zion Methodist Episcopal Church, a member of the choir and a teacher in the Sunday School, and was in many ways a useful and exemplary young woman. Her father took her on a visit to North Louisiana, and just before leaving home, upon the request of the family for a song, she sang, "God Be With You Until We Meet Again." But the next meeting will be around God's throne. The funeral was conducted from Mt. Zion Methodist Episcopal Church, Rev. F. T. Chinn, the pastor, having charge of the service. Short eulogistic remarks were made by Revs. W. R. Butler, J. A. Tircuit, J. F. Marshall, R. E. Jones, F. H. Knight and Henry Taylor. Brother and Mrs. Daniels have the deep sympathy of all their friends in this their sore bereavement.

Sunday, May 21st, was Decision Day in First St. M. E. Sabbath School. It was an intensely interesting service; sixty-one precious young hearts decided that from that time forward they would make Jesus their King. Special mention needs to be made of Mrs. Ella Boyd and Mrs. O. Gould in their effort to help the children during that service. Dr. M. C. B. Mason was present and spoke words of cheer.

COTTON.

The price holds a good average as the days go by. The weather has continued unfavorable and a less acreage is assured, which helps to hold the price.

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Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JUNE 1, 1905

Vol. 39 No. 22

Editorial

President Roosevelt has issued an order against the employment of convict labor on government works. A very legitimate, practical and patriotic thing to do.

The sale of the gas franchise of Philadelphia was a travesty upon honesty and respect for the community interests. Mayor Weaver's fight to annul the franchise is heroic, deserves success and meets with approval throughout the country.

The total number of felonious arrests in Chicago for the months of January, February and March reached 2,836. Of these the white Americans furnished 1,803, or 64 per cent. of the whole as against 62.8 per cent. of the white population. Foreign born persons contribute 725 or 25.7 per cent. of the whole as against 34 per cent. of the population. A very fine showing indeed in favor of the foreign element. The Negroes furnish 328 arrests or 11.5 per cent. of the whole as against 2 per cent. of the population. A very bad showing for the Negro.

The commercial guilds of China have instituted a boycott of American goods for the reason, it is alleged, that the American government has disregarded the stipulations of a treaty between this country and China as to the treatment of Chinese arriving in this country. Whether this boycott is just or not we do not know; but the Chinese are not very far wrong if they think that the money argument is effective with the Americans. The average American has a natural and patriotic weakness in favor of the almighty dollar.

For some weeks the entire country has been on the tip toe of expectancy as to the result of the recent naval battle in the Far East. The Japanese have met the enemy and are victorious and the world is happy over it. Admiral Togo has perhaps proved himself to be the greatest naval officer of history. It is seldom given to an officer in command to win two great victories, and in this latest defense of Japan's national honor and integrity, Admiral Togo and his faithful men have won a complete victory. Admiral Rojestvensky of the Russian fleet is supposed to have met his death on his flagship, which was sunk by the Japanese. Admiral Nabogatoff and 3,000 of his men are prisoners of the Japanese, while thirteen vessels of the Russians have been sunk and six captured. Little damage so far is reported to the Japanese fleet, and in this naval struggle the Japanese have won the war, victory is theirs. It is pitiable to note that Russia cannot see that she is whipped and tremendously outclassed by the vigilant and skillful Japanese.

THE COLOR LINE IN THE CHURCH

The proposed union of the Presbyterian churches of the country and the recent sessions of the General Assembly have given rise to the discussion of the color line in the Christian church. The ever present and irrepressible Negro comes up in the proposed union of the Presbyterian churches. What shall be done with him? That's the question.

For what does the Christian church stand? Is it a social institution which is to recognize the



MR. CHARLES C. MORSE,
Fifteen Years Business Manager, Southwestern Christian Advocate

petty preferences and the illegitimate prejudices of some particular class, or is it an institution for the salvation of men, of all men who are made of one blood? The very existence of the church is a condemnation against classes. A church built wholly of the rich would not be tolerated and there is no more excuse for constructing a church on the color line than to make wealth the standard of membership. The *Western Christian Advocate* makes the following practical, fair and legitimate statement in reference to the color line in the Christian church:

"It is unfortunate that the question of color should be brought up in connection with the organization of a Christian church. If Christ were on earth, He would be glad to have the Negroes come to service with the white men. He would see in such a spiritual union the basis for the final uplifting and purification of the Negro race. The more of them who come into the church the better. The religious tendency is the one thing above all others that will make a Negro self-respecting and a valuable citizen. If he prefers to have his own church for the purpose of mingling with his fellow communicants on a purely social basis, that is his own affair. But in a church the social relations need not be confused with spiritual relations. Before the altar all men may be equal. That does not imply necessarily that they will 'mix' well at a dinner-table or an evening party. The Negro, especially the kind that goes to church, generally knows enough not to become obtrusive or objectionable. There is no danger of his forcing his way into social relations with a different race unless he is invited. He should be given every opportunity the church affords to avail himself of its spiritual benefits. A church is a church first and a club afterward."

A LITTLE MEANS MUCH

It is remarkable how far a few dollars will go toward the evangelization of the world when expended thro the channels of our Missionary Society. There are many churches that contribute $30.00 a year to the Missionary Society and could easily double the collection and make it $60.00, and that $60.00 would pay the entire support of a native preacher in Africa, India, China, Korea or Japan. Many of us will not understand how native preachers can subsist on such small income as has been indicated, yet a little more than 10 cents per day will sustain a native preacher in the parts of the world where the Gospel is so much needed. It would be a great thing indeed if a large number of our churches would resolve to support some native helper in Africa, India or China. Dr. G. G. Logan would be pleased to have any communication from individuals or churches along this line. At least hundreds of native preachers throughout the world should be supported by our people.

MR. CHARLES C. MORSE RETIRES

After fifteen years' service as business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE Mr. Charles C. Morse retired for health reasons, on the 31st day of May. Mr. Morse was born in 1841 in Hyde Park, Vt., and completed the academic course in his native town during which time he spent three years at the printer's trade. In 1861 he offered his services to the government as a private but was rejected on account of physical debility. He published a local paper in his town until 1876, when under the administration of General Grant he was appointed United States postal clerk in the railway mail service and was removed for "offensive partisanship" by the first Cleveland administration in 1885. He then purchased and subsequently published and edited the Vermont *Christian Messenger* for nearly three years, disposing of it to *Zion's Herald* of Boston in 1887, when he was called to take charge of the printing department of Clark University, Atlanta, Ga. In May, 1890, he was appointed by the publishing agents at New York business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE.

He was made reserve delegate to the General Conference in 1892, after only two years' residence in this section and without his knowledge. He was a regular lay delegate to the General Conference of 1896, 1900 and 1904, the last time being sent by the new Gulf Conference.

Mr. Morse springs from an honored Methodist parentage, but dates his church membership

[*Continued on Page Eight.*]

New York Letter

By L. H Smith

Mr. Judson W. Lyon, register of the United States Treasury, in an address delivered before a large audience at St. James Presbyterian Church, on the 16th, made a splendid defense of the Southern Negro laborer. He spiritedly combated the arguments of alleged well informed writers, that the Southern Negro farmer was indolent, unreliable, criminal by nature and relapsing into barbarism and would only work under "physical compulsion." He said in part:

"The colored man started out without a grain of sand or a penny of capital with which to begin the great struggle of life. To-day he owns or rents and cultivates 38,233,933 acres of land in the South, or about one-eighth of all land cultivated in that section. They grow on their own farms over two-fifths of all the cotton grown in this country."

In summing up the Negro's labor and cultivation of tobacco, cotton-seed oil, corn and sugar-cane, he said the grand totals of their earnings amounted to $643,957, 959.90, or a per capita average for 8,000,000 colored people of $80.50. The speaker further said, using the last census report as his authority, that "over one half of the farms in Louisiana, Mississippi and South Carolina are conducted by Negroes, between one-third and one-half in Alabama and Georgia, between one-quarter and one-third in Virginia and Arkansas and Florida." The following extract from a recent letter of Mr. William E. Curtise, a noted traveler and writer, was read by Mr. Lyon: "The assessed value of Negro farms in 1900 was $499,943,734, the value of the crops produced upon them was $229,907,702, the amount paid for labor was $8,789,792 and the amount paid for fertilizers was $5,642,844." The speaker rightly asserted that these figures were sufficient to prove that the much talk of ignorance, carelessness and stupidity of the colored farmer is more a figment of a disordered imagination than a reality. He made a striking contrast of the progress of the Russian peasant who received his emancipation years before the American Negro was freed, and although he was given from three to eleven acres of land, according to data gathered a few years ago, not one of them owned a horse. On the other hand, the colored people in the late slave holding States have over $85,000,000 invested in live stock, which includes over 2,000,000 head of cattle, 3,000,000 hogs and 12,000,000 horses and mules.

Samuel Huston College Commencement

The fifth closing exercise of Samuel Huston College began Thursday evening, May 11th, with the primary department, in charge of Miss Florence Hamilton, teacher. The program was of a high order.

Friday afternoon grades were read. A larger per cent. of the students passed this year than ever before. At 8:15 p. m. the Haven Literary Society carried out its annual program in charge of Professor J. W. Frazier.

The debate subject, "Resolved, that the Negro should emigrate to Africa," showed that the disputants had put forth considerable effort and research to prepare themselves. Miss Elizza Huff won first place in the recitation contest, and Miss Carrie Downs, second.

Saturday evening, at 8 o'clock, the sewing and dressmaking department, under the management of Misses C. I. King and Ellen Newton, held its exercise.

Miss Daisy Higgins, of Waxahachie, read a good essay and was granted a diploma, showing that she had completed the four years' course. Misses Julia Mumphord, E. A. M. Webb, Essie Johnson and Pinkie White were given certificates for plain sewing.

Dr. E. B. Wright, pastor of the Presbyterian Church, delivered the address. It was forceful, eloquent, practical and instructive.

Sunday morning, at 9:30, a regular old-fashioned love-feast was carried out, in which the faculty, students and visitors entered heartily. Following this service President Lovinggood's three children, Reuben, Beulah and Burrowes, and three students were baptized by Dr. Latshaw of Cincinnati, and Rev. S. E. Jones, of Austin. Several students were received in to the church as a result of the revival in the early part of the session.

Rev. G. G. Latshaw, D. D., preached the Baccalaureate sermon. Text: "Why was this waste of the ointment made?" Mark xiv: 4. The attention of the audience was attracted and riveted by his apt and forceful illustrations. He made a fine impression upon all.

The graduating class and the whole school were strongly urged to go out and do something for the Master and for humanity.

Monday and Tuesday were devoted to the Conference Epworth League. Various subjects pertaining to all kinds of Christian work were discussed. Monday evening at 8:15 the fifth annual exercise of Eighth grade took place under the management of Profs. Roberts and Eason.

All acquitted themselves creditably.

Dr. Latshaw's remarks to the school and to the class were very complimentary.

Tuesday night the "Cantata of King Saul" was played to a large and an appreciative audience. It did much credit to Mrs. C. L. Brown who managed it.

Wednesday at 10:50 a. m. the regular commencement program began. The orations were very fine. The following is a list of graduates with their subjects:

"The Culture and Value of Literature," Mrs. M. D. Brown Yerwood, Victoria; "Survival of the Fittest," Mr. A. E. Kirkpatrick, Mooreville; "An Ideal Citizen," Mr. George M. Munchus, Waxahatchie; "An Appreciation of S. Coleridge Taylor," Miss G. M. Goodwin, Corpus Christi; "The Negro His Own Emancipator," Mr. L. H. Lightner, Dallas; "Relation of Education to Christianity," Miss L. I. Morrow, Littig.

When the validictorian, Miss Morrow, finished speaking, teachers, students and visitors were in tears. Dr. W. P. Thirkield, secretary of the Freedmen's Aid and Southern Education Society, in presenting the diplomas, said that the valedictory was the best he had ever heard in his twenty years' experience in the Freedmen's Aid work.

It was the consensus of opinion that this was the best commencement in the history of the school.

GROUND BREAKING.

At 3:30 p. m. the chapel gallery and all other available space was filled to overflowing. Mr. Carpenter's military band, Capt. Kinchion's State Militia, the Uniform Rank of K. of P. under Mr. L. M. Mitchel, were centers of attraction. Secretary Thirkield, Dr. Weakly, of Cincinnati a member of the Board of Managers of the Freedmen's Aid and Southern Society delivered excellent speeches. They commended highly the progress of the race, the success made by our school, and the heroic struggles and sacrifices of President Lovinggood.

Several other brief speeches were made. About $1,100 in cash and subscriptions was raised, more than $600 of which came from the white citizens of Austin.

The exercises in the chapel being over, the band, military company, Uniform Rank of K. of P. and citizens marched to the place where the $12,000 boys' building is to be located, and broke ground. More than 1,000 people were present to witness this exercise.

VISITORS.

The following are some of the many visitors to our closing exercises: Drs. Thirkield, Weakley and Latshaw, Cincinnati; Revs. A. Foster, D. C. Lacy, N. J. Johnson, J. S. Wyatt, — Dickerson, Abbington, M. Smith, James Hutchinson, L. L. Campbell, J. B. Pius, H. Swann, J. W. Weakly, J. A. Stout, Little Rock; Mesdames E. S. Spriggs, Manerva Brown, Washington, Merril, Dilwood, Doolittle, Hollingsworth, Davies, George Morrow, Walker, McClain; Messrs. Murray, Munchus, Freow, Kirkpatrick, James Williams, Harper, Supt. McCallum, of the city schools; Judge Fulmore, Mr. George A. Brush, and many others that space will not allow me to mention.

The enrollment the past session was 314.

Drs. Weakly, Thirkield, Latshaw and others remarked often in my presence: "You have a great man at the head of your school."

J. W. FRAZIER.

Franklin Institute Commencement

The Franklin Normal Institute of Franklin, La., has just closed the most successful session in its history. The enrollment reached quite two hundred and would have been many more but for our limited facilities. The closing exercises began on Monday, May 15, with a celebration of the anniversary of the Frederick Douglas and the Booker T. Washington literary societies. The exercises were in every way a splendid tribute to the noted statesman and the distinguished educator.

The results of our annual examinations, which occurred on the 18th and 19th were very gratifying and showed a steady and healthy improvement in the intellectual progress of our pupils.

A special program of music and other literary exercises was rendered on Friday and Saturday nights, 19th and 20th. Music was a special feature of this program, and atlhough many of the performers were young in years they exhibited a skill that reflected credit upon Mrs. Porter whose special work is music and sewing.

On Sunday, May 21, our annual sermon was preached by Rev. B. W. Stewart of Mt. Zion Church. Rev. Stewart is one of the foremost ministers of the Baptist Church of this State. He chose for his subject "We Must Educate," and his discourse of quite an hour was a source of inspiration to all present.

The graduating exercises occurred on Monday, May 22, at 8:30 p. m. Prayer was offered by Rev. R. C. Worsham, of Asbury M. E. Church. The following are graduates of the English course: Lucinda N. Hall, Azzie L. Nurse, B. W. Stewart, Jr., and Lula A. Washington. The parts rendered by these pupils in these exercises showed that they had been under careful training. A most fitting climax to the closing exercises of Franklin Institute was the annual address delivered by Rev. R. E. Jones, D. D., editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. It was announced that he would address the audience on "The Triangle of Life." From a standpoint of mathematics we have had some dealings with the triangle ourself, but the speaker demonstrated with a mathematical precision that the triangle has a great moral significance as well. The house was packed, many whites being present, and for more than an hour they were charmed by his eloquence and words of advice. Dr. D. M. Foster, parish superintendent of public education, and the entire faculty of the high school for whites were present.

The following ministers were present and had seats on the rostrum: Revs. B. W. Stewart, R. C. Worshaw, Charles P. Landry, Henry Thompson, James White, Morton Dixon, M. S. Alexander, J. W. Williams and W. Wiggins.

WM. PORTER.

Bennett College Commencement

The commencement exercises of Bennett College, Greensboro, N. C., this year were among the best in the history of the institution. Excepting the first evening, which was stormy, every day and evening the exercises were attended by large and appreciative audiences. The following is a summary of what took place during the week.

On Wednesday evening, May 10th, there was a Gold Medal Contest by the Y. W. C. T. U. Three young women and one young man took part in the contest. The medal was awarded to Miss Mamie B. Mundy, of the class of 1905.

Thursday evening, May 11th, was the anniversary of the Music Department. An excellent program was rendered by a number of representatives from this department under the direction of the efficient music teacher, Miss Eva V. Johnson. There were vocal and instrumental selections from such composers as Mendelssohn, Mattei, Pinsuti, Beethoven, Braga and others.

On Friday evening, May 12th, were the closing exercises in the Department of Dressmaking and Domestic Science. A very helpful address was given by Miss Edna Mitchell, teacher in the Greensboro city schools, on the subject, "The Home Perfected Through the Knowledge of Domestic Art." After the address those present were delighted by the exhibits of the sewing and cooking departments at Kent Industrial Home. These exercises were under the direction of the superintendent of the Home, Mrs. Cora E. Colburn, and Miss Florence Bryan, in charge of the Dressmaking Department.

Sunday morning, at 9 o'clock, the students, teachers and friends of the institution gathered in the College chapel for their annual Love Feast. This service was conducted by Professor Chavis. The leader read and commented upon the 13th chapter of 1st Corinthians, and four members of the class of 1905 passed the bread and water. After this nearly every one present gave a testimony of his Christian experience and his determination to advance the cause of the Lord. These testimonies were in many cases very touching and inspiring. The meeting closed with an old-fashioned "Methodist handshake."

Sunday afternoon, at 3 o'clock, St. Matthew's M. E. Church was packed to its utmost capacity, the occasion bengi the Baccalaureate sermon by Rev. J. P. Morris, D. D., vice-president and professor of higher mathematics of the institution. Dr. Morris was at his best, and delivered a deep, but comprehensive discourse, taking as a subject, "The Co-operation of God and Humanity in Bringing About His Kingdom." The people were greatly edified by the sermon, and it was a general verdict that Dr. Morris did great credit to himself and the institution.

Sunday evening, at 8 o'clock, were the anniversaries of the religious societies. Short papers were read by representatives from each of the following societies, the Y. W. C. T. U., the Y. M. C. A., and the Friends of Africa. The principal feature, however, was the annual sermon by Rev. W. R. Winchester, A. M., B. D., pastor at Reidsville, N. C. Rev. Winchester is a graduate of Bennett College and of Gammon Theological Seminary, and he, of course, preached an enthusiastic and eloquent sermon.

Monday evening, May 15th, was the annual program of the Bennett Literary Society. All the young men who performed acquitted themselves with credit. The address was given by Mr. Jas. S. Lanier, attorney-at-law, in Winston-Salem, N. C. Lawyer Lanier spoke from the subject, "Correct Ideals." He delighted all with his eloquent and forceful words.

Tuesday evening, May 16th, was the anniversary of the Cornelian Ring Society (the young ladies). The music and the literary productions were very good and gave evidence of thorough training and much ability. Mrs. Constance Peeler of the city delivered the address on the subject "The Beautiful Life." She spoke earnestly and with telling effect, and made her discourse "beautiful" in its simplicity.

Wednesday, May 17, at 2 o'clock p. m., were the Commencement Day exercises. The people began to make their way to the chapel shortly after twelve o'clock, and by two o'clock almost every available space was occupied. The class of 1905 numbered eight, four from the academic department, two from the normal, and one from the musical. The first one of these was represented by Aaron E. Freeman, oration, subject, "Monuments that Endure," and by Reuben C. Peeler, oration, "The End Crowns the Work." The Normal department was represented by Miss Nettie C. Moss, oration, "Youth, the Time for Preparation." The College was represented by Miss Mamie B. Mundy, oration, "They Can Who Think They Can"—Class Motto. The Musical department was represented by Miss Fannie Lee Anthony Morrison, instrumental solo, "Sonata, C Sharp Minor B."—*Beethoven.*

The annual address was delivered by Rev. G. H. Detwiler, D. D., pastor of West Market M. E. Church, South, Greensboro, N. C. The speaker began by saying that there were two things he would refrain from doing—first, "Talking of the wrongs you have suffered," second, giving "good advice." He spoke chiefly of three old-fashioned cardinal virtues," namely, Honesty, Industry, Temperance. He talked in a very practical manner, yet his discourse was profound and far-reaching. After pointing out some of the secrets of success in the disposition and character of the Anglo-Saxon, he closed by assuring the "colored people" that after all their best friends are in the South. It is thought by some that Dr. Detwiler is one of the greatest preachers of the country.

The commencement exercises closed Wednesday evening by the annual re-union of the Alumni Association. Many prominent citizens of Greensboro and a number of visiting friends and patrons were guests of honor at the Alumni Banquet. The commencement was pronounced by all as one of the best in the history of the institution. Bennett College is indeed accomplishing much for Methodism and Christian education at large. J. H. Lovell, Reporter.

Philander Smith College Commencement

The commencement of Philander Smith College, May 14th-18th, 1905, was, in many respects, a record-breaker. The baccalaureate sermon was preached by Rev. I. L. Thomas, D. D., who also delivered the annual lecture. Dr. Thomas was at his best, and carried his audience by force of logic and oratory. Rev. T. R. Wample, of the Little Rock Conference, preached the annual sermon, and all who heard him will long remember the sermon, which was well prepared and delivered.

A vast number of Conference brethren and friends attended each exercise. Rev. Dr. J. W. E. Bowen delivered two excellent addresses, one to the graduates of the Adeline Smith Industrial Home and the other to the graduates of the College class. Language is too inadequate to express fully the merit of Dr. Bowen's addresses, his name on the program was the signal for a great gathering of people, and as he reasoned with things pertaining to the betterment of humanity, all present were completely captivated.

The classes graduating from the college, Normal and Industrial Departments, were most excellent, and a hearty-God-speed was extended to the twenty young men and women who go out to take their places in the arena of life.

Philander Smith College is a great college which meets the demands of a needy people. Students from every county of the State are there, except those where there are no colored people. There were 666 students enrolled this year, the largest number in its history, and the 22 teachers in the faculty are strong, consecrated, and sacrificing. The Theological Department, inaugurated by Mr. John C. Martin, of New York, and taught by Rev. D. W. Boatner, B. D., is a blessing to our people. Too much praise cannot be given to Mrs. H. M. Nasymth, superintendent of the Adeline Smith Industrial Home, who for nine years has managed the Home so successfully. The enrollment for these years in the Home is 429. One has only to visit the home and see the industrial work done to be convinced. We have never seen better decorum among students.

The W. H. M. Society is to be congratulated for placing such an indefatigable superintendent of sterling worth in the Adeline Smith Industrial Home.

We look for the cause of the growth of the college, and find that President Rev. J. M. Cox, A. M., D. D., with his queenly wife, stands at the head with vigilant eye and directs, in the midst of many needs, without complaint, successfully and carefully the affairs of Philander Smith College. Few men would or could do what President Cox does. The Conference brethren hold him in high esteem and will show their loyalty by their collection. His work for many years is his best argument.

The needs are an increased appropriation for F. A. Society Boys' Dormitory, Industrial Building and equipment for Laundry Building, books, etc.

Space only allows me to say that Miss Clara James, matron, does her work to the full satisfaction of the administration and deserves much praise.

The next session will begin September 27th, 1905, and if the future can be judged by the past, the dawn of a new era for Philander Smith College is near at hand.

J. L. Wilson.

Dr. F. B. Coffin, secretary of the Board of Trustees, sends the following note:

"At the trustees' meeting of Philander Smith College, President Cox gave the following report: 'The year has been a record breaker. The John C. Martin Fund called into our ranks Rev. G. W. Boatner, and the results have been gratifying. Enrollment for the year 666. Average monthly attendance, 600. States represented 13. Counties in Arkansas represented, 58. Largest in history of the school. Boarding department greater than ever before. More room needed. General health good. Indebtedness greater than ever before, caused by purchase of new property, furniture, laundry, cooking range, laying concrete sidewalks, sewerage. Boys' Dormitory furished and Girls" Dormitory cleaned up and papered. The trustees raised $90.00.'

"The trustees consider this the greatest year in the history of the school, with all our efforts crowned by 20 graduates and the services of Drs. I. L. Thomas and J. W. E. Bowen.

I feel that I voice the sentiment of the board, faculty, students and community in asking the Heavenly Father to spare, for many years, that broad-minded, cultured, ideal Christian gentleman, Dr. J. M. Cox, that he may continue to lead us from one degree of success to another, and that the Industrial Home may become a part of Philander Smith College, for the good of both."

THE CHRISTIAN LIFE

Love Unfeigned

BY MISS BLANCHE B. TODD.

Love unfeigned was that of Christ's,
Which proved itself upon the cross
When his blood through the Jews sufficed,
Planted its pow'r ne'er to be lost.

Oh! Christ did'st thou love me so?
To buy in pain and agony,
Pardon for a wretch so low
And vile as I, on Calvary?

Thy love indeed unfeigned
Was proved on Easter morn,
When e'en its pow'r o'er death reigned
And burst the tomb at Easter dawn.

Oh! for more of this, thy love;
My heart may be like thine,
And in mansions, prepared above,
I'll pass with loved ones hours sublime.

Dodge, Texas.

Theology is a failure apart from kneeology.

"The Lord is my Shepherd; I shall not want, at least as long as I am able to take care of myself." Many seem so to read it.

"If you want be miserable, look at yourself;
If you want to be perplexed, look at others;
If you want to be happy, look to Jesus."

Charles Wagner, in his book, "The Simple Life," makes but this one quotation in all the book from the Scriptures, "Thy money perish with thee."

"He saved others; himself he cannot save" has been transposed to read, "He saved himself; others he cannot save." If you do not believe it has listen to class meeting testimonies.

"Unto death." Daniel went that length and so did Shadrach and his two companions, as both the lions' den and the fiery furnace testify, rather than disobey God. So ought we. "Unto death" is still required to gain the crown of life. Are you meeting the requirement?

The 7th article of our Articles of Religion says: "Original sin is the corruption of the nature of every man." Corruption cannot be forgiven, but can be cured or cleansed. Hence Methodism is but consistent with her own articles of religion in teaching that we must be sanctified, cured, cleansed.

For a Pretence

In the 23rd chapter of Matthew, Jesus pronounces a number of woes against the Scribes and Pharisees. One of them is for dishonest dealings, taking advantage of the misfortune of others to drive sharp bargains. Then to cover this up and make it appear that they were honorable men, because praying men, they "made long prayers." Their making a cloak of "long prayers," of religious pretensions heaped "the greater damnation" on their heads.

It is a serious matter to make a pretense of religion. Yet it is not an unknown thing these days.

For instance, one comes into a community and joins the church. Presumably this is done to help the church and the kingdom of Jesus Christ. If so there can be no pretense in it and it will at the same time be of great advantage to the individual. But cases are known where the sole object was to help one's self, to have more influence, or to get more business. Against such an one there rests the charge, "for a pretense."

To make a cloak of church membership, the church which Jesus Christ loved and gave Himself for is to do a wicked thing that will not go unpunished.

We need to be careful that our motives be what they seem.

The Secret of the Lord

God sometimes shuts the door and shuts us in,
That he may speak, perchance through grief or pain,
And softly, heart to heart, above the din,
May tell some precious thought to us again.

God sometimes shuts the door and keeps us still,
That so our feverish haste, our deep unrest,
Beneath his gentle touch may quiet, till
He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut in,
If 'tis his hand, shall we not wait and see?
If worry lies without, and toil and sin,
God's Word may wait within for you and me.

—*Selected.*

A Beautiful Prayer

What time I am afraid I will trust in Thee. (Psa. 56. 3.)

In God I have put my trust; I will not fear. (Psa. 56. 4.)

The fishermen of Brittany, so we are told, are wont to utter this simple prayer when they launch their boats upon the deep; "Keep me, my God; my boat is small and Thy ocean is so wide." How touchingly beautiful the words and the thought! How wise and appropriate the prayer! Might not the same petition be uttered with the same directness by us every day of our lives? "Keep me, my God; my boat is so small"—I am so weak, so helpless, so easily carried by the winds and tossed by the waves. "And Thy ocean is so wide"—the perils are so many, the rocks so frequent, the current of temptation so resistless, the tides of evil so treacherous, the icy mountains of disaster so threatening that, except Thou, the Lord, dost keep me I must utterly perish. Keep me, my God, keep me; my boat is so small and Thy winds are so fierce. Thy waves are so high, Thy waters are so deep, Thy ocean is so wide, I am so buffeted about by sharp adversity, so driven before the storms of grief, so swept by the resistless euroclydon of defeat—keep me, my God, keep me!

"Hide me, O my Saviour hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last!"

The beauty of this prayer is seen, not merely in the faith and trust which it reveals. Glorifying that confidence is the great fact that it is justified by the event. God hears it, and answers it, and the life which can breathe such a prayer is beyond the reach of final disaster.

—*G. B. F. Hallock, D. D., in Epworth Herald.*

God calls us to duty, and the only right answer is obedience. Undertake the duty, and step by step God will provide the disposition. We can at least obey. Ideal obedience includes the whole will and the whole heart. We cannot begin with that. But we can begin with what we have. It is better to obey blunderingly than not to obey at all.—*George Hodges.*

Don't whine! Take what comes to you and do your best with it. Make the bravest fight you can; train yourself to see the cheerful side of things, even the funny side of the mishaps you cannot help. Strangle complaints with a laugh—a cheery laugh is good for heart and brain, and clears the mists from the eyes of faith. Endure what must needs be endured, go bravely forward, die if you must, but don't whine.—*The Home Messenger.*

Growth is God's plan for us, whether we are to be here for a few years or many. Only one real harm can come to us, and that is when we try to improve upon his plans by substituting our own.—*Sunday School Times.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: Luke 10: 42. Theme—One Thing Needful.

Man foolishly thinks that he needs many things. There are only three things that man must have to sustain his physical life, and all of these are graciously and bountifully given unto him without price and without measure; hence he is not in need of them at any time during his stay on earth. They are, air, light, and water; and these he does not have to labor for to get them; they are given, freely given.

Martha thought she needed a good supper for her distinguished Guest; that she needed some one to help her in the kitchen; and that she needed the time that Mary was throwing away while sitting at the feet of Jesus, all of which was a mistake.

Mary's choice was relative. She chose Jesus because she believed He had chosen her. Mary's choice was wise, because in choosing Christ Jesus she made choice of the first of all beings, the best of all things, both in time and in eternity.

Mary's choice was conculsive and inclusive. She made it after serious thought, prayerful meditation, and thorough investigation.

Things needful are not always absolutely necessary. Riches, luxuries, comforts of life, education, good health and even life itself are needful, but are never absolutely necessary. These any man would enjoy, yet his life does not consist of, nor depend upon any of them.

There is but one thing absolutely necessary for man. He must have salvation through Christ; companionship and guidance of the Holy Spirit; the approval of God the Father, and the "well done" of the Lord Jesus Christ.

Man must be born again to obtain the one thing needful, that good part which shall not be taken away from him by death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature.

The one thing needful contains all happiness, full salvation, and final victory over all things in this world, and in the world to come it leads unto eternal life in the presence of God the Father, the Son, and the Holy Ghost.—Amen.

McDonogh Decoration Day

By William Talbot Childs

If anticipation is sweeter than realization, when both come together one must feel like voicing the words of the poet:

"And oh! if there be an Elysium on earth,
It is this; it is this!"

With the long school session of 1904-05 over—the three trying days of final examinations no longer a dread; and Decoration Day actually realized after so much anticipation; better still, commencement the next day; and best of all, the anticipation of summer vacation which will begin the following Monday—the one hundred and fifty boys of McDonogh School, McDonogh, Md., are never so happy as when the "wake-up" bosses make their rounds at five o'clock in the morning of McDonogh Decoration Day, which is always observed the Friday before Commencement Day. This year it falls on June the second. How much there is in store for the lads!

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They form a very restless and oftentimes mischievous crowd about the McDonogh Station, awaiting the train to carry them to Baltimore. And what a jolly time they have en route! At every stop they either sing some of their familiar college songs or give their football yells, or otherwise make their presence known. People assembled at the various country stations think pandemonium has broken loose when they hear such yells.

"Union Station, Baltimore!" the conductor finally announces.

Dozens of boys spring to the platform before the train comes to a standstill, notwithstanding previous admonitions. Mothers, sisters, brothers, aunts, uncles, cousins, sweethearts, friends and friends' friends are on the other side of the railing. But alas! the fond embrace, the hearty handshake, the lavishing kisses—all affections—must be deferred; for the boys are on duty! The First Sergeant of Company A assumes his post on busy Charles Street and impatiently awaits the formation of the three military companies into one battalion.

"Fall in!" rings out in a clear musical tone as the few delinquents scamper to their proper places in the ranks.

"Count fours!" This is the officer's next command when he is certain that every boy stands erect, with hands to the side and eyes to the front. Not even a side glance at some of the home folks is tolerated! Neither must the hand be lifted to brush away a pestering fly!

"One! Two! Three! Four!" Down the line these numbers are repeated, until the little fellow, known as "Shorty," at the end of the line, feebly sings in a high soprano voice, "Four!"

His duty performed, the First Sargeant turns upon his heel, salutes the Captain of Company A, and says, "Comp'ny's Form'd." He means "The company is formed!" but boy officers are as prone to abbreviations as Uncle Sam's regulars.

"Take your post!" the Captain answers, returning the salute.

Now this dignitary is in absolute charge. He looks as if he feels his responsibility when he gives his first command, "Left forward, fours left: march!" He could not boast that he had never been confused, but for this occasion he has memorized the program so well that nothing could disconcert him. In his career he has given such commands as "Left forward, fours right: march!" but these blunders have happened on the McDonogh campus just after he had been elevated to the exalted post of First Captain.

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The battalion of "solier kids," as the preceding band of street urchins styles them, halts upon entering Greenmount Cemetery. Now for an hour with home folks! Kisses and embraces in profusion!

But this hour seems too short, for the same punctual First Sergeant is ready to re-form the battalion at four o'clock. Before resuming the march to their benefactor's monument, each private is given a bouquet and the designs are handed to the officers.

It is in keeping with the request of John McDonogh that his grave is annually decorated. At the conclusion of his will are these words:

> "That it may be permitted annually to the children of the free schools (situate the nearest to the place of my interment) to plant and water a few flowers around my grave. This little act will have a double tendency. It will open their young and susceptible hearts to gratitude and love to their Divine Creator for having raised up as the humble instrument of his bounty to them, a poor frail worm of earth like me, and teach them at the same time what they are, whence they came, and whither they must return."

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Then the boys are dismissed. With a glad hurrah they break ranks and seek their relatives and friends to spend another happy hour before returning to McDonogh. The nearby ice cream saloons are patronized and soda fountains do a rushing business. If there are no relatives to entertain, some McDonogh alumnus beckons to a group of the lads and treats them. McDonogh boys do not come to Baltimore every day; they are from the country and they are determined to get as much pleasure as possible out of their short visit to the city.

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"Now, don't you want to go and see some of the beautiful monuments?" the lady asks.

The object of her generosity makes no answer. For the first time since examinations he feels like one who tries his best to look pleasant when almost bored to death. He wants to show his gratitude, but he knows Dick's mouth is watering—and so is his!

"We'll eat it after while!" he consoles Dick.

The kind lady overhears the whispering; she understands; she selects a place where the two lads might enjoy themselves. It will give her more pleasure to watch them devour the "good stuff" than to walk about the cemetery.

Everybody knows the history of the man whom New Orleans despised the first half of the last century. No human being then knew why he forsook the pleasures of life and hoarded his gold. The offspring of the very street urchins, who stopped in their play and pointed out the "miser" as he methodically and untiringly pursued his quest for riches, join to-day the "grateful band" of McDonogh boys in singing his praise and strewing "with willing heart and hand, fresh flowers upon McDonogh's grave." The Monumental City is justly proud of the record of McDonogh School, and links the name of John McDonogh with such immortal names as George Peabody, John Hopkins and Enoch Pratt, whose endowments may not equal in financial magnitude the gifts of present day philanthropists; nevertheless, they are the pioneers of American philanthropy; and John McDonogh deserves the more praise in that he sacrificed his life for the one definite purpose. Baltimore and New Orleans will ever keep fresh the memory of their first and greatest philanthropist.

Amid the fluttering of handkerchiefs and the waving of hands the McDonogh bound train leaves Baltimore. It is not such a sad occasion to the little fellows to separate from home folks, for to-morrow will be Commencement, when there will be another reunion.

THE CHRISTIAN LIFE

Love Unfeigned

BY MISS BLANCHE B. TODD.

Love unfeigned was that of Christ's,
Which proved itself upon the cross
When his blood through the Jews sufficed,
Planted its pow'r ne'er to be lost.

Oh! Christ did'st thou love me so?
To buy in pain and agony,
Pardon for a wretch so low
And vile as I, on Calvary?

Thy love indeed unfeigned
Was proved on Easter morn,
When e'en its pow'r o'er death reigned
And burst the tomb at Easter dawn.

Oh! for more of this, thy love;
My heart may be like thine,
And in mansions, prepared above,
I'll pass with loved ones hours sublime.

Dodge, Texas.

Theology is a failure apart from kneeology.

"The Lord is my Shepherd; I shall not want, at least as long as I am able to take care of myself." Many seem so to read it.

"If you want be miserable, look at yourself; If you want to be perplexed, look at others; If you want to be happy, look to Jesus."

Charles Wagner, in his book, "The Simple Life," makes but this one quotation in all the book from the Scriptures, "Thy money perish with thee."

"He saved others; himself he cannot save" has been transposed to read, "He saved himself; others he cannot save." If you do not believe it has listen to class meeting testimonies.

"Unto death." Daniel went that length and so did Shadrach and his two companions, as both the lions' den and the fiery furnace testify, rather than disobey God. So ought we. "Unto death" is still required to gain the crown of life. Are you meeting the requirement?

The 7th article of our Articles of Religion says: "Original sin is the corruption of the nature of every man." Corruption cannot be forgiven, but can be cured or cleansed. Hence Methodism is but consistent with her own articles of religion in teaching that we must be sanctified, cured, cleansed.

For a Pretence

In the 23rd chapter of Matthew, Jesus pronounces a number of woes against the Scribes and Pharisees. One of them is for dishonest dealings, taking advantage of the misfortune of others to drive sharp bargains. Then to cover this up and make it appear that they were honorable men, because praying men, they "made long prayers." Their making a cloak of "long prayers," of religious pretensions heaped "the greater damnation" on their heads.

It is a serious matter to make a pretense of religion. Yet it is not an unknown thing these days.

For instance, one comes into a community and joins the church. Presumably this is done to help the church and the kingdom of Jesus Christ. If so there can be no pretense in it and it will at the same time be of great advantage to the individual. But cases are known where the sole object was to help one's self, to have more influence, or to get more business. Against such an one there rests the charge, "for a pretense."

To make a cloak of church membership, the church which Jesus Christ loved and gave Himself for is to do a wicked thing that will not go unpunished.

We need to be careful that our motives be what they seem.

The Secret of the Lord

God sometimes shuts the door and shuts us in,
That he may speak, perchance through grief or pain,
And softly, heart to heart, above the din,
May tell some precious thought to us again.

God sometimes shuts the door and keeps us still,
That so our feverish haste, our deep unrest,
Beneath his gentle touch may quiet, till
He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut in,
If 'tis his hand, shall we not wait and see?
If worry lies without, and toil and sin,
God's Word may wait within for you and me.

—*Selected.*

A Beautiful Prayer

What time I am afraid I will trust in Thee. (Psa. 56. 3.)

In God I have put my trust; I will not fear. (Psa. 56. 4.)

The fishermen of Brittany, so we are told, are wont to utter this simple prayer when they launch their boats upon the deep; "Keep me, my God; my boat is small and Thy ocean is so wide." How touchingly beautiful the words and the thought! How wise and appropriate the prayer! Might not the same petition be uttered with the same directness by us every day of our lives? "Keep me, my God; my boat is so small"—I am so weak, so helpless, so easily carried by the winds and tossed by the waves. "And Thy ocean is so wide"—the perils are so many, the rocks so frequent, the current of temptation so resistless, the tides of evil so treacherous, the icy mountains of disaster so threatening that, except Thou, the Lord, dost keep me I must utterly perish. Keep me, my God, keep me; my boat is so small and Thy winds are so fierce. Thy waves are so high, Thy waters are so deep, Thy ocean is so wide, I am so buffeted about by sharp adversity, so driven before the storms of grief, so swept by the resistless euroclydon of defeat—keep me, my God, keep me!

"Hide me, O my Saviour hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last!"

The beauty of this prayer is seen, not merely in the faith and trust which it reveals. Glorifying that confidence is the great fact that it is justified by the event. God hears it, and answers it, and the life which can breathe such a prayer is beyond the reach of final disaster.

—*G. B. F. Hallock, D. D., in Epworth Herald.*

God calls us to duty, and the only right answer is obedience. Undertake the duty, and step by step God will provide the disposition. We can at least obey. Ideal obedience includes the whole will and the whole heart. We cannot begin with that. But we can begin with what we have. It is better to obey blunderingly than not to obey at all.—*George Hodges.*

Don't whine! Take what comes to you and do your best with it. Make the bravest fight you can; train yourself to see the cheerful side of things, even the funny side of the mishaps you cannot help. Strangle complaints with a laugh—a cheery laugh is good for heart and brain, and clears the mists from the eyes of faith. Endure what must needs be endured, go bravely forward, die if you must, but don't whine.—*The Home Messenger.*

Growth is God's plan for us, whether we are to be here for a few years or many. Only one real harm can come to us, and that is when we try to improve upon his plans by substituting our own.—*Sunday School Times.*

Postal Card Sermon

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UNIVERSITY OF CALIFORNIA

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson XI—June 16, 1905. Title—"The Message of the Risen Christ." (Rev. 1: 10-20.) Golden Text.—"I am He that liveth, and was dead; and behold I am alive for evermore." (Rev. 1; 18.)

John was the son of Zebedee and Salome. His father was a fisherman, and kept hired servants. John was called, with his brother James, to follow Jesus. He was sensitive, passionate, eloquent and affectionate. In the Synoptic gospels he figures as Boanerges, a son of thunder. In the fourth gospel alone the loving element of his character appears. He was the disciple whom Jesus loved. He was personally acquainted with Caiaphais the high priest. After the crucifixion he took the mother of Jesus to live in his home. He with Peter came early to the tomb. He dwelt in Jerusalem or about fifteen years after the death of Jesus. Tradition asserts that he visited Rome, and there before the Latin gate was cast into a caldron of boiling oil, from which he was supernaturally delivered, so that he was a martyr in will though not in deed. It is also said that when a poisoned chalice was given him, he made the sign of a cross over it, and the poison fled in the form of an asp. At a later period he was banished to Patmos, where the scenes of the Book of Revelations were given. Tradition makes Ephesus his last field of labor, where he died at a very advanced age. He was a companion and brother of the church in great tribulation, and was banished for preaching the word of God and bearing testimony to Jesus Christ.

I. *The voice.* (10-12.) 1. *Time*—"The Lord's day." A day pertaining to the Lord—Jesus. The resurrection day, the first day of the week, the Christian Sabbath. It was first observed as a day of devotion, then as a day of rest also, and finally took the place of the Jewish Sabbath. 2. *Spirit*—"I was in the Spirit." Not his own spirit but the Holy Spirit, or in a state of mind produced by that Spirit. A state of high religious enjoyment, such as any Christian may have in his devotions. He was likely spending the time in meditation and prayer. 3. *Voice*—"I heard behind me a great voice, as of a trumpet." John the Baptist was the "voice of one crying in the wilderness." The speaker is, or seems to be, out of sight. The trumpet is a wind instrument, with strong, full tones, used to call assemblies together, and to marshall hosts for battle. God can speak to us in the "still, small voice," or in strong, full tones. Jesus is the "Lamb of God," and also the "Lion of the tribe of Judah." 4. *Words*—Alpha and Omega are the first and last letters of the Greek alphabet. When applied to Jesus they mean that He was at the beginning and will be at the ending of all things. They refer to eternity, past and future to us. Many facts would pass before the mind of John in vision. These he was commanded to write in a book: to put them on record. John probably made the record in the Isle of Patmos, and then sent it to the seven churches of Asia. These churches are types of all churches, and that which was sent to them is applicable to us. Seven is a prominent number in the Old and New Testaments. In Revelation there are seven spirits before the throne, seven golden candlesticks, seven stars in the right hand of the Son of Man, seven lamps of fire burning before the throne, and seven seals of the book. These cities are all in Asia Minor. Ephesus was a large commercial city, famed for its wonderful temple of Diana. Paul founded the church there. Smyrna was about forty miles north of Ephesus, and has to-day about one hundred and eighty thousand in population. It is a great missionary center. Thyatira, once celebrated for its purple dyes, is still a considerable town. Sardis, once a famous city, the capital of Cresus, and enormously wealthy, is now in ruins. Philadelphia has to-day about ten thousand inhabitants. And Laodicea, once famous as a seat of the wool trade, is now only a wretched village, surrounded by ruins.

II. *The speaker* was "the Son of Man." (12-16.) *These candlesticks* were not at the base, dividing into seven prongs, but were seven separate candlesticks. They were really lamps with wicks inserted. Each lamp is a church, the oil is the grace of God, and the flame is the light with which the church illuminates the world. The Son of Man standing in the midst of the seven golden candlesticks, shows how Jesus is with His church even unto the end of the world. He is the very soul of His church, giving it light and love. This was a princely and priestly *robe*, denoting righteousness and honor. Jesus was girt with a golden girdle, not around the waist as a laborer, a runner, but about the breast, denoting dignity and repose. The *appearance* of the Son of Man here indicates kingly authority more than priestly service. His head and hair are white like wool. He stood before John as the "Ancient of days." His hoary head was no sign of decay, but was indeed a crown of glory. His eyes were as a flame of fire, piercing and penetrating into the very heart of man, and scattering terror among His adversaries. His feet were like fine burnished brass. Strong and steadfast, supporting His interests, subduing His enemies, and showing irresistible power. His voice was as the sound of many waters, or of many rivers falling into one. He can and will make Himself heard far and near. His Gospel is as a flowing stream, fed by the upper springs of wisdom and love. He had in His right hand seven stars, representing the ministers of these seven churches. They are under His influence and direction. Ministers, like stars, should be light-givers and time-keepers. Out of His mouth went a sharp two-edged sword. This was His word, which both wounds and heals; strikes at sin on the right and on the left. His countenance was as the sun traveling in his strength. In His face was a splendor too bright and dazzling for mortal eyes to behold.

III. *The word spoken.* (17-20.) This vision was too great for John: he fell to the ground as dead. The clearer we see Jesus by faith, the humbler we feel in His presence. He came and touched John with His right hand and told him not to fear. Jesus had not come to take life. He then revealed to John His name as the "first and the last"; the one that was in the beginning and will be in the ending of all things. The one who lived, and died, and is alive again forevermore. Hades is the region of the dead: the spirit world where all go when they depart this life. The keys were a symbol of power and authority. They teach that Jesus had control over death, and the grave, and the last judgment. John was commanded to write the book of Revelations. Then the symbol of the seven stars, and the seven golden candlesticks were explained.

Some of the grandest things that have been done in this world by heroes of God have been done by those who were feebly endowed, as the world judges, for the task which was set before them; but they were done. Not from the seen, but from the Unseen, did they draw their strength.—*R. J. Campbell.*

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic, June 11.

Not Ashamed of the Gospel

Scripture Reference: Rom. 1: 13-17.

Paul yearned to preach the Gospel in Rom Although he had purposed to go to the Imper City, he was hindered, and only as a prison did he at last reach there. His heart was s on building up saints and saving sinners bo Jew and Gentile, both Greek and barbarian, bo wise and unwise. He had the true knowled of God, while the whole barbaric world wa without it. They were without true inspiration he had it. He knew Jesus Christ, his crucifie and risen Lord, to be God's power unto salvatio unto every one that would receive Him and tru in Him. This glad tidings, therefore, Paul fe himself morally bound to give, even to prou Rome. He had confidence in the Gospel. H was not ashamed to declare it. Neither ough we after its nineteen centuries of glorious tri umph.

Not ashamed of the Gospel.

It takes courage to stand up for that whic is everywhere spoken against. The Gospel i Paul's day was not popular. Philosopher scorned it. Priests and people of all classe spurned it as a religion without a temple an without an altar. "Religion and custom, la and policy, pride and interest, philosophy an letters" were all united against it. To be Christian then meant persecution and social os tracism and sometimes imprisonment and death The simple fact that the Gospel is the power o God unto salvation was sufficient for Paul. I made him a hero. He was not ashamed of i It ought to make us heroic. We should prea it and seek to enter all open doors to mak Christ known.

The Gospel in its essence is Jesus Christ.

Not a theory, but a Person, He, not it, is th power of God. It has been eloquently said "Go and untwist all the beams of light in th sky; get at and expunge one of the colors fixe there by God; or let an army be set to changing the smallest truth of mathematics; either would be as easy as getting the person of Christ out of the Gospel." He is the power, "not only in the cogency of perfect principle, but in the en ergy of an eternal life, an Almighty Will, an In finite Love."

It is Jesus Christ, Son of Man, and Son of God, the crucified, risen, ascended and reigning Lord, we are to make known. This is glad tidings, "Christ Jesus came into the world to save sinners." His blood cleanses from all sins. He is the dynamite that breaks hard hearts, that liberates the slave, sets the prisoner free and overthrows the thrones of despotism and tyranny He is the transforming power that makes new creatures of men, that will make this a new earth wherein dwelleth righteousness. It is in Him that we have the revelation that God is just and the justification of them that believe.

Not ashamed of Jesus.

Burning with love to Him who was his Lord and Savior, Paul counted no sacrifice so great, no defeat so discouraging, no obstacle so disheartening, and no danger so appalling as to prevent him from using all his powers and seizing every opportunity to make known to men of every class Christ as the divine Savior. He gloried in the Cross of Christ. Not ashamed was he to be known as Christ's ambassador. We need a holy boldness to be instant in season and out of season to tell lost men of an Almighty Savior. It is not so popular yet to be an intensely earnest Christian, a bond slave to Jesus Christ.

But away with shame when we have such a mission—to beseech men in Christ's stead to be reconciled to God. Away with shame when we have the only remedy for the epidemic and fatal disease of sin; and while we have such a conquering and unconquerable Lord. Let us be ashamed that we are not more faithful, that we do "no more revere His name."

Alcorn A. & M. College Commencement

The Alcorn Agricultural and Mechanical College closed its thirty-fourth session with a great degree of satisfaction to those who have labored so earnestly for its success, the commencement week extending from the 12th to the 18th of May.

The school has had 618 matriculates, which number is one hundred more than the board ordered that we should receive, owing to the crowded conditions last year and the consequent epidemic of smallpox.

The deportment and scholarship of the student body were never better. The college class of this year was unusually strong. The number of graduates in all departments was unusually large —72.

The co-educational feature is no longer an experiment, but a reality, and is under the most thorough and competent management.

President Lanier's executive ability in handling so large a plant is unquestioned by all fair-minded persons.

The Rev. W. F. Waters, assistant business manager of the Southwestern, delivered the baccalaureate sermon, a most masterly effort. Being a young man, his was not only instructive and eloquent, but inspiring to the young men who listened so attentively to him. His insistence upon the young men and women to observe and appreciate "little things" still rings in their ears.

The week was closed by the annual address by the Rev. M. C. B. Mason, D. D., the princely secretary of the Freedmen's Aid and Southern Education Society, but I forget that he needs no introduction. And, yet, there may be some imitations, since one must "beware of imitations." His earnest appeal for a better understanding between the two "distant sections" in sentiment, a closer union in the common interest of the races and his earnestly-expressed hope for peace, universal peace, will not be forgotten by any who heard him.

P. W. HOWARD.

Lorman, Miss.

Easter Reports

Nanticoke, Md.—"On Easter Sunday, Asbury Sunday school presented one of the finest programs that we have heard for years. The church was appropriately decorated. In the evening the children rendered their program excellently, under the direction of our efficient assistant superintendent, Mrs. Cora B. Barcley; Miss Edythe R. Hammond, organist. An address was delivered by Mr. Mervin Hardy. Our missionary collection was grand. A large congregation enjoyed an interesting discourse by Mr. Jessie Wallace, a student from Dover State College, Dover, Del.," writes Miss Edythe R. Hammond.

Earlton, Fla.—Easter was a delightful day with our church, at this point. Under the leadership of the superintendent, Mr. Geo. H. Cooper, the Sunday school rendered an excellent program, which was highly appreciated by all. Collection $1.19. Rev. J. J. Keller, pastor.

Eupora, Miss.—Very successful were the Easter exercises of our Sunday school here, conducted by the faithful superintendent, Mr. W. M. Ford. Raised for missions, $15.55. Rev. C. L. Walls, pastor.

Laurenceburg, Tenn.—Easter was an enjoyable day with our people here. The Easter offering amounted to $5.87. Rev. W. Ellison, pastor.

Hatiesburg, Miss.—At St. Paul Church Easter Sunday was a red-letter day. The Sunday school, which is in excellent condition, has an average attendance of 130. The total collection was $97.00, $32.00 of which goes to missions. Rev. J. K. Comfort, pastor.

Brenham, Texas.—Rev. J. H. Hubbard, of Mt. Zion Church, on Easter Sunday closed a three weeks' revival meeting with ten additions to the church. The Sunday school rendered a beautiful program at night. The music was superb, and the decorations of flowers and ferns added to the joy of the occasion. Collection, $25.16.

Sylacauga, Ala.—Our Sunday school here rendered a good Easter program and raised $12.00 for missions. Rev. G. W. Reeves, pastor.

Bolton, Miss.—Easter services at Asbury Chapel and St. Paul were grand indeed. The efforts of J. L. A. Thompson and D. Bassett were crowned with success. Raised for missions, $10.00 and $9.00 respectively. Rev. I. L. Pratt, pastor.

Hazlehurst, Miss.—Easter was observed on this charge, of which Rev. J. S. Thomas is pastor, and the missionary collection amounted to $8.98.

Marion, Ala.—The Easter Sabbath was gloriously observed at Simpson Chapel, three miles east of Marion. Superintendent G. R. Roston conducted an excellent program. The Easter message was delivered by the pastor, Rev. J. A. Knox. Collection, $6.77.

Bell Springs, Va.—The Easter exercises were nicely rendered by each Sunday school on this work. A Sunday school has been organized at Bell Springs. Collection $29.78. A. W. Randolph, pastor.

Colinville, Miss.—The Easter effort was quite successful on this charge. Mt. Zion Church raised $3.35; Shiloh, $3.40; total, $8.65. Rev. K. Roberts, pastor.

Calvert, Tex.—Collections: Brushy Church $6; Owing Chapel, $5.00; Wickson, $4.00. Easter sermons preached at Owing Chapel by Revs. I. P. Nelson and L. J. Walton; at Wickson by Rev. Walton Davis, and at Brushy by the pastor. Mesdames Viney Thornton and Rebecca Clay and Brothers H. T. Nelson, W. H. Brown, Rick Moorings and Joshua Jones deserve much credit for the interest they awakened in the rallies at the different churches. R. H. Jenkins, pastor.

Cloverport, Ky.—"Our Easter program was fine. Our church and Junior choirs rendered good music. Raised for missions, $4.00," writes the pastor, Rev. W. H. Pope.

GREELEYVILLE, S. C.—"Easter Sunday was duly observed. The appropriate program rendered was appreciated by a large audience. We collected $8 for missions. Wilson Chapel Sunday school is in a progressive condition," writes the superintendent, Mr. E. J. McCullum.

HAHNVILLE, LA.—"Easter Sunday morning St. James church was crowded at an early hour. Rev. Cooper preached the Resurrection sermon. The Easter program was well rendered, under the direction of Superintendent N. Kyles. The floral decorations were appropriate. Five persons joined the church. Collection for missions $10. Total collection for the day, $28.30," writes Mr. A. C. Morrell.

ENGLISH EDDY, GA.—Easter was a high day in this charge. The program was nicely rendered and the superintendent did excellent work. Total collected for missions, $13.10. Rev. E. J. Kimball, pastor.

EUTAW, ALA.—"Our Easter program was excellent. The Sunday schools did well. Collection for the day, $35.34," writes the pastor, Rev. Wm. Jones.

LEBANON, TENN.—Easter was a day of joy with this people. The floral decorations were beautiful, the program excellent, conducted by Misses Laura Bostick and Willie May. The Easter sermon was preached by Rev. B. B. Manson. Collected for missions. $12.50. B. F. Anderson, pastor.

COVINGTON, KY.—Miss Ella B. Brown writes: "We enjoyed the Easter Sabbath. The pastor, Dr. J. W. Robinson, preached in the morning. The Sunday school had their exercises in the afternoon, and the choir rendered special music in the evening. Collection, $112.34, of which $77.24 was for missions.

ACKERMAN (MISS.) CT.—Easter day was an auspicious occasion for Mt. Herman Chapel. The church was tastefully decorated. The Resurrection sermon was preached by the pastor, Rev. John W. Byrd. At 3 p. m. and 7:30 p. m. the Sunday school rendered interesting programs. Collection, $20. Total collection for the circuit, $275.25.

FRANKLIN, TENN.—The Easter services were carried out in part. Had a very nice time. Collected for missions, $6.37. D. J. Mitchell, Supt.

ROSEDALE, LA.—At Hartzell M. E. Church Easter Sunday, at 4 a. m., the pastor delivered an able sermon and at 10 o'clock the Sunday school rendered its program. The superintendent, Mr. A. Thomas, was assisted by Prof. H. J. Edmond. Collected during the day, $21.95.

All business and all work should lift up, and not hold down; it should make free, and not enslave; it should ennoble and not degrade. It is as honorable to make shoes or anchors as to paint pictures or write books. The shoemaker should learn the secret through his work of finding the sandals of manhood for his own feet. The blacksmith should learn, through the making of anchors for his great ships, to find the anchor that is to hold his own soul to the truth amid the storms of life.—*Rev. J. W. Lee, D. D.*

We get a thought by giving it away. We secure our hold on it by letting it go. We never really know a truth until we have told it to another. The one who gains most in class work is the teacher, if he *is* the teacher. This is one of the practical paradoxes of our intellectual life, and a blessed paradox it is.—*Great Thoughts.*

Honest love, honest sorrow,
Honest work for the day, honest hope for the morrow
Are these worth nothing more than the hand they make weary,
The heart they have sadden'd, the life they leave deary?
Hush! the sevenfold heavens to the voice of the Spirit
Echo: He that o'ercometh shall all things inherit.
—*Owen Meredith.*

Hope is on high within the veil, where Christ sitteth at the right hand of God. Grovel not in things below, among earthly cares, pleasures, anxieties, toils, if thou wouldst have a strong hope on high. Thou canst not soar to heaven and stoop to earth. Lift up thy cares with thy heart to God if thou wouldst hope in him—*Dr. Pusey*

The best things are nearest—breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—*Impressions.*

What multitude of threads make up a fringe; and yet how beautiful and costly when completed. And here is found a beauty of the real Christian life—the highest, truest Christian life. There are not a few who may be willing upon rare and notable occasions to do or suffer some great thing for Christ, but the ten thousand little things of life are entirely beneath their notice, as they also suppose them to be beneath the notice of the Lord.—*P. S. Henson.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

MR. CHARLES C. MORSE RETIRES

[*Continued from Page One.*]

from the pastorate of Dr. Charles Parkhurst, now editor of the *Zion's Herald*, while serving his first pastorate in Hyde Park. Dr. Parkhurst was a frequent visitor to Mr. Morse's sanctum and could at that time wield a facile pen. Mr. Morse was justice of the peace six years prior to his acceptance of the position in the railway mail service. He was married to Miss I. L. Barber, also a Vermonter, in 1871, to whom five sons and a daughter have been born.

In all Mr. Morse has spent eighteen years in the work in the South. He has been most cordially received by the brethren and has made warm friends among many of them, who have been ready to honor him. He retires with the good wishes of all. On Tuesday of this week the New Orleans Preachers' Meeting waived its regular session and the preachers and a few friends met in the office of the SOUTHWESTERN CHRISTIAN ADVOCATE and tendered Mr. Morse a testimonial of appreciation.

Prayer was offered by Rev. Douglas M. Seals, Rev. W. R. Butler spoke for the Louisiana Conference, and Rev. Valcour Chapman for the New Orleans Preachers' Meeting. Mr. Morse's pastor, the Rev. W. R. Chase, spoke of Mr. Morse as "A Churchman," and Rev. F. T. Chinn as "A Citizen." Rev. Henry Taylor in behalf of the SOUTHWESTERN office force and the New Orleans Methodist preachers presented the token. Mr. Morse responded in a very happy vein.

THE AMERICAN UNIVERSITY

The semi-annual May meeting of the Trustees of the American University was recently held in Washington City. A large number of Trustees were present and much important business was transacted.

A check for $10,000 from a lady friend in Chicago, reached the University office the morning of the Trustee Meeting, with a promise that $15,000 additional would be paid July 1. Announcement was also made of the gift of a farm of 700 acres, in good state of cultivation, and with splendid buildings, located in Indiana, on the Ohio river, forty miles south of Cincinnati. The gift is unconditional and the farm is valued at from $20,000 to $25,000. Announcement was also made of a generous bequest for the University in the will of Charles W. Slagle, of Baltimore, recently deceased.

The Trustees approved the action of the Building Committee in awarding the contract for the completion of the superstructure of the McKinley Memorial College of Government, at a contract price of $137,729. The same kind of marble is to be used as that in the completed College of History, which came from the famous Columbian quarries near Rutland, Vt. Work will begin within a few days and under the terms of the contract is to be completed within a year.

The Board elected two new trustees, Dr. J. G. Bickerton, of Philadelphia, and Dr. Franklin E. E. Hamilton, of Boston, to fill vacancies.

No action was taken on the proposition which has been recently made looking toward an affiliation with the George Washington University.

NEW ORLEANS UNIVERSITY COMMENCEMENT

New Orleans University has just closed, in many respects, a most remarkable year's work. The attendance has been the largest in the history of the school and the work gratifying. The commencement exercises proper began on Sunday, May 19th, but for several weeks before programs of considerable interest were rendered by the different grades and the festival by the musical department and the oratorical contest deserve special mention. On Sunday, May 21st, the baccalaureate sermon was preached by the president, Rev. F. H. Knight, Ph. D. The sermon was logical, inspiring, instructive and had great carrying force. The service was largely attended and a number of the conference brethren were seated on the platform. On Monday evening, the 22nd, the exercises of the Eighth grade were held. The attendance was large and the program exceedingly interesting. Certificates were awarded to a large number of students certifying that they had completed the regular eight years' work of the English course and were therefore entitled to admission in the Preparatory and Normal departments. Commencement day proper was May 23rd. The exercises were held in the new annex, which is being pushed toward completion. President Knight is devoting considerable strength and energy toward the completion of this annex, which when completed will afford a large seating capacity. During the year $1,900 have been spent on the annex and the stairway leading to its main auditorium, which has been constructed this year, was commendably spoken of by all who attended the exercises. The program was opened by the singing of "America" and prayer was offered by Rev. T. J. Johnson, pastor of Wesley Chapel Methodist Episcopal Church, this city. The first in order were the orations of those graduating from the Normal department and the first speaker, Miss Ella S. Boyd, spoke upon the subject "Look Not Mournfully Into the Past." Miss Cecelia A. Carter spoke upon "Education, Past and Present," and Miss Hattie A. Davage treated the subject of "Discipline, Past and Present." At this point Miss Boyd sang a beautiful solo entitled "An Apple Bough." The Normal department continued its program with an oration by Mr. John H. Davis on the subject, "The Outlook." Mr. Apollos W. H. Lee discussed the "United States Protectorate Over San Domingo," and Mr. Nathaniel S. Nelson followed in "A Plea for the Public Schools." These were given diplomas from the Normal department. There were four who had completed the regular preparatory course. They spoke in the following order and upon the subjects given: Deborah Z. Chapman, "Influence;" James M. Hall, "Elements of Success;" John W. Hutchinson, "The Demands of the Hour;" Charles L. Williams, "The Value of a Man." At this point Miss Ora J. Wilson delighted the audience with a vocal solo. There were only two candidates for the degree of Bachelor of Arts, namely, Mr. John W. Jackson and Mr. Theophilus J. Smith. Mr. Jackson discussed the subject of "The Royal Purple" and Mr. Smith "The Congo Question." Mr. George Carere executed with delicate touch and skill as a violin solo "Il Trovatore." Miss Annie V. Robinson and Miss Carrie A. Thibodeaux having completed the course of the nurse training department were presented certificates. President Knight in well chosen words presented the diplomas and degrees. In making the announcement, Dr. Knight made a most remarkable statement concerning Flint Medical College. That Flint Medical College takes high rank throughout the country is evidenced by the following incident: Dr. Knight recently was approached by a young white man, a graduate of Tulane Medical College, this city, who sought a diploma from Flint Medical College. This young man had made application for registration as a practicing physician in New York. The diploma of Tulane Medical College was not acceptable for registration, while the diploma from Flint Medical College is not only acceptable in New York, but through all the Northern states. This is a high tribute alike to the work that is being done at Flint Medical College by its professors, and the standard which the College is able to maintain. Hereafter no student will be admitted to matriculation into the Flint Medical College without having completed the regular college preparatory course or its equivalent. And thus New Orleans University closes one of its most prosperous years with increased attendance and with the annex pushed toward completion.

THE SUNDAY SCHOOL UNION MANUAL

A successful and wideawake pastor will be prompt in his yearly requests to the secretaries of the several benevolent societies of the church for an annual report. Not only will he thereby secure much valuable and interesting information without cost, but he is likely to be a back number as a Methodist preacher if he does not study these annual reports faithfully. The sixty-fifth annual report of the Sunday School Union is before us and contains much that is worth careful reading. There is a full account of the anniversary of the Sunday School Union held last fall in Providence, R. I., and several of the addresses are reported at considerable length. The address of Governor Garvin, Rev. F. J. McConnell, D. D., on "The Kind of Bible Study Demanded By the Times," Rev. W. F. Anderson, D. D., on "The Bible as a Factor in Education," Rev. Charles Rhodes, D. D., on "Dividing Lines Between Babyhood, Childhood and Youth," Dr. Robert R. Doherty, on "The Mechanics of Teaching," Rev. George P. Eckman, D. D., on "The Bible and Contemporary Scholarship," Rev. R. J. Cook, D. D., on "The Ethical Teaching Needed in the Sunday School," constitute some of the addresses in this annual report. These addresses, taken together, form a most excellent survey of Sunday school work. This manual, besides addresses, contains many helpful suggestions as to methods and some interesting statistics about our own Sunday school work. Write at once for this report, address Rev. J. T. McFarland, D. D., No. 150 Fifth Ave., New York.

Rev. Charles W. Maillard, D. D., one of the most prominent and influential members of the New York Conference, died in Brooklyn, N. Y., May 22, 1905, after a career of thirty-eight years as a most successful Methodist preacher. Dr. Maillard was a member of the last General Conference, and did prominent service on several of the standing committees. At the last session of his Conference, having served a term as presiding elder of the New York District, he was appointed byl Bishop Hamilton to the pastorate of Washington Street Church at Paughkeepsie, N. Y. Dr. Maillard was brotherly, warm hearted ,aggressive and possessed rare oratorical ability. He made friends of nearly every person he met. In his death Methodism has lost a strong man.

Personal and General.

Rev. S. M. G. Taylor, pastor at Eola, La., is quite ill.

Rev. D. H. V| Purnell, pastor of Scott Methodist Episcopal Church, Chicago, Ill., is pushing his work with vigor.

Prof. J. H. Augustus is principal of the public school at Washington, La. The closing exercises, which took place on May 19 and 20, were a decided success.

Rev. J. K. Comfort, pastor of St. Paul Methodist Episcopal Church, Hattiesburg, Miss., has just closed a glorious revival. One hundred and twenty-three were converted and added to the church.

Rev. Frank Mason North, D. D., of New York, preached the baccalaureate sermon of Morgan College, Baltimore, Md., last Sunday. The commencement exercises of this institution took place on June 1.

Rev. Charles C. Jacobs, D. D., preached the annual sermon of the Allen Industrial School at Asheville, N. C., on May 14, and is to deliver the annual address of Haven Normal Academy of Waynesboro, Ga., on June 21.

The minutes of the Mississippi Conference are out. The brethren who have failed to receive their share of the minutes should write at once to Rev. A. J. McNair, Yazoo City, Miss., and those who are delinquent in payment for their minutes should send in the same at once.

The Rev. R. D. Powell and family, of Valparaiso, Chile, reached New York by steamer Coya May 25, leaving later for Zanesville, Ohio. Mr. Powell first went to Chile in 1889, to engage in self-supporting work under Bishop Taylor, later severing his connection with that work and carrying on an independent orphanage enterprise.

Mrs. Louisa Alton Parker, who for some time made her home in Laurel, Delaware, since the death of her husband has returned to New Orleans, and finds a warm welcome from her host of friends. Mrs. Parker has with her a baby daughter and they are with Mrs. Parker's mother on Saratoga street near Seventh.

The Rev. William P. McLaughlin, pastor of the First Methodist Episcopal Church in Buenos Ayres, Argentina, with Mrs. McLaughlin and their daughter Mary, and Miss Estella C. Long, M. D., principal of the North American Academy at Montevideo, Uruguay, arrived in New York on the steamer Tennyson, Saturday, May 20.

The commencement exercises of the Delaware State College for colored youths, Rev. W. C. Jason, D. D., president began on May 28 with the sermon to the graduating class by Rev. W. F. Cotton, D. D., pastor of Zoar Church, Philadelphia, Pa. The commencement exercises will take place June 2nd, and the annual address will be made by Rev. Thomas F. Poulson, D. D., of Ridgley Park, Pa.

Cards are out announcing the marriage of Miss Gertrude M. Ramsey, of Houston, Tex., to Prof. Joseph B. Randolph, of Pass Christian, Miss., the ceremony to take place June 7th at the residence of the bride's parents in Houston. Mr. Randolph is in charge of the Greek and Latin department of Wiley University, and Miss Ramsey is one of the charming young women of Houston, and the only daughter of Dr. and Mrs. E. B. Ramsey.

Rev. Ezra Squiers Tipple, D. D., has been elected to the chair of Practical Theology in the Drew Seminary, made vacant by the death of Dr. Samuel Upham. Dr. Tipple was born in 1861 and graduated from Syracuse University in 1884 and has received from that institution the degrees of A. B., A. M., Ph. D., and D. D. He took his theological course at Drew Theological Seminary. His entire pastorate has been within the city of New York. He had signal success as secretary of the Metropolitan Thank Offering Commission, by which organization about $1,000,000 was secured for the payment of church debts and other purposes in New York.

Dr. A. B. Leonard, Corresponding Secretary of the Missionary Society, leaves New York Monday, May 29, to visit Alaska in the interests of the Missionary Society. After a brief visit with his only brother, Mr. Jesse Leonard, in Dorset, Ohio, Dr. Leonard will proceed to Seattle, Washington, whence he will sail in company with Bishop D. H. Moore, about the middle of June. After attending the annual meeting of the Alaska Mission, which meets in Ketchikan, beginning June 29, he will visit all the important places in Alaska where the Methodist Episcopal Church is operating and other points where the work should be established. Returning to Portland, he will participate in the Church Congress which is to be held in connection with the Lewis and Clark Exposition, and then will attend the sessions of the Utah and Kalispell Missions and the Montana, Idaho, and Columbia River Conferences. On his way back to New York, he will stop at Springfield, Ohio, for the session of the Cincinnati Conference, of which he is a member.

Great preparations are being made in Atlanta for the Second Annual Meeting of the National Association of teachers of Negro Youth. The indications are that every state will be represented with large delegations. The State Teachers' Associations of Alabama, Georgia, Florida, Mississippi, Louisiana, Texas, Arkansas, Kentucky, Missouri, Oklahoma, North Carolina and South Carolina are sending special delegations to the Atlanta meeting. Besides these, large numbers of individual members will go from these states. Other states where there are no state organizations will have large representation. This will, no doubt, be one of the greatest meetings of Negro educators in the country. A splendid program is being sent out. Hundreds are planning to take the side trip to Tuskegee at the close of the meeting. This trip will cost only $3.00, from Atlanta and return, free entertainment being given by Dr. Washington at Tuskegee. Reduced rates of one and one-third fare on the certificate plan have been granted by all railroads. The meeting begins June 28 and continues three days.

Rev. W. H. Smith, presiding elder of the Sedalia District of the Central Missouri Conference, is in the midst of a successful career. Since his appointment to this district two years ago three new churches have been built and several old ones remodeled. The membership of the district has also increased. Brother Smith is what the world would call a wide-awake presiding elder. He s an enthusiastic supporter of the SOUTHWESTERN CHRISTIAN ADVOCATE and is planning a vigorous canvass on his district, looking toward sending the SOUTHWESTERN a large subscription list. Judging from the determination that can be read from every line of the picture that we present of Brother Smith, he will succeed in his canvass.



REV. W. H. SMITH,
Presiding Elder of Sedalia District Central Missouri Conference

NEWS NOTES

More than 100,000 enrolled Christian students attended the World's Student Christian Federation held recently at Zeist, Holland.

The body of Paul Jones, the great sailor, is to be brought from France by a squadron of the United States navy and buried at Annapolis.

Our people of Newport News, Va., are erecting a fine large hotel. It will be equipped with all modern conveniences; also a steam laundry.

The *Philippine Christian Advocate* is being ably edited by Dr. Homer C. Stuntz, during the absence of the regular editor, Rev. J. L. McLaughlin.

In accordance with the order of the German Chancellor, Count von Buelow, all children of slave parents born in German East Africa after December 31, will be free.

Mrs. Mason, wife of Dr. M. C. B. Mason, of the Freedmen's Aid Society, was in Oberlin, Ohio, recently, visiting her daughter, Miss Mason, a student in the Oberlin College.

Rev. Eli Williams, under whose efficient pastorate the work of our church at Batchelor, La., is in excellent trim, attended the commencement of New Orleans University last week.

A Harvard graduate has given $100,000 for the purpose of cementing the good will between Yale and Harvard. President Eliot has accepted the invitation to be the first speaker in the course of lectures made possible by this gift.

The Baptists of the North and South met at St. Louis, Mo., May 16, in their first joint meeting since the opening of the civil war. The organization of a permanent body, known as the General Convention of Baptists of North America was perfected.

Dean G. W. Hubbard, of Meharry Medical College, has returned from a tour of the Southwest, on which he visited no less than sixty-four of the graduates. He found them successful in their profession, and says that their homes are centers of influence wherever they are located.

The commencement exercises of Live Oak School, Baton Rouge, La., of which Prof. Frank Bloundon is principal, took place on Thursday night of last week. On the following Friday a picnic with a patriotic and temperance program was held on the site of the new manual training building.

Barry II, the finest dog belonging to the Saint Bernard (Switzerland) Hospice, met his death while conducting travelers to the hospice. This wonderful dog had saved in all thirty-four lives, and his demise was cabled around the world. The monks sang a special Te Deum in his memory.

Miss Dorothy J. Boyd, a missionary, has been appointed by the White Rose Industrial Association of New York to meet southern steamers and care for, direct and advise those of our girls in need of such assistance who may land there. Miss Boyd wears across the shoulder a wide band of white satin ribbon.

The Methodist Episcopal Church, a beautiful building at Snyder, Okla., was almost ruined during the recent cyclone. Some of the members were killed, some seriously wounded and many made homeless. The pastor lost everything, including a fine library valued at $1,000, writes a correspondent in the *Central Advocate*.

COMMISSIONS

Ordered by the General Conference and appointed by the Bishops:

On Deaconess Work — Bishops: Walden, Fowler, FitzGerald, Goodsell, Wilson. Ministers: Christian Golder, C. L. Goodell, L. C. Murdock, W. O. Shepherd, S. W. Thomas, Laymen: G. W. Brown, R. S. Douglass, J. N. Gamble, N. W. Harris, J. E. Laycroft.

On Conference Claimants' Funds—Bishops: Joyce, Cranston Hamilton. Ministers: James Hamilton, W. H. Wilder, J. E. Stubbs. Laymen: J. E. Andrus, R. T. Miller, Marvin Campbell.

Doings of the Workmen.

ALABAMA.

Ashville Circuit, Mrs. J. W. Thomas—I had the pleasure of being present during the second quarterly conference at the above named place, April 22-23, Rev. L. L. Allen, pastor. All services were crowded. More than two-thrids of the officers were present. The District Steward responded by laying the presiding elder's money on the table. Sunday's collection was used for other purposes. One soul was added to the church on Sunday. Raised for all purposes, $119.53: Presiding elder, $15.69; pastor, $74.54; for the church, $11.00; education, $3.50; Epworth League, $1.70; W. H. M. Society, which has raised $13.60, gave $5.00 for missions, also repaired the church. The pastor has been given a horse and buggy. Received in the church during the quarter fifteen members. The pastor and his good wife are untiring workers—this accounts for the life of the church.

Evergreen, J. C. Chuman, pastor.—The 30th of April was our quarterly conference occasion. The presiding elder, A. W. McKinney, preached at 11 o'clock the annual sermon to the city public school, it being their commencement, and at night he preached again to a crowded house. Rev. A. Stoker, of the A. M. E. Zion Church, preached for us at three o'clock a very excellent sermon. The entire collection for the day was $44.56.

Alexander City, G. H. Godfrey.—Our second guarterly conference was held April 8-9 at Sanford Chapel. Presiding Elder F. L. Teague presided. A number of officers were present with written reports. Our quarterage was $10, but we raised $12.50. We had a good conference. We are quite proud of our pastor, Rev. W. O. Pearson. He is putting new life into the work and the people are taking fresh courage and trying to do their duty.

Cedar Grove Charge, G. W. Blackman, pastor.—My second quarterly conference was held April 22 with presiding elder Williams in the chair. All officers were present with good reports that indicate great improvement in the work. The elder preached two good sermons. Sacrament was administered to 71 communicants. Paid the elder $16.30; pastor, $2.70; Sunday school raised $1.30. Paid pastor during quarter $54.00. Total $75.00 for the quarter.

GEORGIA.

Milner, M. P. Moore, Pastor—The night of March 22 we were agreeably surprised by being presented with a number of pounds of groceries. The donating party was lead by Sister Alice H. Jackson. In the crowd were members of the Baptist Church as well as our own church. This is not the first time Sister Jackson has so kindly remembered us. She is the day school teacher in our community and she is one of the most faithful and energetic workers in our Sunday School and church, and is ever willing to help in every good cause. We want to thank our friends for their kindness to us.

Oxford, Hugh H. Walker—Our second quarterly conference convened March 24, in Rust M. E. Church. The reports showed a marvelous advancement on all lines. Rev. Dr. G. W. Arnold, presiding elder, gave a profound discourse on church work in general and said that this was the best quarterly conference he had ever witnessed in this charge. Without any extra effort, the church paid the presiding elder more than the assessment for the quarter. Two distinguished visitors, Prof. R. L. Campbell of Payne Institute, Augusta, and Dr. Graves of the M. E. Church, South, preached respectively at 3 p. m. and 7:30 p. m. The church is enjoying unusual prosperity and is crowded with eager listeners every Sabbath.

Rome, Y. T. Fedrick, Pastor—Second quarterly conference of Floyd charge was held April 27, by Rev. J. Sams, ex-pastor and ex-presiding elder, one of the oldest men of the conference. According to the reports the work was in a prosperous condition. Elder Sams preached Sunday morning. Paid elder in full, $10.50; pastor this quarter, $23. For all causes this quarter, $45. We are all proud of our new presiding elder, P. W. Adams. He is one of the best men in the Atlanta conference.

Hoschton, R. C. Young—Our benevolent assessment is $61; we raised $69.24 on Easter and paid it in full. The greatest success that has been achieved since its organization. Rev. W. M. Wims is the right man for this place. He has the sympathy of the whole community. The prospect for the ingathering of souls seems bright. We are proud of our new pastor and his wife, Mrs. I. V. Wims.

Hogansville, W. H. Towns.—Our church work is running smoothly. The Ladies' Aid Society was organized by our pastor, Rev. W. G. Alston, about six or seven weeks ago. Sister Roberta Terrell was elected president, Sister Mollie E. Ramey, secretary and Sister Rase Hendon treasurer. Since organization, they have bought and paid for new lamps and have money yet in the treasurer. On the 31st of March the society gave a grand reception at the residence of Mrs. Luvenia Glanton. The presiding elder, Rev. E. H. Oliver, was present and made an eloquent speech. Our quarterly conference convened at 7:30 o'clock of the same day and it is said by all that this quarterly meeting was the greatest that has ever been held in Hogansville. The collection was $42,94. The elder was at his best Sunday evening. Rev. J. W. Thorpe spent the evening with us and he also rendered good service. Our pastor has met with success so far in all his efforts.

Stockbridge, Ga.—We have had a very successful year so far. Have built a new church at Bentley Hill, entering on April 9, 1905. Rev. Gray, pastor of Oak Hill charge, and his good people together with our charge and friends raised a collection of $47.00. The people at this point feel very proud of their new structure. On April 15-16 was held our second quarterly conference, Rev. P. H. Travis presiding. The quarterly services were held at Red Oak. Collection, $32.00. During the quarter we have raised for building and improving, pastor, presiding elder and benevolence, about $225.

LOUISIANA.

Slaughter——S. P. Banks, reporter—The anniversary sermon of the Knights of Pythias was preached here at Little Rock Baptist Church by Rev. J. D. Smith, pastor. The public collection was $3.30 and the collection of the Knights was $7. We had a good meeting and all members were prompt in attendance.

Port Allen, C. Spears, Pastor—April 2 was a day of joy. Thirteen persons came forward for prayer. The church was crowded to its utmost capacity. Collection, $21.85. Sister Harriet Henderson, a member of Scott Chapel, whom we thought would lose her sight, is now much better.

Darrow, Miss Edna S. Reddix—All loyal Methodists are rallying to the standard of Rev. C. W. Kershaw. Our forces have been organized for this year's work. The Sabbath school is in fine trim. A fine reception was given Rev. and Mrs. Kershaw recently, led by Mrs. Celestine Jones, Prof. J. A. Reddix and Mrs. Martha Powell. Two large baskets of choice groceries and a purse, also articles of wearing apparel were presented them. Speeches were made by the pastor, Reddix and Mr. M. J. Bringier.

New Iberia, E. S. Gullett—Our first quarterly conference was held March 14th, with W. R. Butler in the chair. All officers presented written reports which showed advancement on all lines. The steward sisters put $89.75 worth of furniture in the parsonage. Our new pastor came to us on March 3, and everything is moving along nicely. The members are all well pleased with Rev. P. C. Colton and St. James has taken on new life. We are expecting a great year's work.

Bastrop, F. D. Bowers, Pastor—I take this method of thanking the stewardesses of Mt. Nebo church for presenting me a fine suit of clothes as a token of their appreciation of my appointment as pastor. The parsonage has also been provided with everything necessary to make it comfortable.

Washington, C. A. Biszile—Sunday, April 9th, was a glorious day for our Epworth Leaguers at St. Marks church. They divided into two squads, viz.: Company No. 1, W. C. Cooper, captain; No. 2, S. L. Foutz, captain. They raised $25 for the pastor. Refreshments were served by Sisters Mary Mingo, L. White, E. Pitre and Lou Williams. We must thank Brothers Ed. Williams, L. Jones, J. Williams and C. A. Baszile for their magnificent support.

Village, T. A. Hampton—On Sunday morning, April 9th, sermon by T. A. Hampton. Class meeting followed. The day was one of praise.
We were thankful for the presence and counsel of our old Father Johnson, one of the oldest men in the state. After this service we went over to Kynett and held another good meeting.

Batchelor, A. Williams—Our first quarterly conference was held March 29th, Rev. J. W. Turner presiding. Reports indicated that affairs are in excellent shape. The outlook is bright and we are encouraged. On Sunday night the elder preached to a crowded house and administered the Lords Supper; 75 persons came forward for prayer. All departments of the church are alive.

Welsh, S. M. Haynes, Pastor—The first quarterly conference of this charge convened April 10th. Each official was present and with written reports. We have a good set of officers. Too much praise cannot be given our steward sisters. Total amount raised for all purposes, $78.70. We hope to reap a good harvest this year for the Master.

Schriever, Thos. Williams, Pastor—Our first quarterly conference was held April 7-9, with Presiding Elder W. R. Butler in the chair. All officers were out with good reports. Collected for the quarter, $65. We are preparing for a good revival, as it is very much needed. I have been cordially received and well treated as a pastor at this place by both saints and sinners.

Rosedale, J. L. Augustus, Pastor—Hartzell Chapel M. E. Church, Rev. J. W. Turner, presiding elder, visited our work and held his first quarterly conference April 10th. The elder gave some interesting and wholesome advice to the surprise and delight of all who heard him. The officers presented written reports. Sister H. Green, president of the stewardess board, read an excellent report. Our church work is well organized. Our Sunday school superintendent, A. Thomas, is doing good work. The Epworth League's president, Bro. M. Walker, is getting the work of this department well in hand. The elder preached an interesting sermon to a large audience. A pleasant surprise was given him by the stewardesses and others. All indications are for a successful year's work. The Rev. P. W. Clark, of Alexandria, the Missionary Secretary, was with us April 13th. He presented the missionary stereopticon views and delivered an excellent lecture.

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MISSISSIPPI.

FOREST—N. Toole, Pastor.—My first Quarterly Conference was held March 11-12. Dr. J. M. Shumpert was present. The majority of officers were present with written reports which showed life in the work. I am starting off nicely. Sunday was a great day at Forest. Paid the elder $22.50, full salary. Total collection, $32.25.

Crawford—T. J. Thompson—Rev F. H. Henry held our first Quarterly Conference March 4-5. A large audience greeted the elder. We paid him $15.00. The public school of Crawford, taught by Prof. Quinn, opened March 20th with a large attendance. Our pastor, Rev. J. J. Johnson, is loved and respected by all, and we hope to keep him with us for many years. In his work he has the hearty co-operation of his members. Under his administration every department of the Church is alive.

Newton—A. Reid.—Elder Shumpert was here March 9, and held the quarterly conference and preached a powerful sermon, to the delight of all. We are always pleased to have him with us and to receive his words of instruction.

Yazoo City—A. J. McNair.—The first quarterly conference for St. Stephen M. E. Church was held March 24 and 26. Rev. J. C. Hibbler presided. Reports from pastor and officials indicated success along all lines. Three had been converted, three had died and five joined the church during the quarter. Paid pastor $70.40; presiding elder, $25. The elder preached at 3 o'clock and at night. The day closed with $162.40 raised; total raised for all purposes during the quarter, $257.80; four subscribers for the Southwestern. We organized an auxiliary of the Woman's Home Missionary Society, Mrs. M. A. McNair, president. The Ladies' Aid Society was organized with Mrs. Josie Gibbs president. We are also planning to pay the indebtedness of the church, to raise all the encumbrances and to have a great revival and put the Southwestern in the homes first of all the officials of the church. St. Stephen is the finest and most beautiful church in the State owned by Negroes. Our people in Yazoo City are a proud and wealthy people, thrifty and industrious, as well as intelligent. They are greatly pleased with their pastor and presiding elder. We have young men here with busines tact—Dr. L. Miller, the physician; Mr. Winston, the merchant; Mr. Gatlin, the shoe dealer, and A. J. Oaks, the lumber man, do a large business. There are many other business establishments run by our people, which gives us a good showing, thereby letting the world know that the Negro has awakened from his sleep on the bale of cotton.

Ruleville, J. B. Starkey, pastor—My First Quarterly Conference was held at Ruleville March 11-12 with Rev. B. F. Woolfolk, presiding elder, in the chair. Reports showed the work alive both spiritually and financially. The elder was at his best on Sunday. He preached two able sermons. Forty-five persons partook of the Lord's Supper. Paid the elder in full, $25.00. Supscription for the new biulding at Rust $27.

Clinton, W. L. Mills—Rev. R. P. Threlkeld held my first quarterly March 4-5, and on Sunday morning met the Sunday School and delivered an interesting lecture. At eleven o'clock he preached an able sermon to a good congregation. The teachers and students of Herman College were present. Sacrament was administered to 42 communicants.

Meridian—J. B. Bryant—At St. Peter Church, Marion, on Saturday, March 4, our official meeting was held with the pastor in the chair. Rev. Erby delivered an excellent lecture. Sunday, visitors from several churches worshiped with us. The pastor preached able sermons during the day. Collection, $10.60.

Crystal Springs—R. H. Patton, Pastor—My first quarterly conference convened March 11-12. Rev. I. S. Thomas was sent by Presiding Elder Smith to hold the conference. The leaders' reports showed the work to be in good condition. We raised $20. Paid the elder in full, $16. Rev. Thomas preached two eloquent sermons. The sacrament was administered to 70 communicants. The Ladies' Aid Society has been organized.

Summit—H. J. Jorden, aPstor—We desire to express our thanks to the good people of Summit for the kindness shown us on several occasions. Owing to their thoughtfulness we have received many pounds and baskets of groceries. These gifts are acceptable at all times.

Ellisville—L. L. Shumpert, Pastor—We have a number of loyal sisters who belong to the Woman's Home Missionary Society. They are doing a grand work. They contributed recently $10 toward the furnishing of the parsonage. Mrs. Mary McInnins is the president. We also have a good church at Laurel, and an active auxiliary of the Woman's Home Missionary Society. They donated $10 to the parsonage also. Mrs. Corean Magee is president.

Vernon, J. E. Webb Pastor.—J. B. Brooks held my quarterly conference March 6-7. The session was a pleasant one. The elder preached twice during his stay. Paid the presiding elder $6; pastor, $4.30.

Stephensville—C. A. Jordon, Pastor—Our first quarterly conference was held with Rev. J. W. Winbush in the chair. The elder preached Sunday morning. The sacrament was administered to 17 communicants. Raised this quarter for pastor, $105.50; for elder, $5.25.

Carthage—R. R. Davis, Pastor.—Presiding Elder J. C. Hibbler held our first quarter. His sermon greatly inspired all who heard it. The sacrament was administered to thirty communicants. Twenty persons bowed at the anxious seat. Paid the elder $12.50; pastor, $7.50.

LILIAN—A. B. Britten, Pastor.—Our first Quarterly Conference was held at St. Paul M. E. Chrch, March 14th, with Dr. J. M. Shumpert in the chair. The session was a success along all lines, each member being present with favorable reports. Paid presiding elder in full. At night the elder preached an excellent sermon. Forty persons partook of the Lord's Supper. We feel that the All Bounteous Giver greatly blessed us in giving to us as an administrator such an able and considerate man as Dr. Shumpert.

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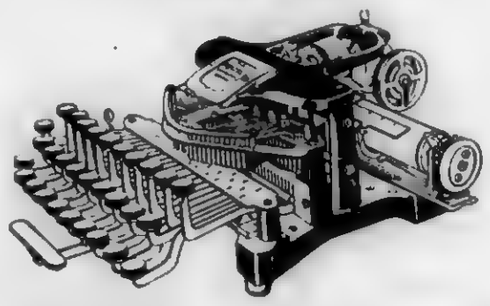
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DISTRICT CONFERENCES.

Waco, Chilton, Texas.....June 22
Brookhaven, Tylertown, Miss., June 22-25
Raleigh, Oxford, N. C.....June 28
Gulfport, McLain, Miss.....July 5-9
Topeka, Lincoln, Neb.....July 12
Bristol, Mountain City, Tenn., July 12-16
Knoxville, Harriman, Tenn., July 13-16
Savannah, Bailey, Ga.....July 19
Montgomery, Mobile, Ala....July 19-24
Tupelo, Houston, Miss.....July 19-23
Shubuta, Laurel, Miss.....July 26-30
Clow, ———, Ark.....July 24
Huntsville, Laurelia, Tex.....July 25
LaGrange, West Point, Ga...July 27-30
W. Tennessee, Kenton, Tenn..July 25
Nashville, McMinnville, Tenn., July 25-30
W. Nashville, Lawrenceburg, Tenn.....July 25-29
Vicksburg, Vicksburg, Miss.....July 26
Greenville, Moorehead, Miss., July26-30
Holly Springs, Holly Springs (Miss.) Ct.....July 26-30
Meridian, Lawrence, Miss., July 26-30
Greenwood.....July 27-30
Guthrie, Hennessey, Okla...July 27-30
Jackson, Palahatchie, Miss..July 28-30
Palestine, Leona, Tex.....Aug. 8-13
Ocala, Reddick, Tex.....Aug. 23-27
Monroe, Mt. Sinai La.....Aug. 9
Baton Rouge, Port Allen, La...Aug. 23
Alexandria, Cheneyville, La...Aug. 23
S. New Orleans, Franklin, La., Aug. 23-27
W. Tennessee, Kenton, Tenn...Aug. 22
Navasota, Stoneham, Tex...Aug. 22-27
Houston, Galveston, Tex.....Sept. 5

CONVENTIONS.

Opelika, West Point, Ga.....June 1-5
Gainesville, Gainesville, Fla.June 22-25
Lincoln, Independence, Kansas, June 22-25
Lincoln, Independence, Kan.June 22-25
Nashville, Smyrna, Tenn.....June 27
Bristol, Mountain City, Tenn., July 12-16
Anniston, Sylacauga, Ala...July 13-16
Savannah, Bailey, Ga.....July 19
Navasota, Stoneham, Tex..Aug. 22-27
Tupelo, Houston, Miss.....July 19-23
Huntsville, Laurelia,Tex.....July 25
Greenwood, ———, Miss....July 25-26
Holly Springs, Holly Springs (Miss.) Ct.....July 26-30
Clarksdale, Ruleville, Miss..July 28-30
Fort Smith, Fort Smith, Ark., Aug. 15-20
Ocala, Reddick, Fla.....Aug. 23-27

Conference Notices

ABERDEEN DISTRICT.

The first District Conference, Epworth League and Sunday School Convention will convene July 26-30, at Tabernacle Church, on the Athens Circuit, five miles from Aberdeen, Miss. All visitors will buy tickets to Aberdeen, and from there they will be conveyed to the church.

On Tuesday night, July 25th, Rev. S. T. Walker will preach. Wednesday morning, July 26, Epworth League Convention. All Leagues must be on hand Tuesday evening, as the League will have only one day.

Thursday, July 27th, the Sunday School Convention will be held and only one day will be given for this Convention work. Friday, July 28th, is date of the District Conference. All the members and delegates will be on hand and remain there until the close. Each Sunday school and Epworth League will elect two delegates at once, so they may prepare papers on subjects assigned. Let "Soul serving" be our motto. Drs. R. E. Jones, I. G. Penn, E. M. Jones, I. L. Thomas and G. G. Logan are expected to be present and represent their work. Brethren of the Aberdeen District, you did well on Easter, now plan to make a great rally on Children's Day and come to the Conference with round reports. Some of the brethren have raised all of their benevolence on Easter. The following are some of the reports:

1. Rev. W. H. Golden.....$123.00
2. Rev. J. M. Thompson..... 103.26
3. Rev. J. H. Everett..... 101.25
4. Rev. B. H. S. Ferguson.... 76.40
5. Rev. J. Burton..... 75.50
6. J. J. Johnson..... 40.00

All charges not mentioned raised from $20.00 down to a few cents.

F. H. Henry, P. E.

GUTHRIE AND OKLAHOMA DISTRICT.

SECOND ROUND.

Hennessey, June 10-11; Ardmore, Warren Chapel, 17-18; Ardmore circuit, 19-20; Purcell, 24-25; Guthrie, June 1-2; Shawnee, 8-9; Shawnee circuit, 15-16; Luther 22-23; Langston, 24; District Conference, 27-30; Chandler, Aug. 1-2; Oklahoma City, 5-6; Ripley, 12-13; Chickasha, 19-20; Anadarko, 20-21; Boley, 26-27; Mt. Zion, Sept. 2-3; Guthrie circuit, 5. In His name.

D. G. Franklin, P. E.

SAVANNAH DISTRICT.

THIRD ROUND.

St. Mary's, June 10-11; Satilla Bluff, June 17-18; Tarboro, June 17-18; Brunswick, Grace, June 25-26; Waynesville, July 1-2; Brunswick Ct., 8-9; McKinnon, July 15-16; Jesup, July 15-16; Baxley, July 22-23; Savannah, Asbury, July 30-31; Savanah, Ct., Aug. 6-7; Meinhard and Rincon, Aug. 5-6; Reidsville and Roberts, Aug. 12-13; English Eddy, Aug. 19-20; Mt. Vernon, Aug. 26-27; Vidalia and Lyons, Sept. 2-3; Mt. Vernon Mission, Sept. 2-3.

Dear Brethren:—How are you standing with the Benevolence? Several of the pastors have gained a hundred per cent. over last year, but I have only heard from a few. What about your Easter Collection? Those who failed on Easter, rally your forces for Children's Day. Our District Conference, Sunday School and Epworth League Convention will convene at Baxley Wednesday, July 19, 1905, at 10:30 a. m. We hope to have a full attendance. The programs will be out in time. Rev. W. H. Brown, P. E., of the Waynesboro district, and Rev. A. R. Allen, P. E. of the Waycross district, promise to be with us, and we hope to have a number of the other church officials. Pastors, each of you bring three cash subscriptions to the District Conference for our Southwestern. I want that our district put in one hundred this year, and don't forget the Bishop Scott Launch Fund. I hope every member of the District Conference and Convention will come prepared to respond to this great and needy enterprise. I am yours for success. J. W. Fisher, P. E.

ATLANTA DISTRICT.

THIRD ROUND.

Battle Hill, June 16-18; Oakland City, 17-18; Grantville, Ct., 24-25; Hogansville Station (Friday night), July 2; Palmetto and Coweta, 8-9; Hogansville Ct., 15-16; Grantville and Lutherville 22-23; Newman and Newman Ct., 29-30; College Park, 27-30; Foss Chapel, Aug. 4-6; North Atlanta, 3-6; District Conference at Hogansville, Ga., 9-13; Fairburn, 19-20; Chapel St., 25-27; Central Ave., Sept. 10-11.

My Dear Brothers and Sisters:—If you have stood well by the interest of the Church, and I beseech you in His name to continue. On Children's Day, June 11, please finish up your benevolences. Keep the revival fire burning. The Clark University rally at the District Conference; come prepared, brothers, for full reports on this claim. Each pastor, local preacher, exhorter, superintendent and class leader is kindly asked to bring one dollar to B. J. Ward; North Fork, Aug. 14; help erect a monument over the grave of Dr. C. O. Fisher. Come expecting a great conference. Drs. Bowen, Adkinson and Crogman will be present and all the Presiding Elders. Remember *The Southwestern*. Yours,

E. H. Oliver, *P. E.*

CONFERENCE NOTICES e.cS6S-t..h

TOPEKA DISTRICT.

SECOND ROUND.

Ft. Scott, June 3-4, H. R. Pinckney; Mound City, 10-11, J. A. C. Wade; Rosedale, July 26-27; St. James, 22-23; Bonner Springs, June 17-18, J. R. Anderson; Lawrence, 17-18; Valley Falls, 24-25, J. S. Burton; Asbury, 24-25, A. Faulkner; Alma and Wabunsee, July 1-2, D. Smith; Burlingame and Osage, 1-2 B. F. Swindell; Dunlap, 22-23, L. C. Allen; Manhattan and Wamego, 8-9, I. W. H. Terrell; Lincoln and Omaha, 15-16; Hastings, 8-9; Mt. Olive, 29-30; Larned, Aug. 2-3; Kingman, Caldwell, 1-2; Independence, Aug. 5-6, G. T. Wooton; Chetopa and Mineral, 12-13, J. J. Cabbell; Oswego and Parson, 19-20, James McBee; Galena and Iola, 26-27, A. Goodwin; Clay Center, Aug. 5-6 ;Salina and Ellis, 12-13; Pueblo, 19-20; Colorado Springs, 26-27; Denver, Sept. 2-3. The District Conference will convene in Lincoln, Neb., July 12th, also the Sunday School and Epworth League Convention at the same time and place. Dear brethren, have your benevolence well in hand by the time the District Conference convenes. I have invited Drs. M. C. Mason, R. E. Jones, I. G. Penn and others to be with us.

H. South, *P. E.*

MAYSVILLE DISTRICT.

SECOND ROUND.

Aberdeen, Aug. 6-7; Augusta, July 15-17; Austinburg Circuit, Sept. 5-6, J. W. Robinson; Boyd, June 3-4, James Allen; Cynthia, July 29-30; Covington, Sept. 2-4; Cattlesburg, June 19-20; Clay City, Aug. 2; Dover, 6; Falmouth, July 22-23; Flemingsburg, Aug. 19-20; Germantown Circuit, June 17-18, F. D. Breckenridge; Lair, July 1-2, G. W. Staples; Little Rock Circuit, 29-30; Laurel, August 8-9; Louisa Circuit, June 17-18; Mayslick, Aug. 5-6 (C. H. Pyles); Maysville, 12-13; Moorefield, Sept. 2-3, C. J. Nicholas; Mount Sterling, Aug. 3; Mount Olivet, Sept. 2-3; B. J. Ward, North Fork, August 14; Orangeburg, July 10; Portsmouth, June 24-25; Sharpsburg, August 2829, W. H. Riley; Sherburne, 26-27; Tollesboro, July 9; Washington, 1-2; Poplar Plains, Aug. 21; Tilton Aug. 22, Pleasantville, 7, C. H. Pyles.

The District Conference will be held in Cynthia, Ky., July 26-30, and in connection the Sunday School and Epworth League Convention and Women's Home Missionary Society. District Stewards will meet Thursday, July 27th, at two o'clock p. m. All business transacted at the morning sessions. Reading of papers and discussion in the afternoon. Preaching every evening at eight o'clock. Each pastor is expected to be present with his delegates and full reports from every department of his work; he is, further, expected to report the revivals held, benevolence taken Easter and Children's Day collection, minute money, Conference Claimant fund, Conference Academy collection and Southwestern circulation.



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Committee on District Conference Program—Rev. P. T. Gorham, Rev. J. W. Robinson, Rev. F. D. Breckenridge, Rec. C. H. Pyles, Dr. S. W. Steven, Rev. W. H. Riley, Joseph McCoomer.

Dear Brethren, write me often and freely about your plans. I shall be glad to be of service to you. Your Brother in Christ,

G. W. Ziegler, P. E.

OPELIKA DISTRICT.

THIRD ROUND.

Wetumpka, June 24-25; Alexander City, July 1-2; Alexander City Circuit, 8-9; Eclectic, 15-16; Dadeville, 22-23; Kellyton, 29-30; Riverside, Aug. 5-6; Lafayette Circuit, 12-13; Lafayette, 19-20; Five Point, 26-27; Lanett, Sept. 2-3; Opelika and West Opelika, 9-10; Lomax, 16-17; Elmore and Shorters, 16; District Conference, Aug. 17-21.

T. L. Teague.

HOLLY SPRINGS DISTRICT.

The Holly Springs District Conference and Epworth League Convention convenes July 26-30 at Calvin Chapel, Holly Springs Circuit.

W. H. Williams, P. E.

SOUTH NEW ORLEANS PREACHERS' MEETING.

The South New Orleans District Preachers' Meeting convened at Jeanerette May 11, with quite a number of members present. Rev. D. S. Sloan, is our pastor at this place. The sermons and discussions were fitting and profitable. The stewardess served an excellent dinner and the King's Daughters gave a reception. We found Bro. Sloan in the midst of a revival and stayed over to help him. The next meeting will be at Petersonville, June 8.

R. C. Worsham, *President.*
W. H. Jones, *Secretary.*

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Eudora, Ark.—Little Ruby Pebles, daughter of Bro. Ed. Pebles and Sister Mamie Pebles, departed this life March 21, 1905. She was born July 19, 1901, aged three years. She was a dear loving little one. The funeral service was conducted by the Rev. Perkins of the C. M. E. Church.—W. M Hanna.

Literary Notes

Tor, a Street Boy of Jerusalem.—By Florence Morse Kingsley. For sale by Henry Altemus Company, Philadelphia.

Tor, a little waif of the streets of Jerusalem, jeering at Pilate, the Roman governor, as he rides through the street in his chariot, has his sight stricken out by the cut of a barbed lash in the hands of this official. Upon this and later the restoration of his sight by Jesus, rests the deep interest of the book.

Tor witnesses the closing scenes of the life of the Saviour, but because of his temporary imprisonment he is spared the climax of the Jews' hatred of Christ, but is among the first at the tomb after the resurrection and is first to recognize the Saviour as he talks in the garden with the woman.

The story is written with much strength and beauty and is full of action.

The picture of the Jews clamoring to Pilate for the crucifixion of Christ and the awful threats and curses thrown at Him the Saviour of the world, is terribly real and touchingly pathetic.

The House that Jack Built.—By Wesley Johnston. Publishers, Eaton & Mains, New York; Jennings & Graham, Cincinnati.

This is a story that will at once appeal to boys and young men, as it portrays the struggles of a very young boy up into manhood. It tells very interestingly of his courage, honesty and his sticktoitiveness in spite of the most adverse circumstances and serious obstacles. It is a clean, good book, and will be very helpful to every boy. The love interest which runs through it, though properly subordinate to the main plot, gives much beauty to the story and will give the book many girl readers.

A Wayside Altar.—By James Buckham. Publishers, Jennings & Graham, Cincinnati; Eaton & Mains, New York.

This is a collection of poems that is well worth the reading and studying too. They are beautiful, sympathetic and religious, full of harmony and rhythm.

The author assuredly understands human nature and its needs, and the poems are written in the most helpful strain. For the sad moment there is sympathy; for the weak moment, strength and trust; for the hour of religious exaltation, perfect companionship and understanding.

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And Build Up The System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

Field Notes

GEORGIA.

The seventh session of the Sunday School and Epworth League Convention of the Waynesboro District, Savannah Conference, assembled in Spring Head M. E. Church April 27, 1905 with Rev. W. H. Brown, P. E., in the chair. Shortly after the organization a few minutes were profitably used in discussion "Why it is that the Methodist Episcopal Church among the Colored People does not seem to thrive as well as other churches." The Sunday School Reports disclosed the fact that the Sunday Schools were greatly in advance of last year, several new Sunday Schools having been organized in various places in the District. There is also an increase in the enrollment. The Epworth Leagues are being quickened by the vigilant pastors at their head.

Among the visitors during the convention was Professor R. W. S. Thomas of the Haven Normal School, Waynesboro, Ga., and his assistant, Miss Mae R. Reese. Prof. Thomas addressed the convention in words which delighted all present. He called the attention of the ministers to the urgent need of a dormitory for the Haven Normal School. On Saturday the Literary Exercise with its many subjects was an intellectual feast. Miss Mae R. Reese, a talented young Methodist woman, read a splendid paper.

Rev. H. E. Burns, of the Atlanta Conference, preached a delightful sermon Friday night to a packed house. The evening services were well attended. The sermons were of a very high order. At an early hour Sunday morning a love-feast meeting was held. The church was filled. After this meeting Rev. A. M. H. Evans was introduced, who held his audience in close attention for about fifty minutes. At three o'clock the Rev. S. L. Deas preached At night the Rev. J. S. Stripling filled the pulpit. The convention adjourned to meet at Statesboro, Ga., 1905.

W. M. BELLINGER, Reporter.

Folkston, P. H. Hurst.—The Folkston Mission never was in better condition than now. The pastor, Rev. G. T. Holman, is doing a great work. The church at Traders Hill, now being erected, will, when completed, be an honor to the denomination. Rev. G. T. Holman was ordained Effective Elder by Bishop Cranston, at Brunswick, Ga., in 1903, although the fact is not recorded in the minutes of that conference year or the preceding year.

Tallapoosa Circuit, J. H. Brandon, pastor.—Our second quarterly conference was held April 29-30, Rev. W. C. Bryant presiding, at Bremen, Ga. Sunday at eleven he preached a strong and effective sermon. Two persons joined the church. Collection $14.17. Rev. Bryant is a Christian gentleman and also ex-pastor of this place. He still lives in the hearts of these people. At night we were joined by the presiding elder, the Rev. C. W. Adams, who was gladly received by all. He made a strong talk to the people on the needs of the church.

Folkston, Griffin T. Holman, pastor.—This part of the Savannah Conference has been known as the preachers' starving point, but I have promised myself and God to go where the church sends me for Jesus' sake, so I came here and found 12 members. One has been converted and added to the church since. The outlook of our work in Charlton county is quite encouraging.

Commerce, Mrs. M. L. Williams.—The M. E. Church here has taken on new life. Our pastor, Rev. A. McVeal, and wife are great enthusiastic Christian leaders and workers. Everyone loves them and all are working with a will. The parsonage committee furnished some very nice furniture for the parsonage. The Epworth League, with Miss Luessie Freeman as president, is, with the hearty co-operation of the several vice-presidents, carrying forward the good work with renewed inspiration. Our Sunday school superintendent, Mr. J. J. Mayfield, is pushing this work also. Our pastor preached Sunday morning and evening to a large congregation. We anticipate great things this year. Our financial plans are worked systematically.

Cave Spring, S. B. Beauford, pastor.—March 27th was the greatest day ever known in the history of our church. Three weeks ago I called my Board of Trustees together and got out a plan to lift a church extension debt of some 15 or 16 years standing. I put the sisters to work. Here is what they accomplished: Clubs No. 1 Mrs. Mattie Davis, $6.26; 2, Mrs. Mary F. Pitts, $16.00; 3, Mrs. Josephine Brandon, $10.85; 4, Mrs. Florence Baity, $4.26; 5, Mrs. Mary Johnson, $13.75; 6, Mrs. Nettie Johnson, $3.60; 7, Mrs. Ellen Banks, $5.05; from the public, $10.00; grand total, $69.77.

Baton Rouge—On April 6th the 24th birthday anniversary of Mr. Samuel Meyers was celebrated at the home of his mother, Mrs. Lena Smith. Quite a large crowd of young people were out and two beautiful presents were given him.

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They Live in Our Memory.

SEYMOUR.—At her home in St. Martinsville, La., on Friday, May 5, 1905, Mrs. Harriet Seymour, a loyal member of the Methodist Episcopal Church, went home to her reward, leaving many sorrowing relatives and friends.

N. RANDOLPH.

WALTON.—After forty years in the Master's service, Mr. Levi Walton, of Durant, Miss., was called to his reward on Saturday, May 13, 1905. His illness was long and exceedingly painful but he bore it with Christian fortitude. He had been a faithful member and class leader of Wesley M. E. Church for many years. The Odd Fellow Lodge, of which he was a staunch member accompanied by the Household of Ruth, attended his funeral en masse. His wife, two sons, two daughters, and several grandchildren survive him. The funeral service was attended by the writer and presiding elder Rev. T. W. Davis. W. H. WHITLOCK.

KEYES.—Bro. Dan Keyes died May 10, 1905, at his home, Harriston, Miss. He was not a member of the church, but he said he had given up everything and was willing to die. His funeral was conducted by W. N. G. Lipscomb.

MCLOAN.—Sister Alice Mcloan, of Harriston, Miss., died April 28th, 1905, happy in her Savior's love. She leaves her husband and children to mourn their loss. The funeral service was attended by W. N. G. Lipscomb.

HILL.—Whereas it has pleased Almighty God to take from our midst on May 3, 1905, our beloved brother, F. J Hill, we realize that the church has lost one of its most faithful and active members, the Sunday School one of its most efficient teachers and the cause of education one of its strongest supporters. Truly Death loves a shining mark. To his bereaved family, we extend our heartfelt sympathy and bid them bow with Christian fortitude to His will, who doeth all things well.

Faithful spirit free from all stain,
Ours the heartache, the sorrow and pain,
Thine the glory and infinite gain,
Thy slumber is sweet.

W. H. Hardy, C. S. Fairley, T. B. Stallworth, Alberta Bartel, Jessie McFail.

Moss Point, Miss.

GARTH.—On March 20, 1905, at Strange, Miss., Mrs. Tennessee Garth, daughter of Mr. and Mrs. G. L. Clay, fell asleep in Jesus. She was an active and loyal member of Paines Chapel. The husband has lost a true and loving wife, the mother, father, brothers and sisters, a dear daughter and sister. The last sad rites were performed by Rev. S. M. McLeod and Rev. J. M. Hill of the Baptist Church.

S. H. CLAY.

PATTERSON.—Mrs. Ina Patterson, a member of McCra Chapel, Ramseur, N. C., passed to her reward March 28, 1905. Aged 28 years. She leaves a bereaved husband, one child and many friends. The funeral service was attended by the pastor.

M. C. LAUGHLIN.

HARRIS.—On April 9, 1905, Mrs. Louise Harris, of Schulenburg, Texas, entered into rest, leaving her only daughter who had waited on her with loving and tender care all during her illness. When the messenger came he found her ready. The church, as well as the daughter, will miss this dear one. The pastor, Rev. J. W. Wormly, conducted the funeral service.

KID.—Sister Polly Kid, a faithful member of Union Chapel, LaGrange, Ga., died Saturday night, March 31, 1905. For many years Sister Kid has been a faithful and loyal Christian, but our Father, in His wise providence, has called her from labor to reward. "Servant of God, well done!" The funeral was attended by the pastor, G. H. Lennon.

GUILFORD.—Mrs Bettie Guilford, the wife of Spencer Guilford, was born March 18, 1865, and died March 30, 1905, at Willis, Texas, aged 40 years. From youth she was a faithful and consistent Christian member of the Methodist Episcopal Church. She was a most painstaking mother and for 21 years a devoted wife. She suffered greatly for seven months, but two weeks previous to her death she told her mother that she had given up everything, and to take care of her dear little ones, for she was going to live with Jesus. She leaves a husband, seven children, mother, four sisters and two brothers. Her funeral was attended by Rev. G. M. Stewart.

HARRISON.—In the Parish of West Baton Rouge, Smithfield place, La., Mr. William Harrison, the father of our pastor, Rev. D. Harrison, died in the Christian faith on Wednesday, April 12, 1905. His funeral was attended Thursday morning, April 13, by the pastor, Rev. Robert William, of the St. Mark Baptist Church. Age, about 70. Three sons, grand children and a host of friends survive him. The deceased was well thought of by both races.

MORGAN.—Sister Amanda Morgan, the oldest member of Mt. Sinai M. E. Church, of Sterlington, La., was born in Richmond, Va., May 11, 1835, and died in peace March 27, 1905. She leaves six sons, five daughters and a host of friends. The funeral service was conducted by the pastor, C. L. Angrum.

Brother Hervey Smith's mother, Mrs. Neville Smith, and his little 8-year-old boy, Maceo, preceded him to heaven Jan. 22 and April 10, 1905, respectively. He was buried from the First St. Methodist Episcopal Church. A wife, three children, a father and a sister are left behind to mourn their loss. May the God of all comfort sustain them in this gloomy hour. Mrs. Emma B. Smith-McKoin, of St. Louis, Mo., could not attend her brother's funeral because of the illness of her husband. J. A. Tircuit, pastor, and W. R. Butler, P. E., officiated.

Nettleton, Miss.—Death invaded our ranks recently, and from our midst went Brothers E. Bell, Levi Bert and Siter Mintie Williams. They died as Christians should.—W. C. HILLARD, Pastor.

Mills—W. S. Leake, Pastor.—Our first quarterly conference was held by Rev. S. H. Nevils. All the official brethren were present but three. Good reports were presented, which showed marked progress on all lines. The pastor's salary was fixed at $600. Paid elder in full for the first quarter, $25.-00. The faithful sisters of Midway church were present with a nice dinner.

LEWIS.—Whereas Mr. Chas. R. Lewis, a student at the Ohio Weslyan University and a member of the Sunday School and Epworth League, chorister of the choir and a member of the steward's board of Trinity M. E. Church, Delaware, Ohio, was called to the bedside of his father, the Rev. C. T. Lewis, pastor of Asbury M. E. Church, Lexington, Ky., who, having just a few weeks before completing fifteen years of efficient and faithful service for the Kingdom of Christ, was on April 24, 1905, called by death into the kingdom of joy, therefore, be it resolved, that we, the members of the Sunday School and Epworth League, of Trinity Church, do express to Brother Charles R. Lewis and to the family our deepest sympathy in these hours of sad bereavement.

Committee: Miss Nannie Leggett, J. Homer Reese, S. A. McNeill, Rev. J. T. Leggett, pastor.

PETISON.—Mrs. Ida Petison died at Rosedale, La., March 27, 1905. She was not a member of any church, but died in full hope of heaven. Her funeral was attended at Muson St. Peter M. E. Church by the pastor, assisted by Rev. C. E. Brabford.

J. L. AUGUSTUS.

ALDRIDGE.—Sister Jennie Aldridge of the M. E. Church, Eupora, Miss., went home to rest Feb. 26, 1905. She was a good young woman, and a loyal member of the Sunday school and Epworth League. When nearing home she sang "Nearer My God to Thee."

C. L. WALL, pastor.

Starkville Circuit, Miss.—On Thursday night, April 27th, death came to the home of Mr. Joe Evans and summoned Sister Annie Spencer Evans, his much beloved wife. She was a faithful member of New Prospect M. E. Church for 12 years, was president of the Junior League, teacher of the Sunday school for a number of years. She had been married about six months. She was a true wife, a loving daughter and a Christian friend. New Prospect has lost a worthy member. Her funeral was conducted by Rev. N. G. Wicks of the Baptist church assisted by the ex-pastor, G. W. Baker.

Gulfport, Miss.—Sister Emma Nelson, the daughter of Bro. and Sister Walter Nelson, died April 25th, 1905, at peace with man and God. She joined our church one year ago, but has been sick ever since.—S. H. GLENN.

Brentwood, Ga.—Mrs. Laura Stripling, wife of Bro. Virgil Stripling, of Brentwood, Ga., departed this life March 1. Sister Stripling was a faithful wife and a loving mother. She died as she had lived in the full triumph of faith. She leaves to mourn her going her husband and ten children, besides a host of friends.

So. Pittsburg, Tenn.—Brother Jerry Young, an old trustee of the church, died April 9th. For some years he served the church faithfully, although not a member at the time of his death. He leaves a bereaved wife and daughter.—ALLIE M. WOMACK.

Butler, Texas.—It has pleased the Almighty God to call from labor to reward Brother James Wilson, on the 18th of September, 1904. He was 31 years of age and had been a member of our church about 10 years. He did not dread to die, he said he was ready and willing to go. He leaves a father, mother, wife, three children, five sisters and three brothers, to mourn his going. —Mary Wilson, Reporter. F. R. Morton, Pastor.

SMITH.—Mr. Hervey H. Smith, son of Mr. Neville Smith, a worthy member and an efficient officer in First St. M. E. Church, died May 8, 1905, at the family residence in Dryades St., this city. Deceased professed the Christian religion during his last illness and expressed the desire to join the church that he might enjoy her consolation and die within her pale. His desire was granted.

KING.—Lucinda King, a member of Stephen's Chapel M. E. church, Manchester, Tenn., passed from this life April 20, 1905. She was a faithful member of our church and was highly respected by all, as was shown by the large crowd of people who followed her body to its resting place. Sister King leaves a mother and father, brothers and sisters, to mourn their loss. The funeral was conducted by Rev. H. W. Rucker, assisted by Rev. T. Stephens.

SANDERS.—Susan Sanders, a member of Ross Chapel, Camp Parapet, La., passed from this life, obedient to the call of God. Her funeral was preached by Rev. A. B. Harris.



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UNITED FOR LIFE.

ANTHONY-BAILEY.—At the home of the bride's parents, Mr. John Anthony to Miss Lucy Bailey. These young people are members of Martin Grove Methodist Episcopal Church, of Milla, Miss. Rev. W. S. Leake officiated.

HUNDISON-WESTLEY.—At Woodlawn, La., April 11th, Mr. Freddix Hundison and Miss Bella Westley, by Rev. John D. Wilson.

ANDERSON-VOLTAIRE.—On Monday afternoon, May 15th, 1905, at the home of the bride's parents, in Algiers, La., Mr. Albert Anderson and Miss Hannah Voltaire, by the Rev. T. W. Williams.

TEAGUE-TEAGUE—At Mansfield, Tenn., at the home of the bride, May 4th, Mr. M. J. Teague and Miss Alice Teague, by the Rev. R. B. Ross.

STIVENDER-MALORY.—At the home of Mr. Maryland Thompson, Swansea, S. C., April 29, Mr. Sumter Stivender and Miss Martha Malory, by the Rev. B. F. Gandy.

BLANDON-JONES.—In the parsonage, at Swansea, S. C., March 19, 1905, by the Rev. B. F. Gandy, Mr. Albert Blandon, of Esstorees, S. C., and Miss Eliza Jones, of Swansea.

FRIDAY-HOLMES.—In Swansea, S. C., Jan. 21st, 1905, in the Methodist parsonage, by Rev. B. F. Gandy, Mr. Adam Friday and Mrs. Alice Holmes.

MURRAY-CLINTON.—At Carson, La., by Rev. W. H. Simmons, Mr. James Murray and Miss Mary Clinton, in the home of the bride.

LEONARD-THOMAS.—At the home of the bride, in Carson, La., by Rev. W. H. Simmons, Mr. Thomas Leonard and Miss Clinton Thomas.

COLLINS-THOMAS.—In the home of the bride, at Heidelberg, Miss., by the Rev. J. J. Jones, Mr. Willard Collins and Miss Annie Thomas. The bride is a member of Shady Grove Baptist Church and the groom is a member of the Methodist church.

JEFFERSON-BROOKTER.—At Slidell, La., in the bride's residence, by the Rev. F. Smith, Mr. Anderson Jefferson and Miss Georgie Brookter. Both bride and groom are members of the Methodist church and are highly respected by every one. Mr. and Mrs. Jefferson will make their home in Hub, Miss.

HENDERSON-BANKS.—At Hubertville, La., in the Boynton M. E. Church, by the Rev. J. E. Rolax, April 26, Mr. Edward Henderson and Miss Lucy Banks.

WILLIAMS-GLAIZE. — In Jeanerette, La., May 3, 1905, at the home of the bride, by Rev. J. E. Rolax, Mr. David Williams, of Jeanerette, La., and Miss Ida Glaize, of the same place.

DUNN-CARMICHAEL.—At Springfield church, in Sylacawga, Ala., Mr. Noah Dunn and Miss Mary Carmichael, by Rev. G. W. Reeves. Both of these young people are members of our church.

LEBEAUX-COOPER.—At New Iberia, La., Feb. 22, Mr. Joseph LeBeaux and Miss Mary J. Cooper, by the Rev. P. C. Colton. Both bride and groom are members of the Methodist church.

WELCOME-DAVIS.—In New Iberia, La., by the Rev. P. C. Colton, March 16, at the home of the bride, Mr. Alphonse Welcome and Miss Christiana Davis.

CARTER-LAWSON.—In New Orleans, La., Mr. Earl E. Carter and Miss Jessie D. Lawson, May 19, 1905, by Rev. J. A. Tircuit.

LA DEAUX-PARSON.—April 18, in New Iberia, La., by the Rev. P. C. Colton, Mr. Jules La Deaux and Miss Julia Parson. The bride is a faithful member of St. James M. E. church. The groom is held in great esteem by his towns-people at West Lake, La.

CAMPBELL-OUTLAW.—March 12, 1905, on Valden Circuit, in the home of the bride, by the Rev. Green Spencer, Mr. Edward Campbell and Miss Sarah Outlaw.

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Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

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RAILROAD SCHEDULES

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7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion.	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion.	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1. St Louis Ex	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited.	7:30 a.m
8:45 a.m.	St. Louis Express.	9:10 a.m

East Louisiana.

No. 7.....	8:45 a.m.	No. 8.....	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5.....	6:45 p.m.	No. 6.....	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited.	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail.	7:10 p.m.
11:30 a.m.	St. Louis & Chicago.	7:10 p.m.
8:10 a.m.	Northern Express.	5:15 p.m.
9:30 a.m.	McComb Accom.	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp. 8:15 a m	Memphis exp. 3:15 p m
Vicksburg ex. 6:00 a m	Vicksburg ex. 7:00 a m
9:40 a.m.	Baton Rouge accd. 4:00 p.m

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited.	11:55 a.m.

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
12:05 a.m.	Port Allen Local.	8:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Cala. Express.	6:20 p.m

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Cash Remittances.

WEEK ENDING MAY 27.

Atlanta and Savannah—C. H. Hall; W. A. Holmes, *1, 2; W. J. Hamilton, *1.

Central Alabama—B. G. Smith; W. H. Harrison; W. L. Darius, *1; J. W. Knox; R. L. Cobb; L. L. Allen; A. L. Boyd.

Central Missouri—R. E. Gillum.

Delaware—Walter H. Webster; R. C. Wills; T. H. Winters.

Lexington—H. W. Tate, *2.

Little Rock—C. W. Whitehead, *1; C. W. Sampson; Lee Nelson, *1; L. McEwen, *1; R. C. Hunter; G. N. Johnson, *1.

Louisiana—M. S. Alexander, *1; C. W. Williams; C. W. Reeves, *3; N. Ford; E. J. Harrison; W. S. Harris, *3; B. G. Taylor; Riley Campbell; H. C. Gair, *1; W. H. Lang, *1; J. J. Obee, *7; W. J. Walker; A. B. Venable; D. S. Sloan; J. R. Basket; S. Green; S. McEwen, 1; R. C. Hunter; G. N. Johnson, *1; G. W. Forest, 1; Frank Thomas; J. W. Pierce; James Martin; Mrs. Ora J. Wilson; G. J. Rogers, *2; J. W. Turner, *1; A. Hilton; E. C. Barnes; J. H. Thompson, *1; H. W. McDonald *1; T. B. Cooper; Col. James Lewis; T. B. Oville; C. Samuels; H. T. S. Johnson; Mrs. B. E. McCleary; I. B. Henderson, *1; I. C. Dority; J. H. Rylander; J. J. Hoffman; R. S. Tademy; E. B. Richards, *1; M. C. Harrison; Wm. Porter; G. A. Payne; R. C. Metoyer; J. C. Orcutt; Hugh Jameson.

Mississippi and Upper—C. H. Brown, *1; R. M. Jones, *3; C. W. Butler, *1; Wm. McMorris, *1; E. Williams; B. Dantzler; A. Reid, *1; C. A. Jordan, *1; Mary Towns; E. D. Cameron, *2; G. M. Frazier; H. H. Gailes; R. L. Lee, *1; G. A. Troupe, *1; S. H. Cannon; L. C. Henry; E. M. Dukes; E. P. Chapman; C. M. Gray; C. L. Flemings; Mrs. A. B. Pittard; P. H. Jackson, *1; Mr. Gaddis; Mattie L. Henry; J. C. Hall; Samuel Singleterry.

North Carolina—W. T. Lomax, Arthur Hamrick.

Tennessee and East—D. Scott; C. L. Fields, $1; J. R. Reasonover; Mrs. Laura Evans.

Texas and West—G. H. E. Fields; S. C. Gill; E. A. Durham; Pearl Reynolds; S. M. Newton; A. Parham; W. H. Logan.

Miscellaneous—James Pyle & Son; C. C. Morris.

Miss E. Sims, a student of Wiley University, is in the city, the guest of Mrs. John Williams, No. 2618 Jackson street.

Crescent City Notes

WANTED---Room and Board

By man and wife only. Will give best references. Address "Inquirer," this office, 429 Carondelet St.

The King's Daughters and Sons of Wesley Chapel M. E. Church had their sermon and installation Thursday night, May 25, by the pastor, Rev. T. J. Johnson. This society presented to the church the picture of Bishop I. B. Scott. Mrs. Ellen Phelps presented to the president of the King's Daughters a beautiful silver cup, and Mrs. Anna Brooks presented to the same president a very handsome butter-knife. Refreshments were served to the large number present. F. N. HIGGINS,
District Steward of Wesley Chapel.

At Williams Chapel Sunday morning the prayer meeting service was well attended. At 11 a. m. Brother P. J. Becnel preached, assisted by the pastor. At 3 p. m. the G. A. R. of Post No. 5 held their memorial service. An excellent program was rendered. Rev. A. E. P. Albert, D. D., was the orator of the occasion. Sermon by the pastor. At 8 p. m. the pastor preached. A number of sisters gave the pastor and family a nice supply of groceries, for which they thank them. The infant child of Mr. and Mrs. Hamlin was christened at the altar. The trustees are busy trying to beautify the church property. One annual subscriber for the SOUTHWESTERN. Collection, $21.83.

BATON ROUGE DISTRICT.

Committee on District Conference Program—Revs. H. James, M. P. Franklin, J. H. Thompson, J. O. Richard, C. Spears, T. O. Brown, and C. D. C. Bryant. J. M. TURNER, P. E.

On Sunday, May 28th, at Wesley Chapel services were well attended. At 11 a. m. Brother Felix Castry preached an interesting sermon to the Therogot Post, Grand Army. Rev. T. J. Johnson, the pastor, closed with a few remarks. Collection for the day, $39.10.

The succession of Rev. Stephen Duncan was opened in the Civil District Court for the Parish of Orleans by Lawyer F. B. Smith. He leaves his property in the possession of his wife until her death, after which it is to be equally divided among his four children, Misses Rebecca, Octavia, Anna and Stephen Duncan. Of his insurance of $3,000 in the Methodist Ministerial Association, he leaves $1,000 to his wife and $500 each to his children. To Mrs. Matilda Clark, his daughter, he leaves his interest in the Louisiana Emigration, Land and Improvement Company, Ltd. All things considered, Rev. Duncan has left his family well cared for, and it is such an example that is worthy of emulation.

Sunday afternoon, at Mallalieu was the Epworth League rally. Rev. H. Taylor of Simpson, Rev. John H. Lindsey of Malden, Rev. Wm. Porter, also Brothers Priestley and Moffett of Simpson were present. Brother Lindsey represented the spiritual, Brother Priestley the mercy and help, Brother Porter the literary, and Brother Moffett the social department. An hour and a half of good spiritual and social time was had with the League and their friends. Sixteen dollars and twenty cents were gathered, after which the League served light refreshments to all. The spiritual department furnished ham sandwiches and the mercy and help department the ice cream; the literary department ice lemonade, and the social department assorted cakes. All went home praising the League.

Miss Julia Chastine, Napoleonville, La., while attending the closing exercises of the New Orleans University, was the guest of Misses Stella G. and Rosa A. Seals, of 1023 St. Roch avenue.

The First Street M. E. Church of this city is prospering, as usual, and the pastor, Rev. J. A. Tircuit, and his faithful flock are pushing along all lines to make this the best and most successful year of the present administration in the accomplishment of practical and tangible results. The attendance at the various services has increased at least 40 per cent, and the weekly collections are in keeping with the foregoing facts. Every indication points to a healthy status of things along all lines and speaks well for the future of this great church. Recently the church was organized into several companies for the purpose of raising money on the debt of the church. Rally day, June 25th. They hope to do well, and will, for some of the best and most active members of the church are at the head of this movement.

Dr. M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid and Southern Education Society, preached at the First Street M. E. Church, this city, last Sunday morning at 11 o'clock. A large and appreciative congregation greeted him and with joy and gladness received the message of love and mercy which he bore to them from Him whose character is love and whose property is always to have mercy. The sermon was all that could be desired and made a lasting impression upon all present. A collection was given the Doctor for his Student Fund.

COTTON.

Cotton took a 3-16c rise again on Monday. It is probable that the recent great Japanese naval victory, with its consequent prospect for peace, will have a tendency to keep up the price, as it gives promise of wider and freer markets. 8⅝ was the Monday quotation.

AGENTS WANTED.

Agents wanted to represent a large sick, accident and death benefit society. Big commission contract and choice territory. Ministers and teachers make lots of money working for us. Write for information at once. Address J. W. Cooper, President, Salisbury, Mo.

Field Notes

LOUISIANA.

Bermuda, Prof. James Applesses—Some possess the tact of making friends. This may be rightly said in the case of the Rev. W. J. M. Price, pastor of Asbury church. This is Rev. Price's fourth year with us and tho' this has always been called a hard place to "hold," the reverend feels no weight, for the people received him gladly. This was clearly demonstrated the first Sunday in March, when they turned out in a large body to witness the first services held this year and showed their appreciation by giving an excellent collection, amounting to $20.25. The climax was reached when seven souls came forward and joined the church. Thus Elder Price begins his first service of the fourth year with a splendid collection and seven new souls. If we are to judge from his beginning, we should say that this will be the most successful year's work of his four years.

New Roads and Morganza, R. Jones, Pastor—At Taylor M. E. Chapel we had a good quarterly conference. Rev. J. W. Turner, our presiding elder, preached an able sermon.

Booth and Lee's Creek, A. C. Mitchell, Pastor—Our first quarterly conference was held April 8-9, and we had a pleasant session. Dr. J. F. Marshall was present. The officers were present also with good reports. Paid the elder in full. Sunday morning Rev. Marshall delivered an interesting lecture before the Sunday school. He preached to a crowded house at 11 a. m. Collection, $17.75.

Shreveport, B. M. Hubbard, Pastor—The Grand United Order of Odd Fellows held joint thanksgiving services at St. Paul church Sunday, May 14. Our capacious building was filled to its uttermost capacity. Mr. Eddie Walker was master of ceremonies. Rev. J. H. Martin preached the sermon. Collection, $51.80.

Boyce, W. L. Dyas, Pastor—I have been conducting a revival meeting for 22 days at each of my churches and the results have been wonderful. Sixteen conversions at the Village church and six at the Kynett M. E. Church. All joined my church except three. A surprise party was given the pastor and his family on the 27th of March, led by Bro. Robt. Johnson, Sisters Riptoe, Ada Harris, Isline Kennedy, Miss Eliza Thompson, Ella Hazell, Mr. Ross, Rev. Mrs. Fairfax.

Dennis Mills, La.—Mrs. Mary J. Abram, of New Orleans, 33 years of age, departed this life as a Christian should. She was brought to her home in St. Helena Parish, where she now lies resting. One daughter is left and a host of friends to mourn her going. Rev. J. D. Banks spoke fittingly of her life as a Christian.

Brinkley, Ark.—Sister Hattie Walters departed this life April 23, in full triumph of faith. She leaves a host of relatives, and her brother, Dr. J. C. Sherrill, who is in the Dark Continent, to mourn her loss. The funeral was attended by Rev. R. J. Chrisians and J. W. Whiting.—A. T. STEPHENS.

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Southwestery Christian Advocate

ROBERT E. JONES, Editor.
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Garrett Biblical Institute

Editorial

President Roosevelt made a step, looking toward peace in the Far East, but Russia will not consider peace terms at the present state of the war. It would appear that the Japanese, with continuous victory as has been theirs, could keep up the war indefinitely, whatever the resources of Russia may be. The Russians lost in the recent naval battle 10,000, while the Japanese losses did not exceed 800.

It would be proper hereafter in referring to Japan to say "The Greater Japan," not in territory, but from the standpoint of a world view. Japan is a self-lifted nation. It became conscious of its Oriental stupidity and had the courage to adopt Western civilization and possessed original force and individuality sufficient to supplement and increase the measures adopted. Japan may never possess territory in various quarters of the world, nevertheless it is from now henceforth a world power that will hereafter be consulted in international questions and will furnish its share of the world heroes for the inspiration of the young people of all lands.

We have in New Orleans separate street cars; that is, the cars are partitioned with little or no space for colored patrons. The screen is movable. A highly respectable colored woman and daughter recently boarded a car and took seats set apart for "Colored Patrons." As passengers came on the conductor removed the screen further back and asked the colored passengers to sit in a small space little less than a cage. The woman refused, saying she was assigned to the seat she was then occupying and remained in it to the end of her journey. She was arrested, charged with violating the separate car law, placed in prison over night and fined $25. Let it be noticed that she sat in the colored compartment but the conductor later moved the screen, placing her in the white side. What justice! It would be hard to make that woman and many others believe that justice can be had for any colored person.

There is in South Africa "The African White League," quite a contradictory name to start with. When the Boers and the British settled South Africa they were glad enough to get the labor of the natives, but now having dominion of the country and getting rich from its resources, efforts are being made to get rid of the natives. Not satisfied with the exclusion of the native entirely from the suffrage of the South African Colonies, the White League presses its purpose still further and is trying to prevent the importation of Negroes. While there is a class that sympathizes with the purpose and effort of the White League still owners of the gold and diamond mines are anxious for labor to develop their plants and are not concerned as to the color. Is it not a remarkable fact that wherever the Negro is a bone of contention that circumstances arise to force some to take his part, even tho it be for commercial reasons?

THE LIGHT TURNED ON

Much has been said in various sections as to the amount contributed by the South for Negro education, and not infrequently has it been proposed that the taxes should be divided and the sum appropriated for Negro education to equal only the sum of taxes paid by Negroes. The fairest and most unbiased statement that we have read comes from a recent issue of the *Morning Post*, published in Raleigh, N. C., of which Mr.



REV. W. F. WATERS,
Business Manager Southwestern Christian Advocate

Robert M. Phillips is editor. He is a Southern man. He investigated the case carefully. He speaks with boldness and frankness.

Mr. Phillips takes from the official records of North Carolina for the year 1903-04 the following items: "Total expenditures for Negro country schools, $245,510.44; of this amount $234,625.59 is expended for teachers, $10,221.79 for houses and $663.06 for institutes. The total amount spent in North Carolina for country schools in 1903-04 is $1,515,446.49."

"The Negroes in North Carolina constituted one-third of our total population in 1900; there were, in 1903-04, 683,284 children of school age in North Carolina, 221,545 of whom, nearly one-third, were Negroes. Remembering these facts, note the following:

Total general school taxes levied in 1903, 18c on each $100 poll taxes		$1,296,824 22
Levied on Negro polls	$107,355 82	
Levied on Negro property	25,477 10	
Add one-third of liquor, railroad and corporation school taxes levied	86,945 94	
Total school taxes to be paid by Negroes		219,778 86
Total school taxes to be paid by whites		1,077,045 36
Total amount for Negro country schools		245,510 44
Total amount of taxes paid by Negroes		219,778 86
Excess paid by whites to Negro schools		$25,731 58

"This $25,731.58 divided among 1,263,603 white people, the population in 1900, will give 2.04 cents as the amount actually contributed per capita by the white people of North Carolina during 1903-04 for the education of Negroes in the country districts, or less than nine cents for each of the 290,000 white voters of the state."

Think of it! North Carolina spends on Negro country schools 9 cents per capita for each of the 290,000 white voters, and this 9 cents would be reduced to 2.04 cents if the total excess of $25,731.58 paid by the whites for Negro schools were distributed among the entire white population. If the school taxes had been divided according to total population the Negroes would have received in 1903-04 the sum of $432,274.74 out of the $1,296,824.22 general taxes, for their schools. If the $1,296,824.22 had been divided per capita among the counties according to school population, each child of the 683,284 children of school age would have received $1.90 each. There are 221,545 Negro school children, hence they would have received on the per capita school population basis $420,935.50, somewhat less than they would have received according to total population.

Commenting upon the foregoing facts the *Post* says:

"But in all phases of the question it will be readily seen that the Negroes are not sharing in the general school taxes according to total population or according to the number of children educated. * * * And furthermore, the figures given above will, or ought to, convince all sober thinking men of the reason why Negro education has not heretofore accomplished its purpose in North Carolina. If Negro public education has been a failure, it lies in the fact that no 221,545 children of any race can be educated effectively for $245,510.44 a year, and no sensible man or woman in any degree acquainted with the cost of good schools can be found who believes such a thing possible with such a pitifully small outlay of money."

This will be unwelcomed by many who are disposed to be unfair, but in this exposition Mr. Phillips has proven the flimsiness of the argument for the division of school funds and that much that is being said in reference to Negro schools being run by taxes paid by others falls flat. As he says, the total cost upon each white voter for Negro education in North Carolina is nine cents.

[*Continued on Page Eight.*]

The Methodist Order of Worship

Bishops Warren and Walden, appointed by the Board of Bishops of the Methodist Episcopal Church, to urge in their behalf the use of the Common Order of Public Worship in all our churches, speak as follows:

"The same order of Divine service may now be used each Sabbath in more than forty thousand Methodist Churches in all parts of our land—North, South, East, and West—and other parts of the world. This desirable usage is made possible through the authorized and authoritative preparation of a Common Order of Worship by the joint action of two commissions, one appointed by the General Conference of the Methodist Episcopal Church, and one appointed by the General Conference of the Methodist Episcopal Church, South. This Order is in our Discipline and a part of it, and will appear in the Hymnal prepared for the two Methodisms.

"While Methodism was one throughout our country, there was such uniformity in its order of worship. Wherever a Methodist might go he found in the Methodist congregation the service with which he was familiar—the service which made him feel at home. However far the pastor was moved by the itineracy he did not have a new service to learn, and the Bishop on his remotest visits, whether in the city or the country, was not dependent on a prompter in conducting the public service. We may rejoice that the time is at hand when a wholesome uniformity in public worship is being restored to Methodism.

"After this adoption a few individual churches will need to forego some usage which has come to be prized by them, but this will be amply compensated by the advantages in which the millions of Methodists share through the observance of their Common Order of Worship. Where this Order in its extended form is followed, it is found to be both full and rich, combining the best forms of inspiring devotion and all that can be properly observed in the time to which a Methodist service should be limited.

"To secure the widest adaptation the more essential parts of worship are made *obligatory*, while the others are *optional*. The obligatory parts, Praise, Prayer, Lessons from the Holy Scriptures, the Offering, and the Sermon, have their place in all Protestant churches, and are vital to a service in which God is to be honored and through which the worshipers are to be spiritually edified and instructed in the truth. These obligatory parts were deemed essential by the fathers of Methodism, and for generations formed the whole of their public worship. These parts, as now arranged, make the simple and beautiful service both helpful and impressive.

"It begins with the singing of a hymn, the people standing, and while so engaged their attention will be least distracted by late-comers. The singing turns thought from the secular to the sacred and prepares the worshipers to share in spirit in the public prayer. This should always close with the Lord's Prayer, in which all should audibly join. By this time the Scripture lessons, distinctly and impressively read, will be heard with a quickened interest. The collection follows these lessons, and the people are prepared to make their free-will offering an act of sincere worship. The second hymn sustains, and, if spiritual, will deepen the devotional feeling, so that when the preacher begins his sermon the congregation both in mind and heart is in a receptive frame.

"The essentials of Divine service, Praise, Prayer, Scripture lessons, free-will Offering, and the exposition of the Word, can have no more effective arrangement than is given in our obligatory Order of Public Worship.

"The optional portions are greatly prized wherever used and they add all the enrichment that is either desirable or can be helpful in a Methodist service. There is no proper place in public worship for aught that is not honoring to Him, who must be worshiped in spirit and in truth. The interest of the congregation is to be enlisted, but no part of the service should be planned solely to enlist this interest. Even the organ voluntary can and should suggest that the presence of God is in the place of worship. The anthem should be pleasing to the people, but it also should make them conscious of its religious and unlifting power.

"Our fuller service is rich and impressive. After the first hymn the people, still standing, repeat the Apostles' Creed, that incomparable summary of the fundamental truths of the Christian religion. With these great truths clearly in mind the worshipers bow in prayer. How real and blessed the privilege of union in public prayer thus becomes! The anthem, if words and music are fitly chosen, will increase the delights of the sanctuary. After the first Scripture lesson, read responsively, read with better effect if the people stand, all join in singing the 'Gloria Patri,' that venerated and joyous strain of praise to the Triune God. They follow the second Scripture lesson, the free-will offering, and the second hymn.

"It requires thirty minutes for the proper observance of this fuller service preceding and leading up to the sermon. The order is logical and meets every purpose of such Divine service. It was planned to give the people the largest opportunity to share directly in the solemn and inspiring acts of worship—in Singing and Prayer, in Creed and Scripture lesson, as well as in free-will Offering, and to give the other parts the most helpful relations to the service as a whole. The Methodist congregation that observes this appointed Order will find no need of anything different and no place for anything more elaborate.

"This Common Order of Worship is Methodistic in origin. It was not created by the Joint Commission, but, like everything important in Methodist usage and polity, it is a development. The essential parts were used in the days of Wesley and Asbury; the modifications and additions have been slowly and carefully reached. We now have the matured form for the expression of the deep, earnest, reverent spirit of worship which animates Methodism. This form is authoritatively established by the two great branches of American Methodism. With a common Catechism and a common Hymnal, with the same doctrines in our sermons and the same evangelistic aims in our movements, it is not only meet, it is providential, that all the congregations of the two communions use the one Methodist Order of Public Worship.

"In behalf of the Board of Bishops of the Methodist Episcopal Church.

"HENRY W. WARREN.
"JOHN M. WALDEN."

Wiley University Commencement

From May 8 to 14 the graduating and closing exercises of the various departments and societies held forth.

The annual love-feast Sunday morning at 10 a. m. was the last gathering of the great student body in a religious meeting of their own. Earnest testimonies were given by the students relating to the wholesome influence under which they had lived during the school year, and expressing their mutual love and good-fellowship.

At eleven the baccalaureate sermon was preached by Rev. F. F. Fitch. His subject, "Endurance," was well handled and was an uplift to all. At night the annual sermon was preached by Rev. J. O. Williams. Rev. Williams has the happy faculty of drawing his audience into his subject with him and holding their attention to the end.

Monday evening we listened to the program of the Alumni Associataion. Mr. Emmett J. Scott, of Tuskegee, gave the address. Mr. Scott is an alumnus of this institution and was much at home with his old associates, his subject, "Service," and the earnestness of his manner were the delight of the large audience which turned out to hear him.

The annual musicale was rendered Tuesday evening. This program has become a fixed feature of the commencement and with a charge of twenty-five cents the spacious chapel was crowded. The rendition of the "Old Masters," the vocal music and the skillful playing upon various musical instruments comprised the entertainment, which was a treat to all.

Wednesday was commencement proper. At ten o'clock the spacious rostrum was filled with the faculty, the graduates, board of trustees and distinguished visitors.

Dr. D. G. Latshaw, of Cincinnati, made the address to the class. His subject was "Preparation for Service." The doctor is a pleasing and convincing speaker, his counsel to the class was powerful and practical. Those graduating from college were: Miss Ester J. Calvin, of Marshall, Thomas J. Douglas, Liberty, K. W. McMillan, Hainsville, James A. Warren, San Antonio. The Normal graduates: Misses Marie J. Spiller, Fanny Willis, Lucie A. Brown, and Mr. E. H. Holden.

The diplomas were presented and degrees conferred by President Dogan. Dr. Parker of the Board of Trustees then read resolutions from the Board of Trustees, among which were those commending the efficient services of President Dogan and faculty, and one recommending that a suitable cottage be erected at once for the president's family.

Floral offerings and presents completely deluged the graduates and with the benediction by Rev. F. Gary, the greatest commencement of Wiley University passed into history.

Mr. L. H. Williams, alumnus of the institution and a successful merchant, was made member of the Board of Trustees. Mr. Williams had manifested great interest in the welfare of his alma mater by a recent donation of $100 to the musical department. Prof. H. B. Pemberton, class of '88, and Rev. J. I. Gilmore, of Clarksville, were also added to the Board.

One of the special attractions of this commencement was the new electric and power plant run by the students, which furnished the brilliant electric illumination for the buildings and grounds.

Extirpation of the Congo African for the Sake of Monestary Gain

By J. W. Jackson, A. B.

The Stewart Missionary Foundation for frica in Gammon Theological Seminary pro- ides prizes for oratorical contests and contests n hymn writing for schools of the Freedman's id Society. Mr. J. W. Jackson entered the ocal contest at New Orleans University and won he first prize. His oration was then submitted o the judges at Gammon Theological Seminary nd he was awarded the first prize over orations ubmitted by all colleges and universities. A rare onor. We print below the oration in full.)

The individual or nation who puts stress upon alue as the chief end of happiness, or makes utility the bases of right or with the true con- cience blinded, presses forward for personal ain, living in the world and of the world, and aking away all means, or at least hindering other ndividuals of attaining unto the realization of he rational self, demonstrates that the true light as not yet shown forth in his intellectual and noral faculties.

All human beings have a right handed down rom the one Supreme Being; that right is the ight to life. Having life, the necessary obli- ation of protecting life evolves itself from the bligation. Life is the one necessity without which all efforts cease. This right and obligation re often overshadowed by motives of various orms. Sometimes it is ambition, love for con- uest, personal value, or monetary gain for in- ividual or nation.

Sing Achilles in strains unmistakeable and ag- regate the exact number of lives of noble reeks sent to the gods below, to avenge thy wrongs. Explore, by excavation around the ase of the snow-capped Alps, and find if you can o your undoubted belief, just how many human eings, with the image of God stamped upon hem, were dashed to death over the precipices n to the gorges below. Visit the battle at the Bride of Lodi and other places that were covered with blood and won by Napoleon the First, and each some conclusion if you can as to the pre- mium placed upon human life at that period.

The pendulum of thought oscillates between he philosophers of this day and the philosophers rom the time of Thales to Johannes Scotus. They searched for light when there was no rue light. Do we censure the deeds of those who lived and died without the true light? Hu- man depression and extirpation of human life s an awful thing in all ages. Can it be possible o find among any of the nations which lay laim to the most ancient civilization oppression f helpless humanity for the sake of personal ain? I will appeal to you and the civilized world for an impartial investigation of the con- ditions as now existing in the Congo Free State; he direct result of the autocratic government s administered by King Leopold the Second. When Dr. Stanley emerged from the mouth of he Congo, King Leopold hastened into a confer- nce with him. The result was the association f King Leopold"s scheme; the *stati* of which as to promote legitimate trade of all nations, o guarantee peace and liberty to all the natives, r, in a word, the amelioration of society and he expansion of the human faculties of the tives.

On these terms, King Leopold applied to the ivilized world for recognition. The United States, ever anxious to be generous was the first o recognize the association as the Congo Free State, and in a conference at Berlin, the civilized nations of Europe followed. Thus the flag of Leopold floated over that part of Africa now known as the Congo Free State, and twenty mil- lions of people and one half a million of square miles of land were handed over into the hands of an absolute monarch. Forty years have pass- ed and the light dawns upon the so-called phil- anthropic efforts and reveals obviously a degrad- ed and oppressed humanity.

I say peace and liberty were guaranteed. Peace, that state of quietness, tranquillity, freedom from disturbance or agitation, was guaranteed. Lib- erty, which can mean nothing in this sense other than a free access to all those means which en- able one to attain unto perfection, the supreme end of humanity, was guaranteed.

There was a time when efforts on the part of the part of the natives were not necessary. The soil produced the means of their existence. They seem to have been living happily and contented, and evidently in a better condition than after the white men of Europe or Belgium set foot upon the soil of the Free State. The rule of the King took from the native the wealth of his native land and the incentive he might have had to learn the benefits of the natural resources of his soil and the exchanging of these for the pro- ducts of civilization. In the place of developing the latent powers and giving the natives a greater ambition and greater incentives to appreciate the value of the natural resources of his native land, the King took them away. All lands have been declared the property of the State. The privi- lege of gathering rubber and ivory and giving them in exchange for the products of civilization have been denied them; and the King declares that those who receive such products from the natives are thieves. Under such conditions labor on the part of the natives ceased and justly so.

The necessary consequence was forced labor; for unless the native could be compelled to gather the rubber and ivory the reasons for the Bel- gians' stay in the Congo Free State was ended. Within the last eight or ten years the barbarities practised upon helpless men, women and chil- dren have brought about a great discussion among the thinking class of people. I am anxious that the world shall know of these conditions. According to Mr. Morrell, an army greater than England, France, Germany, and Western Africa combined are quartered upon the population. Imagine such a condition. Cannibals are armed with repeating rifles and quartered upon the pop- ulation and placed over human souls for the purpose of compelling them to the imposed duty of gathering rubber and ivory. Women, help- less women, are chained in gangs, and to add insult to injury, are guarded by night and by day. Wherefore, to compel their husbands to bring in the requisite amount of rubber, ivory and breadstuff.

Visit the sections of Africa beyond Stanley Pool and every place where Belgium has dele- gated its powers to the rubber companies, and mark the rapid decrease in population. The white people who are subjected to these tasks, seek refuge in suicide. Fathers shot down, mothers separated from their beloved children and the children are killed with the muzzles of the guns, cut into suitable pieces and eaten. The natives are compelled to take refuge in for- ests and there, subjected to the attacks of rav- enous beasts, lie concealed in the grass three and four days and often perish for want of food and drink. When you ride the streets upon your bicycles with the tires made of rubber, and when you notice the tires of the automobile pass upon your streets, think possibly that that very rub- ber cost a human soul. You ask why the gov- ernment does not put an end to such barbarities? I answer, King Leopold is the government. His rule in the Congo Free State is an absolute mon- archy. The premium which he puts upon human life, according to his idea, is rubber and ivory. Who gave to this one man such absolute rule? It was the United States, then the civilized na- tions of Europe assembled in a conference at Berlin.

In the British Museum, you find bricks with the name of Rameses the Second stamped upon them, which shows the oppression of the Israel- ites and the inhuman character of the oppressor. You know of the ten plagues, but I will declare unto you that the tasks placed upon these natives of the Congo is far greater than either of these. Can such crimes be possible since God has set the standard of the brotherhood of man and the fatherhood of God? If there be need for mercy and help, does it not find some place among the heathen? But the natives are perishing as if some great pestilence were sweeping over the country.

Aside from the results of the government as manifested upon the native is there another side? In all monarchies, barbarism may be found. In absolute monarchies violence and force predom- inate. In good governments, both civil and re- ligious, two standards predominate; the first, a good system for formation and organization of authority; the second, a good system for securi- ties for liberty. Neither of these elements is found in the government of the Congo Free State. Do the actions of Belgium in the Congo Free State reflect upon the plenipotentiaries? Is it possible for an individual or nation to oppress another without the character of the oppressor becoming stained and both dragged down to- gether?

"The changeless laws of justice
Bind up oppressor and oppressed;
And close as sin and suffering join
We march to fate abreast."

Blessed lines of Whittier! Is it not possible for Europe or the white man in Europe to set a better example for the Negroes in Africa? Yet let us not become discouraged, but let us hope for a better day when an impartial investigation shall be made and the evil recompensed, and the sun of liberty and peace shall shine forth in its resplendent beauty. The Congo Reform Asso- ciation is hot in pursuit of the cruelties now trav- eling throughout the Congo Free State. Last April the first memorial was presented to Con- gress; since January the 15th, 1905, three memo- rials concerning the conditions now existing in the Free State have been presented to Con- gress. One has been recently presented to Con- gress signed by 120 of the leading brains and morals in America. Furthermore, these ques- tions are discussed in the Belgian Parliament at the present day.

The Russian, to avenge his wrongs, appeals to his dynamite; the Indian to his tomahawk; the Japanese to his men-of-war, and the Cuban to revolution; but the Negro has taken the right side, and to right his wrongs, he appeals to his midnight groans, his prayers, and his fixed faith in the justness of his cause. Thus we hear no- thing from the native himself, but with their faces turned towards the risen sun of civilization, with outstretched hands, they look and wait and pray for the deliverance which they have been told would come.

THE CHRISTIAN LIFE

Cross Before Crown

Sick and despondent, weary of life,
Tired of its heartaches, sorrow, and strife;
Longing for rest, but finding no peace;
Looking toward death as a happy release.

Cease thy complaining, sad soul of mine,
Accept without murmuring the lot which is thine;
Remember the Saviour—the road that He trod;
Know ye not that these trials lead upward to God?

Remember the mocking; remember the jeers,
The thorn-crown, the scourging, the thick-falling tears;
Remember the cross, the nails, and the spear,
The anguish, the blood-sweat, the grave, lone and drear.

'Tis thus that the Lord with a love most benign
Hath sanctified suffering and made it divine;
So therefore, my soul, murmur not, nor complain,
But rejoice o'er the sorrows, and count them as gain.

After the storm are the sunshine and flowers;
After the darkness dawn life's brightest hours;
After the tears come gladness and joy;
Of what value is gold if unmixed with alloy?

Then, onward and upward, my soul, till the end,
To the duty before thee thine energies bend;
Be honest, be upright, be noble, be brave—
'Tis the soul of a coward would hide in the grave.

For if at the last the crown thou wouldst wear,
It must be through suffering, sorrow, and care.
It is through the cross we transcend unto life,
That peace which is sweetest comes after the strife.

—*J. Frederick Bishop, in The Living Church.*

Praying and Doing

Some Christians do not seem to really understand the truth that praying and doing are very closely related to each other, when one does his whole duty. The sick person who prays that God will restore him to health is under obligation to do all that he can to help himself to recover. It is his duty to employ such means as are adapted to cure him. If he be very ill, then he ought to secure the services of a competent doctor. To merely pray for restoration to health is a presumption which God does not favor. Then, too, he who prays that he may be continued in good health should be careful to obey the laws of health. He should live temperately. He should avoid taking rash risks. Let him keep out of cold draughts. It is as much his duty to thus guard his health as it is for him to pray. The editor of the *Sunday School Times* says: "The sooner that we learn that if a man has the hardihood to defy the laws of God, it is he who suffers, and not they, the better it will be for us all. We pray glibly for a revelation from God, and here is one of the plainest and most undeniable revelations that man can ever hope to receive. Yet every month Christian men defy it repeatedly and deliberately. How can we hope to be happy if we defy the great and beneficent laws of God?" There are many Christians who say that they greatly honor God by exercising so strong a faith in Him that they will not use any medicine when they are sick; but such a kind of faith dishonors God. Such a person sets his own terms on which he demands God's favor. Why did Christ give orders to certain diseased ones to use a particular means, in connection with his own gracious power? For one reason, if no other, that the afflicted one might learn the lesson that prayer and means are designed to work together. When you pray that God will send out his gospel into all parts of the world, it is your duty to give some money to help hurry on the good tidings. Be careful how you pray. C. H. WETHERBE.

Why Thou Hast Shut the Door, Pray

Lord, I have shut my door,
Shut out life's busy cares and fretting noise;
Here in this silence they intrude no more. Speak
Thou, and heavenly joys
Shall fill my heart with music sweet and calm,—
A holy psalm.

Yes, I have shut my door
Even on all the beauty of Thine earth—
To its blue ceiling from its emerald floor, filled with
spring's bloom and mirth;
From these Thy works I turn, Thyself I seek.
To Thee I speak.

And I have shut my door
On earthly passion,—all its yearning love,
Its tender friendships, all the priceless store of
human ties. Above
All these my heart aspires. O Heart Divine!
Stoop thou to mine.

Lord, I have shut my door!
Come Thou and visit me; I am alone!
Come as when doors were shut Thou cam'st of yore
and visited'st Thine own.
My Lord! I kneel with reverent love and fear,
For thou art here!

—*Mary E. Atkinson.*

Faith and Reason

There are many persons who will not believe in the things of God because they cannot comprehend all. They will not exercise the divine gift of faith because to do so seems to go counter to what they are pleased to call their reason. They willingly accept many facts of their daily lives without question, although it baffles their reason to understand them. Now, the facts of the spiritual life are just as real as, and no more mysterious than, those of the natural life. Why, then, should we accept one and reject the other? It is to the spiritually-minded that the mysteries of the kingdom are revealed; and in proportion as one comes into spiritual sympathy with God he comes into a knowledge of God and of the things of God.

The true plan is to believe in God and in Jesus Christ whom He has sent, and going forward on the strength of that belief, and living in accordance with it, to trust Him for illumination concerning the things of the spirit. But to reject all because we cannot grasp all is fatal to growth in the spiritual life. It is very much as if a thirsty traveler passing through a desert were to come suddenly upon an oasis, and, because he could not uncover the source of the water supply, should refuse to quench his thirst. To do this is folly, but it is very much the same as many people do in relation to their religious natures. They will not eat and be satisfied because they do not understand the mystery of the spiritual bread; they will not drink because they cannot disclose the source of the Water of Life. It may be well for us to heed this exhortation of a great poet:

"Drain the sufficient drop and praise what
checks
The drouth that glues thy tongue—what more
would help
A brimful cistern? Ask the cistern's boon
When thou would'st solace camels; in thy case
Relish the drop and love the lovable."

—*Epworth Herald.*

If We Knew

Could we look beyond the portals of the hearts wh
near us beat,
See the noble purpose baffled by the wayward, straying
feet,
Could we but discern the motive, though the work
deeds seem few,
We might cease our swift condemning, if we knew.

If we knew the secret anguish, when the life seem
full of joy,
Could we see the glittering teardrop 'neath the steel
flashing eye,
Could we count the wounds we give them—hearts
tender, faint, but true—
Ah! we never would be cruel, if we knew.

Could we find the golden moments we have lost
pride and scorn,
If we knew the souls o'erwhelmed with burdens the
we might have borne,
Could we see them, faint and fallen, when we might
have helped them through,
We could only shrink and cower, if we knew.

If we knew what joy and blessing we might bring
souls distressed,
If we knew how we could lead them to the Master
peace and rest,
Could we learn what he would teach us—to be gentle
wise, and true,
Yes, ah, yes, we'd be more like him, if we knew!

—*Olive A. Smith, in Zion's Herald.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, 4. 4.

Text—Matt. 10:8. Theme—Divine comman
concerning giving.

I.

All men are willing to receive good thing
but all are not willing to give good things un
others. There is a large bulk of selfishness i
man. Man has nothing but what has been give
to him, and has no more in his possession that h
can call his own, than the birds of the air, th
grass of the field, or the ox of the stall. Th
text has but little reference to money. The di
ciples of Jesus had but little money. Jesus ha
given them the gift of healing the sick, cleansi
the lepers, raising the dead, and casting ou
devils, and He would thus instruct them not t
use these miraculous gifts in seeking to make
gain of their advantage, for the gifts of God ar
all freely bestowed upon man, and are not to b
used for selfish ends and ungodly purposes.

The command to give freely applies to every
good gift. It applies to man's knowledge o
things, his influence over creatures, to all hi
possessions of talent and money, and to all of hi
time in its twofold nature now and forever more

The divine purpose of God in freely bestowing
all the blessings of this life upon man is, tha
others might enjoy them through him; that man
himself may fully understand that all he has he
holds only as trustee; that all might know that
God at all times condemns the worldly fashion
of giving by rule and measure; that each might
recognize this truth: "The workman is worthy
of his meat;" that all men might ponder over the
tremendous fact, "The earth is the Lord's, etc.";
that each man might ever set before him this
startling statement, "We brought nothing into
this world, and it is certain we can carry nothing
out;" that man might seek to know thoroughly
this question, "Will a man rob God?" Man to
whom all things have been freely given, ha
robbed God, the giver of every good and perfect
gift, of all in his vast storehouse of innumerable
and valuable riches, by withholding from Him
what is his by rights invested in himself.

Greenville, S. C.

New York Letter

By L. H. Smith.

Nearly $10,000 was raised at a mass meeting of e Colored Men's Branch of the Young Men's hristian Association at Carnegie Hall, on May The building was well filled when the exerses commenced at half-past two o'clock in the fternoon. The chairman of the branch, Rev. r. William H. Brooks, pastor of St. Mark's . E. Church, introduced the presiding officer, Ir. W. H. Sage. The speakers were Bishop H. Potter, Dr. Booker T. Washington and Bishop lexander Walters. Mr. J. Pierpont Morgan ontributed $500 and the balance was in pledges nd cash money.

The general association has agreed to duplicate very dollar that the branch raises before July "Preventive methods are the best," said Bishp Potter, in beginning his address. "And there s none more preventive than that which recogizes the isolation of a young man of whatever lass or color. Less and less does it become easy or a young man to relate himself to the domestic ife. Less and less is our modern social life rganized on a basis which enables us to bring urselves easily into contact with the lives of thers. If we really knew what the people of he so-called 'dark ages' were, we would know hat they were far above us in this respect."

Dr. Washington was the next speaker, and he was greeted with cheers and waving of handkerhiefs. After complimenting the people on their ine appearance, he said:

"I have always been proud of my race and I m prouder of it this afternoon than ever before. No temptation, were it physically possible, could make me become a Japanese, a Chinaman, an Enlishman or any other but an American Negro. I am told by Mr. Jerome, the District Attorney of your city, that the colored people here are a most eputable element. I am glad to see that this rganization has the confidence, the sympathy nd the active support of the Christian ministry f the city. The best thing about this organizaion is that it concerns itself with the Negro's ody as well as his soul. And somehow I believe hat if you take care of your body the Lord will ttend to the soul. The great trouble is with he Negro's body. Everybody believes that the Negro will be saved and that his soul has an eternal abiding place, but the trouble is with his ody. This organization makes a young man keep in good trim. And unless the Negro young man keeps a strong and vigorous body he cannot hope to compete with the rest of the people in this or any other city. You cannot sit up at a card game in a saloon all night and hold your job long."

The A. M. E. Zion Church Conference was held here last week at Mother Zion Church, West 80th street. Bishop Hood presided. The sessions lasted five days, from Wednesday to Monday. Dr. Booker T. Washington spoke on the opening night, and the Hon. J. C. Dancey was another distinguished guest.

Division of the Deaconess Work

The Board of Managers of the Woman's Home Missionary Society, at their late annual meeting in Denver, took most important action relative to its Deaconess work.

This branch of its activities was organized under the direction of Miss Jane M. Bancroft (now Mrs. Geo. O. Robinson), following the annual meeting of the society in Boston, October, 1888, and it has grown in the sixteen years intervening to such large proportions as to make impracticable the administration of its administration under one Bureau.

Mrs. Robinson, the Secretary, asked to be relieved of the heavy responsibilities of the Secretaryship, and in consequence upon her recommendation, five new Deaconess Bureaus and one Standing Committee were formed from the present work. Able and effective women, who have had experience in the administration of deaconess institutions were appointed as Secretaries of these five new Bureaus. These are to be known as the Eastern, Central, Western and Pacific Bureaus, the Bureau for Colored Deconess Work, and the Committee for National Training Schools.

The Eastern Deaconess Bureau will include the Homes at Portland, Me.; Rensselaer, near Albany, and Brooklyn, N. Y.; Jersey City and Newark, N. J.; Philadelphia, Pa.; Washington, D. C.; the Deaconess' Home and Mt. Tabor Institutional Building, Baltimore, Md.; the stations at Mt. Carmel, Pa., and other points near the Atlantic seaborad. The Secretary for this Bureau is Mrs. W. L. Boswell, 644 N. 32nd street, Philadelphia, Pa.

The Central Deaconess Bureau will include the Homes at Buffalo, N. Y.; Pittsburg, Pa.; Cleveland, Columbus, Bridgeport and Toledo, Ohio; the Deaconess Home and Tillman Avenue Mission, at Detroit, Mich.; the Deaconess Orphanage at Urbana, Ill.; the institution at Grand Rapids, Mich., and the Deaconess Stations at Indianapolis, Ind; Knoxville, Tenn.; Marion and Fostoria, Ohio; Warren, DuBois and Franklin, Pa., and Bay City, Mich. The Secretary of this Bureau is Mrs. D. A. Minard, 619 Bird Avenue, Buffalo, N. Y.

The Western Deaconess Bureau includes the institutions at Keokuk, DesMoines and Sioux City, Iowa, the local work at Kansas City, Mo., and Kansas City, Kansas, the Deaconess Home, Wichita, Kansas; Denver Deaconess Home, the Sanitarium at Colorado Springs, Colo., the Deaconess Station at East St. Louis, and stations in all the cities west of the Mississippi River as far as the western boundary of Colorado. The Secretary for the Western Deaconess Bureau is Mrs. John W. Bush, 2762 Charlotte Avenue, Kansas City, Mo.

The Deaconess work of Utah, including Davis Deaconess Home, Salt Lake City, and stations at Provo and Maroni, has for some years been administered by the Bureau for Utah and will still remain under its care.

The Bureau for the Pacific Coast will consist of all the deaconess work upon the coast, the local work at San Francisco and Portland, Ore., Los Angeles Deaconess Home, stations in different localities, and such other work as may develop west of Utah. The Secretary for this Bureau is Mrs. John Stevens, Stockton, Calif.

These Homes and institutions, numbering about forty, have a value of more than $612,000. Included in the work are 450 deaconesses and deaconess probationers.

Mrs. Jane Bancroft Robinson retains the chairmanship of the committee having charge of the National Training Schools at Washington, Kansas City and San Francisco.

Miss Henrietta A. Bancroft was made General Superintendent of the entire work, and continues her efficient service as the Field Secretary, with headquarters at the Book Concern Building, 21 East Adams Avenue, Detroit, Michigan, to which all deaconess correspondence for the Woman's Home Missionary Society should hereafter be addressed.

The Deaconess work of the Woman's Home Missionary Socity is one of the large divisions of the deaconess work of Methodism, all of which is under the general direction of the Board of Bishops acting as the General Deaconess Board.

"Except the Lord build the house they labor in vain that build it." With hearts filled with gratitude to the All-wise Father for His guiding, beneficent Providence, the society consummated these divisions, which it is believed will tend to the still greater efficiency of this noble service.

Tuskegee Commencement

The twenty-fourth annual commencement exercises of the Tuskegee Normal and Industrial Institute closed May 25. Eighty-three students were graduated from the academic department. At the same time 113 students were given trade certificates, indicating that they have done the work intended to fit them for one of the thirty-seven trades and industries taught here. Of the eighty-three graduates, fifty-four received both diplomas and trade certificates. The total number of individuals receiving diplomas and trade certificates today is 142.

Of the native born students there were 23 States and Territories represented among the graduates. Of this number 22 were from Alabama and 12 from Georgia. Six of the graduates, however, were foreigners who have come to the United States to study. Among these one was from Porto Rico, one from British Honduras, two from the Bahama Islands and one other from Jamaica.

The total number of students enrolled during the past year in all departments of the school was 1,504. In this number 36 States and Territories were represented. Of the foreign students 11 were from Africa, 5 from Central America, 19 from Cuba, 15 are from Porto Rico, 2 from San Domingo, 2 from Hayti, 8 from Jamaica and 6 from other islands in the West Indies.

The commencement exercises began last Sunday, when Rabbi A. J. Messing, of Montgomery, Ala., delivered the commencement sermon.

Monday, May 22, were held the twelfth anniversary exercises of the Phelps Hall Bible Training School. The annual address was made by Rev. P. Jas. Bryant, D. D., pastor of the Wheat Street Baptist Church, Atlanta, Ga.

Four students of the Bible Training School were given certificates, signifying that they had completed a three-years' course of Bible study. One of these was from Jamaica.

Wednesday afternoon the exercises of the Agricultural and Industrial departments took place. These exercises, which were instituted eleven years ago, have always proven one of the most interesting features of commncement week, because of the practical demonstrations with which students illustrate their talks. This year one young woman, Salina King, of Tuskegee, Ala., showed an audience of students and visitors how to make a loaf of bread according to scientific principles, giving a history with a practical demonstration, of the whole chemistry of bread making. Another young woman, Marie Eugenia Rodriguez, of Bayoman, Porto Rico, showed in a similar manner the process of making Cheddar cheese. DeWitt Howard, Tuskegee, Ala., illustrated, by means of diagrams reenforced with examples of the different types of machinery, the methods of overcoming some of the ordinary difficulties of cotton culture. Sarance Hardaway Darden, of Villarica, Ga., in a similar way illustrated the manner in which the school has applied the principles of science to the art of making bricks.

The commencement address was delivered today by Rev. C. T. Walker, D. D., of Augusta, Ga.

The graduate address was delivered by William Carter of the class of 1893.

The students took a prominent part in the exercises today, and not the least interesting and instructive addresses were made by members of the graduating class.

The titles of some of these addresses indicate the direction of thought and the sort of intellectual training that students acquire in the school.

Samuel J. Willoughby, Meadowview, Va., made the subject of his address, "Two Plantations—A Contrast in Agricultural Methods;" Sebron Edwards, of Demopolis, Ala., spoke on "The Economy of Slave Labor." Martella M. York, of Springfield, Ill., discussed "Plantation Home Life, Past and Present." Elizabeth E. Thompson, of College Hill, O., described a "Plantation School." Walter Ardel Brown, of Greenville, Ala., sketched "The Evolution of the Negro Farmer."

One of the most interesting addresses of the day was that of Charles Hilton Weir, of Nassau, New Providence, B. W. I., who has not only shown himself a first-class student, but a keen observer and student of conditions in the Southern States. Mr. Weir was valedictorian of his class.

Among the visitors from abroad who attended the closing exercises today was a party of business men from Atlanta, headed by J. E. Wooten, general passenger agent of the Atlanta & West Point Railway.

The exercises closed with a few remarks from Principal Washington, and the distribution of diplomas.

The number of students who have graduated and received trade certificates from the school at Tuskegee since its foundation amounts now to 888.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson XII—June 18, 1905. Title—"The Heavenly Home." (Rev. 22: 1-22.) Golden Text.—"To him that overcometh will I grant to sit with Me on my throne." (Rev. 3: 21.)

I. The New Jerusalem. (1-5). I. *Synopsis of chapter twenty-one.* In these verses we have the conclusion of the vision of the new heaven and new earth. This vision begins with the first verse of the previous chapter, and gives a description of the church after the last judgment. The Bible, which opens with the fall of man, closes with his final restoration; with Paradise regained. In this vision we have the descent of the New Jerusalem to the new earth 1-4; the divine announcement of its blessedness and condition 5-8; the description of the New Jerusalem, the capital of this new earth 9-27; and the river and tree of life.

2. *The river of life.* (V. 1). Water of life means living, or running water, like a spring fountain. It is just the reverse of a stagnant pool. The allusion here is likely to the first Eden where a river watered the garden. As this is the second Eden, it was natural to introduce a river of water, yet in such a way as to accord with the future abode of the redeemed. The river does not spring up from the ground, but proceeds out of the throne of God, and of the Lamb. Perhaps the writer had in his mind the description of Ezekiel 47:112, where a stream issued from under the temple and parted in different directions. In the east such fountains and running streams constitute an essential part of enjoyment and prosperity. Here the river is an emblem of peace, plenty, and happiness. The fact that it flows from the throne shows that all the joys of heaven proceed from God.

3. *The tree of life* (V. 2). In the midst of the street of this river, and on either side of it, was there the tree of life. From the front of the throne goes forth a very broad street. The river cleaves the street lengthwise into two long strips. There is a breadth of the street on either side of th river in which the tree of life grows in rows. Some think that in the streets of the city, as well as on the banks of the river, was the tree of life planted: that everywhere it abounded. The idea in the mind of the writer is that of an Eden where all is combined to constitute beauty and happiness. This tree of life was one in kind, but many in numbers. It abounds throughout the city: was the common tree in this blessed Paradise. The tree of life will not produce twelve manner, but twelve crops of fruit, or twelve fruit,harvests. One for each month of the year. The idea is abundance, not variety. The fruit is the ambrosia, and the river furnishes the nectar. "The leaves of the tree were for the healing of the nations." They contribute life and health to those who had been diseased with the malady of sin. We are not to suppose there will be sickness, and a healing process in heaven. But the life and health of that blessed world will be results of the tree of life.

4. *Some additional facts about this city.* (1) "There shall be no more curse." The curse pronounced on man by the fall will be in heaven unknown. The earth will be no more cursed, and will no more produce thorns and thistles; man will be no more compelled to earn his bread by the sweat of his face; woman will be no more doomed to bear the sufferings which now come upon her; and the race will be no more with sickness, sorrow, tears and death. (2) "The throne of God and of the Lamb shall be in" this city. God will reign there forever, and the principles of purity and love which the Lamb came to establish will pervade that blessed abode to all eternity. It will be the delight of all who are in heaven to serve God day and night; all the time. They shall see his face, or be constantly in his presence, and forever behold his glory. His name shall be in their foreheads; they shall be designated as his. (3) "There shall be no night there." This city did not need the sun, or the moon, or gas, or electricity to light it. Yet no earthly city was ever lighted half so well. The glory of God and of the Lamb are the light of it. The glory of God is that intolerable brightness in which He is shrouded, and on which mortal eyes cannot look and live. Artificial light is not needed in heaven.

II. *A part of the conclusion of this book.* (6-11). The main purposes of the vision are accomplished; the church is triumphant; the affairs of earth are wound up; the redeemed are received into heaven; the wicked are cut off; the earth is purified; and the affairs of earth are fixed on their permanent foundation.

1. *The affirmation of the angel.* (6-7). This is the angel that had shown John the vision of the New Jerusalem. He assures John that all these things are true. All that had been revealed to him by symbols, or otherwise, is fact, and will come true. The God that inspired the prophets, whose predictions John knew to be true, had sent his angel to reveal these things to John, and through him to the world. The angel revealed "things which must shortly occur." Some of them were fulfilled soon after they were recorded, others were fulfilled centuries later, while others reach far into the distant future. The words: "I come quickly," were undoubtedly spoken by the Redeemer, but are here repeated by the angel. They mean that Jesus will soon return to judge the world, that his reward will be with Him, and that all will be blessed who keep the "saying of the prophecy of this book."

2. *The effect of this vision on John.* (8-9). He saw the parts that were displayed by pictures, visions and symbols, and heard the parts that were spoken. They overcame him. He fell at the feet of the angel, as though he would worship him. He may have mistaken the angel for the Messiah, yet this is only supposable. The angel said to him, "See thou do it not." This is an absolute prohibition to worship angels or saints. This angel was of "thy brethren the prophets." He appeared to John in the general rank of the prophets, and was no more entitled to worship than they. He, like the prophets, was employed to reveal the future to man. He kept the "sayings of this book;" he was one of God's creatures, and was under the same great religious principles that are binding alike on men and angels. We worship God in songs, prayers, gospel, Scriptures, etc.

3. *The command*: "Seal not the sayings of this book." It is the angel speaking, and the book of Revelations is referred to. Isaiah and Daniel were commanded to seal their prophecies, because they related to far-distant times. But those spoken by John began immediately, and reached to the end of time. The scenes of persecution were soon to open upon the church. It was important that it should have access to thsse prophecies of the final triumph of Christianity to sustain it in its trials.

5. *The fixed state of the righteous and of the wicked.* (11). This no doubt refers to scenes beyond the judgment. It cannot mean this life for here there is nothing fixed. It was proper to declare, at the close of revelation, that all who were then righteous would remain so forever, and that none who were then wicked would ever change their character or condition. The *unjust* are those who offend against equity or justice. They violate higher laws but will not stoop to base things. The *filthy* are those who offend against chastity and decency; the sensual, corrupt, vile. The *righteous* are those who are just an upright. They stand in contrast to those who are unjust. The *holy* are those who are pure in heart and life. They stand in contradistinction to the filthy. The unjust and righteous are near the line between good and bad, while the filthy and the holy are farther apart.

EPWORTH LEAGUE

BY REV. J. M. SCOTT, D. D.

Lesson Topic June 18.

Minor Moralities

Scripture Reference: Eph. 4, 25-32.

The Word—Our lesson from Ephesians is a catalogue of the more common vices of life and an exhortation to shun them. Minor moralities are only minor because less emphasized. There are no *little* sins. Sin is hateful to God and deadly in its nature. There are no minor moralities in the sense of less important, but there are some which are more likely than others to be considered as trivial or unnecessary, but which are among the very important elements of a Christian character. Among them are those enumerated in our lesson: the avoidance of lying, anger, stealing, ribaldry, and brawling. It is not surprising when you consider the prevalence of these vices among heathen nations that they should have crept into the early Christian church. Not only does the apostle rebuke these vices, but he commends the opposite virtues, tenderness, and forgiveness. A careful attendance to little faults and little virtues is necessary to the building up of a model Christian character.

Our Homily: Danger of Little Sins.—Strictly speaking there are none such. But sins which are common and vices that are winked at are looked upon differently from gross and violent sins. To kill is murder, but to be angry at a brother is thought trivial, though the Scriptures say he who is so disposed toward his brother is a "murderer." To violate chastity is criminal, but to "look with lust" is thought an insignificant matter. But our lesson calls attention to some minor moralities and immoralities. No sin ought to be thought of minor importance. Some good reasons can be alleged why this is so.

Little Sins Indicate a Wrong Heart. The speck on the apple indicates the worm at the core. The angry word, the profane jest, the unclean story indicate the corruption within. Often a word will reveal character like a flash of lightning in a dark night. The "minor" moralities indicate major qualities. The depraved nature, the wrong spirit, is shown out in the little act and the unguarded speech.

Little Sins Open the Way to Larger Ones. No man begins with murder and theft. He has practiced long in the school of deceit, anger, pilfering, and prevaricating. A lie leads to swearing; a secret sin leads to others to cover that one up. A young man hypothecates a trust fund; to cover that up he lies, he steals more, he may even kill to cover up his tracks. How often is one hurried on from a small sin to a large one. How often the small beginning ends in ruin and disgrace. How easy to allow the character to become honeycombed with deceit, hypocrisy, and ruin, all because one has been led on from one immorality to a larger one.

Some Little Sins Result Disastrously. It was only a glass of wine; but it led one to be a drunkard. It was only a bad book; but it smirched the soul and defiled the imagination. It was only a sinful pride, but it led to theft and crime. One little deviation from the path of rectitude may be the switch which will turn the whole train of life on to the side track. Minor moralities are important. Little sins are dangerous. They need forgiveness and may destroy the soul just as surely as bigger ones. Beware of them! Keep the heart right and pure. Only thus can we keep right with God.

Watch—

The lips—that they speak the truth
The heart—lest it harbor sinful anger.
The hands—that they touch no unclean thing.
The thoughts—that they keep pure and clean.
The life—that it be absolutely sincere.

—*From Notes on the Epworth League Devotional Meeting Topic.*

Board of Education

To the Pastors of Methodism:

Will the pastors north, east, south and west give careful attention to the Children's Day collections this year? The demand upon the funds of the Society is greater than ever before. Last year the Board of Education distributed in round numbers $100,000 among the educational institutions of the church to be loaned to their student bodies. At the annual meeting in December the Board voted to increase this sum the coming year to $110,000. Hence, the necessity of an advance in our Children's Day collections. The well being of multitudes of struggling young people, as well as of our institutions in a good measure, depends upon the faithfulness of the pastors in looking after these interests.

Data concerning the work of the Board have been sent to all the pastors. The February number of *The Christian Student* contains important facts. The May number, which has just been sent out from the office, will be very helpful to the pastors. It gives much valuable information concerning the ideals and purposes of Children's Day as an institution in the Church.

We should be especially pleased if our friends would push the Honor Roll of one dollar subscribers to the fund, as this gives us an opportunity to circulate *The Christian Student*, and thus to keep the people informed as to the work of our Board. We earnestly hope that the day may be an inspiration throughout the Church.

EDWARD G. ANDREWS, President.
WILLIAM F. ANDERSON, Cor. Secty.

Christian Education

To the Young People of Methodism.

I appeal to our young people everywhere to form at once an unwavering determination to secure an education. The time was when the college was for the favored few, but now, thank God, it is for all. In this day of the general dissemination of knowledge therel is absolutely no excuse for ignorance. The college is within reach of the poorest Methodist young person in the land, provided that young person has a spirit of enterprise and self-denial.

The determination to secure a college education having been formed, it then becomes vitally important to make a wise selection of the institution which you will enter. I have not a moment's hesitation in saying that Methodist young people should go to Methodist institutions. A distinguished educator was heard to remark some time ago that "a man in the university must fight to keep his soul alive." Doubtless that is true of some universities, but it cannot be true of a university which embodies the ideals of our own church. Our educational ideals are the Christian ideals. We believe in the broadest and most accurate scholarship, but we believe also that the atmosphere of an educational institution should be genial and helpful to the soul's development Godward.

I earnestly bespeak for Methodism your deepest love and loyalty. Born of the Spirit of God in nEgland's greatest university Methodism's line has gone out through all the earth and its words to the end of the world. The Christian centuries have produced no more powerful, no more redemptive, agency. What the Protestantism of to-day would have been without the leavening touch of our beloved church it is hard to conceive. It is worth while to be identified with a movement which has developed such a history, such a spirit, and such a power. And it is worth while to be loyal to it.

Young people, wake up! Face collegeward! This message is for every young Methodist in America. We want to help you to a life of larger vision and larger service. We trust this simple word may bring a new thought to many of your minds as to the possibility of your own life and send a thousand of you (who may never have dreamed that a college training was possible for you) to the institutions of our beloved church at the opening of the coming fall term.

With best wishes for all, I am sincerely,

WILLIAM F. ANDERSON, Cor. Secty.

To Conference Claimants

After seven years of silence, the work for the Veterans to which I gave seven years, has been resumed. The call to this work was of God. The call from it was of men; although they were the wisest of men, I know now they were wrong. The way has been opened Providentially for me to support my family by my week-day work. I can give my pen and my Sundays to this cause as a labor of love without compensation. The continued confidence and co-operation of veteran ministers is solicited. Any facts or incidents of your lives or the lives of others that will help stir and spur the conscience of the church to its Christian duty will be used confidentially. The time is not far distant when the Golden Rule can be adopted by the Annual Conference. This will insure you not merely the affection of the lips which wastes itself in empty words, but the love of the heart which will treat you with justice and righteousness. This new campaign in your behalf began May 14 in Metropolitan Temple, New York. A paper upon the topic, "The Methodist Pastor Emeritus," was read before the New York Preachers' Meeting, May 22. It was published in the Brooklyn *Daily Eagle* of the same date. Any one desiring it can secure a copy by sending two two-cent stamps to the *Eagle*. Communications to me may be addressed Jay Benson Hamilton, 359 Lafayette Avenue, Brooklyn, N. Y.

Epworth League Elections

Everything in co-operative effort depends upon leadership. In a few weeks, leaders will be chosen in the local chapters throughout our Epworth League. It is possible by the manner of election alone to make the coming year either the best or the most unsatisfactory in our history.

The Epworth League is an important factor in our Lord's work. Every position is a sacred trust as truly as is that of a pastor. For one to hold or conduct a League Office selfishly or to neglect or trifle with its duties, is to defeat the work of our Lord, and to hinder bringing lost souls to their Saviour. By our votes we are not to reward or honor our friends, but fill these places of trust with those whom God would choose through us.

With leaders of selfish motives or inadequate ideals, no real success is possible, but if divinely called to their positions, the largest success is assured. Therefore an election of officers is of the greatest importance to the spiritual life and work of a chapter. All candidates should be considered in this spirit. The election should be preceded by a prayer service and a prayer might well be offered before balloting for each successive candidate. Each vote should be cast as though Christ wrote the ballot.

If this spirit prevails in the election, those chosen will feel the responsibility of a divine appointment, the members will feel that fidelity to their leaders is loyalty to God, and the new year will open with the greatest assurance of unparalleled success.

Let us prepare everywhere for the best year in the history of the League.

EDWIN M. RANDALL, General Secretary.

June-December Conferences in the United States.
(Alphabetically.)

Conference, Place and Date—	Bishop.
Alabama, Boaz—Nov. 30	Cranston
Alaska Mission, Ketchikan—June 29	Moore
Arizona Mission, Yuma—Oct. 5	Berry
Atlanta, Gainesville—Dec. 13	Wilson
Atlantic Mission, Parmele, N. C.—Oct. 18	Cranston
Austin, Denison, Tex.—Dec. 13	Spellmeyer
Black Hills Mission, Spearfish, S. D.—Aug. 24	Hamilton
Blue Ridge, Montezuma, N. C.—Oct. 5	Fowler
California, Pacific Grove, Cal.—Sept. 13	Berry
California German, Pasadena—Sept. 21	Berry
Central Alabama, Huntsville—Nov. 23	Cranston
Central German, Cleveland, O.—Sept. 14	McCabe
Central Illinois, Peoria—Sept. 20	Fowler
Central New York, Elmira—Sept. 27	Joyce
Central Ohio, Fremont—Sept. 20	McCabe
Central Swedish, Moline—Sept. 14	Joyce
Central Tennessee, Lawrenceburg—Oct. 12	McCabe
Chicago German, Aurora—Sept. 21	Goodsell
Chinese Mission, San Francisco, Cal.—Sept. 8	Berry
Cincinnati, Springfield, O.—Sept. 6	Cranston
Colorado, Fort Collins—Aug. 30	McCabe
Columbia River, Moscow, Ida.—Aug. 30	McDowell
Dakota, Watertown, S. D—Oct. 18	Warren
Des Moines, Osceola, Ia.—Sept. 13	Warren
Detroit, Detroit, Mich.—Sept. 13	FitzGerald
East Ohio, Uhrichville—Sept. 13	Goodsell
East Tennessee, Knoxville—Oct. 19	Fowler
Erie, Ridgeway, Pa.—Sept. 6	FitzGerald
Genesee, Wellsboro, Pa.—Oct. 4	Spellmeyer
Georgia, Fitzgerald, Ga.—Dec. 7	Wilson
Gulf Mission—Dec. 1	Wilson
Hawaii Mission	Hamilton
Holston, Harriman, Tenn.—Oct. 1	Fowler
Idaho, Baker City, Ore.—Aug. 17	McDowell
Illinois, Farmer City, Ill.—Sept. 20	Cranston
Indian Territory Mission, So. McAllister, I. T.—Sept. 29	FitzGerald
Indiana, Linton, Ind.—Sept. 20	Spellmeyer
Iowa, Albia, Ia.—Sept. 6	Warren
Kalispell Mission, Kalispell, Mont.—Aug. 24	Moore
Kentucky, Lexington—Sept. 28	Goodsell
Michigan, Charlotte, Mich.—Sept. 6	Joyce
Minnesota, Mankato, Minn.—Sept. 28	Spellmeyer
Mobile, Selma, Ala.—Dec. 7	Cranston
Montana—Aug. 16	Moore
Nebraska, Falls City, Neb.—Sept. 20	Hamilton
Nevada Mission, Reno, Nev.—Aug. 31	Berry
New Mexico Eng. Miss., Silver City, N. M.—Oct. 11	Berry
New Mexico Span. Miss., Deming, N. M.—Oct. 14	Berry
N. Carolina, Maxton, N. C.—Oct. 12	Cranston
N. Dakota, Fargo, N. D.—Oct. 11	Warren
N. Montana, Miss., Choteau, Mont.—Aug. 31	Moore
N. Nebraska, Albion, Neb.—Sept. 13	Hamilton
N. Ohio, Shelby, O.—Oct. 11	Goodsell
N. Pacific Ger. Mis. Con., Walla Walla, Wash.—Sept. 7	McDowell
N. German, Waseca, Minn.—Aug. 30	Joyce
N. Minnesota, Eveleth, Minn.—Oct 4	Joyce
N. Swedish, St. Paul.—Sept 7	Fowler
Northwest German, Storm Lake, Ia.—Sept 21	Warren
Northwest Indiana, Michigan City, Ind.—Sept 13	Fowler
Northwest Iowa, Sheldon.—Sept. 27	Warren
Northwest Nebraska, Alliance—Aug. 31	Hamilton
Norwegian and Danish, Minneapolis—Aug. 23	Joyce
Ohio, Columbus, Ohio—Sept. 20	Moore
Oklahoma, Blackwell, Okla.—Oct 4	FitzGerald
Oregon, Albany, Ore.—Sept. 20	McDowell
Pac. Japanese Miss., San Francisco—Sept. 5	Berry
Pittsburg, Beaver—Oct. 4	Cranston
Puget Sound, Everett, Wash.—Sept. 13	McDowell
Rock River, Freeport, Ill.—Oct. 4	Wilson
St. Louis German, Peoria, Ill.—Sept. 7	Goodsell
Savannah, Savannah, Ga.—Nov. 30	Joyce
South Carolina, Yorkville, S. C.—Dec. 6	Joyce
Southern California, Los Angeles, Cal.—Sept 27	Berry
Southern German, Seguin, Tex.—Nov. 23	Spellmeyer
Southern Illinois, East St. Louis—Sept. 27	Moore
Tennessee, Memphis—Oct. 5	McCabe
Texas, Clarksville—Dec. 6	Spellmeyer
Upper Iowa, Hampton—Oct. 11	Wilson
Utah Mission—Aug 9	Moore
West German, Kansas City—Sept. 7	McCabe
West Nebraska, Minden—Sept. 28	Hamilton
West Texas, San Antonio—Nov. 30	Spellmeyer
West Virginia, Morgantown—Oct. 4	Goodsell
West Wisconsin, Madison—Sept. 13	Wilson
West Norwegian-Danish, Portland, Ore.—Aug. 31	McDowell
Western Swedish, Lincoln, Neb.—Sept. 7	Hamilton
Wisconsin, Wausau—Sept. 20	Wilson
Wyoming Mission, Laramie—Aug. 24	McCabe

Is it not often, at least, because we are so anxious to be happy in this world, so eager to grasp at a condition belonging not to here, but to hereafter, that we fret and fidget for what God has denied us?—*Sidney Lear.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE LIGHT TURNED ON

[*Continued from Page One.*]

The *Post* takes a most patriotic and commendable stand in the following paragraph:

"Therefore, will it pay white men who claim to be fair, unselfish and just, to stir up strife and race hatred and further put off the day when there will be inaugurated an effctive school system for the Negro race, as well as for the white race, for the pittance of nine cents annually per white voter?"

That the *Post* understands the situation will be borne out by the following statement:

"Manifestly, no public school system, white or black, can become a real public benefit until that system becomes a real public burden, fully recognized and cheerfully borne by all the people. These figures are not made, therefore, to put off the day when every North Carolina child of whatever color may have full opportunity for that complete education which God intended him to have, and which it is the solemn, religious duty of the people of the state to provide, but only to stop the mouths of the gainsayers by showing the ridiculous littleness of some too common appeals to selfishness and race hatred."

We are profoundly grateful to the *Morning Post* for this brave and statesmanlike editorial. These men of the South can clear the mist if they will, and some of them are doing it right manfully. They deserve the good praise and commendation of all our citizens, white and black. In this effort Mr. Phillips has done the South and the Negro as well a great service. It is hoped that the *Post* will lose none of its deserved popularity for speaking so frankly on such a vital question. But the South will never achieve its true greatness until such men as the editor of the *Morning Post* are given the right of way.

Dr. I. L. Thomas, Field Agent of the Board of Church Extension, preached at Central Avenue Church, Atlanta, Ga., on May 21, and in the evening delivered the Annual Sermon of Clark University. May 22 he addressed the Atlanta Preachers' Meeting on the Church Extension Cause and was given an enthusiastic welcome and a genuine assurance of support. May 25 he addressed the delegates and visitors at the Griffin District Sunday School and Epworth League Convention, at Union M. E. Church, Atlanta. Sunday, May 28, he delivered the Annual Sermon to High School at Newnan, Ga., at 11 a. m. and preached to a large congregation at night.

A committee from the Board of Managers of the Freedmen's Aid and Southern Education Society, consisting of Bishop Walden, Bishop Spellmeyer, Secretary Thirkield, Drs. Nast and Weekley and Mr. G. B. Johnson, have just returned from Fort Worth, Texas, where they went on invitation of members of the Chamber of Commerce, to consider plans for the enlargement of Fort Worth University. The strong hold that President MacAdam has on the city was indicated by a banquet tendered the committee by leading citizens, and the provision made for the entire cost of the committee.

A YOUNG MAN TO THE FRONT

Sharp Street Memorial Church of Baltimore is in many regards a great church. It is said to be the most magnificent building owned by the Negro race anywhere in the world. The congregation is large and progressive. Indeed it is a most representative church. Rev. I. L. Thomas, D. D., closed his pastorate of this magnificent church with the last session of the Washington Conference. Who was to be his successor? When Bishop David Moore, presiding at the Washington Conference, read the appointments announcing Rev. W. A. C. Hughes as pastor of Sharp Street Memorial Church, there was a surprise; for Brother Hughes is still a very young man, but he has won his spurs by discretion, hard work and Christian deportment. He is loved and honored by all his brethren, and though some thought the lightning would not strike him



Rev. W. A. C. HUGHES, Ph. B.
Pastor Sharp Street Memorial Church Baltimore, Maryland

they are nevertheless glad that this young man is coming to the front so rapidly.

His first appointment was at Hudson, N. Y., where, after a brief pastorate, he was appointed to Leigh Street, Richmond, Va. He found this church greatly in debt and advertised to be sold. What should be done? This man had true faith in God. He assembled his little flock in the church on the very date it was announced the sale would take place and led them in prayer and he went forth to see the mortgagee and stayed the sale for sixty days, and in that brief period raised $750, and from that time greatly reduced the debt. From Richmond, Va., he was appointed to Jackson Street, Lynchburg, another charge heavily in debt. In debt, however, because this congregation contributed $5,000 towards the establishment of a school, which sum was raised by a mortgage on their property. In seven weeks Brother Hughes swung this church clear of debt and the mortgage was burned. He is an attractive, evangelical preacher and has had pre-eminent success wherever he has gone. He holds the degree of Ph. B. from Taylor University, Upland, Ind., and was for some time at Gammon Theological Seminary, Atlanta, Ga. He has entered upon his work as pastor of Sharp Street Memorial Church with the zeal and earnestness that have characterized his work heretofore and already has won the confidence and support of the membership of this great church. We predict for him a brilliant career as pastor of Sharp Street Memorial. He has a great future and one that is also bright.

CHANGES IN OUR BUSINESS OFFICE

To fill the position made vacant by the resignation of Mr. Charles C. Morse, Messrs. Eaton & Mains, the Publishing Agents at New York, have appointed Rev. W. F. Waters as Business Manager of the SOUTHWESTERN CHRISTIAN ADVOCATE. Mr. Waters needs no introduction to our constituency. He is favorably known throughout our entire territory. He was appointed Assistant Business Manager in November, 1901, and in recognition of his faithful and efficient service and his pre-eminent success as a canvasser he has been promoted to this responsible position. Almost five years of service with the SOUTHWESTERN gives him an experience that is thorough and assures a careful handling of the business interests of the paper. That he will give a good account of himself in this new capacity of large and delicate responsibility his friends have no doubt whatever.

Prof. H. L. Billups, of Sedalia, Mo., has been appointed to the second place in our business office. Prof. Billups has represented the Central Missouri Conference as a lay delegate in the General Conferences of 1896, 1900 and 1904. He is well and favorably known to the church. He graduated from the Business College of Oberlin, Ohio, in 1891, and graduated from Wiley University with the degree of M. S., in 1903, and received the degree of Ph. B. in 1905. He is a technical and competent bookkeeper and will strengthen our office in this department.

The Publishing Agents have seen fit to increase our office force by the appointment of Prof. F. B. Smith, of this city. Mr. Smith has from time to time served in our office, understands our work and is in full sympathy with the mission of the SOUTHWESTERN CHRISTIAN ADVOCATE, and makes a strong addition to our force. Mr. Smith is a graduate of New Orleans University, holding the degree of Master of Arts. He is a lawyer by profession and has represented the Louisiana Conference in the General Conferences of 1900 and 1904.

With these three strong, aggressive young men pushing the circulation of the SOUTHWESTERN CHRISTIAN ADVOCATE who can tell but that our list will grow by leaps and bounds. These men, of course, will receive a most cordial welcome from our constituency everywhere.

MERIDIAN ACADEMY

Meridian Academy fulfilled its promises in its recent commencement program. On Sunday morning, May 28th, the baccalaureate sermon was delivered by Rev. J. M. Shumpert, D. D., presiding elder of the Meridian District, Mississippi Conference. It was very fitting that Dr. Shumpert should be chosen to this important place on the program, being as he is one of the oldest and most representative men of his Conference and a loyal and ardent supporter of the Academy. His sermon was practical and elo-

WHAT DOES THIS MEAN OCTOBER 31, 1905?

quent and therefore helpful. Wednesday of commencement week was a great day. Rev. Dr. M. C. B. Mason, Secretary of the Freedmen's Aid Society, was present and attended the trustees' meeting, leaving early in the afternoon to meet an important engagement at Cincinnati. Rev. J. W. E. Bowen, D. D., came according to announcement and received a cordial and hearty welcome from the brethren, who honor and admire him for his worth and services to the race. But the central figure of attraction was Dr. Booker T. Washington, and the people came from far and near to see this man of the race whom all the world delights to honor. The occasion was a memorable one for Meridian, and particularly for our people in that city and the towns round about. Hundreds were present from a distance representing all classes of the race. Dr. Washington spoke in the afternoon at the Fair Ground, where it is estimated 3,000 people had assembled to hear him. Altho the seating capacity was limited and the majority of the people had to stand, there was no disorder whatever, and the part of the audience that stood did so for literally hours with but very little complaint, so anxious they were to see and hear Mr. Washington. His arrival as the occasion for tremendous applause by the entire audience, which was fringed by quite a few white people. Dr. Washington was introduced in a most eloquent and appropriate way by Dr. J. W. E. Bowen. The introduction was replete, thoughtful and eloquent. Mr. Washington's address possessed the usual power of his public utterances of tremendous earnestness and of unvarnished, unadulterated effort, to help the people at the points where they most need help. He has a most interesting personality and is a most eloquent and forceful speaker, all of which is emphasized by his sincerity. His deep and unflinching belief in what he says, his unanswerable comprehension of the needs of his people and the manner in which the man goes about to help them is one of the most commendable things of his career. His speech was vigorous, thoughtful and eloquent and his visit to that part of the state of Mississippi will yield great good to our people and to the state at large. We will publish his address in our next wee's issue.

Dr. E. L. Faulkner has hung out his shingle as a practicing physician in Denver, Colo., and has opened up a thoroughly equipped and modern drug store under the naem of the Ideal Pharmacy. Dr. Faulkner in this effort is giving Denver an example of the taste and business-like capacity of the Negro to conduct a high-class enterprise. Dr. Faulkner was born in Tallahassee, Fla., in 1865, and came to New Orleans in 1884 and in 1889 entered the night class of New Orleans University. Subsequently he entered the regular classes of the university and in 1892 he matriculated at the Tuskegee Institute. He completed his academic course in 1898 and in 1901 completed the pharmaceutical course at Meharry and graduated from the regular medical department of Meharry in 1904. Our friends who will attend the convention at Denver would do well to call on Dr. Faulkner at his splendid place of business, at 2100 Arapahoe street.

The Epworth League, of Asbury Church, Washington, D. C., observed the sixteenth anniversary of the Epworth League on May 21. It was a great day with the young people of Asbury. The official program was used and the address was delivered by Hon. Judson W. Lyons, Regisaer of the Treasury. Mr. Lyon, in the course of his remarks said:

"I have the highest respect for the Methodist Episcopal Church because of the stand she took on the slavery question, and because of her continued favorable attitude toward the black in this country. I remember, with pleasure, the sainted Bishop Gilbert Haven, and his labors among the struggling blacks in the South when I was a boy. This church has a history that you should be proud of."

Personal and General.

Rev. J. H. Thompson, pastor, Wilson, La., spent last week in the city.

Bishop Berry is to conduct the "morning watch" meetings at the Denver Convention.

Mrs. Henry M. Wilson, of Baltimore, the mother of Bishop L. B. Wilson, died Monday, May 29th.

Dr. G. G. Logan will spend the month of June in South Carolina in the interest of the Missionary Society.

Mrs. T. R. McWilliams desires her correspondents to address her at Waynesboro, Miss., instead of DeKalb, Miss.

An invitation has been extended Bishop W. F. McDowell to become Harvard University preacher for two full periods next year.

Mr. Edward Morse, son of Mr. C. C. Morse, left Wednesday of this week for California. He goes seeking the restoration of his health.

Rev. C. K. Brown, B. D., pastor of St. Paul Methodist Episcopal Church, of Guthrie, Okla., preached the annual sermon of Langston University Sunday, May 21st.

Rev. T. W. Boothe, a superannuate of the Washington Conference, died May 23. The funeral service was held in Sharp Street Memorial Church, Baltimore, May 26.

Rev. E. H. Oliver, D. D., delivered the annual address on May 29th of Morris Brown College, Atlanta, Ga. This school has the largest attendance of any school for our people in the state.

Rev. H. H. Buckingham, A. B., of Ellisville, Miss., delivered the commencement address at the High School of Meridian, Miss., at its recent commencement. Prof. J. A. Hopkins is the principal.

The commencement address of Mary Allen Seminary, a large Presbyterian school for our girls, located at Crockett, Texas, was delivered by President R. S. Lovinggood, of Samuel Huston College, on May 21st.

The commencement exercises of Hartzell Industrial Academy, Donaldsonville, La., were held Wednesday afternoon, May 31st. Mrs. C. D. Shallowhorne is the successful principal of this institution.

At the commencement of Howard University, Washington, D. C., June 1, the honorary degree of Doctor of Divinity was conferred upon Rev. M. J. Naylor and Rev. S. R. Hughes, of the Washington Conference. Honors worthily bestowed.

Rev. R. N. Jones, presiding elder of the Shubuta District, Mississippi Conference, is proving the wisdom of his appointment. His services recently rendered at Bentley Chapel and St. Paul Church, Hattiesburg, Miss., are highly commended by both pastors.

Rev. William R. Chase, pastor of St. Charles Avenue Church, this city, delivered the annual address on Memorial Day at Chalmette. The address was highly commended as a patriotic and eloquent deliverance, which was enthusiastically and cordially received.

Mr. B. G. Hightower, a staunch member of St. Matthew Methodist Episcopal Church, Greensboro, N. C., is bereaved of his wife, who died May 31st. Mrs. Hightower is survived by her husband and three children. The SOUTHWESTERN extends deepest sympathy.

Dean Pierre Landry, of Gilbert Academy was called suddenly to Fort Worth, Texas, on account of the illness of Mrs. Terrell, his daughter. Enroute the Dean had a narrow escape in a wreck, in which a number of passengers were hurt. Dean Landry escaped without any injury whatever.

Rev. N. D. Shamborguer, of Asheville, N. C., delivered the annual address at the recent commencement of Mason Academy, Hickory, N. C. A correspondent in writing says that the address was one of the best ever heard on a like occasion. Brother Shamborguer is one of our most promising young men.

Rev. J. W. E. Bow, D. D., Ph. D., lectured to a crowded house of both races in Yazoo City, Miss., June 2. The white people were especially cordial in their greetings and comment. Dr. Bowen preached for Rev. A. J. McNair the following Sunday, and $1,055 was raised on the church debt. St. Stephens is steadily coming to the front.

Rev. D. B. Harston, presiding elder of the Clow District, Little Rock Conference, makes an earnest appeal to the Epworth Leaguers of Arkansas to attend the forthcoming international Epworth League Convention at Denver. The attractions are many and there is no reason why there should not be a large delegation. Those in Arkansas who plan to go should write Rev. D. B. Harston, Clow, Ark.

Wiley University, at its last commencement, conferred the degree of Doctor of Divinity upon Rev. J. A. T. Foust, A. M., B. D. Dr. Foust has just reached this country on a furlough from Africa, where he has served five years as presiding elder and principal of one of our schools. He is a classical graduate of Bennett College and an alumnus of Gammon Theological Seminary and will wear the honor conferred upon him by Wiley worthily.

The Reform movement has struck New Orleans for a brief period at least. Police Inspector Journee has been displaced and Judge Whitaker appointed in his stead. New Orleans perhaps takes first place as a wide open city of all American cities and yet Journee could see nothing going wrong. What Inspector Whitaker will see and do the future will tell.

The Rev. J. A. T. Foust, Mrs. Foust and Miss Ida May Sharp, missionaries to Liberia, reached New York by Steamer Lucania Saturday, May 13. Mr. and Mrs. Foust have been in charge of the mission at Cape Palmas, and during the conference year which closed in February Mr. Foust was presiding elder of Cape Palmas District, Liberia Conference. Miss Sharp has been teaching English and music in the college of West Africa, at Monrovia.

Miss Rebecca Bell, of the Epworth Evangelistic Institute, St. Louis, Mo., is in the city conducting a ten days' meeting at the St. Charles Avenue Methodist Episcopal Church. At the close of the meeting here she will preach two months on the New Orleans District of the Gulf Conference, of which Rev. W. R. Chase is the presiding elder. Miss Bell is making a most excellent impression and her preaching is attracting large audiences.

Franklin Institute, under the principalship of Prof. William Porter, A. M., is doing most excellent work. It is touching a local class of people that otherwise would not be reached. Prof. Porter has the confidence of both races in Franklin and his school bids fair for a most prosperous future. He has constructed a splendid building without any help and kept his school open regularly for more than nine months each year for several years. He has gone North seeking aid. His cause is a worthy one. In all his plans he is ably assisted by his wife.

Rev. W. H. Crawford, one of the oldest and most influential members of the Little Rock Conference, died May 4, 1905, at the age of 70 years. For three and a half years he has been in poor health, but remained firm in the faith. He has filled many of the most important charges of his Conference and was twice presiding elder. As a preacher he took high rank among his brethren and his influence was always on the side of peace and of righteousness. There was much strength in his rugged character, made strong and firm by many years of service. His funeral was conducted from Wesley Chapel, of Little Rock, Ark., by Dr. W. R. R. Duncan and the pastor, Dr. J. L. Wilson. Brother Crawford is survived by his wife and several children.

At the recent District Missionary Meetings held at Memphis and Mason, Tenn., Rev. S. H. Nevils, presiding elder of the Greenwood District, Upper Mississippi Conference, and Rev. H. D. Hart, rendered splendid service by delivering very able sermons and addresses. Rev. R. Sewell, of Hernando, Miss., and Rev. J. H. Bynum, of Albany, Miss., took very active part in the Memphis meeting and rendered very effective service. Rev. W. F. Waters, of the SOUTHWESTERN was also present at the Memphis meeting. The meetings were under the management of Dr. G. G. Logan, Field Secretary of the Missionary Society.

Doings of the Workmen.

ALABAMA.

HUNTSVILLE, J. T. Martin, Pastor—We have just closed our second quarterly conference. It was indeed a success in every way. Rev. A. S. Williams, our presiding elder, preached on Sunday morning a special sermon to the young men. Raised this quarter, $374.81. Our watchword is, "One hundred converts for our Zion, every dollar of our benevolence, twenty-five subscribers for the SOUTHWESTERN, and the church beautified for the annual conference. Dr. M. C. B. Mason, D. D., will be wth me Sunday, May 28th, and we are expecting to raise $200 that day.

CEDAR BLUFF, J. B. Webb, Pastor—My second quarterly conference convened at New Hope Church, May 6, with Rev. J. W. Thomas in the chair. The elder preached two excellent sermons. Three admitted on probation. The elder had his good wife with him, who organized for us the Woman's Home Missionary Society, one at New Hope Church and one at Gayselvills Church. Collection this quarter, $42.36.

TALLAHASSEE—Eclectic and Bethel Circuit Chapel Church is on a boom. All services are well attended. Plans are made to ceil the church an put in gas. Brother W. H. Jordan preached an interesting and instructive sermon on May 1st.

ARKANSAS.

DANVILLE, J. C. Thompson, Pastor—Our first quarterly conference convened April 29-30. The presiding elder was with us. We raised $28.75 on Sunday. One convert. The elder preached two good sermons.

CRAWFORDSVILLE, A. L. Greene—Our first quarterly conference was held April 22-23, with Rev. B. J. Griffin, presiding elder, in the chair. Rev. C. A. Taylor, our pastor, is trying his utmost with the assistance of the church to make a high mark for 1905. Paid pastor $35, presiding elder in full $10; Sunday school, $2; missions, $4.60; other purposes, $1; total for the quarter, $52.60. Sunday morning Elder Griffin preached to a large audience. Twenty-six persons partook of the Lord's Supper. On the fifth Sunday in April, Rev. C. A. Taylor gave a rally for education and collected $15.

CAMDEN, G. W. Weir, Pastor—Our first quarterly conference was held April 22-23 by the presiding elder, Rev. D. B. Harston. The elder preached two very acceptable sermons on Sunday. We expect a fruitful year's work.

FLORIDA.

JACKSONVILLE, G. W. Covington, Pastor of St. Joseph M. E. Church, is meeting with great success in his new field Rev. P. Swearingen held our quarterly conference the 12th and 14th ult. The work is in better condition than at any time during the past. Just three months ago this pastor assumed charge of this work; the people met him and his family with open hearts. Prof Brown was at the organ. The following Monday morning we put $73.55 in the bank to the credit of the church. The young people contributed almost two-thirds of the collection. On the Sabbath before Easter there was $31.35 raised.

STARKE, S. Poppulas, Pastor—Sunday, April 30th, was a successful day financially. The pastor, officers and members had planned for a free-will offering for the purpose of repairing the old Mt. Mariah M. E. Church, which has been standing here as a landmark for Methodism for thirty-five years. Members and friends came from far and near to participate in this grand cause. On last Friday night a large crowd of stormers visited the parsonage, led by Mrs. Ophelia Turner. In suitable words the pastor expressed his gratitude. Sunday the elder preached a good sermon and was paid in full. Twenty persons have joined the church. Over $235 have been raised and both pastor and people are well satisfied. During one week $104.90 for improvements and benevolence was raised.

GEORGIA.

TEMPLE, C. H. Blake, Pastor—The Sunday School and Epworth League Convention convened at Temple, Ga., May 26. The district officers failing to be present, the convention elected Prof. C. W. Harper, Principal of the Tallapoosa Public School, president *pro tem.*, and Pro. S. S. Simmons, of Douglasville, Ga., secretary *pro tem.* Prof. Harper presided with such dignity and satisfaction to all concerned that the convention unanimously elected him president for the ensuing year. The pastors and the laity of the district feel satisfied that the Sunday schools and Leagues will progress as never before under his administration. Let all the brethren support him in this great work.

KENTUCKY.

SHARPSBURG, W. W. Carter—The first quarterly meeting was held in Scott's Chapel, Saturday and Sunday. Rev. G. W. Zeigler, presiding elder; Rev. C. J. Nichols, pastor. Everything passed off quickly and everybody is pleased with the new pastor and presiding elder. The attendance at each service was far above the average. The collections were very good. Raised $35. All departments of the church have received a new impetus and great good will be accomplished this year.

LOUISIANA.

WOMAN'S HOME MISSIONARY SOCIETY.

The convention of the Louisiana Conference Woman's Home Missionary Society, which met recently in Mt. Zion M. E. Church, was attended by the following delegates: Williams Chapel, B. Williams and Ida Willis; St. James, Parish St. Charles, F. A. Cooper and J. Coumb; Mt. Zion, L. Sims and M. Archie; Wesley Chapel, M. Johnson and M. Phillips; First Street, M. Luster and M. Wells; Ross Chapel, L. Bundy and M. Small; Williams Chapel, C. Williams; Pleasant Plain, M. Stewart and M. Nickson; Simpson Chapel, M. Demond and E. White; Union Chapel, R. Smith; St. Matthew, M. Nix and Mrs. W. S. Chinn; Haven Chapel, Mrs. Bolden and Mrs. Dixon; St. James, White Hall, E. Ristley and M. Johnson; St. Peter, H. L. Payne and Miss Thomas; Pearl River Chapel, M. Clark; Mt. Zion Chapel, Slidell, A. Claude; Wesley Chapel, Baton Rouge, Hester Williams. The following officers were elected: President, Mrs. D. C. Mead, New Orleans, La.; first vice-president, Mrs. Fannie A. Cooper, Hahnville, La.; second vice-president, Mrs. Phyllis Turner, Franklin, La.; third vice-president, Mrs. Carrie Williams, Shreveport, La.; fourth vice-president, Mrs. J. D. McCain, Marksville, La.; corresponding secretary, Miss Ruth B. Smith, New Orleans, La.; recording secretary, Mrs. Mary Philip, New Orleans, La. District managers: New Orleans, North, Mrs. Mary Pardo; New Orleans, South, Mrs. Maggie Luster; Alexandria, Baton Rouge, Mrs. Robert Jones, New Roads, La.; Shreveport, Mrs. Mattie Howell; Monroe, Mrs. Fannie B. Thomas; treasurer, Mrs. F. T. Chinn, New Orleans, La.; secretary, Nellie Chinn, New Orleans, La.

LAKE ARTHUR, Thomas B. Ovill, Pastor—Our second quarterly conference was grand. Raised $62 with 15 members. Sent 7 subscribers to the SOUTHWESTERN.

LAKE ARTHUR, Thomas B. Ovill, Pastor—I desire to thank Mr. and Mrs. Robt. Wilson, Mr. and Mrs. Charles Gordon, Mrs. Ada Perry and others for the grand pound surprise tendered me recently.

LAKE CHARLES, B. J. Reddix — A grand concert and drama was given on Monday and Tuesday nights, May 15th and 16th, 1905, at the Lyons Hall, for the benefit of The People's Normal and Industrial Institute of Lake Charles, La. "The Drunkard's Wife," an emotional drama in four acts, was successfully produced by the following young ladies and gentlemen: Miss Ethel Moses, Prof. J. McDonald, Bruce Clarendon, Mrs. Geo. W. Julien, Lawyer Jones, Prof. J. H. McGaffy, Miss Rosa Cain, Miss Moss and Mr. Julien. They played their parts exceptionally well.

NORWOOD, J. H. Thompson, Pastor—The officers of the Turner Chapter, Epworth League, of Norwood M. E. Church, are: President, Miss Julia Taylor; first vice-president, Miss Lizzie Hills; second vice-president, Miss Leny Barrow; third vice-president, Miss Lillie McWilliams; fourth vice-president, Miss Katie Barrow; treasurer, Mrs. Mattie Nero; secretary, Miss Clacsey Barrow; superintendent Junior Epworth League, Miss Carrie Vance; librarian, Mr. Lewis Eli. This cabinet has been approved by the quarterly conference. Rev. J. W. Turner, P. E.; J. H. Thompson, Pastor.

BUNKIE, Chas. H. Monroe, Pastor—A few Saturday evenings ago Miss Alice Collins presented the pastor a box of nice groceries; I take this method of thanking her and her many friends for their kindness, which was much appreciated. At a late hour, one evening recently, quite a large crowd came to the parsonage, led by Sister E. White and others. They left the tables laden with many nice things of more than a hundred pounds and a purse was presented to the pastor. It was an act of encouragement that the pastor and family appreciate and we thank these faithful members and friends for that good deed. Remarks by the pastor; prayer, Wm. Robinson; solo, Miss M. E. L. Cheney; recitation, Mrs. H. Cabble; short talks by Bros. W. Wilson, A. Baham and others, after which refreshments were served and the party retired.

GUEYDAN, J. P. Oville, Pastor—Rev. J. J. Obee held his first quarter here April 9th. Stewards, leaders and trustees reported. We raised our full apportion for missions and paid the presiding elder in full. Things look bright here.

RICHLAND—An enjoyable surprise party was recently tendered the pastor, Rev. Hampton. This movement was headed by Brothers Dotson, Gorden, Dixson, Page and others.



Save Your Daughter

No. 125 West 38th Street,
NEW YORK CITY, N. Y., April 8, 1905.

Wine of Cardui has been a blessing to my home. I have often found that it was a great relief when I was weary or in pain, but I am especially grateful for what it did for our daughter and only child. I noticed that her menses were tardy and she suffered with headaches and giddiness, heaviness in the abdomen and about the loins. This seriously interfered with her studies and she had to discontinue several of them.

A visitor calling on me and discussing the matter suggested that I give her a course of your Wine of Cardui as it had relieved her daughter of a similar trouble. After my daughter had used it for five weeks I found a great improvement in her looks, health and behavior, in fact she was a different girl. The flow became regular and we have not had any difficulty since.

Lizzie N. Thompson

TENNESSEE, RATHBONE MEMORIAL ASSOCIATION.

WINE of CARDUI

Here the menstrual function had not been properly started and the unnatural condition was making the young girl an invalid. The headaches and giddiness, indicated something more than a mere temporary ailment. They were symptoms of a functional weakness which would become more and more aggravated as years went by. But Mrs. Thompson was ready to take advice for her daughter's welfare and she gave the little sufferer Wine of Cardui and now she is a well young woman.

If your daughter is sickly and frequently ailing the letter of this good mother contains the best advice you can follow.

Wine of Cardui is the menstrual regulator that cures nine cases out of every ten. Young girls, mothers and aged women find this tonic indispensable.

All druggists sell $1.00 bottles Wine of Cardui.

HOW TO SLEEP.

A Book For Tired, Sleepless People. Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

F. J. Gronau, La Verne, Ills., Pub., Department G.

They Live in Our Memory.

MALONSON.—Brother Louis Malonson died in New Orleans, La., April 9 after an illness of 8 weeks. He was converted two weeks before his death, was received into the church on probation and was baptized April 8. His wife is a faithful member of Haven Chapel. His remains were shipped to Lutcher, La., his old home, where the funeral service was conducted at his mother's residence, April 10. Rev. M. Harris assisted in the services. Interment in St. Mitchel cemetery.

J. MCKEE.

CULBRETT.—A. C. Culbrett died at Mineola, Tex., April 30, 1905. He was first vice-president of the State Epworth League. The conference, the church and the Epworth League mourn his loss. He was a loyal brother and we loved him well, but Jesus loved him better. The many friends tender their sympathies to the bereaved family.—JOHN FISHER.

MASSEY.—Sister Hattie C. Massey, wife of Rev. J. L. Massey, of Tullahoma, Tenn., fell asleep in Jesus, May 7, 1905. Aged 40 years. She was married to Rev. Massey about 6 months ago. She was a true wife and a faithful member of Howard's Chapel. She still lives in our hearts. Her funeral was attended by Rev. P. R. Woodson, pastor, and Rev. Marchbanks.

REV. P. R. WOODSON, pastor.

THOMAS.—At his home, New Orleans, La., Mr. Louis St. Thomas, aged 27 years, died May 13, 1905. He professed faith in Christ during his illness. His remains were laid to rest in St. Roch cemetery. He leaves a wife and a host of friends

D. M. SEALS, pastor.

PRESTON.—At the Lafon Old Folks' home, New Orleans, La., Tuesday May 9, 1905, occurred the death of Sister Louise Preston, a native of Virginia, aged about 65 years. She was a member of Mallalieu M. E. Church, having joined Oct. 23, 1900. The funeral service took place in the chapel of the Home, Wednesday, at 3 p. m. She was a member of the Queen Esther Temple, which attended the service, Rev. H. J. Wright, her pastor, and Rev. J. P. Brown, the Chaplain, officiated. She was laid to rest in the Washington cemetery. Sister Preston was perfectly willing and ready to go.

H. J. WRIGHT.

CARR.—Lawrence Carr, a faithful member of Ross Chapel, Camp Parapet, La., passed into the Beyond in full triumphant faith. Rev. A. B. Harris had charge of the funeral service.

SIMS.—Thomas Sims departed this life at the age of 28 years and 23 days. On his death bed he accepted a loving Saviour and was glad to go to rest. To his mother, brothers and his sister we extend deep sympathy. The Rev. J. D. Wilson baptized him before death came and laid him to rest.

HILL.—Frank J. Hill, of Moss Point, Miss., pased into the Beyond May 8, 1905. He was a member of St. Paul's M. E. church and a steward and trustee, and died as he lived, a faithful servant of the Lord. He attended the revival which was going on at the time of his death every night, save one, and took the names of those who joined and Tuesday night before service began he came to the pastor's study and said: "Brother Cannon, I thought I would drop in and bring the roll of those who have joined the church and let you know what good I have derived from this revival. You would be surprised to know where this revival found me, but it has lifted me up where I ought to be, and I am so glad, too." The next night he suffered an apoplectic stroke and passed away two hours later. Bro. Hall was looked upon as being one of the leading men of this town. He was among the first at every call of our church. As a Sunday schol teacher he was magnetic. His class raised $8.00 Easter for Missions. As third vice-president of the Epworth League he did his duty faithfully. In his death the church has lost one of her best members and the town one of her best citizens. He leaves a wife and sister and friends to mourn their loss. The following ministers assisted in the funeral: Rev. S. H. Viel, of the A. M. E. church, and Rev. W. S. Brown and C. W. Wilson, of the Baptist church. The funeral sermon was preached by Rev. S. H. Cannon.

LINDSEY.—Anna E. Hargrave Lindsey was born in Jamestown, N. C., and died in Delaware, Ohio, April 22, 1905, aged 70 years, 11 months and 15 days, in the full and exalting faith of a child of God.

She, with her family, came to Ohio in May, 1869. They resided at Mt. Gilead until 1897, when she went to Charlestown, Ill., for eighteen months, and then spent one winter in Florida.

For about six years she has resided in Delaware, where more and more she became loved and esteemed by all.

Her verse of "The Book," her favorite term for Bible, was Matt. 6:33; her chapter, Ps. 86; her hymn, "My Faith Looks Up to Thee." Her last message to her class was: "I have lived in this church 40 years, and if I could live 40 years longer I would remain in it. Take the name of Jesus with you!"

Dr. Hamilton, of the A. M. E. church, and Rev. H. M. Lowry, of the Baptist church, assisted the pastor, J. T. Leggett, in the funeral service.



The American Girl.

WHAT MAKES HER POPULAR.

The American girl is admired and liked at home and abroad because she is the happiest, usually the healthiest and friendliest of girls. She is fond of life and is alive to everything beautiful and good in existence. Mrs. Langtry has said that the American woman has little to learn from her English sisters.

Dr. Pierce, the specialist in women's diseases, of Buffalo, N. Y., advises simple exercises for women, preferably in the outdoor air. But many women are confined to the house and their household duties or their business confines them to poorly ventilated rooms.

If a woman suffers from a headache, a backache, a sensation of irritability or twitching and uncontrollable nervousness, something must be wrong with the head or back, she naturally says, but all the time the real trouble very often centers in the womanly organs. In 98 per cent. of cases the seat of the difficulty is here, and a woman should take rational treatment for its cure. The local disorder and inflammation of the delicate special organs of the sex should be treated steadily and systematically.

Backed up by over a third of a century of remarkable and uniform cures, a record such as no other remedy for the diseases and weaknesses peculiar to women ever attained, the proprietors and makers of Dr Pierce's Favorite Prescription now feel fully warranted in offering to pay $500 for any case of Leucorrhea, Female Weakness, Prolapsus, or Falling of Womb which they cannot cure. All they ask is a fair and reasonable trial of their means of cure.

Malaria Makes Pale Blood.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind

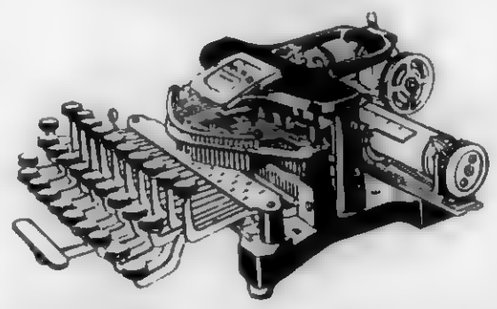
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Price $25.00. For further particulars write B. R. Peters, agt., 518 E. St. Peter St., New Iberia, La. or

POSTAL TYPEWRITER CO.,

NORWALK, CONN.



Answering this advertisement, please mention Southwestern Christian Advocate.

If there be any doubt in the mind of any one as to the merits of the Postal Typewriter, we refer to the Scientific American of August 15, 1903, in which its merits are fully told and established.

FOR SALE.

150 lots in 6th and 7th Districts at reasonable prices.

Terms: $10 cash and $5 per month.

CARROLLTON LAND & IMP. CO., LTD.,
211 Camp street,
Or, J. B. Alexander, 1018 Pine street.

NOTICE!!!

TO ALL SUFFERING WOMEN

You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

Here is health to you if you want it.

EXCELSIOR

Uterine Tonic

A Remedy for All the Complaints and Weaknesses Peculiar to

THE FEMALE SEX

Including: Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstration, Backache, Bearing Down Pain, Lucorrhea, General Debility, Palpitation of the Heart, Swimming and Giddines of the Head, Inflammation of the Womb and Ovaries.

You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Send twenty-five cents in stamps for free sample. You will ever praise the day you first took "EXCELSIOR UTERINE TONIC."

FULL SIZE BOTTLE $1.00

Manufactured Only By

THE PEOPLES DRUG STORE,

A. V. BOUTTE, Proprietor and Manager

NEW IBERIA, LA.

Agents wanted. Do not apply unless you want work. Write for particulars.

THOMAS MAGIC HAIR GROWER

Not a Straightener



and has made more friends than any preparation on the market. For thin, short hair and dandruff it has no equal. Price, $1 00 Send 4 cents in stamps for "Hair and Skin Talks," to MRS. A. H. THOMAS, 190 35th Street, Chicago Ill.

THE GREAT FRENCH SYSTEM.

FOR THE HAIR AND COMPLEXION



is used in our Beautifying Parlors on hundreds of ladies and gentlemen, and we can prove beyond a doubt that MME TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

We can also prove to your satisfaction that MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion, at least three shades fairer. Price, $1.00. Soap free Send all orders to our Beautifying Parlors.

MRS. M. C. TURNER,

1217 Canal. New Orleans, La.

Carrollton Land & Improvement COMPANY, LTD,

TULANE-NEWCOMB BUILDING,

211 CAMP STREET, ROOM 701.

Homes Built on Instalments
Lots For Sale on Instalments

J. B. ALEXANDER, Agent, 1018 Pine St,



$36.75 DENVER AND BACK. Go June 29 to July 3. Returning July 14. - Extension to August 8.

$34.15 TORONTO AND RETURN. June 19, 20, 21, 22 and 23. Return Limit June 30. Extension to Aug. 25 obtainable.

$59.15 SAN FRANCISCO AND BACK Liberal Stopovers. Choice of Routes. August 6 to 14 inclusive. Return Limit, 90 Days.

$62.50 PORTLAND AND BACK. Liberal Stopovers. Choice of Routes. ON SALE EVERY DAY, May 23rd to September 30th inclusive.

$62.50 SAN FRANCISCO AND BACK. Liberal Stopovers. Choice of Routes. On sale June to September inclusive. Dates on application. Return Limit, 90 Days.

Ticket Office

229 St. Charles, cor. Gravier, opp. Telegraph Offices.

NEW ORLEANS, LA.

Long Distance 'Phone Main 3639-L.

F. E. GUEDRY, Dist. Pass. Agent.

DISTRICT CONFERENCES.

Pulaski, Pulaski City, Va.....June 21
Waco, Chilton, Texas.....June 22
Brookhaven, Tylertown, Miss., June 22-25
Raleigh, Oxford, N. C.....June 28
Gulfport, McLain, Miss.....July 5-9
Topeka, Lincoln, Neb.....July 12
Bristol, Mountain City, Tenn., July 12-16
Knoxville, Harriman, Tenn., July 13-16
Savannah, Bailey, Ga.....July 19
Montgomery, Mobile, Ala....July 19-24
Tupelo, Houston, Miss.....July 19-23
Shubuta, Laurel, Miss.....July 26-30
Clow, ———, Ark.....July 24
Huntsville, Laurelia, Tex.....July 25
LaGrange, West Point, Ga...July 27-30
W. Tennessee, Kenton, Tenn..July 25
Nashville, McMinnville, Tenn., July 25-30
W. Nashville, Lawrenceburg, Tenn.....July 25-29
Vicksburg, Vicksburg, Miss....July 26
Greenville, Moorehead, Miss., July26-30
Holly Springs, Holly Springs (Miss.) Ct.....July 26-30
Meridian, Lawrence, Miss., July 26-30
Greenwood.....July 27-30
Guthrie, Hennessey, Okla...July 27-30
Jackson, Palahatchie, Miss..July 28-30
Clow, Horatio, Ark.....July 27
Clarksdale, Ruleville, Miss..July 28-30
Indiana, Evansville, Ind...Aug. 9-13
Baton Rouge, Port Allen, La...Aug. 16
Palestine, Leona, Tex.....Aug. 8-13
Ocala, Reddick, Tex.....Aug. 23-27
Monroe, Mt. Sinai La.....Aug. 9
Baton Rouge, Port Allen, La...Aug. 23
Alexandria, Cheneyville, La...Aug. 23
S. New Orleans, Franklin, La., Aug. 23-27
W. Tennessee, Kenton, Tenn...Aug. 22
Navasota, Stoneham, Tex...Aug. 22-27
Houston, Galveston, Tex.....Sept. 5
Marshall .....Aug. 29, Sept. 3
Pine Bluff, Luna, Ark.....Aug. 17-21
Forest City, Oak Forest, Ark..Aug. 30
Little Rock, Newport, Ark.....Aug. 30
Fort Smith, Conway, Ark....Oct. 18-22

CONVENTIONS.

Pine Bluff, Damon Ark.....June 22-25
Aug. 16-20
Gainesville, Gainesville, Fla.June 22-25
Lincoln, Independence, Kansas, June 22-25
Lincoln, Independence, Kan.June 22-25
Nashville, Smyrna, Tenn.....June 27
Bristol, Mountain City, Tenn., July 12-16
Anniston, Sylacauga, Ala...July 13-16
Savannah, Bailey, Ga.....July 19
Clarksdale, Ruleville, Miss..July 26-27
Navasota, Stoneham, Tex..Aug. 22-27
Tupelo, Houston, Miss.....July 19-23
Huntsville, Laurelia,Tex.....July 25
Greenwood, ———, Miss....July 25-26
Holly Springs. Holly Springs (Miss.) Ct.....July 26-30
Clarksdale, Ruleville, Miss..July 28-30
Fort Smith, Fort Smith, Ark., Aug. 15-20
Ocala, Reddick, Fla.....Aug. 23-27
Clow Enterprise, Centrepoint, Ark., Aug. 24
Indiana, Evansville, Ind.....Aug. 9-13
Little Rock, Newport, Ark.....Sept. 1
Forest City, Oak Forest, Ark...Sept. 1

Conference Notices

PULASKI DISTRICT.

FOURTH ROUND.

Freeman, June 25-26; North Fork, July 1-2; Welch, 2-3; Pocahontas, 8-9; Graham, 15-16; Bluefield, 22-23; Princeton, 29-30; Pearisburg, Aug. 5-6; Independence, 12-13; Dublin, 19-20; Radford, 26-27; Draper, Sept. 2-3; Childress, 9-10; Christiansburg, 16-17; Pulaski Cir., 23-24; Pulaski, 30, Oct. 1. District Conference at Clark's Chapel, Pulaski City, W. Va., June 21.—W. E. Mitchell.

MARSHALL DISTRICT.

THIRD ROUND.

Ebenezer, June 24-25; Jefferson, July 1-2; Texarkana, St. Paul, 8-9; Queen City, 15-16; Kildare Ct., 16-17; Daingerfield, 22 23; Harlton Ct., 29-30; Texarkana Mission, 29-30; DeKalb and N. Boston, 30-31; Lodi Ct., Aug. 5-6; Hawkins Ct., 6-7; Pittsburg, 12-13; Tyler Ct., 15-16; Woodlawn, 12-13; Longview, 19-20; Mineola, 26-27; Mallalieu, Sept. 2-3; Marshall Ct., 3-4; Lasater, 9-10. District Conference, August 29 to Sept. 3. Dear Brethren: We cannot afford to fall behind with our benevolences and in the saving of souls. Our former plans have failed thus far, owing to unfavorable weather. We are compelled to make new plans and make them wisely. Strive to come to the District Conference, prepared to report, if possible, the full apportionment raised. I am willing to aid you in any way that I can, so call on me. We are arranging to hold missionary rallies in each charge throughout the district.—B. M. Taylor, P. E.

MONROE DISTRICT.

The Monroe District Preachers' Meeting will convene at Casper's Chapel, Casper, La., June 14th. Rev. S. McGruder, pastor. All members are expected to be present. Several important subjects will be discussed.

D. G. Taylor, Pres.....
F. D. Bowers, Sec.

DONALDSONVILLE CHURCH.

The following subscriptions have been made to our church at Donaldsonville, La.:

J. W. Turner	$ 5.00
Dr. G. G. Logan	5.00
J. H. Thompson	1.00
Wesley Church, Wilson., La.	25.00

WEST TENNESSEE DISTRICT.

FOURTH ROUND.

Friendship Cir., July 8-9; Mayes Grove, 7-9; Fowlkes Cir., 15-16; Dyersburg Cir., 13-14; Rimbert Town, 21-22-23; Burdett Chapel, 29-30; Warren Chapel, Aug. 5-6; Annisdale, 5-6; Centenary, 11-12-13; Pleasant Grove, 19-20; Galloway Cir., 18-20; Humboldt, 26-27; Mason, Sept. 2-3; Brownsville, 2-3; Union City, 9-10; Martin, 16-17; Springville Cir., 19-20-21; Paris Cir., 23-24-25; Wildersville, 26-27; Lexington Cir., 28-29; Selmer Cir., 30, Oct. 1.—Brethren: I cannot forget the remark made by the sainted John Braden to a class of ministers who expected to ask for admission into the Conference. He said, "Brethren, are you aware that the church is calling for men who are willing to make a sacrifice for the cause of Christ." He further said: "If you have not the missionary spirit you are certainly in the wrong church, and the sooner you quit it the beter for you and the beter for the church." The old hero is gone, but his work is plainly seen.—Yours for the church, John A. W. Moore.

LOUISVILLE DISTRICT.

SECOND ROUND.

Greenville, June 23; Eddyville, 25-26; Princeton, 24-25; Smithland, 27-29; Beaver Dam, July 1-2; Morgantown, 5-6; Bowling Green, 22-23; Sonora, 22-23; West Point, 29-30; Hartford, 1-3; Leitchfield, 8-9; Auburn, 22-23; New Haven, 25-26. Coke Chapel, August, 5-8; Irvington, 14-15; Thirty-fifth St., 19-20; Fordsville, 29; Hardinsburg, 11-13; Lloyd Street, 18-20; Owensboro, 26-28; Lewisport, 31; Cloverport, Sept. 1-3; Mount Washington, 5-6; Hawesville, 2-3; Jackson Street, 7-10. District Conference, Sunday school and Epworth League Institutes will meet in Bowling Green, Thursday, July 20, 1905. District Stewards meet on the 21st at the same place. Bring full reports. Let your charge be largely represented Minute money must be paid at this meeting. Have no blanks in your benevolent report.—Yours for success,—Joseph Courtney, P. E.

GAINESVILLE DISTRICT.

THIRD ROUND.

Union Grove, July 1-2; Oxford, June 30, July 2; Covington, June 30, July 2; Suwanee and Norcross, July 8-9; St. Luke, 14-16; Duluth, 15-16; Commerce, 21-23; Nicholson and Athens, 22-23; Gillsville, 29-30; Elberton, 28-30; Elberton Ct., 29-30; Lavonia, 29-30; Lawrenceville, Aug. 5-6; Roswell, 5-6; Hoschton, 12-13; Fort Street, 13-14; Gainesville and Toccoa, 25-27; Centerside, Sept. 2-3. Dear Brethren: Finish raising all your benevolent assessment money the 2nd Sunday in June, Children's Day. The Sunday School, Epworth League Convention and District Conference will convene in Lavonia, Tuesday, August 15th, at 10 o'clock, a. m. All pastors on the district are requested to report the Freedman's Aid and Southern Education Society money and Clark University Building Fund at this Conference. You will also report at this time the Local Board of Church Extension money. Yours for success,—G. W. Arnold, P. E.

INDIANA DISTRICT.

SECOND ROUND.

Rushville, June 10-11; Connersville, 17-18; Bloomington, 24-26; Shelbyville, July 1-2; Madison, 7-9; North Vernon, 9-10; Watson Circuit Communion, 9; Watson Circuit Conference, 11-12; Jeffersonville, Port Fulton, 13; Wesley Chapel, 14-16; Anderson, 22-23; Muncie Afternoon, 23; Chicago West Side, 26-27; Chicago St. Mark's 28-30; Cannelton Aug. 3; Tell City, 4; Rockport, 5-7; Evansville, 12-13; Newburgh, 15; Boonville, 16-17; Princeton, 18-20; Indianapolis Barnes Chapel, 24-25; Indianapolis Simpson Chapel, 26-29; Greenfield, 30; Green Castle, 31; Terre Haute, Sept. 2-4; New Castle, 2-4. Our District Conference and Sunday school institute, Epworth League and W. H. Missionary Society will meet in Evansville, August 9-13. Don't fail to attend this meeting as this is my closing year with you as Presiding Elder on this district. We want this to be our best. Push your benevolent collections, and bring your minute money with you. Do not wait until the close of the year to get your money, but get it now. Do your best, my dear brethren.—Yours for success,—Geo. A. Sissle, P. E.

PINE BLUFF DISTRICT.

The ministers and delegates of the Pine Bluff District are hereby notified that the seat of the District Conference is changed from Daman, Ark., to Dumas, Ark. S. M. McDonald, P. E.

SAVANNAH DISTRICT.

The District Conference Sunday School and Epworth League Convention of the Savannah District, Savannah Conference, convenes at Baxter, Ga., July 19-23. J. W. Fisher, P. E.

BATON ROUGE DISTRICT PREACHERS' MEETING.

The Baton Rouge District Preachers' Meeting convened at Jackson, La., in the Magnolia M. E. Church. This meeting was a source of inspiration to all present. The pastors' reports were encouraging and helpful. A committee was ordered to write letters of condolence to Rev. H. Daniel and family, sympathizing with them in their loss by death of their daughter Helen; also Rev. Robert Anderson's wife, deceased.

Several visitors were introduced. Rev. J. W. Lee made encouraging remarks. Able sermons were delivered by Rev. Jones of New Roads, J. H. Thompson and the president, Rev. M. P. Franklin. Subject for general discussion at next meeting, June 8th, "What can the preachers do to create greater interest in the prayer meeting?" "Is carrying the people in the popular sense elevating the people?" The meeting ordered that every pastor and supply and congregation stand by Rev. T. A. Brown and the St. Peter's Church to help liquidate the debt against that people and church.

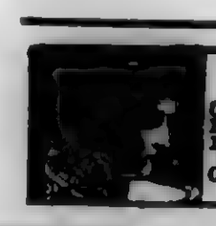
Dear brethren, the presiding elder requests that every pastor meet the next Preachers' Meeting at New Roads, La., June 8th, 1905, at 2:30 p. m., without fail. Resolution was offered in honor of the citizens of Jackson for their royal entertainment. J. H. Thompson, secretary; Rev. M. P. Franklin, president; Rev. J. W. Turner, P. E.



I CURED MY RUPTURE

I Will Show You How to Cure Yours FREE

I was helpless and bedridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 743, Watertown, N. Y.



PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

Stomach Troubles Cured.

Having compounded a poultice of wonderful absorbent and curative properties for the positive and permanent relief of almost every character of stomach troubles, the undersigned will gladly send, express prepaid, a complete course of free treatment to a limited number of sufferers, the only compensation asked is the privilege of referring to the applicant (when cured) in corresponding with the future prospective patients in their locality.

No Testimonials Solicited. No Names Published.

All that is required is your name, address, full particulars regarding your case, accompanied by this offer.

ASSOCIATED DRUG STORES
Southwestern Christian Advocate. LOUISVILLE, KY.

WEST NASHVILLE DISTRICT.

The West Nashville District Conference will convene in St. John M. E. Church, at Lawrenceburg, Tenn., July 25-28, 1905. The pastors will please notify me by postal card before June 25th of the number of delegates who expect to attend. This will give me opportunity to make ample provisions for them. I am yours in Christ for success,

W. ELLISON,
Pastor of St. John M. E. Church.

The successful joining up of the Zambesi Bridge at the Victoria Falls, South Africa, in April called general attention to that remarkable natural wonder which has a considerably greater height than Niagara. The meeting of the Zambesi Bridge girders marks an epoch in the railway history of Africa, and when trains pass over the bridge South Africa will be in touch by railway with Northwestern Rhodesia. There is a description of this bridge in Theodore F. Van Wagenen's "Victoria Falls" in the June *Century*, a vivid pen-picture of "a terrific gash in the floor of an apparently unending plain, which, as one gazes, simply swallows a river in a manner that produces almost a thrill of horror * * * Twenty miles away the spray thrown back from the depths of the tremendous cavern into which the river tumbles appears like a column of smoke rising from a burning village, and during the last mile of the railway journey the roar of the falling water becomes noticeable. Finally, when the edge of the chasm is reached, if the river is in flood, the eye and ear are assailed by a combination of phenomena that probably cannot be duplicated as marvels anywhere else on the planet." The article is accompanied by impressive views from recent photographs.

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INQUIRY.

I inquire for my sister. Her first name was Martha Montgomery, next Martha Witherspoon. I have not heard from her since 1880; she was then in Columbia. Any information will be thankfully received. NED WESLEY,
Osborn, Miss.

INQUIRY.

I inquire for my brothers. I came from East Tennessee, Hawk county. Mother is named Sharlo Gillmers and father's name is Bill Gillmers. They had six children, Lucinda, Dick, Dave, Isabel, Jim, Caroline. I was brought to Mississippi by Bill Earl and sold to Charles McClendon. Please address, Dick McClendon, Binford, Miss.

INQUIRY.

I am inquiring for my brother by the name of Peter Young. He left this country with his young master, William Vouner, two years after freedom and went to Louisiana, and the last we heard of him he had become a preacher and still in Louisiana in the year of 1872. His oldest brothers are named Joe Young and George Green. If any one can give an account of him write me at once to Lagrange, Ga.

GEORGE GREEN.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Field Notes

FLORENCE, E. Powell, Pastor — Our first quarterly conference was held May 6th by Rev. J. O. Brown. The officers presented good written reports. The work accomplished this quarter met with the elder's approval. Rev. Brown preached a good sermon while with us and gave also a good talk before the Sunday school. We expect to enter into a revival soon.

CLINTON PARISH—The members and friends of Pine Grove and Beach Grove churches are delighted with their pastor, the Rev. B. Carr. An evidence of appreciation was the gathering at the parsonage on Friday evening, April 7, of a large host, led by Sisters Jennette Thomas, Harriet Johnson, Martha Wilson and others, with generous contributions.

BASTROP, E. I. Powell, Pastor—Wednesday night at prayer meeting, the good members and friends of Mt. Olive M. E. Church brought with them many pounds to gladden the heart of the pastor, for which I thank them.

HUBERTVILLE, J. E. Rolax, Pastor—Our revival on Easter Sunday was quite a success. Seventeen persons were added to the church. Baptizing was carried out Sunday night, May 7. The Lord's Supper was administered to 93 communicants. The church was crowded beyond its seating capacity. The work of the church prospers. Collection for the day, $20.30.

PLEASANT HILL, J. A. Landry, Pastor—Our work here is in good shape. On the 7th, Sisters Annie Morris, Ellen Taylor and Ella Bryant and their friends put a new bed in the parsonage, with mattress and springs, for the comfort of the pastor and wife. The good sisters deserve much praise for their faithful and good work. Sisters Annie Morris, Ellen Taylor and Emma Elder are foremost in leading off this year. I hope that they will hold on and that others may become possessed of the same spirit. On the 9th a cake feast was given by Sisters Emma Elder, Mary Yancy, a Baptist sister, and Ida Reasby. Sister Elder raised $16.65, Sister Yancy $3.50; total $20.15.

Washington,—S. Green, Pastor.—Our work at this place is in good shape. The SOUTHWESTERN is being presented to our people.

Plaquemine—J. O. Richards, Pastor.—On the night of March 22, at a late hour, the inmates of the parsonage were aroused by the voices of many singers. They were admitted and Brother Henry Walker, in a brief speech, made known the object of the visitors, who were led by Brothers A. Randall, Henry Walker, J. B. Foster, Wm. Truehill F. Moon, C. Wiggings, V. Walker and other members and friends. H. Walker, on behalf of the vistors, presented the pastor with a purse. The pastor responded and offered prayer, after which all departed, leaving many precious pounds. We take this method of thanking the members and friends for their liberality.

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UNITED FOR LIFE.

LEMON-HARRIS.—In New Orleans, La., at the residence of the bride's father, May 17, 1905, in the presence of many friends, Mr. Solomon L. Lemons, of Camp Parapet M. E. Church, and Miss Florence Harris, of the M. E. Church also, by Rev. A. B. Harris.

NOLAND-ROSS.—At Grenada, Miss., in Vincent Chapel M. E. Church, May 25, 1905, by Rev. E. C. F. Troupe, Mr. Caesar G. Noland, of West Point, Miss., and Miss Rachel J. Ross, one of our best young ladies.

WILLIAMS-WILLIAMS.—At Lecompte, La., May 18, 1905, at the bride's residence, Mr. John Williams and Miss Susie Williams, by Rev. S. A. Davis.

DOUGLASS-HACKETT.—At Carson, La., May 24, 1905, at the home of the bride, by Rev. W. H. Simmons, Mr. David Douglass and Miss Mary Hackett.

BONNEY-BLOUIN. — In New Orleans, La., May 4, 1905, Mr. Grant S. Bonney, of Mississippi, and Miss Albertine Blouin, of Donaldsonville, La., at the residence of the bride's cousin, Mrs. Pauline Lambkin, by Rev. J. A. Tircuit.

SHERMAN-CALLOWAY.—At Freeman, Va., March 29, 1905, by Rev. W. W. Ward, Mr. Luke Sherman and Miss Laura Calloway.

BRANCH-SIMMS.—By the Rev. W. W. Ward, at Freeman, Va., Mr. Charles Branch and Miss Lettie Simms, of Bromwell, Va.

TAULSON-AMBUST. — In Salisbury, Md., April 20, 1905, by Rev. P. O'Connell, the Rev. L. E. Taulson and Mrs. Ella G. Ambust, of Baltimore, Md. Rev. Taulson is in charge of our church at Marion, and is much respected.

HALLU-LEE.—On the evening of the 9th of May, 1905, at Harriston, Miss., Mr. Anthony Hallu and Miss Evelina Lee, by Rev. W. N. G. Lipscomb.

MILLER-JAMES.—At St. Martinsville, La., on the morning of the 17th of May, in the M. E. Church, by Rev. N. R. Randolph, Mr. J. W. Miller and Miss Florence E. James.

WILLIAMS-BARBIN.—At the home of the bride in Baldwin, La., May 22, 1905, Mr. Arthur Williams and Miss Josephine Barbin, by Rev. E. B. Richards.

LOUIS-HUNTER.—In New Orleans, La., April 3, 1905, Mr. W. Louis and Mrs. Katie Hunter, at Pleasant Plain Church, by Rev. Wm. Harrell.

TROUIELLIA-SANDERS.—In New Orleans, La., May 4, 1905, Mr. Leon Trouiellia and Miss Rebecca Sanders, by Rev. Wm. Harrell.

WILLIAMS-AUGUSTUS.—In New Orleans, La., April 1, 1905, Mr. Joseph Williams and Miss Julie Augustus, by Rev. Wm. Harrell.

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CANTON—D. F. Dudley, Pastor.—On account of very cold weather the opportunity to meet all my people on this charge did not present itself until the fourth Sunday in February. It was a happy day's service. The pastor and people seemed to be pleased with each other. I find a good many of our people doing business here. We have good people in Canton. I have found that out by the storms that continue to blow into the parsonage. On Friday night, March 17, a number of generous friends, led by Mrs. Mariah Jackson, Mrs. Rosa Jones and others, brought to the parsonage 250 pounds of groceries. This kindness was greatly appreciated.

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	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion.	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion.	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

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No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 pm
5, Local	4:45 p m	6, Local	6:00 am

Mobile & Ohio.

8:10 p.m.	St. Louis Limited.	7:30 a.m.
8:45 a.m.	St. Louis Express.	9:10 a.m.

East Louisiana.

No. 7.....	8:45 a.m.	No. 8.....	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5.....	6:45 p.m.	No. 6.....	7:45 a.m.

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8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail.	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago.	7:10 p.m.	
8:10 a.m.	Northern Express.	5:15 p.m.	
9:30 a.m.	McComb Accom.	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd.	4:00 p.m	

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11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited.	11:55 a.m.	

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Nature can cause every sickness to roll back into the depths from which it came, can put **solid, substantial, hearty health** into a body which before was flooded with disease, saturated with decay, racked with pain, but she does it in her own way, uses her own remedies, follows her own means and it is **foolhardy and dangerous to attempt to change her.**

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances.

WEEK ENDING JUNE 3.

Atlanta and Savannah—J. D. Lovejoy, *1; J. W. Bowlin, *1; J. W. Fisher, *3; E. H. Oliver, *4; M. M. Alston, *2;

Central Alabama and Mobile—A. L. Boyd; R. J. Buckner, *1; R. L. Varner, *2;

Central Missouri—J. W. Patton, *1; W. H. Wheeler, *4;

Louisiana—C. W. Reeves, *1; W. R. Chase; H. Taylor, *1; Thos. Williams; Mrs. A. Jordan; C. H. Monroe; J. Tutson; P. C. Colton; E. V. Taylor; T. J. Johnson, *1; L. Bibolet; Fred Martin; Wm. Ector; H. T. O. Abbott, *1; J. D. Banks,*1;

Lexington—C. H. Pyles.

Little Rock—Lee Nelson1.

Mississippi and Upper—G. J. Dobson; T. H. Green; W. McNeal; P. R. Crump, *1; S. W. Nevills, *1; J. K. Comford, *3; Jessie Reynolds; H. J. Jordan; S. P. Wesley; J. M. Nevells, *1.

North Carolina—Wm. Thompson; G. W. Brown, *2; M. J. Bullock, *1.

South Carolina—Mrs. M. F. Cottinham.

Tennessee and East—W. S. Bruce; J. A. Willams; W. E. Mitchell, *2; G. J. Gary.

Texas and West—C. S. Williams; S. E. Felder; J. W. Warren; Mrs. Ella Clark; R. H. Warren; K. W. McMillan; A. J. Lynch; G. E. Theber, *1; C. C. Sapp.

Washington—M. J. Naylor, *1.

Miscellaneous—E. A. Wheatley, Adv. Agcy. Blaine-Thompson Co.

Literary Notes

Alexander's Magazine has just reached our office. It is an excellent publication. The table of contents reveals an unusual array of fine literary talent. Perhaps the most notable contribution to the magazine is that of the sketch of the life of S. Coleridge-Taylor, the great African composer, Booker T. Washington. There are two fascinating love stories and a sketch of Madam Estelle Pinckney Clough, the New England Nightingale, whose residence is at Worcester, Mass. The editor contributes a sketch of the life of Mrs. Carrie W. Clifford of Cleveland, Ohio, and a tribute to the late Joseph Jefferson. The subscription price of the magazine is but $1 a year and 10 cents a copy. Our readers desiring to see this publication may send 10 cents for a specimen copy to Charles Alexander, 714 Shawmut ave., Boston, Mass.

Crescent City Notes

WANTED---Room and Board

By man and wife only. Will give best references. Address "Inquirer," this office, 429 Carondelet St.

Mrs. S. A. Gates favored the young people of the Epworth League of Simson Chapel with a very interesting paper. The Teamsters and Loaders' Associaton held their anniversary on last Sunday at 11 o'clock. The sermon as preached by Rev. Taylor was very interesting and enthusiastically received. The association showed their appreciation by presenting to the pastor and church $71. The program for the song service was well rendered. Dr. Jones, editor of the *Southwestern*, was present and addressed the large gathering.

On last Wednesday night Rev. Taylor was severely pounded at his home in Constance street by his members and friends and the result is the Reverend is wearing a fine Porto Rican hat.

Simpson Chapel tendered Miss Liattah Marshall a reception on June 2d, which was largely attended by members and friends led by Rev. H. Taylor and Mrs Sarah Stokes. They presented her a fine silver water service.

On last Sunday morning the Sunday School of Wesley Chapel hald its missionary service and collected for mossions $3.45.

The 11 o'clock service was well attended, sermon by the editor of the *Southwestern*. The Sacrament of the Lord's Supper was administered at night to 237 communicants. Total collection for the day $67.49.

On Tuesday evening, May 30, Pleasant Plains Church was honored with the presence of Rev. H. Taylor, Rev. Green, of Washington, and Rev. Williams, of Baton Rouge. Sunday morning, May 28, Rev. Acock, of the Fourth Baptist Church, delivered an excellent sermon. A class from Wesley Chapel was present also. At night the pastor, Rev. Wm. Harrell, preached. Collection $11.

At Williams Chapel, Sunday, June 4, the Sunday School was well attended and a lively discussion was had led by Miss A. E. Duncan, P. J. Becnel, H. Parker, and R. Obee.

At 11 a. m. speaking meeting led by brother Wm. Mathews. At 3 p. m. the stewardess board rendered their monthly programme, led by sisters S. Robinson and C. Terrence.

The Holy Communion was administered at night to a large number of communicants. The pastor was assisted by Dr. R. E. Jones and Wm Mathews. Benn Harmon and Anna Harmon were expelled from the membership of Williams Chapel for neglecting the means of grace.

A company of ladies recently gave the pastor's wife a grand birthday reception. Mrs. M. D. Miller had charge of the affair and a very pleasant evening was spent at the parsonage. Mrs. Reeves extends thanks for same. Mrs. A. E. Brazeley also remembered the pastor and family in a way that was greatly appreciated. One annual subscriber for the *Southwestern*. Collection, $39.



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If you are a persevering, moral young man, between the ages of 17 and 35 years, possessing a good common school education, and passing the necessary physical examinations.

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For further information write Asst. Genl. Passenger Agent, Frisco System, Memphis, Tenn.

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Agents wanted to represent a large sick, accident and death benefit society. Big commission contract and choice territory. Ministers and teachers make lots of money working for us. Write for information at once. Address J. W. Cooper, President, Salisbury, Mo.

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How would you like to secure a commission as an officer under Uncle Sam? If you are between the ages of 17 and 35 years, possess the necessary common school education, are moral, persistent, and can pass the required physical examination, send me four one cent stamps to pay postage, and I will mail you a personal letter, literature, etc., that will tell you of the qualifications required for positions leading to promotions of high rank as an officer in our army or navy.

H. W. PHILLIPS, Louisville, Ky.

The A. & M. College, GREENSBORO, N. C.

The fall term begins Sept. 1, 1905. Strong faculty; unsurpassed facilites; new dormitory being erected to meet increasing demands; short courses in Agriculture; two-year courses in trades; two practical four-year courses, one in Agriculture leading to the degree of B. Agr., and one in Mechanics leading to the degree of B. S.; graduates in great demand.

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or "A Holy Life and How to Live It"

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Price 50 cts, by mail Postpaid.

The personal financial effort made by the members and friends of Thompson Chapel, Rev. D. M. Seals, pastor, on May 28 was a complete success. They succeeded in raising $75 on the debt of the church. The members are very much encouraged and are determined that the debt shall be paid.

Hon. J. Madison Vance delivered the Commencement Day address at Branch Normal College, Pine Bluff, Ark., on June 6th. Prof. Isaac Fisher, a graduate of Tuskegee is principal. Mr. Vance will also address the National Negro Business League of Mississippi, which meets at Greenville on June 15.

Rev. L. L. Greene, our pastor at Colfax, writes: "We are flooded with rising water and have been for six weeks. Hundreds of acres of cotton and corn are under the water. Stock-raisers are driving their stocks to higher land, but we are holding our own."

A CARD OF THANKS.

I desire to thank the following pastors and their congregations for their kindness, by collection and donation to a fire-stricken family: Rev. T. J. Johnson, Wesley Chapel; Rev. F. T. Chinn, Mt. Zion; Rev. J. A. Turcuit, First Church; Rev. H. J. Wright, Mallalieu Chapel.

Names of personal donations and otherwise will be published later. The five million dollar fire which visited New Orleans Feb. 26 swept away nearly everything in the way of household effects, the family barely escaped with their lives. Any donation will be thankfully received and highly appreciated. Send things to Mrs. T. McCary, 1316 Toledona street.

THOS. McCARY.

Southwestery Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

Garrett Biblical Institute
NEW ORLEANS, JUNE 15, 1905

Vol. 39 No. 24

Editorial

As an evidence that Judge Lynch is not dead as yet several cases of mob violence are recorded. In one case five negroes were implicated, the guilty was easily determined upon and was summarily lynched.The others are in prison awaiting their fate. A mob can always easily determine the guilty party.

Signs of peace are seen. It was left to President Roosevelt to take the first step. He had the courage to do it. A great nation was at the back of him, a nation that has no Far East motives. Both Japan and Russia seem to take kindly to the thought of peace. It is high time. Enough lives have been sacrificed. What the terms will be none can tell. That is a secret. American diplomacy wins words of praise everywhere for this step for the cessation of hostilities in the Far East.

The annexation of Porto Rico seems to have been profitable to the United States. For the calendar year of 1904 the commerce of Porto Rico reached an aggregate of $31,000,000, $25,000,000 of which was with the United States. In 1898 our commerce with Porto Rico was $3,700,000, an increase in six years of $21,000,000, or more than 500 per cent. Porto Rico has been benefited otherwise by the presence of the United States in that island and the annexation is proving mutually helpful and pleasant.

One of the most remarkable persons of today is King Menelik, of Abyssinia, who can not be kept from public view in spite of his far away inland kingdom. Dr. Rosen, the German Minister o Morrocco went recently as a special envoy of Germany to King Menelik, says that Menelik is essentially a "man of sound morals and excel- principles." He has a quick mind, mild and conciliatory disposition, supported by occasional severity. He always keeps his word, doing what he says he will do, and is just to the traditions of his country." If King Menelik continues his high standard, he may lose his identity with the Negro race.

The saloon means the untimely death of thousands. Bishop Hartzell for it, "the saloon is responsible for the death of 200,000 black men in Africa every year." In spite of its dealing out death and destruction it continues in its effort to increase its power and grows more and more defiant. It is said that here are 1,500 saloons in Chicago now selling liquor without license. In further evidences of its defiant spirit two saloonkeepers have brought suit against a Chicago preacher for having advised his parishoners not to patronize their saloons.

TO THE GRADUATES--GREETING

The number of graduates for this year is unusually large. The school attendance for the past year was considerably increased and the commencement season ushers out of school life into life's school literally thousands of young people. For what purpose do they come into life that is real and earnest? Education is not an end, it is a means. The individual that does not comprehend this will soon find the world cold and non-sympathetic. An education, indeed all virtue, should be for the purpose of helping men to achieve that which is best in life, both for themselves and for others. If the "others" are left out, then the education is reduced at once to selfishness and loses its greatest power. Christ taught some that they might in turn teach others. Underlying the plan of salvation is the plan and purpose of God to have human co-operation in the salvation of the world. The individual save is augmented strength to the force of Christ for the salvation of others. As one individual has been blessed and saved he must in turn help, bless, and save others. All true life is under the ideal of the life presented by Christ Jesus. His life was pre-eminently for others.

To the graduates, therefore, who have come into the heritage of a splendid education we would say, think not of the glory of your achievements of school days, but pitch in at once to help swing this old world into harmony with the principles and teachings of Christ Jesus. By the strength of your culture, by the power of your knowledge, make some dark place brighter, lift some soul nearer Christ, inspire some one for for the larger and better life. As you have been blessed, bless others.

MOMENTS OF HOLY WAITING

Those moments in God's house just prior to the opening of the service. Those moments should be holy. They should be filled with holy meditation, which is "the Chrisian's unspeakable privilege, and his alone." What a hush there is in a Catholic place of worship—and why? What a bustle and twittering there is in the average Protestant Church—and why? There ought to be the solemn hush as if on the tip-toe of expectancy awaiting the coming of the Holy Ghost. There is all too much talk and exchange of glances, if not too much irreverence in the usuual moments preceding the service. Bishop Vincent contributed to the Zion's *Herald* recently the following sentences on "Moments of Holy Waiting:"

"The following suggestions should be made in public announcements, in cards, or widely distributed tracts, to preserve some of our Sunday morning and evening public services from becoming mere sociables:

"Persons who wish to converse in never so low a tone during the sacred moments of waiting for the opening of public service, should at once quietly retire to the hall or ante-room.

"These moments of Holy Waiting must be guarded for meditation and for personal private prayer for those devout persons who come to the House of Worship for the purpose of worship.

"All conversation at this time, even in a whisper, is out of place and out of taste. It prevents the devotional spirit. It interrupts serious people, and as an example of inattention and irreverence is especially harmful to the young life of the church."

NORWAY SEEKS INDEPENDENCE

The attention of the world is now directed to the action of Norway in seeking to break loose from its alliance with Sweden. Prior to 1814 Norway was governed by Denmark, but in 1814 Norway was transferred to Sweden without even the consulation of its wishes. The two countries are quite dissimilar and have all the while maintained their separate legislative assemblies. Since 1891 Norway has been making an effort to secure independent consular service, but King Oscar recently veoed the independent consular bill and this may be the direct cause for this action on the part of Norway. Norway has an area of 124,129 square miles, as against the area of Sweden, which is 172,876. The population of Norway in 1900 was 2,239,880, while the population of Sweden in 1901 was 5,175,228. The Evangelical Lutheran creed is the state religion and the church is called the Norwegian Established Church. There are in Norway 10,280 Methodists.

King Oscar has entered his protest against the secession, but whether this action on the part of Norway will bring about a civil war can not yet be determined. It is probable, however, that Norway will maintain its independence and is now seeking recognition at the hands of the Governments of the world.

PEACE TERMS

It is not probable tha Japan has as yet disclosed to the public its terms of peace. A recent dispatch says that the Japanese minister at Washington, Mr. Takahira, has informally acquainted President Roosevelt of the basis upon which the Japanese Government will conclude peace. This is rather premature, and the dispatch seems not to have been confirmed. Yet the terms of peace suggested are interesting and we give them for what they are worth:

The permanent cession of Port Arthur and Saghalien Island. The withdrawal forever of Russian troops from Manchuria. Recognition of the independence of Korea under Japanese protectorate. Japanese control of the Manchurian railway. The surrender to Japan of all Russian vessels interned at neutral ports. Payment of an indemnity sufficient to reimburse Japan for the expenses of her armies in the field, which is said will amount to one billion dollars. The status of Vladisvostok, the limitation of Russia's naval force in the Orient for a period of years, and other questions bearing on the future relations of the two governments will possibly be left for determination by the commissioners.

What Should Education Accomplish

By Booker T. Washington

[Extracts from the Address delivered at Meridian Academy, Meridian, Miss.]

The question is often asked: What is expected to be accomplished through the education of the Negro? What should education do for a race? That is a question which is constantly being asked, and especially a question which the its application to the black man in this country. its application to the black man in this countryy. Education is of little value for any race except as it is used in a manner to increase human usefulness and human happiness.

Before any people can advance very far in civilization there are certain material or economic needs that must be met and mastered. No race of people in the history of the world that has not at some time become owners of land and owners of homes in a large degree has ever gone forward and had the respect and confidence of their fellows. Just now, especially in the South, the Negro occupies a peculiarly interesting position. There never was such an opportunity to get hold of the land and to become the owners of homes as is presented to the black man at the present time, and I hope that you will let nothing stand in the way of taking advantage of this opportunity. Wherever the white man can buy land in the South, with few exceptions the Negro can buy it. If we do not take advantage of these opportunities now, the large influx of foreigners and Northerners will put the price of land beyond our getting. Besides, every individual in this community will testify that when the Negro becomes the owner of property, with few exceptions, he becomes a law-abiding, conservative, moral and upright citizen, one that is an honor to the community. It is very seldom that the Negro who has a bank account, is a taxpayer, who owns his little home, ever becomes a criminal. The criminals for the most part come from that element of the race who own no soil, who have no bank account, who have no fixed and permanent employment, but wander from one town to another and from one plantation to another without visible and reliable means of support.

Another result that education should accomplish is to improve the methods of labor on the part of a race, and when I say methods of labor, I include labor with the hand, with the head and with the heart. First of all, education should result in the race realizing the dignity and beauty of all forms of labor, and that all forms of idleness are a disgrace. In the days of slavery the Negro was worked. There is a vast difference between being worked and working.

In our methods of educating the Negro we should see to it that the education has bearing upon the employments which the Negro is likely to engage in. For example, here in the South, the masses of our people are engaged in agriculture and large numbers in mechanics, and a large number in many forms of domestic service. Can we convince the world that an educated Negro is more valuable in agriculture, more valuable in mechanics and in domestic life than is true of an ignorant one? These results cannot be accomplished all at once. The world must bear in mind that a little after freedom the Negro had the idea that to get away from labor was the main thing to be accomplished. It has required years to teach him that labor, instead of being a curse, is a blessing. Within the past 25 or 30 years we have simply been educating a few leaders to spread the gospel of labor, and in proportion as we can multiply the number, the results of industrial education will be more apparent in every state, county and community in the South.

Education should help the Negro to become reliable in his labor. The charge is constantly brought against us that we cannot be depended upon as laborers for continuous service; that if the wage is paid on Saturday night, the employer is never certain that any large proportion of the laborers will return to service on Monday morning; that many will not return until the last cent has been spent. Our leaders should see to it that our people are constantly taught to shake off and get rid of this unfortunate habit. The disposition to move year by year from one plantation to another, from one community to another, from one state to another, is of little advantage to us.

One of the serious and great problems confronting the South just now is the scarcity of labor. Our industrial operations have gone forward at an immense rate, so much so that there are three jobs looking for every laborer instead of three laborers looking for one job. This condition of things makes it all the more important, it seems to me, that both sides of the question be considered. The Negro has a responsibility, the white man has a responsibility. The Negro should be protected in his rights as a citizen, especitlly in the country districts; should be protected from mob violence, and I am glad to say that this is being done most effectually in your state. If the Negro is to be induced to remain in the country districts and keep away from the large cities, where he is likely to grow up in idleness, good schools should be provided for the country districts, decent and comfortable houses for the laborers; in a word, life in the country should be made just as attractive and comfortable as life in the city. Unless the Negro gets protection of life and property in the country and the advantages of schools and churches in the same degree that he does in the cities, it is not likely he will remain contented as a laborer in the country districts.

The black people and white people are to remain, in my opinion, for all time, here in the South, and peace and harmony and good will and mutual forbearance should always exist.

The Negro should be proud of his community and loyal to the state in which he lives. I wish more and more that the white people might call attention to the good points in connection with he Negro's life instead of laying quite so much emphasis on his weak points. I believe that the Negro would be encouraged to make himself more useful and more reliable if, through the public press and in other ways, he could receive more commendation and not quite so much condemnation. Race hatred and ignorance never settled any problem on earth nor ever helped forward a sigle human being.

We should not become discouraged as a people. Right here in the heart of the South there are white men who are just as much interested in our progress and our future as is true of the white people in any other part of the world, and this class of white people we should trust and stand by. We should seek more and more to emphasize our advantages rather than our disadvantages. We should seek more and more to call attention not so much to the sins of the Southern white man, but to his righteous deeds, and in proportion as both races thus feel and act, in the same degree shall we have peace and prosperity.

The Rennaissance of Methodism

By John T. Brushingham, D. D.

Evangelist Manhood comes straight to the point: "Unless Methodism shall bestir herself, God will give to some other denomination the leadership in evangelistic work, and we shall lose our crown."

An Evangelistic Ministry. He calls earnestly for an evangelistic ministry, affirming that the supreme work of the minister whom God has called to be a fisher of men, and remarking that even in our theological seminaries the art of soul winning has not been given its proper place. He places spiritual power where it belongs, far above intellectual embellishment, church building and money raising. He demands in the minister a high conception of the supreme importance of his work, faith in the word of God, and in the divine Christ, the passion for souls (as if we went to men with our hearts bleeding in our hands), and the enduement of power.

An Evangelistic Church. The author is equally pointed in his demand for a pentecostal church as well as a pentecostal ministry. At Pentecost Peter was surrounded by a praying church and three thousand were converted. On Mars Hill, Paul preached, but there was no revival. The obstacles in the churches are worldliness, social pride, indifference concerning the unsaved, unconfessed sin, and prejudice against revivals. The conditions in the church at Pentecost were, the church united, the church mighty in prayer and the church recognizing the leadership of the Holy Spirit, instead of the usurpations of ponderous ecclesiastical machinery and the wisdom of men.

The Preaching Needed. Of the claptrap and sensationalism that has been misnamed preaching during recent years, and of the fustian and twaddle and platitudes of what some have called the new evangelism, the author delivers his soul. This wicked world, he tells us truly, will never be stirred to its depths except by fiery preaching of the eternal fundamental truths of the Holy Scriptures. He pays his respects to Hull House as useful in its way, but quotes Dr. Hillis: "I see that what I had once hoped might be done to my fellows through schemes of social reform and philanthropy can only be done by the influence of Jesus Christ. For there is no dynamic in reform save the cross of Jesus Christ." Genuine conversion and saturation with the Christ life will bring ideal social conditions.

Doctrines and Methods. The doctrines to be emphasized are: Repentance, regeneration, the witness of the Spirit, the infilling of the Spirit, the return of the Lord. The methods to be emphasized are: Personal work, open air and tent meetings, Sunday school evangelism, prayer meetings, evangelism, special revival services on the model of the day of Pentecost.

This striking and convincing booklet concludes: "If these cardinal doctrines of the word of God, preached by the apostles and by our fathers, shall be emphasized anew by an evangelistic ministry, and these well-tried methods of work shall be wisely and faithfully used in all our churches, then, in answer to our united prayer, there shall come in these twentieth century days such a Pentecost as shall girdle the earth." To all this we say Amen, and we believe that every reader of this inspired booklet will say Amen.

This book may be purchased of Eaton & Mains, 429 Carondelet Street, New Orleans, for 25 cents.

The Influence of the Bible Eduoation on Christian Character

By Miss Mary Lillie Waters

The influence of this, the highest of all educations, may be likened unto a drop of water. It is never still, but rushes on and on, pushing its way hither and thither for good.

There is not a book, the drawing forth and establishment of whose principles can prepare us for perfect living as can those from that most blessed Book of books, the Holy Bible. When we have drawn forth the substance of those words: "Lo, I am with you alway," though the way may seem dark, the path lonely, yet through it all we can see the shining light. And oft we are permitted to see the cause of this cloud, the purpose for which it was and behind it the mighty hand of our Heavenly Father. Here we find a doctrine of faith, faith to believe that He is with us. And then there is a peculiar knowledge which the word of God gives us, truths which we could not learn from nature nor in any other way except from the study of His word. The Bible tells us that God is just and good and merciful. But the teachings of nature are not uniform. Here we see justice and goodness, there we see what looks like a want of both, and were it not for our knowledge of the Bible we could not fully decide whether God is just and good and merciful or not.

The influence of this education on Christian character is great. It is pure, sweet and wholesome. It has a tendency to purify and therefore improve all our powers both morally, intellectually and socially. Thorugh Bible education the mind of man comes in contact with the Divine mind, and thus we derive our greatest benefit. The great object of the Bible is to develop all the powers of the soul, so that the soul may be restored to perfection, and therefore its influence upon Christian character is to make it perfect.

To prepare us for complete living is the function of education, and surely the education that does not include the study of the book of the Life Giver is a failure.

We study about the surface of the earth, the sun, moon, stars, air, flowers, birds, beasts and man, but before we have finished our course what do we do? We pick up our Bibles and we turn to Genesis, 1st chapter, and what do we read? The first verse says: "In the beginning God created the heaven and the earth." Is that all? No. Read it through, and you will find that He created everything that was, is now and ever shall be. And it is from this creation that we get our week. We have seven days, the seventh being the Sabbath, the day on which the Lord rested and therefore made it holy.

We read the pages of history, and in vain do we strive for a character to emulate. We find many careers there, but we fail to find the ideal character, and so we turn to our Bibles and we read of one born in Bethlehem of Judea, and who was found by wise men in a manger. One who, at the age of twelve, was found in the Temple answering questions in a way that astonished those about Him, and yet when His parents came for Him, He returned willingly with them to Nazareth. At the age of thirty we find him starting out on the mission of His life. Is He looking for fame? Does He waste time looking for the easiest work? Does He boast, take any honor to Himself or teach any false doctrines? Can you not see Him descending the banks of the Jordan? He, the Lord, coming to John to be baptized. John had said, "I am not worthy to unlatch His shoes." Yet He comes to John to be baptized by him. Then see Him welcomed today in Jerusalem and to-morrow these same people cry "Crucify Him!" See how He bears it all! See Him on the cross! He only says, "Forgive them, Father, for they know not what they do." Ah! Christians, well might we try to emulate His glory. Well might we try to be more Christlike. How can a Christian study this, the life of the greatest man the world has ever known and will ever know, without benefit, without being lifted up to nobler and better things. To think of this great man, our Savior, being also our brother and that through His suffering we are given life everlasting and a model, an example, a life without blemish.

The influence of this education upon Christian character cannot be bound. The height is too high for us, the width too wide.

We notice that Christ was sent here for a purpose, again we notice the prophets, the apostles and the multitudes all had different duties to perform, and we decide that we, yes, even we, are sent here for a purpose. They have finished the work assigned them and what is the influence? That we should push onwards and upwards, ever doing our duty as followers of Christ.

This influence cannot be hidden. The Christian character that is influenced by this education will be seen and felt, if not heard.

"Father of mercies, in Thy word
What endless glory shines!
Forever be Thy name adored
For these celestial lines.

Here may the wretched sons of want
Exhaustless riches find;
Riches above what earth can grant,
And lasting as the mind.

Here the fair tree of knowledge grows,
And yields a free repast;
Sublimer sweets than nature knows
Invite the longing taste.

Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound.

O may these heavenly pages be
Our ever dear delight;
And still new beauties may we see,
And still increasing light.

Divine Instructor, gracious Lord,
Be Thou forever near;
Teach us to love Thy sacred word,
And view the Savior there."

Germantown, Pa.

The Will Not Club

By Bishop W. F. Mallalieu

The city of Louisville, Ky., is a peculiar place. It is neither wholly Southern nor wholly Northern. It is a mixture of both. One-seventh of its people are colored; six-sevenths are white. It has a Sunday on its calendars, but not enough importance is attached to it to make it at all Puritanic. It is quite the common thing to keep the retail groceries open on every day in the week, and it seems the saloons have equal liberty. They make a good deal of whiskey here, and do not by any means export the whole of it. There is, of course, a vast amount of drunkenness in the place, and there are other things that attract the attention of a stranger. I have just spent a Sunday in this city, and make a note of some of the things I have observed.

First of all, on the sacred day I have seen many boys and young men smoking the disgusting things called cigarettes. Now everybody knows that boys who have this habit are driving nails in their own coffins. They will go down to untimely graves, and if they do not become insane or idiotic, they will be worthless for all good purposes and a constant burden on friends or the public. Then I have seen two ten-year-old boys, in knickerbockers, puny, pale-faced, stupid-looking little fellows, hard at work with little black briarwood pipes, pipes that must be thoroughly saturated with nicotine poison.

Again I have seen a bunch of white boys from twelve to seventeen or eighteen years of age, on a street corner, "shooting craps," for money, and with them a black man sharing in the game, and no color line drawn. On the same Sunday I have seen several well-dressed young men in one of the principal hotels, gambling with dice. Nearly all sorts and all ages seem to take to this particular vice, without fear or shame. It does not seem to have occurred to them that gambling is a mere modification of theft, there being very little difference between a gambler and a thief.

Then, again, on this same Sunday, I have seen at least half a dozen drunken men, most of them black, staggering along the streets of the city. And all this on my way to or from a morning and afternoon church service.

These conditions exist to a greater or less extent in other cities besides, and there ought to be a remedy, and our young people of whatever color ought to be saved from falling into these wicked and destructive practices they ought to be warned of their danger, and shown some better way.

Why not have a "Will Not Club," or a "Will Not Society," in every one of our churches, in every one of our Sunday schools?

Suppose every Sunday school should have an organization of "Will Nots," wit hthe following constitution:

PLEDGE OF THE "WILL NOTS."

1. I will not use tobacco in any form.
2. I will not bet or gamble in any form.
3. I will not touch, taste or handle any intoxicant.

If all our boys would join the "Will Nots," and then, as Emperor Williams of blessed memory used to say, "Put money in the pocket, knowledge in the head, and religion in the heart, a bright, prosperous, happy and useful future will be theirs. Why not have a few thousands of "Will Not Clubs" in our churches and Sunday schools?

There are some people who turn gray, but do not grow hoary, whose faces are furrowed but not wrinkled, whose hearts are sore wounded in many places, but are not dead. There is a youth that bids defiance to age, and there is a kindness which laughs at the world's rough usage. These are they who have returned good for evil. * * * Whom the gods love die young, and they die young because they never grow old.—*F. Marion Crawford.*

Love is the great miracle worker. In the storm of battle, what multitudes have gladly died for king and country! Without the help of passionate, hot-blooded impulses, thousands and thousands of men and women have serenely accepted death in cruel and ghastly forms, because they loved One who first loved them. One who loved them when they could plead no loveliness of their own. One who loved them till love itself burst forth from unsealed fountains within and washed them clean. Selfishness is a great power, but love is a greater; it is the motive and interest of the highest life on earth and in heaven.—*Rev. C. G. Ames.*

The lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding.—*Sir P. Sydney.*

THE CHRISTIAN LIFE

"Learn of Me"

O, thou, so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?
Poor wandering soul! I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking,
Some landward path unto an island shore,
The cross is heavy, in thy human mesure,
The way too narrow for thy inward pride;
Thou canst not lay thine intellectual treasure
At the low footstool of the Crucified.
In meek obedience to the heavenly Teacher,
Thy weary soul can only find its peace:
Seeking no aid from any human creature,
Looking to God alone for his release.
—Selected.

Religion with some is like face powder, just on the surface for looks.

Some people can make a better class meeting testimony before strangers than before their own family.

"Ambassadors for Christ." That is appointed messengers, agents to acts in Christ's stead for Him. Are you representing Him?

Yes, I know we are to be in the spirit of prayer all the time, but, really, now, how much have you prayed today? How many hours have been given to prayer this week?

Have you really been converted or only baptized and joined the church? The interests at stake are so great that we ought to know beyond peradventure.

"Willing rather to be absent from the body, and to be present with the Lord." Can you say that? Or do you flinch a little at the thought? You may be called on today to go. Who knows. "Be ye also ready."

Forethought. Just what that is is a question. In the name of forethought many prepare for a rainy day who entirely ignore the fiery day. The rainy day may never come. The fiery day is sure to. Do such really have forethought?

"Give us a quiet hour in which to die" is a petition frequently heard that cannot be pleasing to the Father. He says "the effect of righteousness shall be quietness forever. And my people shall dwell in quiet resting places." Thank God we are not limited to an hour of quiet it is ours forever, our dwelling place.

"Love beareth all things." On freight cars you read this legend:

Capacity, 60,000 pounds.
Load limit, 70,000 pounds.

Love, unlike the freight car, has no load limit, but "beareth all things."

Called to the ministry. That means called to preach the Gospel. And now you are following some other calling. What is the reason? Have you lost your call to preach, or were you mistaken in your call or has God excused you from the call or—well, what is the reason you have forsaken the pulpit?

Since God "hath made of one blood all nations of men for to dwell on all the face of the earth" it is just as honorable to be men of one color as another. A man is a man for all of his color. It is not skin pigment that makes or unmakes the man. Actions make the man. Skin color can no more do it than can the clothes on his back. The issues of life, the Wise Man says, are out of the heart. "Keep thy heart with all diligence; for out of it are the issues of life." So humanly speaking, what you are depends on yourself; your actions and not the color of your skin. Keep this in mind. Guard both words and actions. Especially, refuse to use the term "nigger." It is coarse, rude, unmannerly, unkind, contemptuous to speak of or to one another as "nigger." Never do it even in jest. The term signfiies mean, low, worthless and is just as applicable to such of any other color as to a black man, Don't use the word. In action be upright. Make your word as trustworthy as a bond. Live above reproach. Do good to all "especially to such as are of the household of faith." Prove to the world that you are a man God made and in the world to come you will hear Him say, "come ye blessed of my Father." Recognition is sure to come there whether it does here or not.

The Better Age

When, after days of dreary rain, a space
Of clear, sofe blue, between the parting clouds,
Opens on the drenched fields and dripping woods,
The tillers of the soil are glad, and say
The storm is overpast. For well they know
That in this clear blue spot begins the reign
Of sunshine. Broader shall the opening grow,
As through the throng of clouds the western wind
Goes forth, a conqueror, and scatters them
And sweeps them from the glorious cope of heaven.

Thus, in the works of mercy that engage
The minds and hands of thousands, we behold
Signs of a blessed future. They who watch
Beside the sick beds of the poor, who seek
And lead the erring back to the right way,
And heal the wounded spirit with the balm
Of pity, and hold back the cruel hand
That smites the helpless; they whose labors win
The outcast hater of his kind to feel
The power of goodness and shed penitent tears,
Are God's elected agents to bring in
The better age. With gladness and with thanks
We number mercy's triumphs, and our hopes
Go forward to the train of glorious years,
When all the clouds of strife that darken earth
And hide the face of heaven shall roll away,
And, like a calm, sweet sunshine, love and peace
Shall light the dreariest walks of human life.
—William Cullen Bryant.

The Impulse to Follow Christ

NEWELL DWIGHT HILLIS.

No matter how far the earthly pilgrim wanders from the path, God sends His angels of recovery out to win the wanderer back from the thorns and thickets, the bog and the slough. Each night simply marks an epoch, each morning begins a new march. Influences may be silent and secret, but they are real. Not the stroke of the earthquake is so powerful as the stroke of Christ's truth falling upon man's hard heart. Not the thunder of the storm is so entreating as His still small voice, calling men away from selfishness and sin toward obedience and duty. And once the man is redeemed and made Christian and ripe and mature, who shall describe the beauty of this divine work? If scientists would crange mud to gold, or pebbles to diamonds, it would be as nothing compared to this transformation of man from the power of sin and Satan into the light and beauty of the kingdom of God. And once such a transformation has been wrought, the whole earth ought to wake, and every string of heaven quiver with the out-blown joy. For there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. Oh! it is a wonderful thing to be conscious of an abiding impulse to follow Christ in thought, disposition and life. Happy are they who have built upon His foundation, and have found Him a guide, counselor, a school-master, a friend. And having followed him here below, when at last the iron gate of life closes behind us, and the golden gate of death swings open before, and we enter the company of the noble and the great garnered from all the ages, and by reason of some small deed to Christ's little ones, are crowned, then every generous heart will lift up the crown placed upon the brow by the pierced hand, and everything that is finest in thought and purest in feeling will rise up to proclaim Christ as Lord and Master, and to place the crown before His feet while we confess that not unto us, not unto us but unto His name be all the praise of our salvation.—*From "Faith and Character."*

Postal Card Sermon

By Rev. B. F. Witherspoon, D.D.

Text.—Deut. xxx. 19.

Theme.—Choosing Life.

The text contains the greatest conclusion to which the human mind can be directed.

There are many conclusions to which men come in this life only to be most fearfully and sometimes eternally disappointed. Felix concluded to postpone his salvation from death for a season that never came. Caesar concluded to defer the urgent business of life just at the point and at the time where the night of death set in, in all of its gloom and misery. The text earnestly points out one choice or conclusion which all men should make, and all others will be well and wisely made.

This choice should be made by each man, because the whole matter of life rests alone with him he is free to choose life or death; there is no middle ground between life and death; only the man who lives for God on earth can hope to live with Him in heaven; and because life is everything in this world, and in the world to come.

Life originally was the very breath of God and is an undying substance that runs parallel with the life of God. He that hath chosen life, hath in himself the propelling power of faith, the basis of obedience, the sweetness of love, the inspiration of hope, the steadfastness of patience, and the springtide of meekness.

He that hath chosen life strives daily to know God, labors earnestly to serve God, and to enjoy His presense at all times. The man that hath chosen life has but one object in view, and has chosen Him who is his real life, and can therefore please, glorify and live for God.

Dear reader, Christ has long chosen you to be His follower. Have you chosen Him, the Life, the Truth, the Way? Remember, God must stand by your choice, whether it be good or bad; that in youth is the time to choose life; that what you fail to choose in time, you shall never have an opportunity of choosing after death takes you into boundless eternity; that each man has life eternal who chooses it; that the man who comes short of life must blame himself: that he who dies in sin, dies because he by choice wills to die, and that he who refuses to live, has chosen to die, to make his bed in hell. Children, does it seem unjust for you to choose life? Young man, does it appear to be unreasonable for you to choose life? Old man, is it inconvenient for you to choose life?

"But if thou leave thy God,
Nor choose the path to heaven,
Then shalt thou perish in thy sins.
And never be forgiven."

Greenville, S. C.

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge; and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense the kingdoms of this world shall become the kingdom of Christ.—*John Fiske.*

YOUNG FRIENDS

Mother's Eyes

BY MORGAN SHEPARD.

Most always I don't mind at all when Mother says to me:
"Come, dear, it's bedtime," and she puts me close up to her knee;
The way she says it seems to make me say the same far down
Inside of me, so that her words sound almost like my own.
Maybe, perhaps, I want to play some more, or read my book.
But I forget about such things when I see Mother's look.
There's something in my Mother's eyes when bedtime comes at night
That makes me want to look at her and do the thing that's right.
At bedtime, Mother's eyes are strange, they are so soft and true;
Her words are very gentle, and her hands are gentle, too.
We do not laugh, or talk, or play when she puts me to bed;
We seem to want to wait and think of other things instead.
Of course, we talk a little bit, but in a different way—
The things we think and talk of then don't seem to come by day.
I ask her questions when I'm there beside her on the floor
That I don't like to ask till then, or never thought before.
Oh, I'm quite sure that Mother's eyes give thoughts for me to think,
For when I look straight into them they very seldom wink.
Of course, her eyes can't talk, I know, but, when I look, I see
There's something in them every time that must be just for me.
I do not tell her what I see, or of the pain it brings
(It is a sort o' pain and makes me want to do good things).
Sometimes she takes me in her lap and holds me very tight.
And I can feel her breathe real soft (but that's because it's *Night*);
And once I felt her breathe quite long—she does that when she sighs—
So I looked up and *think* I saw some tears all in her eyes.
I didn't know just what to do, but thought that I would cry:
It hurts me in my throat and heart when I feel Mother sigh.
Then something happened, very queer (but Mother's different),
She held me awful close to her, and some of her tears went
Right over on my cheeks and eyes, I felt them very wet:
She kissed me lots, and squeezed me, too; I thought she'd never let
Me up again, but soon she did, and I could plainly see
Her tears were gone, and there she was, just *laughing* some at me.
So then she put me in my bed, and I could see a *light*
Was shining out of Mother's eyes as she kissed me Good-Night.

—*In American Boy.*

How to Succeed

Kubelik, the greatest of violin players, says, in an exchange, that he should like to give the American boys advice on how to succeed:

First, they must learn to wish. Until they know how to wish, till their whole soul is one wish, they can never be what they would be. A wish that hurts and hurts—that is the wish that comes true. And the whole world, and poverty, and friends, and ill health cannot stop it from coming true.

If they wish they will work. Wishing and working will make the world right over for them. The boy who would like to succeed, he cannot succeed, but the boy who wishes to succeed till he cannot eat or sleep, or do anything but work for wishing, he has success.—*Epworth Herald.*

Be Yourself

BY ALICE MAY DOUGLAS.

Have a mind of your own. Do your own thinking. Respect your own ideas. Do not be afraid to differ from others, but be slow to put forward opinions that differ from those of the rest of a company unless yours be such that should be put forward. Have convictions and stand by them. But do not hesitate to change your mind when occasion demands. One has said that a person who never changes his mind is one who does not have a mind large enough to change, and another that for a man to change his mind is simply to confess that he is wiser to-day than he was yesterday.

Be yourself. You can't be another if you try; people will respect you more when you are living your own natural life and not trying to live that of another.

Allow others to likewise be themselves. One of the greatest authors has said that one of you is enough for the world.—*The American Boy.*

The Power of the Lillies

Those small acts of kindness that children and young people are constantly doing. These acts are the "littles"—what is their power? The answer is given graphically in the *Sunday at Home:*

No greater mistake could be made, however, than that of counting these little services as trifling. God judges of things not by their bigness or glitter, but by this: have we done what we could? By this test the seemingly small offhand kindness may one day be found greater than many a deed that gets into the papers and which everybody praises. A wise engineer thinks just as much of a pin or bolt as he does of the great driving wheel, for he knows that nothing can go rightly unless every pin and nut is faithfully doing its duty. For want of a nail the horse's shoe came off, for want of the shoe the horse was lamed, for want of the rider arriving in time the battle was lost. This is the whole story of the power of what we call littles; there is nothing really little or really great with God; if it is right, if it is kind, if it is good, then what we call little is as great in his eyes as the thing that everyone speaks about.

Go on, then, my bairnies, with your quiet deeds of kindness; these are the seeds out of which the bigger fruits you wish for will yet come.—*Northwestern Advocate.*

Colorado Letter

Iam proud to say the banner of the Methodist Episcopal Church is now waving in the city of Colorado Springs. Three years ago we had nothing here, now we have three churches, one in Pueblo and one in Denver, and in a few years will have them all over the State. Rev. C. W. Holmes has done a noble work. He has for a number of years devoted much of his time to mission work, rescuing the fallen and furnishing aid to those in distress and helping in every way possible those in trouble. The third annual session of the Lincoln Conference was held in this city March 2-5, presided over by Bishop H. W. Warren, and since the conference our dear pastor's wife was taken down seriously ill and had to be carried to St. Francis Hospital. She is much better now and is again at his side in the parsonage and the good work will move on again. Since the great Epworth League Convention will be in Denver and a large number will stop at Colorado Springs, great preparations are being made to entertain both white and colored delegates, and the Methodists and Baptists are both preparing to help us entertain, and we want all Methodist Episcopal ministers to be sure and stop over in the Springs, better known as Little London, and all those who will stop here will think it is London. Be sure and stop, for we need your encouragement.

SEDLEY B. JONES.

THE SUPERINTENDENT OF OUR LARGEST SUNDAY SCHOOL



MR. MARCUS F. PITTS,
of Philadelphia, Pa.,
Whose Sunday School Has an Enrollment of 1713

Methodism has some large Sunday Schools, but our own Bainbridge Street Sunday School in Philadelphia has not only the distinction of being the largest Sunday School among our colored churches, but stands tenth in the entire list of Methodist Episcopal Sunday Schools throughout the world. It has a total enrollment of 1,713, and Mr. Marcus F. Pitts is the superintendent and has been since 1887, except for a short period when he served as pastor of the Carver Street Mission. When Mr. Pitts took hold of this Sunday School it had an enrollment of only 200, but he has given himself unreservedly to this work and has built an institution which is an honor to himself as well as to our great denomination. An increase from 200 to 1,713 is no mean record. Brother Pitts has proven himself to be a man of great ability in the training of children and for this he holds a most unique place in the city of Philadelphia. A few facts in reference to the life of this most successful superintendent will be welcomed. He was born in 1854, on the 29th day of January, near Berlin, Md. When but a boy of 9 he served three years under a very hard and merciless master, who, of course, deprived him of a common school education. After emancipation he served in various employments, as a farmer, ditch and wood cutter. He went to Philadelphia at the age of 20, but having a thirst for knowledge he attended a night school and was awarded a prize for his close application to his studies. In 1887 he was elected financial secretary of the Light Star Lodge and the same year was elected superintendent of the Bainbridge Street Sunday School. In the same year, also, he was appointed chairman of the Citizens' Permanent Relief Committee of Philadelphia, and in this position he has given great satisfaction in the relief of the suffering of the poor. These positions he has held without compensation. But still another honor came to him within the same year—that of the management of the Alta Friendly Society, a white institution, which recognized his business ability and unquestioned honesty. He was finally appointed to the superintendency of this society, which position he holds to-day. He is the first Afro-American appointed by this society, and this position was given him solely on his merit. Brother Pitts is president of the Conference Board of Church Extension of the Delaware Conference and is a member of the trustee board of Bainbridge Street Church. His Sunday school on Easter raised $468.82.

Said an old divine to a young one once: "From every text in Scripture there is a road to the metropolis of the Scripture, that is, Christ, and, my dear brother, your business is when you get a text to say, 'Now, what is the road to Christ?' and then preach a sermon, running along the road towards the great metropolis—Christ. I have not yet found a text that has not a road to Christ in it. I will get one; I will go over hedge and ditch, but I would get at my Master, for the sermon cannot do any good unless there is a savor of Christ in it."

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

LESSON XIII.
June 25, 1905.

Second Quarterly Review

Golden Text.—"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John xx. 31.

I. JESUS THE GOOD SHEPHERD.

Golden Text.—"I am the good shepherd the good shepherd giveth his life for the sheep." It is the life that is the most valuable that is most willing to give itself up for another. Only a life of love can be really large.

II. THE RAISING OF LAZARUS.

Golden Text.—"Jesus said unto her, I am the resurrection, and the life." It is not easily credible that Christ, who conquerer death, can raise the dead. God will give his sweetest secrets to us as soon as we can be trusted with them.

III. THE SUPPER AT BETHANY.

Golden Text—"She hath done what she could." He always does something worth while who does what he can. Christ rated deeds by quality not by quantity.

IV. THE ENTRY OF JESUS INTO JERUSALEM.

Golden Text.—"Blessed is he that cometh in the name of the Lord." He can never reach the goal who does not run in the "name of the Lord." Only a great nature can sustain a great name.

V. JESUS WASHING THE DISCIPLES' FEET.

Golden Text.—"By love serve one another." Only the lowliest heart is fit for the highest honors. Kingliness is not in crowns but in character.

VI. THE VINE AND THE BRANCHES.

Golden Text.—"Herein is my Father glorified, that ye bear much fruit". A tree may be known by what it does not bear as well as by what it bears. A man must be much before he can do much.

VII. JESUS PRAYS FOR HIS FOLLOWERS.

Golden Text.—"I pray for them." The answer to Christ's perfect prayer for us can be prevented only by ourselves.

VIII. JESUS BEFORE PILATE.

Golden Text.—"Every one that is of the truth heareth my voice." It is practically impossible for a false heart to hear truly. Character cannot be grown in the soil of compromise.

IX. THE CRUCIFIXION.

Golden Text.—"Christ died for our sins according to the Scriptures." Like a grain of wheat dying on its way to a larger life, so Christ died on his way to a larger life in the lives of redeemed men. Some cross must be borne by us all in our triumphal march to our coronation.

X. THE RESURRECTION.

Golden Text.—"But now is Christ risen from the dead, and become the first fruits of them that slept." Death is incidental, life is essential; death is temporary, life is eternal. The resurrection of Christ in the past is a pledge of the Christian's resurrection in the future.

XI. THE MESSAGE OF THE RISEN CHRIST.

Golden Text.—"I am he that liveth and was dead; and, behold, I am alive for evermore." Death is the temporary, shadowy tunnel that lies on the way to the eternal day.

XII. THE HEAVENLY HOME.

Golden Text.—"To him that overcometh will I grant to sit with me in my throne." The path to eternal thrones leads through the land of temporary tribulations.

(From the Sunday School Journal.)

EPWORTH LEAGUE

BY REV. J. M. SCOTT, D. D.

June 25.

The Vast Field of Southern Asia

Scripture Reference—Mal. i. 11; Matt. viii. 11; John x. 16.

One of our most important mission fields is what is known as Southern Asia. It includes India, Burma, Malaysia and the Philippine Islands. Whether we consider the extent of the territory, the number of people to be reached or their moral condition, or their spiritual need, this field is immense. Here we find a population of not less than 350,000,000 people. Success has attended our efforts more largely here than in any other mission field. Here we have eight mission conferences and missions with four missionary bishops. They are Bishops Thoburn, Warne, Robinson and Oldham.

INDIA.—It is estimated that India contains one-fifth of the world's population. The people are chiefly Hindus, Brahmans and Mohammedans. While the vast majority of the people live in villages, they have some great and populous cities.

The system of caste, the condition of womanhood, child marriage, the degradation of child widows and the superstitions of the masses, their poverty, the famines that devastate the country—these manifest the great need of this field. The intelligence of many and their dissatisfaction with their old faith, together with the soul thirst of the multitude bespeak our opportunity. Dr. Wm. Butler began our mission work in India in 1856. We have now four great annual conferences and nearly one hundred thousand members and probationers. Still, in this vast field we have only begun the work of evangelization. Bishop Warne said: "Livingstone received his call to his great life work by hearing Moffatt, after returning from Africa, say, 'I can see the smoke of a thousand villages where the gospel has not gone; I have to report that after a quadrennium of extensive travel in India I can see the smoke, not of a thousand, but of five hundred thousand villages in which there is not a Christian. Who can estimate the opportunity and responsibility of the Christian church in India?'"

BURMA.—The second country in Southern Asia field is Burma. Its size and geographical position make it of very great importance. It borders on India, China, Siam and the Malay States and has a long sea coast. It is not as densely settled as India and China and many thousands of the emigrating population from both countries pour into Burma and mingle.

Burmese are a bright people, but mingling with so many influences make this a difficult field. However, they have no caste system as in India. They have the purest form of Budhism. Seventy per cent of their males can read and their children flock to our mission schools. We have a growing mission in this promising field.

MALAYSIA.—This field embraces the Malay peninsula and an "island continent" with a present population, excluding the Philippines, about equal to that of the United States. Our work in this field was begun in 1884. Success has attended our efforts in the cities of Singapore and Penang. This mission became an annual conference in 1902. Vast opportunity is afforded Christianity in this immense field.

THE PHILIPPINES.—The open door of the Philippine archipelago has been entered. After five years of mission work we have about 12,000 members and an increasing number of native preachers. Our success is amazing. Dr. Stuntz and his fellow missionaries have wrought well. God has blessed them in this land of Romanism and heathenism.

Through the Evangelical Union, which divides the territory among the denominations, our church was given equal privileges in Manila, and to the north, the very choicest part of the island of Luzon was allotted to us, and still larger sections have been recognized by the union as our territory. The Island of Mindanao has opene to us.

A most promising mission field is in the Philippine Islands.

Providence Normal and Industrial School

The closing exercises of the Providence Normal Agricultural and Industrial School, Cowpens, S. C., began on May 7, with the Annual Sermon by the Rev. J. C. White, a prominent Baptist minister of Rock Hill, S. C. In this effort Rev. White acquitted himself with credit. It was indeed a great sermon, logical, forceful and scholarly.

On Monday night, the 8th of May, the annual address was delivered by the Rev. M. M. Muzon, A. M., presiding elder of the Greenville District. Elder Muzon's ability as an orator is well and widely known. He was frequently applauded and his pointed illustrations and brilliant rhetorical flights as well as his address in the main, have been the topics of conversation and favorable comment ever since.

The three nights' exhibitions were in every sense a perfect success. Although beginning on Tuesday night, we could not conclude until the following Monday night on account of rain and storms. From the town and country for miles around the best white people attended in large numbers, from the first to the last night. Many of these would remain and shake hands with the Principal, congratulating him upon his wonderful success, and bidding him Godspeed. Every available inch of space in the large church building was filled to overflowing. During the year nearly three hundred students were enrolled. These were taught by five competent and Christian teachers, including Rev. D. H. Kearse, A. M., Principal, and his faithful and loving wife. Rev. and Mrs. Kearse are teachers of wide experience, and have given to this community nearly four of the best years of their life, for which they have never received one cent as compensation for their service. In fact they have given almost every dollar the Reverend has received for his salary as pastor of our church in the development and support of the school and church. Eighteen acres of land have been purchased. Over one hundred dollars' worth of school furniture and fixtures have been bought, every dollar of which represents the personal outlay of Rev. Kearse and his wife, while they have also contributed largely to the school's current expenses. Verily such sacrifices are rarely seen in these days of greed and gain. It is very gratifying to note that the school is rapidly growing and gaining friends each day North and South, and it is hoped that a large building will go up this summer.

The school could have had nearly one hundred boarding students this year had there been sufficient accommodations. Many applications from abroad could not be considered for reasons above stated. Perhaps there is no place in all South Carolina where a school of this kind is more needed than here. Until the Providence Normal was organized by Rev. D. H. Kearse, some four years ago, the system of education was worse than none at all. The blank expressions upon the faces of our young men and women, not more than a dozen of whom had ever gone beyond the second reader, told the pitiable story of a woefully neglected childhood. Many and various were the incentives to wreck and ruin. With few exceptions, home life was homes of inebriety, vice and crime. The mind of the child having nothing nobler to emulate, very naturally inherited the moral and mental disposition of those amidst whose influence they moved. That mind became the slave of depraved nature, and animal passion, and thus juvenile criminals, to take the places of those of riper years, were alarmingly in evidence. We are glad to say that certainly have these good people interfered with prior conditions. More than two hundred of our people old and young, have been gloriously brought to the feet of Jesus, clothed, and in their right mind. This year Miss Martha J. Chambers, L. I., Miss Georgie R. Irwin, and Miss Nola J. Hardy, assisted Rev. and Mrs. Kearse in their work. These ladies did most excellent work, and are greatly

loved by pupils and parents. We earnestly trust that God will give Rev. and Mrs. Kearse many years among us, and that the Providence Normal Agricultural and Industrial School has come to stay. In addition to his school work, Rev. Kearse has succeeded in building for us certainly one of the prettiest churches in the South Carolina Conference, unique in design, spacious in apartments, beautiful in finish. The parsonage has had a new chimney built, and two new rooms added, also one unfinished room nicely plastered. A fine new church organ, worth over $150, has been bought and paid for. The church last year raised over $1,200 for all purposes. Thus Cowpens, once the insignificant, has now but one equal on the Spartanburg District—Silver Hill, and she excels only in point of greater numerical strength and the superior advantages of its members.

WM. WILKINS.

Commencement at Cookman Institute

The year that opened so full of promise and prosperity closed in the same manner on Friday, June 2. The neatly printed program which had been distributed were rendered in a creditable manner, and the closing days of the year were pleasing evidences that the students had made commendable progress.

The week opened with the baccalaureate sermon preached in the Ebenezer church to a large audience by Bishop Luther B. Wilson, of Chattanooga, Tenn. The good bishop made a deep impression upon the whole student body, through his visit to our school and city.

Tuesday was set apart as the class day for the eighth grade, from which nine students received certificates of promotion to the academic department.

Thursday was observed as Patron's Day and a great day it was. The friends of the school began to assemble in the early morning and when the exercises began at 10 o'clock the beautiful new chapel was filled to overflowing with students and parents.

On Friday the commencment exercises occurred in the Ebenezer church, which was very tastily decorated for the occasion. The programme was an excellent one and consisted of an inspiring address by Dr. E. Lyman Hood, president-elect of Atlanta Theological Seminary, in addition to other interesting features. This year there were but two graduates. Next year's class promises to be much larger.

The graduates are Samuel S. Campbell, Jacksonville, Fla., and Nathaniel Hilbert Curinton, Bass, Fla.

All who are interested in the welfare of Cookman are deeply grateful for the success of the past year. Dr. J. T. Docking, the president, is constantly receiving appreciative expressions in regard to the work from all sections. The new catalogue giving all information regarding the school and finely illustrated, is just published. This will be sent to any one requesting the same, on application to the president.

MARY NEFF,
Secretary of the Faculty.

Columbus, (Ohio.) Letter

For many years it was thought that the colored Methodists living or moving north of the Ohio river preferred the A. M. E. of A. M. E. Zion churches, hence it was not until about 30 years ago that our own church took hold of the work and organized the Lexington Conference, which includes in its territory the States of Indiana, Ohio, Kentucky, parts of Illinois and Michigan.

In Columbus, the capital of the historic State of Ohio, our church was organized in 1886, just 19 years ago, with a small membership, and no property. Revs. J. G. Jones, G. W. White, T. L. Wilson, William Johnson, C. J. Nichols, J. H. Payne, M. McCoomer, A. McDade, H. W. Tate and the writer have served as pastors. A six-room parsonage was built by the Rev. J. H. Payne.

Under the five years pastorate of Rev. H. W. Tate the people erected a cozy brick edifice, leaving an indebtedness of about $5,000 and in March, 1903, I as appointed by Bishop Walden. Up to date, two years having passed, we have been able to add to the membership nearly an hundred, have almost doubled the congregations in size, and have reduced the indebtedness about $2,000, made about $500 in improvements and in point of influence the Eleventh Street Church stands second to no other church in the city. Much that has been accomplished could not have been done had it not been for the fact that Rev. H. W. Tate erected a new building, and arranged to have the street improved before my appointment.

I found no other M. E. organization here among my people, but on August 6, 1903, just 19 months ago, I organized the East End Mission, with 11 members. When our last session was held in Louisville I was able to report 119 members in this mission, a lot fully paid for, $250 in bank, and a plan on foot to secure a piece of property worth at least $3,000.

Rev. J. H. Payne was appointed as pastor of the East End Church, no longer a mission, and I agreed to carry out the plan of securing property. On April 22 I was able to close the trade, and a new building which had been erected by a Baptist organization, a neat frame church, 40x70 feet, together with the lot, worth at least $3,000, came into our possession with an indebtedness of less than $500, and on Sunday May 7 I preached the first sermon in this, the Second M. E. Church, to a congregation of nearly six hundred people.

Rev. J. H. Payne is working like a beaver, and we now have two good strong churches in this city, and when our conference meets next March, the Lord willing, I hope to have a third church to hand over to the bishop with a request for the appointment of a pastor.

The A. M. E. Church on Long Street, the old St. Paul's, which has stood there for fifty years, was sold the other day for $43,000, and they will erect a modern church building, in the residence portion of the city. While neither of our churches will be as fine, still they are neat, cozy, and comfortable, and we are having as large congregations as the others.

Our people are flocking here, by the hundreds, from Virginia, North Carolina and West Virginia, and if our pastors would notify us of their coming many would be saved to our church.

EDWARD L. GILLIAM.

Newman, (Ga.,) Letter

The commencement sermon by Dr. J. L. Thomas, Field Agent of the Church Extension Society, to the Newnan High School in Newnan chapel recently was one of the most eloquent and instructive ever heard in these parts. Dr. Thomas is one of the brightest stars among our people. He, together with his wife and daughter, are residents of South Atlanta, which they have chosen as their future home. The South will always receive with open arms men like Dr. Thomas. Here the harvest is great and the laborers are still few. The message brought by him was never received more eagerly by our people. The time is not in our memory when Newnan chapel was occupied by a more intelligent or eager audience. Rev. M. M. Alston, D. D., the pastor of Newnan chapel, was among the first to secure the services of Dr. Thomas after he entered Georgia. Elder Alston is leaving no stone unturned that will add to the spiritual growth and general progress of his people. His people never tire of his wholesome advice, yet he never fails to bring into his pulpit the best men in his connection. This golden message of Dr. Thomas comes just after a glorious revival in the church by which a hundred new members or more have been added both by conversion and letter. Newnan chapel was never in a more prosperous condition along all lines.

Matthew, who was a student at Clarke, and Miss Eula, who has been teaching in Louisiana, are now around the family altar, to the great delight of their father and mother and our people in general. It is expected that they shall add much to our society of young people.

There never were greater signs of progress among our people in this community than now.

P. A. ALLEN.

June-December Conferences in the United States.
(Alphabetically.)

Conference, Place and Date—	Bishop.
Alabama, Boaz—Nov. 30	Cranston
Alaska Mission, Ketchikan—June 29	Moore
Arizona Mission, Yuma—Oct. 5	Berry
Atlanta, Gainesville—Dec. 13	Wilson
Atlantic Mission, Parmele, N. C.—Oct. 18	Cranston
Austin, Denison, Tex.—Dec. 13	Spellmeyer
Black Hills Mission, Spearfish, S. D.—Aug. 24	Hamilton
Blue Ridge, Montezuma, N. C.—Oct. 5	Fowler
California, Pacific Grove, Cal.—Sept. 13	Berry
California German, Pasadena—Sept. 21	Berry
Central Alabama, Huntsville—Nov. 23	Cranston
Central German, Cleveland, O.—Sept. 14	McCabe
Central Illinois, Peoria—Sept. 20	Fowler
Central New York, Elmira—Sept. 27	Joyce
Central Ohio, Fremont—Sept. 20	McCabe
Central Swedish, Moline—Sept. 14	Joyce
Central Tennessee, Lawrenceburg—Oct. 12	McCabe
Chicago German, Aurora—Sept. 21	Goodsell
Chinese Mission, San Francisco, Cal.—Sept. 8	Berry
Cincinnati, Springfield, O.—Sept. 6	Cranston
Colorado, Fort Collins—Aug. 30	McCabe
Columbia River, Moscow, Ida.—Aug. 30	McDowell
Dakota, Watertown, S. D—Oct. 18	Warren
Des Moines, Osceola, Ia.—Sept. 13	Warren
Detroit, Detroit, Mich.—Sept. 13	FitzGerald
East Ohio, Uhrichville—Sept. 13	Goodsell
East Tennessee, Knoxville—Oct. 19	Fowler
Erie, Ridgeway, Pa.—Sept. 6	FitzGerald
Genesee, Wellsboro, Pa.—Oct. 4	Spellmeyer
Georgia, Fitzgerald, Ga.—Dec. 7	Wilson
Gulf Mission—Dec. 1	Wilson
Hawaii Mission	Hamilton
Holston, Harriman, Tenn.—Oct. 1	Fowler
Idaho, Baker City, Ore.—Aug. 17	McDowell
Illinois, Farmer City, Ill.—Sept. 20	Cranston
Indian Territory Mission, So. McAllister, I. T.—Sept. 29	FitzGerald
Indiana, Linton, Ind.—Sept. 20	Spellmeyer
Iowa, Albia, Ia.—Sept. 6	Warren
Kalispell Mission, Kalispell, Mont.—Aug. 24	Moore
Kentucky, Lexington—Sept. 28	Goodsell
Michigan, Charlotte, Mich.—Sept. 6	Joyce
Minnesota, Mankato, Minn.—Sept. 28	Spellmeyer
Mobile, Selma, Ala.—Dec. 7	Cranston
Montana—Aug. 16	Moore
Nebraska, Falls City, Neb.—Sept. 20	Hamilton
Nevada Mission, Reno, Nev.—Aug. 31	Berry
New Mexico Eng. Miss., Silver City, N. M.—Oct. 11	Berry
New Mexico Span. Miss., Deming, N. M.—Oct. 14	Berry
N. Carolina, Maxton, N. C.—Oct. 12	Cranston
N. Dakota, Fargo, N. D.—Oct. 11	Warren
N. Montana, Miss., Choteau, Mont.—Aug. 31	Moore
N. Nebraska, Albion, Neb.—Sept. 13	Hamilton
N. Ohio, Shelby, O.—Oct. 11	Goodsell
N. Pacific Ger. Mis. Con., Walla Walla, Wash.—Sept. 7	McDowell
N. German, Waseca, Minn.—Aug. 30	Joyce
N. Minnesota, Eveleth, Minn.—Oct 4	Joyce
N. Swedish, St. Paul.—Sept 7	Fowler
Northwest German, Storm Lake, Ia.—Sept 21	Warren
Northwest Indiana, Michigan City, Ind.—Sept 13	Fowler
Northwest Iowa, Sheldon.—Sept. 27	Warren
Northwest Nebraska, Alliance—Aug. 31	Hamilton
Norwegian and Danish, Minneapolis—Aug. 23	Joyce
Ohio, Columbus, Ohio—Sept. 20	Moore
Oklahoma, Blackwell, Okla.—Oct 4	FitzGerald
Oregon, Albany, Ore.—Sept. 20	McDowell
Pac. Japanese Miss., San Francisco—Sept. 5	Berry
Pittsburg, Beaver—Oct. 4	Cranston
Puget Sound, Everett, Wash.—Sept. 13	McDowell
Rock River, Freeport, Ill.—Oct. 4	Wilson
St. Louis German, Peoria, Ill.—Sept. 7	Goodsell
Savannah, Savannah, Ga.—Nov. 30	Joyce
South Carolina, Yorkville, S. C.—Dec. 6	Joyce
Southern California, Los Angeles, Cal.—Sept 27	Berry
Southern German, Seguin, Tex.—Nov. 23	Spellmeyer
Southern Illinois, East St. Louis—Sept. 27	Moore
Tennessee, Memphis—Oct. 5	McCabe
Texas, Clarksville—Dec. 6	Spellmeyer
Upper Iowa, Hampton—Oct. 11	Wilson
Utah Mission—Aug 9	Moore
West German, Kansas City—Sept. 7	McCabe
West Nebraska, Minden—Sept. 28	Hamilton
West Texas, San Antonio—Nov. 30	Spellmeyer
West Virginia, Morgantown—Oct. 4	Goodsell
West Wisconsin, Madison—Sept. 13	Wilson
West Norwegian-Danish, Portland, Ore.—Aug. 31	McDowell
Western Swedish, Lincoln, Neb.—Sept. 7	Hamilton
Wisconsin, Wausau—Sept. 20	Wilson
Wyoming Mission, Laramie—Aug. 24	McCabe

Do not think of your faults, still less of other's faults. In every person who comes near you look for what is good and strong honor that, rejoice in it, and, as you can, try to imitate. For the rest, you will find it less easy to uproot faults than to choke them by gaining virtues. If, on looking back, your whole life should seem rugged as a palmt-ree stem, never mind, so long as it has been growing and has its grand green shade of leaves and weight of honeyed fruit at top—*Ruskin.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Maine, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ON TO DENVER

The date of the International Epworth League Convention, to be held in Denver, is fast approaching. The preparations for the entertainment of the host of Leaguers expected to visit Denver has been completed. The program announced is strong and promises to be a feast of reason and a flow of soul. Ample arrangements will be made for the enterainment of the colored delegates. We would like to know of those in our territory who expect to go. This is necessary in order to secure the proper accommodations in Denver. If those who are going will drop a card to the Southwestern we can arrange to meet at some central point enroute and the trip will be all the more pleasant because of the association. Let us know if you are going to Denver.

SHE HONORS THE RACE

A race is to be judged by its individual products. The best are to be taken as a standard, and not the worst. The individual ought to have his chance in life without regard as to race, color, or previous condition. This fifteenth amendment to the Constitution is a declaration of freedom of the individual. If the country would be fair enough to recognize the cases of individual worth found among the Negroes there would be some change in opinion.

Every now and then announceemnt is made of some remarkable record by a Negro student in a northern school. In schools where the pick of the country are to be found and that these students so frequently carry off the honors is a source of encouragement and inspiration. Attention is called to the record of Miss Addie Palmer, of Columbia, S. C. In speaking of Miss Palmer the *Journal of Education*, of Boston, in its recent issue says:

"In the city of Columbia, S. C., there is a student who has completed the 11 years' course of study without a minute's absence from any cause. Not once absent or tardy from the hour of entrance to the lowest primary grade to graduation fraom the high school. The board of education has had a special gold medal made for Addie Palmer, in view of this record, and it does not lessen the public appreciation of her faithfulness that she is a colored girl."

Miss Palmer is the daughter of Mr. and Mrs. R. J. Palmer, of Columbia, S. C., her mother dying last week. Miss Palmer is a niece of Miss I. E. Mullon, of this city.

The highest honor awarded in the senior class at Cornell was won this year by Miss Jessie R. Fausett, the only Negro student in he art class. This young woman carried off also the Phi Beta Kappa honor, and is the first Negro girl to whom it has gone.

"THE WILL-NOT CLUB"

Bishop W. F. Mallalieu contributes in this issue of the SOUTHWESTERN, on page 3, an article under the above subject and makes a very practical suggestion for the organization of the Will-Not Clubs. The bishop has in this movement indicated his resourcefulness as of old, seeking to help the young life of the church. We ask a careful reading of the article on the "Will-Not Club."

Some weeks ago we published in our contribution department the oration of Mr. George A. Windsor, who won the prize in the oratorical contest for the State of Texas. Mr. Windsor, who is still in his teens is a promising student of Wiley University and gives evidence of a bright future. He comes from one of the best of Methodist families. His father and mother are now residing in Guthrie, Okla., where his father is doing a flourishing business. As an inspiration to our young people we present a good picture of Mr. Windsor.



The Association of Colored Physicians, Dentists, and Pharmacists of Arkansas, met in Hot Springs, Ark., May 25-26. Dr. H. W. Suggs presided and Dr. R. J. Meaddough served as secretary. The program was strong and comprehensive. Drs. J. H. Smith, S. A. Dingwall, E. J. Mooney, J. W. Roland and E. D. Adam and Mrs. Mary Hunley, presented able papers. Dr. R. F. Ward of the faculty of Meharry Medical College, Nashville, Tenn., was present and addressed the meeting. The following officers were elected: Dr. E. V. Odum, president; first vice-president, D. E. J. Mooney, Morrillton, Ark.; second vice-president, Dr. R. L. Tweed, Argenta, Ark.; corresponding secretary, Dr. R. J. Meaddough, Little Rock, Ark.; recording secretary, Dr. S. A. Dingwall, Hollie Grove, Ark.; treasurer, Dr. J. W. Roland, Pine Bluff, Ark.; delegate to the National Association, Dr. C. M. Wade, Hot Springs, Ark. The citizens of Hot Springs gave the doctors a royal reception at the close of their session.

Dr. S. L. Mitcham, of Marktree, Ark., whose reputation as a physician is well known to our constituency, had a most difficult case recently and after consultation it was found best to remove the patient to the hospital at Memphis. This he did after consultation with the dean over the phone, but much to our surprise this reputable physician was not permitted to see the operation upon his patient at the Memphis hospital. It is said that he was excluded simply on the ground that he was a Negro. Dr. Mitcham's reputation in eastern Arkansas gives him patients from both races. This treatment at the Memphis hospital was an injustice alike to Dr. Mitcham and his patient.

Nothing more clearly indicates racial progress than the growth of literary appetite, indicated by the growth of literary race journals. Nearly every town where there is any considerable Negro population there is a local Negro paper, while there are published several magazines in the interest of he Negro race, all of which seem to thrive, at least they live. The latest addition is the Alexander Magazine, published in Boston, Mr. Chas. Alexander, editor. Volume one, No. 1, is before us. It is a thing of beauty, artistically printed, with choice and select reading material, a credit alike to its brilliant editor and the race to which he belongs. May the Alexander Magazine live long, and here's our right hand for success and prosperity.

The enrollment of Drew Seminary for the past year is 168. The recent erection of buildings of a modern character and other improvements naturally increases the running expenses of the seminary. It is now proposed to raise an endowment of $250,000. By the generosity of Mr. John W. Purcell, of Bridgewood, N. J., and the sanction of the seminary authorities, a social settlement has been established in East Side, New York, where the students of the seminary are receiving practical suggestions in the solution of the problems confronting the churches of the city.

Rev. James M. Wallace, A. B., D. D., is in the midst of prosperity as the pastor of Spencer Methodist Episcopal Church, Muskogee, I. T. Brother Wallace is a native of Alabama and was born in Shelby of that State in 1866. He was a student of Tuskegee Institute, where he learned the printer's trade and graduated from the State University of Kentucky in 1891, with the degree of Bachelor of Arts, and in 1904 from Gammon Theological Seminary with the degree of Doctor of Divinity. Rev. Wallace has accepted a position on the advisory board of the Afro-American Industrial Exposition Company—a Negro World's Fair, to be held in New York City in 1906. On this board are Booker T. Washington, W. D. Crum, Bishop Arnett, Bishop Derrick and others.

Three Chapters of the Wesley Brotherhood are reported from South America. The first of these was organized at Antofagasta, Chile, prior to the coming of Bishop Neely, the president of the Brotherhood, into South America. It was named, in honor of President Neely, L'Obispo Tomas B. Neely Capitulo (Chapter). It is connected with the Chilean Methodist Episcopal Church at Antofagasta, the Spanish language being used in the service of the Church and the Brotherhood. The Rev. Roberto Olave is the energetic pastor. Chapters have been more recently organized with the English Methodist Episcopal churches at Lomas and Buenos Ayres

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Rev. J. P. Brushingham, of the Committee on Aggressive Evangelism, announces "that the firm of George Carpenter & Co., Fifth avenue and South Water street, Chicago, has generously consented to make a discount of 50 per cent. upon their catalogue prices of tents to those who apply in the name of the General Conference Commission on Aggressive Evangelism. The popular size for district work is 40 by 60. A good quality canvas of that size can be secured for about $120. It would doubtless be well to send for a catalogue. Inasmuch as many ministers and presiding elders are arranging for tent work, it would be advisable to place an early order, so as to obtain an outfit in time for the summer season."

Rev. H. A. Carroll, of Ames Memorial Church, Baltimore, Md., and his presiding elder, Dr. E. W. S. Peck, have issued an appeal to the public for assistance in the liquidation of the present indebtedness of this church. The building is a fine stone structure that was bought a few years ago for $15,000, of this amount $3,000 has been paid. The congregation, which is small, has done exceedingly well, and now desires the help of the public. Any donation sent to the pastor will be thankfully received. Address Rev. H. A. Carroll, No. 1362 N. Calhoun street, Baltimore, Md.

OCTOBER 31 IS THE GREAT AND FINAL DAY—FOR WHAT?

Personal and General.

Rev. N. D. Shamborguer, pastor at Asheville, . C., raised on a recent Sunday for his new urch $405.

Miss Stella G. Seals, of this city, and Miss eatrice Castine, of Napoleonville, are visiting iends in Slidell.

Miss Ada Mitchan, who spent last year at lark University, is spending the summer with r brother, Dr. A. L. Mitcham, of Marktree, rk.

Dr. S. T. Clanton, of Helena, Ark., Field uperintendent of the John C. Martin Fund, was the city this week in the interest of his work.

The program of the National Association of eachers of Negro Youths, to be held in Atnta, Ga., June 28, 29, 30, is both full and interesting.

Mr. J. Max Barber, editor of the *Voice of the Negro*, delivered before the Social Study Club of he Virginia Union University at Richmond, Va., he annual address.

The annual District Epworth League Convenon of the Centreville District, Delaware Conferce, will be held June 21-2 at Grennsboro, Md., ev. P. M. Shelton, pastor.

Dr. Booker T. Washington will deliver the ommencement address, the Armstrong Indusial Training School, Washington, D. C., at onvention Hall, June 16.

Dr. W. H. Brooks, of New York, sent congraulations to the new business manager, Mr. W. Waters, accompanied by nine annual cash subcriptions. The manager heartily appreciates uch congratulations.

Rev. E. M. Jones D. D., will spend the month f August in Louisiana visiting District Conferces and holding Sunday School Conventions. He will spend the month of September in Texas.

Mrs. Emma V. Ellison, after spending several eeks with her parents, Mr. and Mrs. T. J. Edards of this city, has returned to her home in Pittsburg, Pa., visiting enroute relaives in Chiago.

President R. S. Lovinggood, of Samuel Huston College, recently delivered a splendid and elpful lecture at Lee Tabernacle, Navasota Tex. He left a donation in the hand of the pastor, Rev. A. W. Carr, for the building now under onstruction.

Cards are out announcing the marriage of Miss Azzie Nurse to Mr. Henry Washington, he ceremony to take place in Asbury Methodist Episcopal Church, Franklin, La., Wednesday evening, June 28.

Mr. J. E. Johnson, editor, Mr. E. L. Richardson, associate editor and printer, and Rev. E. M. Cunningen, business manager of *The Negro Herald*, a bi-weekly paper published in Magnolia, Miss., in the religious and educational interests of our people, were in the city this week purchasing machinery.

Dr. J. L. Wilson, pastor of Wesley Chapel, Little Rock, Ark., announces that on June 4 he raised on his new building $668. This makes a total of $1,148 for the trustees that has been raised since the Doctor's arrival in February. Wesley Chapel of Little Rock is one of our strongest churches.

The commencement of the Industrial School at Blackshear, Ga., will be held June 29-30. The commencement address will be delivered by Rev. A. B. Allen, presiding elder of the Waycross District of the Savannah Conference. Rev. McD. Spencer, the president, says the school has had a prosperous year.

Rev. J. N. C. Coggins, B. D., Field Secretary of the Negro Young People's Educational and Christian Congress, is having pre-eminent success. His recent address at Roanoke, Va., carried the people by storm. An audience of a thousand people was out to hear him and the audience went away delighted. Brother Coggins receives a cordial welcome wherever he goes.

Mrs. Lucy B. Thurman, National Superintendent of the Woman's Christian Temperance Union, delivered on June 5 at First Street Church, Rev. J. A. Tircuit, pastor, a remarkable address on "Taking Steps Backward to the House of Bondage." Mrs. Thurman has a national reputation as a speaker and always makes a pleasing impression upon her udience. She was accompanied on this occasion by Mrs. Frances Joseph.

Mrs. R. J. Palmer, of Columbia, S. C., sister of Mrs. I. E. Mullon, of this city, passed to her reward June 6 after an illness of several months. She was a woman of a very striking personality, earnest and devoted in her efforts for the uplifting of Christ's poor and loyal to all movements that sought the upliftment of womanhood. Mrs. Palmer was the wife of R. J. Palmer, one of the leading merchant tailors of Columbia. The family has the deepest sympathy of the SOUTHWESTERN.

The commencement exercises of Haven Normal Academy will be held June 18-21. The baccalaureate sermon will be preached by Rev. A. M. H. Evans. The address before the literary society will be delivered on June 19 by Rev. W. L. Bellinger. Rev. J. S. Stripling, A. B., B. D., will deliver the address on June 20. Wednesday morning, June 21, will be patron's day and the addresses will be delivered by Rev. W. H. Brown and Rev. S. P. Bryant. At the commencement exercises Wednesday evening Rev. Dr. Charles C. Jacobs will deliver the address. Rev. R. W. S. Thomas, A M., is the principal of this institution.

The commencement week of Allegheny College begins next Sunday with the baccalaureate by President Crawford. The annual sermon before the Christian Associations will be preached by Bishop Henry Spellmeyer. This is the ninetieth commencement and in recognition of this fact addresses will be delivered on Tuesday afternoon, the 20th by Hon. William Reynolds, class of '37; Bishop James M. Thoburn, LL. D., class of '57; Ida M. Tarbell, L. H. D., class of '80; Rev. Robert G. Freeman, class of '04. Tuesday evening at the anniversary of the Phi Beta Kappa will be addressed by Rev. William Anderson, secretary of the Board of Education.

Mr. Richard A. Crolley, of Chicago, and Miss Liattah C. A. Marshall, daughter of Dr. J. F. Marshall, of this city, were united in marriage on the evening of June 7, the editor of the SUTHWESTERN and Rev. Henry Taylor, pastor of Simpson Chapel, reading the ceremony. Mr. Crolley is head bill clerk in the Methodist Book Consern at Chicago. He is a graduate of Clark University, Atlanta, Ga., and is a man of a very pleasing personality. He entered the Book Concern some years ago and by faithfulness in service has been promoted from time to time until he now holds this very responsible position. Miss Marshall is the only daughter of Dr. and Mrs. J. F. Marshall. She is a graduate of New Orleans University, is an accomplished musician, and a reader of considerable merit. She is one of the best products of New Orleans and has the best wishes of many friends for a happy life. The presents as tokens of esteem were numerous and valuable. Mr. and Mrs. Crolley will make their home in Chicago.

We learn thro Dr. G. G. Logan, Field Secretary of the Missionary Society, that the Open Door Emergency Commission has accepted the invitation of Wesley Chapel, of New Orleans, as the place for holding the forthcoming Missionary Convention. It is said that the pastor and officers of Wesley sent up a magnificent invitation. The Open Door Emergency Commission has the program in hand and a strong and interesting program will be built. Dr. Logan announces that two of our own bishops will be present, one corresponding secretary, Dr. F. G. Gamewell, executive secretary of the Open Door Emergency Commission, Bishop Elias Cottrell, of the Colored Methodist Episcopal Church, Bishop J. W. Alstork, of the African Methodist Episcopal Zion Church, and other speakers of celebrity. Rev. M. W. Dogan, Ph. D., President of Wiley University, will be the secretary of the Convention, and the outlook is bright for a most unusual meeting. Some of the presiding elders are planing to hold special meetings preparatory to this convention and to create interest in the same.

NEWS NOTES

The National Negro Enterprise Association, Rev. J. O. Spears, president, has opened a park for our people at Jeffersonville, Ind.

The presence of Dr. Booker T. Washington at the Economic Congress, which meets in Brussels in September is urged by the King of Belgium.

Bishop Hartzell estimates that the white man's rum is responsible for the death of 200,000 black men in Africa every year through the diseases that it induces.

Dr. Frank G. Browne, who has been the assistant since 1896 of Editors Moore and Gilbert of the *Western Christian Advocate*, has returned to the pastorate. His successor is Rev. Robb Zaring, an alumnus of Depauw University.

Rev. Charles Mohammed, a native Moorish African, spent several days in Shreveport last month, the guest of Dr. and Mrs. Cain. Rev. Mohammed preached to a large and appreciative audience on May 10, in St. Paul Methodist Episcopal Church.

Mrs. Leggett, wife of Rev. J. T. Leggett, of Delaware, O., was in Cincinnati recently, attending the annual meeting of the Lexington Conference Woman's Home Missionary Society, of which she is president, and while there was the guest of Dr. and Mrs. M. C. B. Mason.

During the recent commencement, Wiley University, Marshall, Tex., 52 were granted certificates from the English course, 18 from the Preparatory, 1 from Theological. Five were granted diplomas from the dress-making department, 1 from millinery, 2 from music, 4 from normal, and 6 from college, total 89.

On Monday, June13,, ex-Congressman Josiah T. Walls, the only negro ever elected to Congress from Florida, died at his home in Tallahassee, Fla., after a long and successful political career.For many years he has managed the largest and richest truck-growing farm in Florida, which affords employment to numbers of men, women, and children.

Bishop Burt preached in the American Methodist Episcopal Church in Rome on May 8. After the service a bust of the bishop, in pure Carrara marble, was unveiled and presented to him. It occupies a place in the Methodist building on the Via Firenze, where it will always be a reminder of the bishop and his great work for the Methodism in the Eternal City.

The Washington *Bee*, an ably edited race journal, has passed its twenty-fifth milestone of usefulness.The event was fittingly celebrated last week by representative citizens and friends and the editor, Mr. W. Calvin Chase, Sr., was presented costly tokens in appreciation of his long and efficient service. Many able and brilliant speeches were delivered by distinguished men.

Rev. G. W. W. Jenkins, D. D., of the Washington Conference, pastor at Parkersburg, W. Va., is available for lectures on various subjects of interest to the young people and to the race in general. He has two interesting lectures, the subject of one being "Some Things the Negro Possesses and Some Things He Lacks," and another, "There is no Mason and Dixon Line—What Shall the Negro Do?" Dr. Jenkins is a capable and fluent speaker and any congregation will be fortunate to secure his services. His address is No. 123 Seventh street, Parkersburg, W. Va.

Rev. E. S. Williams received a most cordial welcome at the hand of St. Paul Methodist Church, Roanoke, Va., where he was returned for the third year. An enthusiastic, largely-attended reception was given in Rev. Williams' honor and Hon. E. J. Oliver presided. Brother Williams holds the esteem of both races of Roanoke. He has recently completed a magnificent parsonage and the church which is being built under his administration is nearly completed. It will be one of the most beautiful churches in the Washington Conference and a credit to Methodism. ot only has Brother Williams been unusually successful as a builder, but his SOUTHWESTERN list has been increased from one to twenty-five. He has been faithful in the distribution of Methodist literature and careful to supervise all the interests of the church. His success at Roanoke is little less than phenomenal.

Doings of the Workmen.

LOUISIANA.

BATON ROUGE DISTRICT, EPWORTH LEAGUE.

The Baton Rouge District, Epworth League, Cabinet, which was organized by the Baton Rouge District preachers' meeting, May 11th, 1905:

President—J. H. Thompson, Wilson, La.

First Vice-President—Mrs. V. B. Spears, Baton Rouge.

Second Vice-President—Mr. James Carr, Jr., Wilson, La.

Third Vice-President—Mrs. Della Anderson, Clinton, La.

Fourth Vice-President—Prof. H. J. Edwards, Rosedale, La.

Secretary—Prof. J. A. Reddix, Darrow, La.

Corresponding Secretary—Rev. C. D. C. Bryant, Slaughter, La.

Treasurer—Rev. T. A. Brown, Donaldsonville, La.

Superintendent Junior Epworth League—Miss Lizzie Miller, Baton Rouge, La.

Superintendent, District League, Evangelism—Rev. J. O. Richard, Plaquemine, La.

Epworth League Guard—Rev. C. Spears, Port Allen, La.

The above officers have been endorsed by the presiding elder. Now, I wish each pastor to call his young people together, have a chapter organized at once and send a list of officers to Secretary Penn, So. Atlanta, Ga., or to the central offices, No. 57, Washington St., Chicago, and, too, send names of president and members of chapter to me at Wilson, La. Urge your chapter to elect a delegate to the convention to be held in Denver, Colo., July, 1905. Send their names to me. Let the Juniors have a place in the work. We shall have the District Conventon in September next. Let every chapter prepare her banner; get League pins and badges for every member.

Let each chapter and member subscribe for the Southwestern.

Yours in Christ,

J. H. THOMPSON.

Wilson, J. H. Thompson, Pastor.—Our rally at Odd Fellows' Hall was very encouraging. The entertainment netted $7.00; church, $22.00; total, $28.00. Total for the lot on which we will buld a new church at Wilson, $24.00. Brother Gus Paxton and family deserve much praise for the way they are working for the building fund, but all our members are faithful, and the good citizens also are helping us. The leading whte people are interested in the movement and have promised their aid. Mrs. Edward Smith, Green Betreese, Howard Glasper, Barney Ross, are among our leading friends, also Mrs. Harriet Bater and family.

Our next rally will be held June 18, third Sunday. All pastors are cordially invited, also their congregations.

Melville, E. V. Taylor, Pastor.—At a late hour one night recently I was awakened by the arrival of a host of friends. They came in singing, and brought with them 75 pounds of groceries. Words of thanks and prayer were offered and the party retired.

MARYLAND.

Cambridge—The people of Waugh M. E. church received Rev. A. L. Martin, their pastor, very cordially for the eighth year, nearly $16,000 having been raised for all purposes during Rev. Martin's seven years pastorate. Many souls having claimed their spiritual birth and many accessions to the church, young people are also alive to every interest of the church; a new church nearing completion, the cost of which is nearly $700, having been met, harmony reigns supreme. All this warranted his returns. A grand reception was tendered the pastor and family last Thursday evening. Mrs. Sarah J. Jackson, John Driver, and Lizzie Henson and others were the chief promoters. Mr. Carnegie's gift of $900 to this church for a new organ has given it new life.

Nanticoke, Edythe R. Hammond.—A missionary Society has been lately organized in the Sunday School by our pastor, with Mrs. Nellie Hardy, president; Mr. Bradford Bradshaw, secretary; and with eighty-four members enrolled. They have gone to work and we are looking forward for grand results.

A large surprise party visited the parsonage last Saturday night led by Mrs. Cora R. Barclay, Mrs. Catharine Hardy, and others. They loaded the table with choice groceries which were highly appreciated by the pastor and family. The annual convention of the D. G. Tabernacle, No. 2, of the G. G. A. O. of B. and S., of Love and Charity was held in Asbury M. E. Church May 3, 4, 5. Among some of the most prominent delegates were Mr. J. H. Lee, G. G. D. M. of Washington; Mr. Arthus Hayes, the principal undertaker of Richmond, Va.; Revs. W. J. Hacket, Covington, Va.; W. A. Jones, Glen Echo, Md.; Thomas Davis, Portsmouth, Va.; Mrs. Alice V. Gray, Washington, D., C. and Mr. Paul Ervin, Richmond, Va. The officers were installed by Mr. J. H. Lee.

MISSISSIPPI.

Lauderdale.—All friends are hereby invited to attend the grand celebration of the Lightfoot Lodge No. 27, to be held at this place June 24.

Bolton.—In the program of the Vicksburg Distric, recently printed the following subject, "What Profit is the Field to the Missionary Cause," should read, "What Profit is the Field Agent to the Missionary Cause." The presence of Dr. G. G. Logan is desired at this convention.

Pearlington, F. L. Smith, Pastor.—The big saw mill which is the backbone of this place blew its first whistle for the first time in five months. The church has put on new life and the prodigal sons are returning home again. Our first quarterly conference was a success, held by Rev. B. M. Jones, presiding elder. His wise way of ruling speaks for him a glorious success this conference year. Our publis school here has been a source of pleasure to the entire town and a remarkable success, under the leadership of Prof. G. W. Brown, of Laurel, Miss., with Mrs. H. L. Vaultz, of this city, as assistant. The average attendance was more than 100. Prof. Brown and Mrs. Vaultz are worthy and able workers for both church and school.

Tupelo, J. C. McGee, Pastor—The Sunday school is under the leadership of Mrs. C. E. Giles, superintendent, Miss Welthy Williams and Miss Lela Clifton, teachers. They are working hard to make the Sunday school a success. We are increasing in number every Sunday. The whole Sunday school came to the parsonage a few nights ago and gave the pastor a very warm reception for which he returns many thanks.

"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and **will make curly or kinky hair lie straight and smooth** for a long time.



MISS NANCY RICE.

Nothing Takes Its Place.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owing very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT

Has Done Wonders.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly."



MR. LOUIS NEMORE.

If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada one bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Young Men Wanted

How would you like to secure a commission as an officer under Uncle Sam? If you are between the ages of 17 and 35 years, possess the necessary common school education, are moral, persistent, and can pass the required physical examination, send me four one cent stamps to pay postage, and I will mail you a personal letter, literature, etc., that will tell you of the qualifications required for positions leading to promotions of high rank as an officer in our army or navy.

H. W. PHILLIPS,
Louisville, Ky.

MISSOURI.

Wright City.—The district stewards of the St. Louis District, Central Missouri Conference, held their annual meeting at Wright City, Mo., April 12, 1905, at the call of the presiding elder, Rev. C. M. Keeton. The devotions were led by Rev. B. McCain, the pastor. A number of district stewards and their proxies were present. The presiding elder's salary was estimated at $1,270.00. The assessment for benevolence is to remain the same as last year, except where a difference in the apportionment occurs. The presiding elder was present and presided. The ladies of the Wright City church prepared a most excellent dinner, which was enjoyed by all. The neat and attractive appearance of this cosy little church certainly speaks in the highest terms for this membership.—E. P. Geiger, St. Louis, Mo.

Warrensburg, W. A. Bohanon, Pastor.—On May 14 our first quarterly conference was held, Rev. W. M. Smith, presiding elder, in the chair. The meeting was enthusiastic. Reports showed rapid spiritual and financial progress. Sunday at 11 o'clock the elder preached. The trustees raised, it being rally day, a collection of $50 Presiding elder paid, in full, $11. Five accessions to the church. $103.94 for the quarter.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

HOW TO SLEEP.

A Book For Tired, Sleepless People. Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

F. J. Cheney, La Vergne, Ills., Pub., Department C.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge**, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well. Write today,** as this offer will not be made again. Address

MRS. M. SUMMERS, Box 176 Notre Dame, Ind., U. S. A.

NORTH CAROLINA.

Gastonia, S. McDonald, pastor.—A successful rally was held April 30 for the indebtedness of the church. Our few members gave of their means willingly and it was truly a day of rejoicing. At 11 o'clock a. m., Rev. William H. Howard of the Zion Church preached and Rev. C. H. Shute of the Presbyterian Church preached in the afternoon. The pastor filled the pulpit at night. A very attentive congregation composed of members from the various churches was present. These with several of our members from Bessemer City rallied nobly to our aid with a collection of $17.75. To this amount our faithful few added $82.25 making a total of $100.

Lumberton, W. W. Pope, pastor.—Our presiding elder, Rev. I. Wells, conducted the first quarterly conference of this charge April 29-30. The reports were good. Lumberton charge stands number one on the district. Raised during quarter: for pastor, $110; benevolence $50; total $186. The elder preached several times during his stay to the great satisfaction of the people.

Franklin, A. E. Robinson, Pastor.—My second quarterly conference was held in New Hope Church May 7-8 by our presiding elder, Rev. M. M. Jones. The elder's sermons greatly benefited all who heard them. Thirty-five communicants bowed at the altar. One person received baptism. Raised for pastor $10, easter collection $3, collected Sunday $13.25, on church repairs, $15.50; total, $41.75; the best work accomplished by this church since its foundation.

NEBRASKA.

Hastings, T. J. Ross, Pastor.—Three short months ago we had in Hastings an old dilapidated deserted hotel building to worship in, situated along the railroad yard tract, with a small indebtedness of $156.93 in one place, $26 and $1,400 in another. So with 18 members, all faithful Christian women, with but one exception, we pitched battle against sin and in our meeting God gave us by conversion 3 and accessions 3. Then we sold our old encumbered hotel church for $775 and bought in the centrally populated part of city, among our people and on the Sabbath, God willing, we will hold our first service in a beautiful little chapel of our own with but a small indebtedness of about $400 against it. God helping us and all things being equal we shall try and pay that off before our next annual conference. The first quartely conference was a success financially.

OHIO.

On the evening of April 27, 1905, the Steubenville Sub. District Epworth League and Sunday School Convention met in the Second M. E. Church. After devotions the president, Mr. Nelson Howard, stated the object of the convention. Welcome address by Mr. Z. T. Kent. Response by Rev. H. A. Foreman.

Friday morning appointment of committees. In the absence of Rev. Kichen, Rev. H. A. Foreman preached to the Leaguers. That the Steubenville Sub. District League is alive and alert to its every interest was evidenced by the reports of the various officers. The papers and addresses were spirited and full of thought. Saturday evening Rev. E. A. White addressed an appreciative audience. Three months hence the convention meets at Mt. Pleasant, O.

H. A. FOREMAN.

OKLAHOMA.

McLoud, Mrs. E. Chambers.—The conference sent us a very able pastor, Rev. J. A. Gallon. He is doing good work at McLoud and also at Earsboro, and we feel that there will be much good accomplished in the service of the Lord this year. We now have a fine new church in eastern Oklahoma that will cost us about $850, but we have already paid $440 cash on it.

PENNSYLVANIA.

Pittsburg, Warren M. E. Church has just closed one of the most successful years in her history. When Pastor S. A. Virgil, took charge of the Church in March, 1904, the people were scattered and despondent, but with God's help the work was begun, and so far nothing has failed. The mortgage on the church made more than 15 years ago has been paid, a new pipe organ, valued at $1,700, has been installed. The membership has increased to 95 and all departments of the church are revived. The conference of 1906 will be held in this church. A special request is made to pastors of our church in the south who wnow the addresses of their members who have come to this city or of those who may come, that they send the same to Rev. S. A. Virgil, No. 26 Wandless street, Pittsburg, that he may look them up. To make this more effective a department has been created in the church to secure employment for those of our members who desire it and place them with a good healthful circle of friends. The pastor would be glad at any time to hear from preachers or laymen concerning this matter

SOUTH CAROLINA.

Charleston, W. R. A. Palmer.—The Rev. Bishop Luther B. Wilson, LL. D., has been to Charleston, S. C. As soon as the good Bishop consented to come and preach the 39th anniversary sermon of Centenary, the Lord's day, April 9, for more than three weeks it was fully announced and kept before the public. He has come and gone; he has left an impression behind him and carried the hearts of the people with him; his services in Charleston will never be forgotten; unborn generations will be told of that great spiritual red-letter day when Bishop Wilson preached. Those who heard him were blessed. Those who could and did not hear him have something to regret as long as they live. Dr. J. E. Wilson was present, took part in the services and introduced the Bishop. The Rev. A. G. Townsend, D. D., also ex-pastor, who assisted us so materially in our revival while in the city several times on business was personally invited by the pastor to be present, as was also the Rev. J. L. Grice, D. D., who preached so powerfully at the revival four nights during the week and departed on the morning Bishop Wilson arrived, Saturday, Apri 8. 4 p. m. the Bishop preached at Bethel, the Rev. I. E. Lowery, D. D., pastor; this is the same edifice and the same pulpit in which his illustrious predecessor, Bishop Francis Asbury preached; 8 p. m. Bishop Wilson preached at Centenary again. It was the third bishop we have had with us within four months, and the fifth sermon; for Bishops Goodsell and Walden preached once, but Bishop Wilson preached three times. Coming as he did at an apportune time in the midst of the most wonderful outpouring of God's spirit the people ever witnessed in this city, more than 500 souls having professed saving faith in the Lord Jesus Christ, eternity alone will reveal the good this faithful servant accomplished in the name of his master by preaching the Word; the people were fed; they literally feasted on fat things, "'Twas a heaven below."

TENNESSEE.

South Pittsburg, A. Mitchell, Pastor.—Our second quarterly conference was held April 8 and 9. The services were largely attended. Dr. J. B. Q. Williams, presiding elder. He preached two soul-stirring sermons on Sunday. Rev. I. J. Nonn, of Jasper, preached in the afternoon. The Holy Sacrament was administered on Sunday night to more than thirty communicants. Two additions to the church. Total raised this quarter, $123.40. Paid presiding elder his assessment. The elder was very much pleased with the work this quarter.

Humboldt, Jessie P. Price, Pastor.—Our second quarterly conference, held April 2-3 at Kenton, Tenn., closed with good results, Rev. J. A. W. More presiding. Paid the elder in full. Paid pastor $38.18, trustees $10. Every department of the church is improving. The elder preached two able sermons. The Epworth Leaguers are moving on nicel.

TEXAS.

Madisonville Circuit, A. E. Gibbs, Pastor.—Our work is gradually gaining in spiritual strength and the membership is being strengthened. All auxiliaries of the church are well organized and doing splendid work. Miss Carrie P. Burns, one of the most talented and promising young women of our congregation at Midway, has charge of our Sunday school at that place. Our Wiley students, Misses Burns and Grace, Messrs. A. W. Burns and S. G. Glazer, and a loyal membership will see to it that the Madisonville Circuit will hold her place (first) in the Wiley contest at the District Conference. Our beloved presiding elder, L. S. Blakeney, is taking unusual interest in Wiley this year. We are planning to build a church at Midway in the near future.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

FOR OVER SIXTY YEARS.

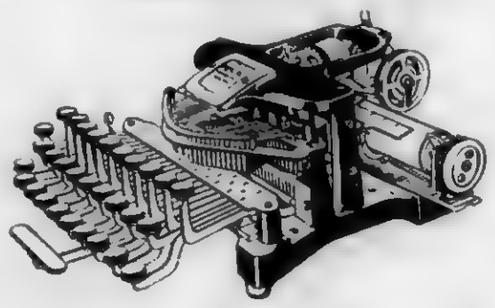
MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind.

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Answering this advertisement, please mention Southwestern Christian Advocate.

If there be any doubt in the mind of any one as to the merits of the Postal Typewriter, we refer to the Scientific American of August 15, 1903, in which its merits are fully told and established.

NOTICE!!!

TO ALL SUFFERING WOMEN

You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

Here is health to you if you want it.

EXCELSIOR

Uterine Tonic

A Remedy for All the Complaints and Weaknesses Peculiar to

THE FEMALE SEX

Including: Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstration, Backache, Bearing Down Pain, Lucorrhea, General Debility, Palpitation of the Heart, Swimming and Giddines of the Head, Inflammation of the Womb and Ovaries.

You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Send twenty-five cents in stamps for free sample. You will ever praise the day you first took "EXCELSIOR UTERINE TONIC."

FULL SIZE BOTTLE $1.00

Manufactured Only By

THE PEOPLES DRUG STORE,

A. V. BOUTTE, Proprietor and Manager

NEW IBERIA, LA.

Agents wanted. Do not apply unless you want work. Write for particulars.

DISTRICT CONFERENCES.

Pulaski, Pulaski City, Va.....June 21
Waco, Chilton, Texas.....June 22
Brookhaven, Tylertown, Miss., June 22-25
Raleigh, Oxford, N. C.....June 28
Gulfport, McLain, Miss.....July 5-9
Topeka, Lincoln, Neb.....July 12
Bristol, Mountain City, Tenn., July 12-16
Anniston, Sylcauga, Ala....July 13-16
Knoxville, Harriman, Tenn., July 13-16
Savannah, Bailey, Ga.....July 19
Montgomery, Mobile, Ala....July 19-24
Tupelo, Houston, Miss.....July 19-23
Huntsville, Laurelia, Tex.....July 25
Shubuta, Laurel, Miss.....July 26-30
Clow, ———, Ark.....July 24
Huntsville, Laurelia, Tex.....July 25
LaGrange, West Point, Ga...July 27-30
W. Tennessee, Kenton, Tenn..July 25
Nashville, McMinnville, Tenn., July 25-30
W. Nashville, Lawrenceburg, Tenn.....July 25-29
Vicksburg, Vicksburg, Miss....July 26
Greenville, Moorehead, Miss., July26-30
Holly Springs, Holly Springs (Miss.) Ct.....July 26-30
Meridian, Lawrence, Miss., July 26-30
Greenwood.....July 27-30
Guthrie, Hennessey, Okla...July 27-30
Jackson, Palahatchie, Miss..July 28-30
Clow, Horatio, Ark.....July 27
Clarksdale, Ruleville, Miss..July 28-30
Indiana, Evansville, Ind...Aug. 9-13
Baton Rouge, Port Allen, La...Aug. 16
Palestine, Leona, Tex.....Aug. 8-13
Ocala, Reddick, Tex.....Aug. 23-27
Monroe, Mt. Sinai La.....Aug. 9
Baton Rouge, Port Allen, La...Aug. 23
Alexandria, Cheneyville, La...Aug. 23
S. New Orleans, Franklin, La., Aug. 23-27
W. Tennessee, Kenton, Tenn...Aug. 22
Navasota, Stoneham, Tex...Aug. 22-27
Pine Bluff, Luna, Ark.....Aug. 17-21
Forest City, Oak Forest, Ark...Aug. 30
Little Rock, Newport, Ark.....Aug. 30
Navasota, Stoneham, Tex...Aug. 22-27
Waynesboro, Hagan, Ga.....July 27
Huntsville, Stevenson, Ala..July 27-30
Paris, Paris, Tex.....Aug. 16-21
Houston, Galveston, Tex.....Sept. 5
Marshall .....Aug. 29, Sept. 3
Houston, Galveston, Tex.....Sept. 5
Fort Smith, Conway, Ark....Oct. 18-22

CONVENTIONS.

Pine Bluff, Damon Ark.....June 22-25 Aug. 16-20
Gainesville, Gainesville, Fla.June 22-25
Lincoln, Independence, Kansas, June 22-25
Lincoln, Independence, Kan.June 22-25
Nashville, Smyrna, Tenn.....June 27
Bristol, Mountain City, Tenn., July 12-16
Anniston, Sylacauga, Ala...July 13-16
Savannah, Bailey, Ga.....July 19
Clarksdale, Ruleville, Miss..July 26-27
Navasota, Stoneham, Tex..Aug. 22-27
Tupelo, Houston, Miss.....July 19-23
Huntsville, Laurelia, Tex.....July 25
Greenwood, ———, Miss....July 25-26
Holly Springs. Holly Springs (Miss.) Ct.....July 26-30
Clarksdale, Ruleville, Miss..July 28-30
Fort Smith, Fort Smith, Ark., Aug. 15-20
Paris, Paris, Tex.....Aug. 16-21
Ocala, Reddick, Fla.....Aug. 23-27
Clow Enterprise, Centrepoint, Ark., Aug. 24
Indiana, Evansville, Ind.....Aug. 9-13
Little Rock, Newport, Ark.....Sept. 1
Forest City, Oak Forest, Ark...Sept. 1

Conference Notices

PARIS DISTRICT.

SECOND ROUND.

Rosser, Ct.....June 15
Bonham work .....June 17-18
Paris, Ct. .....June 24-25
Wolfe City and Ladonia, June 30 and July 2
Chicota, Ct. .....July 1-2
Celeste and Farmersville.....July 1-2
Greenville .....July 2-3
Terrell work .....July 8-9
Cooper and Commerce .....July 13-14
Honey Grove and Dodd City, July 15-16
Sulphur Springs .....July 22-23
Hinckley Ct .....July 28-30
Medill, Ct. .....July 29-30
Thompson Town .....Aug. 5-6
Clarksville Ct. .....Aug. 11-12
Clarksville .....Aug. 13-14
Paris .....Aug. 20-21
Morgan Chapel .....Aug. 24
Red River Ct.....Aug. 25-27
Free Hope work.....Aug. 26-27

Dear Pastors: Children's Day falls on Sunday, June 11, this year. Faithfully observe the day and forward the collection at once. The District Conference, Junior and Senior leagues, Sunday school and Woman's Home Mission societies will meet jointly with Mount Zion M. E. Church, at Paris, Texas, Aug. 16-21. You are asked to come prepared to make full reports in cash and vouchers on your benevolent claims. All local preachers and exhorters who are subscribers to the Southwestern will meet no trouble in having their license renewed. Drs. M. W. Dogan, G. G. Logan and R. E. Jones will visit our District Conference in the interest of their work.

FREEMAN PARKER.

DALLAS DISTRICT.

THIRD ROUND.

Mexia Circuit .....July 1-2
Hubbard and Dawson .....July 5-6
Pelham Circuit .....July 8-9
Corsicana and Ennis .....July 15-16
Dist. Conf. at Pilot Point...July 18-23
Milford and Italy .....July 29-30
Ft. Worth Circuit .....Aug. 2-3
Ft. Worth St. Andrew's.....Aug. 5-6
North. Ft. Worth and Abilene.Aug. 8-9
Dallas, St. Paul.....Aug. 12-13
Sherman .....Aug. 12-13
Denison .....Aug. 19-20
Waxahachie—Ferris .....Aug. 26-27
Lancaster and S. D.....Aug. 30-31

Brethren: Please note the above dates for third rounds. Let us come to the District Convention to work. You will notice this round will be made in two months. Ths s due to the fact that out annual conference will be held in November instead of December, as before; so you can readily see why I will make so many visits during week days. Your Bro.

L. H. Richardson, P. E.

WAYNESBORO DISTRICT.

THIRD ROUND.

Rocky Ford, June 17-18; Excelsior, 24-25; Statesboro, July 1-2; Charlestown, 8-9; Millen, 15-16; Waynesboro Station, 22-23; Waynesboro Circuit, 22-23; Belleville and Hagan, 29-30; Augusta Station, Aug. 5-6; Augusta Cir., 5-6; Asbury, 12-13; Bascom, 19-20; Sylvania and Girard, 26-27; Summit, Sept. 23; Wadley and Louisville, 2-3. Brethren: June 11th is Children's Day. Let's get our programs and plan to raise the balance of our benevolent assessment on that day. The District Conference will convene at Smith Chapel M. E. Church, Hagan, Ga., July 27, 1905, at 9 o'clock a. m. A full attendance is desired. Local preachers will please be on hand the first day for examination. Programs will be out in time. Pastors will please come prepared to report their benevolent collections. Our Annual Conference convenes Nov. 30. Let's get ready for it. Yours for the greatest success,

W. H. P. Brown, P. E.

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SHUBUTA DISTRICT.

THIRD ROUND.

Quitman, July 1-2; DeSoto, 5-6; Hays Chapel, 7; Waynesboro, 8-9; Shubuta, 11-12; Shubuta Cir., 13-14; State Line, 15-16-17; Mt. Rose, Aug. 1-2; Lake Como, 3-4; Vernon, 5-6; Richton, 8-9; Ellisville Cr., 10; Laurel, 11-12-13; Enterprise, 19-20; Mt. Jordan, 22-23; Heidleburg, 26-27; Paulding, 28-29; Ellisville, 30-31; Magee, Sept. 2-3; Mt. Olive, 5; Collins, 6-7; Semerall, 8. Dear Brethren: Please push your benevolent claims, and do your best in the way of saving souls. Let us be second to none this year, but up in ranks. Fraternally yours, J. B. Brooks, P. E.

HUNTSVILLE DISTRICT.

THIRD ROUND.

Scottsboro, June 17-18; Center Grove, 24-25; Cedar Grove, 27-28; Fuller's and Lowe's, July 1-2; Belle Mina, 8-9; Guntersville, 12-13; Albertsville, 15-16; Huntsville, 21-23; Stevenson, 29-30; Athens, Aug. 5-6; Madison, 9-10; Triana, 12-13. The District Conference will convene 9 a. m. July 27-30, Stevenson, Ala. Brethren: Come for business. Have half if not all your benevolence raised. I want your report. Let us make this the best District Conference in its history, with reports and real good work. Stir the membership. The Annual Conference will meet at Huntsville in our district. We led the State last year. Let us lead again, what say you? Local preachers and exhorters come prepared to renew your subscription for the paper. Pastors, remember you will make your own appointments by your reports. Now let us spare no pains to have some one converted. Bring one dollar per member on benevolence. Collect every dollar assessed for the Ministerial support, and do not forget our Conference Claimant Fund. Yours in the ministry,

A. S. WILLIAMS, P. E...

MERIDIAN DISTRICT CONFERENCE.

Program of Meridan District Conference, to be held at Pelahatchie, Miss., July 28-30, 1905:

"Is the Ministry Dteriorating," H. May; "Is Preaching the main factor n Revivals," N. N. Sidney; "Show the Conflict Between Revelation and Science, if there is any," A. J. McNair; "Should the M. E. Church have a Restricted Bishop in any sense," P. H. Davis;" "Work of Freedmen's Aid Society," W. L. Marshall; "The Southwestern Church Advocate," H. Henderson; "Christian Sanctification," Wm. Payne; "Should the Preacher evade the Law to please the People," Wm. McMorris; "The Holy Ghost; His Office and Fullness in the World," J. E. Coleman; "Necessity of Raising Missionary Money," D. F. Dudley; "Necessity of Revivals in the Christian Church." H. Roundtree; "Our Superannuates," R. B. Davis; "The Preacher and His Sermon," M. Lockman; "Chief Duty of Preacher," S. Jossell; "The Preacher's Theme," Robt. Phillips; "The Spiritual Preparation of the Preacher," C. H Johnson. Supplies, local preachers, etc., will prepare to take full part in the general discussion of all topics.

A. J. McNair,
N. N. Sidney,
Wm. McMorris,
J. C. Hibbler,
Committee.

SOUTH FLORIDA MISSION.

The South Florida Misson Sunday School and Epworth League Convention will convene in Ebenezer church, Orlando, August 10-13th. The pastors, the local preachers, Sunday school superintendents, presidents of Epworth and Junior Leagues, and one delegate at large from each preaching place on a circuit, and from each station, are expected to be present. Programs will be sent to the pastors in time. Let every church begin to prepare at once to send a full delegation. Our general officers are cordially invited, and the presence of the presiding elders of the Florida Conference is especially solicited.

JEFFREY GRANT,
Superintendent.

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Our advice is to take advantage of this most generous offer while you can do so without cost.

EASTER REPORTS.

COLUMBIA, Miss.—Easter Sunday was happily observed at this point. Rev. E. M. Dukes is pastor. Collection $2.

GARLANDSVILLE, *Miss.*—The missionary cause as not neglected, $2.60 was raised. Rev. C. G. Gavin writes that special prayer was offered for Bishop Scott and the success of his work in Africa.

DUCK HILL, MISS.—Easter was carried out to the letter. Raised $18 during the day, $6.75 of which was for missions. Binford, $4.75; New Salem, $2.

CLINTON, LA.—Easter services at this point were held, with profit and pleasure to all in attendance. Four persons were received into full membership. Collection, $7.60. Rev. N. Ford, pastor.

NEWBERNE, ALA.—"Our Easter programme was carried out with grand results at Newberne by Prof. D. B. V. Walthall, superintendent; $7.16 was raised; and at Antioch the services were conducted by Bro. John Hornbuckle. The collection was $9.16. Total $16.32," writes Rev. S. D. Davis.

ROSENEATH, MISS.—Easter was carried out in full, Rev. H. Roundtree, pastor. A collection of $27.60 was raised, of which Mr. E. M. Boarde, postmaster, gave $5.

BENTON, MISS.—Easter was carried out to the letter under the able management of Mr. and Mrs. D. O. Wilburn, also at Mount Pleasant under the management of A. J. Robinson. Collections: Wesley, $8; Mount Pleasant, $10; total, $18. Rev. H. May, pastor.

MOUNT CARMEL, LA.—Easter was appropriately observed at Mount Carmel. Rev. Sanders Carroll, pastor. At 11 o'clock an excellent programme was rendered by the Sunday school. Missionary collection, $8.05.

GAINESVILLE, FLA.—"We have had a grand Easter service. The Hague charge raised for missions, $4.91; Alachua charge, $6.54;; total missionary collection for the day, $18.50."—Rev. A. DeBose, pastor.

VICKSBURG, MISS.—Wesley Chapel raised on Easter Sunday a magnificent collection $11.45; collection for the day,$18.50."—Rev. A. De Bose, pastor.

Pelham, Texas.—"Easter Sunday was observed in full. The Pelham and Antioch schools met at Pelham at 3 o'clock p. m. and rendered the missionary program, conducted by Mr. L. R. Richie and Mr. Monroe Henderson. Miss Josie Allen was at the organ. The church was beautifully decorated. Collection for missions, $27.00," writes Mrs. L. A. Richie.

Navasota, Texas.—From J. R. Knox comes the following report: "In spite of poor health and poorer spirits attendant upon the heels of a very severe winter, in spite of floods and boll weevils and crop failures, both past and prospective, Easter Rally at Lee Tabernacle M. E. church, Rev. A. W. Carr, pastor, rounded in the neat little sum of $508.37.

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Literary Notes

THE AMERICAN MONTHLY REVIEW OF REVIEWS.

This set of the *American Monthly Review of Reviews* for June are: "The Career of Joseph Jefferson," by Joseph B. Gilder; "Modjeska, Dramatic Artist and Patriot;" "Count Cassini, Typical Russian Diplomat;" "Japan's Representative at Washington;" "The larger Problem Before Admiral Togo," Kinnosuke; "The Church-Union Movement in Canada," by the Rev. J. P. Gerrie, editorial department, "The Progress of events of the past month, at home and abroad.

BOOK REVIEW.

"The Marriage of William Ahe," by Julia Humphrey Ward. Harper Brothers, New York, Publishers.

Feeling sure that we had a treat before us in this book, we laid it down with a feeling of disappointment. The author's powers of delineation are good. Her descriptions are graphic, but the leading characters are without the necessary strength to make them really interesting.

William Ashe, the hero, an Englishman, by over-indulgence, over-devotion, turns his wife into a heartless, selfish creature, very much on the order of Thackeray's Becky Sharp, in "Vanity Fair. The wife commits many indiscretions, but the husband is forgiving, and always smoths over the differences, preferring not to make her feel the enormity of the indiscreet act, and thereby unconsciously lending himself to other indiscretions. The story is pathetic.

BOOKS RECEIVED.

"Only a Profession; and Other Sermons." (Second series of the Methodist Pulpit). By Edmund M. Mills, D. D. Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price, 50 cents. Postage, 7 cents.

"Princess Sukey." (The story of a pigeon and her human friends). By Marshall Saunders. Publishers: Eaton & Mains, New York; Jennings & Graham, Cincinnati. Price, $1.25 net.

A very valuable article in the June number of "The Voice of the Negro" is a comprehensive statement of the scope and purpose of the Colored Men's Department of the Young Men's Christian Association. Mr. W. A. Hunton, who contributes to the paper, is thoroughly versed in Y. M. C. A. work. He was for several years the first and only colored international secretary of the Y. M. C. A. The history of the movement is told by Mr. Hunton in plain though charming language. The article is profusely illustrated. Among the pictures of interest will be that of Mr. J. E. Moorland, the young man who has been chosen as the second international secretary for the Colored Men's Department. His work lies chiefly with the city associations, while Mr. Hunton's time is largely devoted to work among the college associations.

Prof. J. R. E. Lee, President of the National Association of Teachers of Colored Youths, contributes a very valuable paper on the History and Scope of the Association. The National Association of Teachers of Colored Youths meets in Atlanta on the 28th of June.

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They Live in Our Memory.

BUTLER.—Lula Butler, a member of St. James M. E. church, at Blount Springs, Ala., passed into the Homeland May 8th, 1905. She was a consistent and faithful Christian and was a shining light. She leaves her husband and a daughter to mourn her passing. Many friends sympathize with these in their loss.

Rev. J. C. Simmons conducted the funeral service.—ANNNIE SAMMONS.

GRANT.—Ferdinand Grant passed into eternity April 11. His death was accidental and caused by drowning. Death found him unprepared and the wife and relatives have sad hearts because of his going with no hope in the Father. The funeral service was conducted by Rev. E. H. Clark.

NUTTER.—Jackson Nutter a faithful member of Asbury M. E. church, fell asleep in Jesus May 6, 1905, at his home, Nanticoke, Md. He was the son of Henry and Leah Nutter and was born October 19, 1864, being 41 years, 6 months and 17 days old at his death. He bore his brief illness patiently and said that he had made a complete surrender and was willing to die. He leaves a wife, three children, two brothers, two sisters and many friends to mourn his going.

He was buried with honors by the Masonic Lodge, of which he was a member, from Asbury Church, by Rev S. Hammond, assisted by Rev. W. H. Hayman, of Witipquin, Md.

PAXTON.—Susie Gair Paxton was born April 14th, 1878; age at death, 27 years and 19 days. She was converted and joined the church eight years ago under the pastorate of Rev. S. Carrell. She was a member of Class No. 6, Bro. Daniel Allen being the leader. She always was studious and lived a very quiet life. She endured her long illness with fortitude and courage, having unshaken confidence in Jesus as her Saviour and Redeemer. Most of her life was spent in the educational work of her race. She was a student of New Orleans University for several years and a teacher in the public schools of this State. She was a young woman of rare ability. A few years ago she was married to Mr. Wm. Paxton, a young man of high standing, with whom she lived a faithful wife. Her mode of living was a great benefit to the family, and her death was an example of what the love of God gives in strength to His own. "All is well," were her last words. The funeral service was conducted by the Rev. J. H. Thompson, assisted by Revs. S. Carrell, Dan Allen and A. Sellers.

The family has our deepest sympathy in their hour of sadness. We pray the great Comforter may attend them.

CARR.—Annie Jane Carr departed this life April 17 at Maringouin, La. She was triumphant over death, rejoicing in the God-given faith that was hers. Her funeral was conducted by Rev. A. B. Venable.

HILL.—The young daughter of Mr. and Mrs. Hill passed into the arms of the waiting Saviour May 10. The funeral was conducted by Rev. A. B. Venable.

SANDERS.—The four-year-old grandson of Mr. and Mrs. J. M. Sanders went Home to a living Saviour on the morning of the 10th of May. He was baptized that day by Rev. A. B. Venable and passed peacefully away.

SPELMAN.—Julia Spelman, one of the oldest members of Asbury M. E. church at Franklin, La., passed into the Beyond May 8th. She lived an exemplary Christian life. Many friends and relatives mourn her passing. Rev. R. C. Worsham was in charge of the funeral service.

BELCHER.—Lizzie Belcher, the wife of Rev. H. P. Belcher, departed this life May 13, 1905. She was a faithful member of Hopewell M. E. church at Beel Wood, Tenn. She loved her church and did all she could to help it.

For her husband and children we have the deepest sympathy. Rev. T. B. Blackburn conducted the funeral service.

CLARK.—Sister Naomi Clark, age 33, died May 30th, 1905, in the full triumph of faith. She leaves seven children, husband, parents and relatives to mourn her going. She joined St. John's Church 15 years ago and kept the faith until early sunrise, when the Lord took her home. In dying she said, 'I want all my friends, sisters and brothers to meet me in heaven." She called her children to her bedside, and with fond and maternal caresses, bade them farewell. In praise to God, she sang this song, "A little talk with Jesus makes it right, all right!" She left her children in the care of her Christian parents and left word for them to be raised up in the Sunday school. The funeral was conducted by Rev. C. L. Dunn, pastor, assisted by Rev. J. H. Parker.

NOLLS.—At Villa Rica, Ga., May 18, Mr. Dan Nolls passed from earth to heaven, triumphing over death as befitted a Christian. To mourn his passing are a wife and two children and many friends. The funeral was conducted by Rev. W. J. Sagus, from Mt. Carmel M. E. Church.

GARRISON.—Mr. N. L. Garrison, a member of Rising Star M. E. Church, departed this life May 19th, 1905. He was 62 years old and more than half of his life had been spent in the service of God. Besides being class leader, he was a local preacher and district steward and trustee, and also superintendent of the Sunday school. All who knew Bro. Garrison loved him. A wife and many friends mourn his going. He was buried with Masonic honors, and his funeral was conducted by Rev. L. W. Goodson.

THOMPSON.—Sister Annie Thompson, a member of Mason Chapel M. E. Church, at Lecompte, La., died May 22, 1905. She died in the faith. She leaves two little children, a father and mother, sisters and brothers, to mourn their loss. Her funeral was conducted by the pastor, Rev. S. A. Davis.

GUSTAVE.—Sister Mary Gustave, of Woodlawn, La., departed this life May 13th. She was one of the old members of Woodlawn Church. She was a faithful member. Her remains were deposited in Woodlawn Cemetery, by the Household of Ruth, of which society she was a member. Our loss is heaven's gain. The funeral was conducted by Rev. John D. Wilson.

ARMELIN.—At Charenton, La., Miss Fannie Amerlin departed this life May 22, 1905. She was converted to Christ on her sick bed. She leaves father, sisters and brothers to mourn their loss. Her funeral was preached in the Godman M. E. Church. Her remains were laid to rest in St. John the Baptist Cemetery. Rev. O. J. Harvey conducted the funeral.

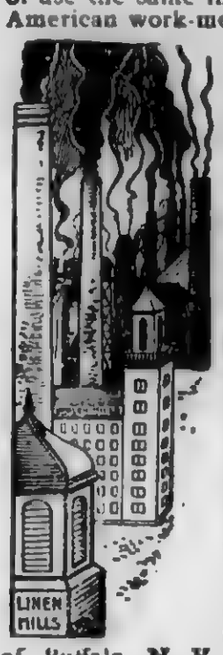
RILES.—At Charenton, La., Brother Edward Riles, after an illness of two weeks, died in great peace May 28, 1905. He was a faithful local preacher of the Godman M. E. Church. The bereaved are commended to our heavenly Father. Rev. E. B. Richard assisted Rev. O. J. Harvey in the funeral service.

EDMOND.—Mrs. Maggie Edmond, wife of Mr. Dabs Edmond, passed into the Land Eternal at Swansea, S. C., May 29th. Sister Edmond was a member of the A. M. E. Church and always a consistent Christian. Her funeral was preached by Rev. B. F. Gandy of the Methodist Episcopal Church.

MAYES.—Mr. Adolph Mayes died at Double Bayou, Texas, Friday, February 17th, 1905. He was born in 1842. Although in the 62nd year of his life, he was full of vigor to the last, being at his work only one week previous to his death. He died from an attack of acute pneumonia, which lasted but a few days. He was a man of clean habits, unquestioned integrity, unswerving fidelity to the right; a man of charity, truthfulness and square dealing. Is it any wonder the community pauses to-day to pay tribute to his memory. In honor of his memory our distinguished merchant, his wife and other white citizens attended the funeral. Many of our preachers who had pastored the Wallisville circuit remember Brother Adolph Mayes from his frequent visits to the church, in which he took keen interest. Especially was he interested in the Sunday school, class meeting and prayer meeting. He leaves a son, two brothers, devoted sister, and a host of friends to mourn their loss.—S. C. Gill.

The Toilers in Our Factories.

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RENEGAN-TYLER.—At Rosedale, La., by Rev. J. L. Augustus Mr. Lafayette Renegan and Miss Eliza Tyler. The groom is a member of Hartzell Methodist Episcopal Church.

TERRY-FUNCHER. — In Brookhaven, Miss., June 1, 1905, Mr. John S. Terry and Miss Clara Funcher, by the Rev. L. W. Price. Mr. Terry is one of the prominent young men, and the bride is a leading young woman and a member of Kynett M. E. Chapel at Brookhaven.

WILSON-BRIGES.—On May 21, 1905, at Mansfield, La., Mr. Charles Wilson and Miss Annie Briges, by the Rev. C. Johnson.

LEWIS-SMITH.—In Mansfield, La., May 22, 1905, Mr. Honor Lewis and Miss Maria Smith.

HARRISTON-BRADSHAW.—On May 22, 1905., in Freeman, Va., by Rev. W. W. Ward, Mr. Nelson Harriston and Miss Georgia Bradshaw.

MCCONN-LIPSCOMB.—By the Rev. A. T. Glenn, May 30, 1905, Mr. Henry McConn and Miss V. P. Lipscomb, in Marion, Ala. Many beautiful gifts came to the pair, and the united wish of the community is long life and happiness.

JONES-HARRIS.—At Mansfield, La., April 29, 1905, by the Rev. C. Johnson, Mr. Ephraim Jones and Mrs. Amanda Harris.

GILBERT-HARRIS.—By the Rev. C. Johnson, at Mansfield, La., May 18, 1903, Mr. Danzy P. Gilbert and Miss Emma L. Harris.

HENLY-PATTON.—In Flatrock, Tenn., May, 28, 1905, at the M. E. Church, Mr. Shell Henly and Miss Gertrude Patton, by the Rev. F. N. Collier. Both the bride and groom are members of the Methodist church at Flatrock.

WALKER-WHITE.—In the home of the bride's parents, at Frank, Ark., May 28, 1905, Mr. Wm. Walker and Miss Frances White, by Rev. P. W. Webb.

The parents of the bride and the groom also, are members of our church at Frank. The bride is quite a moving power in the young people's societies.

JAMES-ABRAM.—On April 13, at 7 p. m., by the Rev. E. M. Dukes, Mr. Jesse James and Miss Mary Abram.

BENJAMIN-CARREL. — At Jeanerette, La., May 25, 1905, in St. Peter's M. E. Church, Mr. Saul Benjamin and Miss Rebecca Carrel, by Rev. G. J. Rogers.

NEMROD-JOSEPH.—At Olivier, La., by Rev. W. D. Riggen, Mr. Alex. Nemrod and Miss Celestine Joseph.

MOSES-JACKSON.—At Olivier, La., on May 6, 1905, by Rev. W. D. Riggen, Mr. L. Moses and Mrs. Sophia Jackson.

GREEN-SOPHIAS.—By Rev. W. D. Riggen, at Olivier, La., May 18, 1905, Mr. Thomas Green and Miss Mary Sophias.

FRELAT-LEWIS.—On the 18th of May, 1905, at Olivier, La., by the Rev. W. D. Riggen, Mr. Carlos Frelat and Miss Angel Lewis.

RUSH-WADE.—On May 25, 1905, at Centreville, La., Mr. William Rush to Miss Lucinda Wade, by Rev. Chas. C. Landry.

Graham, W. H. Pleasants, Pastor.—We have just closed one of the greatest revivals that was ever held in Graham. Old men and young men even threw away their cards, bowed at the altar, and were happily converted. Women and children gave their hearts to God. The result was one hundred and twelve happy conversions, ninety of this number connecting themselves with our church. The following ministers assisted in the meeting: Our venerable father in the Gospel, Rev. P. P. Brooks, Revs. L. Diggs, C. H. Hurd, J. R. Hill, T. W. Russell, and oters.

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8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion.	7:40 a.m.
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5,	Local 4:45 p m	6,	Local 6:00 a m

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No. 7.	8:45 a.m.	No. 8.	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5.	6:45 p.m.	No. 6.	7:45 a.m.

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8:15 p.m.	Chicago Limited.	9:15 a.m.	
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Crescent City Notes

A pleasant party of friends, led by Sisters Caroline Higgins and I. Roberson, visited the parsonage of Thomson chapel, on Tuesday evening, June 9th, bringing with them many choice pounds of groceries. The presentation address was made by Mr. F. Chase; response by the pastor, Rev. D. M. Seals, after which refreshments were served. Another testimonial of appreciation by the members to their pastor is the fine pair of shoes given him recently. Members and friends are doing everything possible to insure the comfort of pastor and family.

The Children's Day exercises were nicely rendered at Mallalieu Chapel Sunday at 11 a. m. The pastor, Rev. H. T. Wright, was assisted by Brothers J. T. Jordan, James Johnson, Adam Thomas and W. R. Jordon. The superintendent, who was absent on account of illness, is now convalescent. Miss Loretta Jackson presided at the organ and the Sunday school choir rendered good music. The collection was creditable.

Mrs. S. E. Hawkins, teacher Pleasant Plains School, and her school and friends will give a grand concert for the benefit of Pleasant Plains M. E. Church on the 19th of this month. Members of Wesley Chapel are expected.

All services were well attended at Williams Chapel Sunday, June 11th. At 11 a. m. the Children's Day program was well rendered by the children, led by Miss S. A. E. Brazely. At 3 p. m. the leaders' speaking meeting was led by Brother Wm. Mathews. The installation service of the King's Daughters was held at 7:30 p. m. Sermon by the editor of the SOUTHWESTERN. The infant daughters of Mr. and Mrs. George Davis, of Natchez, Miss., and Mr. S. L. Latimere were christened. Miss Frances Harris was received into the church. Two annual subscribers for the SOUTHWESTERN. The Girls' Rhetorical Club gave the pastor a nice present; presentation speech by Miss N. Bailey.

Rev. John Stevenson, an honored member of our church at Waterproof, was taken seriously ill some days ago. He is now at his home in Shreveport.

The anniversary sermon of the Citizens' Protective Union was preached at Wesley Chapel Sunday evening by the pastor, Rev. T. J. Johnson. Collection for the day, $41.16. Rev. Johnson's mother, whom he visited recently, is yet ill.

Literary Notes

The Monthly Review is almost a complete history of the current events for the past month. The note entitled "African Unrest" is informing and shows how thoroughly the magazine seeks to take in the events of the world.

In the *Sanctum* a most interesting account is given of the phenominal growth of the magazine. In a year and six months the subscription list has grown to 17,000. The magazine now goes not only to every State and Territory in the Union but to almost a dozen foreign countries. In their office the editors employ five stenographers and keep four typewriters busy all day.

In the thirty-two pages which comprise the *June American Boy* there is not a dull line; and both in variety and class of matter the paper is head and shoulders above any other periodical for boys. The cover page, entitled "Texas Bids Goodbye to the President," showing a great throng of happy, smiling faces, makes an appropriate index to the high-class stories and articles in the magazine. Among the many larger articles and stories which will delight the reader are: "Bunker Hill Day in Boston," a most suitable story for June; "The First Marathon Race," which gives the origin of this race which is now a part of important athletic meetings. "Animal-Devouring Plants" tells of the queer food that certain plants require. Subscription price, $1.00 a year. The Sprague Publishing Co., Detroit, Mich.

I would like to find George Black, who left Baton Rouge in 1900, with his sister and brother-in-law, Jinnie Ellis, and Alfred Ellis.

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Southwestery Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JUNE 22, 1905

Vol. 39 No. 25

Garrett Biblical Institute

Editorial

King Oscar has sent his protest to the Norwegian Storthing, protesting against the secession. He does not recognize the dissolution. The Norwegian Storthing has replied, upholding the withdrawal and urging a peaceful settlement. The Conservative papers of Sweden are urging war against the secessionists.

A well-to-do Negro in a certain section of the South recently bought an automobile, but he was promptly waited upon and told that that town would not permit a Negro riding in an automobile. He was ordered to return the machine, and this he did promptly. Comment is unnecessary. This reminds us of the fact that there is a section of the country where Negroes are not allowed to carry hoisted umbrellas, and still another section where top buggies are not permitted to be used by Negroes.

Bossier parish, of Louisiana, is now being harassed by whitecappers. At the logging camp placards were posted warning all Negroes not to work, and they didn't. But the business of the Antrim Lumber Company has been stopped. Assistance has been asked of the Federal authorities. Individuals have a right to earn an honest living without molestation, and legitimate business is necessary for the development of the country. He who interferes with the labor and business of a State is an enemy of the State. Whitecapping ought to be stopped.

Atlanta has a new railway station, said to be one of the finest in the South, and the Negro is treated to something new in its management. "At this station no Negro is allowed to enter or pass out of the front door." We have been all over the country, we have noticed the encroachments of discriminations against Negroes, but we have never seen it on this fashion before. Negroes must go to the rear or side to enter the station. What next? How can the Atlanta Negroes stand that?

Peace negotiations are progressing and Washington has been chosen as the place for the meeting of the Peace Commission. Japan positively objected to any city in Europe, Russia preferred Paris, but both governments agreed on Washington. President Rosoevelt has offered the olive branch in such a way as to win the praise of all nations and added confidence in American diplomacy. The world is beginning to realize that Theodore Roosevelt is a citizen of the world, sincere and courageous. Whether the assembling of the peace commissioners will end the conflict cannot yet be foretold, nevertheless, President Roosevelt has shown that the strength of the American nation is on the side of peace.

THE RACE SLANDERED

In a recent issue of the Memphis *Appeal*, a protest is made against the boisterousness of the Negroes of Memphis, which is objectionable to the residents of certain quarters of the city. We know too well that much that is said by the correspondent is true. The race is sorely afflicted by an idle, worthless class who prove to be a millstone around the necks of the better class of the race. We cannot too strongly condemn the vices of this class of our people who, by their loud and brawling conversation, disturb the peace and quietude of the citizens of Memphis and elsewhere. The *Appeal*, however, in commenting upon the protest makes some extravagant and unwarranted statements and statements that cannot be borne out with facts. It says: "Almost the entire Negro race in the South live in constant violation of the law." This is a sad comment upon the state of affairs and a direct reflection upon our municipal and State officials, who are the custodians of the law. This charge will be news to many, for it is sometimes thought that Negroes certainly contributed their full share, if not more, of the arrests made. The *Appeal* continues: "There are probably as many illegitimate children as legitimate in the South." This is a delicate point that should not be touched. It has a double action. Who's responsible for many of the illegitimate children? Who's responsible for the great change in the complexion of the Negro race, so much so that in many instances the racial identity is almost lost. Can Ethiopia of his own accord change his skin?

We do not desire that the sins of our people shall be covered. It is our experience that the lower class of Negroes receive severe condemnation at the hands of the better class. All that we desire to say at present is that it is unfair to a struggling race to be slandered in such a way as by the quotations made. That "peculation is almost universal" among Negroes is hard for any one to believe. Such wholesale slander breeds no good in a settlement of the difficult, intricate problem that is interwoven into the life of the South. There should be a recognition of the better element of our people who are earnestly striving to live exemplary lives. Condemn the bad, but encourage the good.

THE MISSISSIPPI NEGRO BUSINESS LEAGUE

At the call of a number of leading men, almost two hundred of the substantial and influential business men of the State of Mississippi assembled in Greenville, on June 14-15, and organized a State Negro Business League. The meeting was inspired by the National Negro Business League, of which Dr. Booker T. Washington is president, and which has for its object the stimulation of business enterprises and to aid the people in legitimate pursuits for the accumulation of wealth. The meeting at Greenville was a success, decidedly so. The attendance was large and representative, the speeches were practical, and therefore helpful. All the sessions were full of inspiration. No one can attend such meetings, characterized by earnestness, sincerity and a deep purpose to do the very best for the uplifting of the race, without feeling encouraged. There was no attempt at race antagonism. Effort was made at scientific study of the Negroes' commercial standing, and counsel was given as to what is best to be done, in a business way, to give the Negro successful and reliable standing in the business world. Instances were given of success with small beginnings of Negro enterprises, and efforts were made to induce others to enter into business pursuits. There were bankers, lawyers, farmers, merchants, funeral directors, milliners, doctors, mechanics and men and women representing various industrial pursuits. It might be claimed that the meeting dealt only with material things, nevertheless, it was full of hope and inspiration. The leading spirit of the meeting was Mr. Charles W. Banks, of Mound Bayou, Miss. He has the grip and inspiration of an organizer. A cool and firm leader of men, considerate and brotherly for every man's interest, it was easy for him to be the leading spirit of the meeting. In the permanent organization he was chosen president. Mr. Banks is a successful business man of Mound Bayou. Prominent among others who attended the session were Hon. H. W. E. Mollison, lawyer and banker of Vicksburg; I. T. Montgomery, of Mound Bayou; J. W. Frances, president of the Mound Bayou Bank; Mr. Robert Green and C. W. Gillian, successful merchants, and Hon. L. J. Winston, lawyer and real-estate agent. On the closing evening addresses were made by Mr. J. Madison Vance, of this city, and Mr. J. E. Bush, of Little Rock, Ark.

The local entertainment was superb. Seemingly everything that could be done for the comfort of the visitors was done. Mr. J. W. Strauther and Mr. J. C. Chappelle, of Greenville, were among the leading spirits of the local committee of arrangements. These gentlemen received the hearty commendation of all for the manner in which they conducted the local arrangements of this meeting.

If similar meetings, as this Mississippi Negro Business League, were held throughout the South, it would have a tendency to encourage the Negro to enter business enterprises where he now is seldom seen, and divert his attention from discriminations which chafe him and cause the loss of energy. It would lead him into the avenues where contact with the white man can be had with the least friction, and here's the practicalness of the whole movement. It has a philosophical and practical bearing on the race situation. The races need contact for the better understanding of each other, and contact without the least suspicion of social equality. In the business world the white man has no hesitancy in dealing with the Negro, and, if for no other reason, business enterprises among our people ought to be encouraged.

The Church Extension Collection

By Rev. J. L. Thomas, D. D., Field Agent. Board of Church Extension

Methodism is a power within and a conquering force without. The mission of the Methodist Episcopal Church is to help the human race heavenward. What would have been the condition of our people, North and South, had it not been for the Old Church. She sent her heroes to the Southland to help us before the smoke of the Civil War had cleared away. Much of her achievements are due to the wise operation of the work of the Board of Church Extension. Many of the great men of the Church have been and are heralds of this great work. A simple glance back into the past ought to be enough to greatly increase our interests in Church Extension. The three thousand churches in which we preach and worship, aided by the Board of Church Extension, should appeal daily to the 97 Presiding Elders, 1,700 pastors and 300,000 members especially within the bounds of the twenty colored Conferences, with the sound of the trumpet calling attention to our duty to the Board of Church Extension, which has done and is doing so much for us. We can greatly increase our number of churches by rallying to our church planting agency.

The needs confronting us, say we ought. Duty says we must. We stand for more than a name and recipients in our church. We must help as never before to carry the financial burdens necessary to save the world. We have been looking long to the church for help and the church is proud of what she has been able to do for us. While we are not able to walk alone, we should make a strenuous effort in that direction.

To live up to our Methodist faith, we must believe in and support the cause of Church extension. One of the ways to extend the kingdom of our Lord and Saviour Jesus Christ is to build churches where they are needed. When you put a church in a community with a Godly man in the pulpit, you practically put into it a life saving station for the people. Building houses where the people may worship God opens the door, where mankind of every walk of life may commune with God; where the foundation of right living might be inspired and where future generations might have an example transmitted to them worthy of esteem and emulation.

The Board of Church Extension makes it possible that the needs of struggling congregations for a church home might be known to our Methodism.

The spirit of God has laid the cause of Church Extension upon the heart of many consecrated lives who sought Divine guidance in the gift of their means so that it might do the greatest good to the greatest number. The time has fully come when some of our colored men and women of means should give $250 or more to build a memorial church bearing the name of a sainted father or mother whose memory deserves to be perpetuated.

To give towards building a church among a poor struggling congregation will be giving to a cause that will help the present and future generations. When you make a large or small investment in Church Extension you are helping to save the world. If you desire to give to a cause where the result will tell in time and in eternity, help to plant a church where the condition of things indicates that the community is in great need of such a monument.

When you give towards Church Extension, you are helping to make things ready in the right direction for future generations. The Church Extension cause is so important and supplies such a great need that no minister or layman should fail to give annually all within his power for this benevolence. There should not be a single charge on any district, within the bounds of any Annual Conference, although ever so small numerically, that should fail to report a collection for Church Extension. If the cause is presented on its merit, and the people are told what the Board has done, we are confident that not a single pastor would need go to the Annual Conference without the Church Extension collection. We plead with the ninety-seven Presiding Elders of the twenty colored Conferences to take up the matter of the Church Extension collection with each pastor on his District. So that the record will show in the next minutes that the collections have been taken in full in every charge.

Every time the Board of Church Extension helps to erect a church it is material evidence of the spread of Methodism.

The only way to meet the necessity of the new work of the Church is to give liberall Church Extension. We have evidences on hand that our church is expanding. There to be something in it that makes every love it. How it should cheer us to know the Home Missionaries and self-sacr pastors are going forth gathering the peopl the kingdom of Christ, and in order to them together permanently, these worker appealing every day to the Board of C Extension to help them build churches. how much you can help to do for the Ma cause toward this important work. Make rifice of something you are going to bu let that money go into the Church Exte fund to help to respond to the Macedonian

The second Sunday in November Church Extension Rallying day. Let the day school scholars, Epworthians, members friends of the Church unite in one strong and make the collection as large as it has been and send the money immediately to M. King, Corresponding Secretary, 1026 Street, Philadelphia, Pa. The day shoul brim full of Church Extension interest as as information and cheerful giving. Whe it can be done, let a special Church Exte Rallying Song be prepared in each charge sung with enthusiasm. The pastor and Ch Extension Committee should begin at an date to work up the occasion. Send for Church Extension programs. We will measure up to our opportunity and ability we give for Church Extension much more our fathers and mothers were able to Thank God, we are moving up from the o bus giving. We have begun to recognize personality of each of our benevolent caus

Let each pastor preach a sermon on Church Extension cause, as required by Discipline. Let him put the Church Exte Committee to work at once and gather new cruits for the cause everywhere possible.

We have a great opportunity to prove gratitude for what has been done for us. Le use it, not only for conscience sake, but for benefit it shall be to future generations.

We will deal with the Loan Question in next article.

South Atlanta, Ga.

Woman's Home Missionary Society in Delaware Conference

By Mrs. L. A. Pullett, Corresponding Secretary

For what does the Woman's Home Missionary Society stand?

It stands for practical education.

It stands for the making of pure homes and good citizenship.

It stands for the development of Christian character.

What is this society doing?

It is maintaining schools and homes for the Christian education of girls and boys of all nationalities.

It is supporting hospitals, deaconess' homes, immigrant homes and rest homes for tired workers.

Our Conference Society has, in the five years of its existence, done as much as could be expected to help in all these directions.

The number of auxiliaries has increased to twenty-five. We cannot say that all these auxiliaries are in a oflurishing condition—most of them are; but a few, especially on the lower districts, are not very active at present, because they are not near enough to the center of the work to be easily reached. Several auxiliaries on the lower districts have sent in some of the best reports we have ever had.

The Centerville district, Mrs. F. H. Butler, corresponding secretary, has recently organized at Centerville. This auxiliary is doing splendid work, with twenty-seven members.

The Cambridge district has a new auxiliary, at Cambridge, starting with fifteen members. The corresponding secretary, Mrs. A. L. Martin, tells us that very great interest is manifested in the auxiliary, not only among the women, but among the men also.

The Salisbury district is still in line with Mrs. Laura Parker as corresponding secretary, who always brings up her conference money.

The Wilmington district is again alive. Mrs. M. J. O'Connell, the corresponding secretary, has done splendid work in creating interest, and also in raising funds.

The Philadelphia district is well organized, having fourteen auxiliaries. This district holds quarterly and annual meetings which have done much to stimulate the work.

The last annual meeting was held at Zoar, Philadelphia, from October 18th to 20th, 1904. The district was well represented and everything was done in a business-like way.

The Newark, Montclair and Orange auxiliaries have united in holding quarterly meetings, which have been very helpful.

Last year we had no Queen Esther Circles—now we have five, at Zoar, Bainbridge St., Chester, Newark, and Montclair, all of which are in excellent working order.

Our deaconesses are using every opportunity for service. Miss Valentine is employed in Baltimore, working in Sharp Street and Metropolitan Churches. Miss S. J. Gale is at Zoar, doing great work for Master. Miss Nettie W ams serves faithfully and successfully at John's Church, Newark. On the whole, work in the conference is making notable p gress.

We are very grateful to the pastors who h shown interest in our work, and appeal to th pastors who may not be so favorably impre ed with the work, to lend a helping hand encourage the women to organize and to h create sentiment in favor of our society. T W. H. M. S. is helping the pastors and not hi dering them, as some suppose.

Every pastor in the Delaware conference oug to have an auxiiary of the Woman'sl Home Mi sionary Socieay on his charge.

Every woman in the Delaware conferen ought to be a member of an auxiliary, because increases her power for good.

We are expecting to receive the heartyy su port of both pastors and members this comin year, and assure you we will do our best bring a report next year which will show grea er progress.

"We are born at home, we live at home, an we must die at home; so that the comfort an economy of home are of more deep, heart felt and personal interest to us than the publi affairs of all the nations of the world.'"

THE CHRISTIAN LIFE

This My Life

I strike to keep me in the sun;
I pick no quarrel with the years,
Nor with the Fates—not e'en the one
That holds the shears.

I take Occasion by the hand;
I'm not too nice 'twixt weed and flower;
I do not stay to understand;
I take mine hour.

The time is short enough at best.
I push right onward while I may;
I open to the winds my breast,
And walk the way.

A kind heart greets me here and there;
I hide from it my doubts and fears.
I trudge, and say the path is fair
Along the years. .

—JOHN VANCE CHENEY, in *The Independent.*

The only epistle many read: "Ye are our epistle written in our hearts, known and read of all men."

Sin, like the gasoline automobile, always leaves a stench in its trail.

The dis-appointment may be his-appointment. Hence Paul declares: "I have learned, in whatsoever state I am, to be content."

Don't, as Webster used to say some preachers did, take your text from the Bible and your sermon from the newspapers. "Preach the Word."

Backsliding like coasting in winter time is easy and swift and down, and lands at the bottom all who go that way.

"Be angry and sin not" is not a honey-bearing blossom to the one who gets mad now and then. Temper that gets mad is carnal.

"New Testament standard of piety." Now just what do you mean by that? That there is a difference between that of the Old and New? It is a grave error to so think. The standard is the same in both and, being identical, that of of either will keep you out of the sin business.

"Will you cheerfully be governed by the rules of the Methodist Episcopal Church, hold sacred the ordinances of God and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's Kingdom?"

"Ans.: 'I will.'" Disc., page 304.

That is a solemn vow.

"Jordan is a hard road to travel."

Yes, that is so if undertaken alone. But with Jesus it is a way, on a highway, that is smooth, with no lion nor ravenous beast; that is no trouble, no danger, and a road on which "the ransomed of the Lord return and come to Zion with songs and everlasting joy upon their heads." With Jesus for your traveling companion, Jordon is an easy road to travel.

"O Lord, send the power." What kind? Power to do so that men will look on and wonder, or power to live godly, so that the joy of persecution shall be yours. There are various kinds of power. Purity is power. If it is purity you want, bless God, that is to be had for the asking. But if it is some indefinite working ability apart from purity of life, there will be no answer to your prayer.

Clean up or clear out would be a heroic measure. But listen: "And the mixed multitude that was among them fell a-lusting." "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart." "Be ye clean that bear the vessels of the Lord." "And in that day there shall be no more the Canaanite in the house of the Lord."

The mixed multitude made the trouble. Cleanness is commanded. Only the clean will make the port. The Canaanite will be shut out.

Guard the Thoughts

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love. When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttle-fish, it will develop itself in the impurity to which it gives vent. * * * If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of Him, but by your desire to maintain your posititon among men.*Rev. F. B. Meyer.*

Unanswered Yet

BY EMMA SCHRADER.

Unanswered yet! That prayer I've made so long?
I thought, O Lord, thou would'st have granted me
My one petition; surely 'twas not wrong,
When thou didst bid me ask, to bring to Thee
This one request? Here on my bended knee
I pled for answer to the blessing sought,
For days and years I've sought it constantly
And still my prayer doth wing its flight, faith fraught,
And shall I then petition Thee and heaven for naught?

Ananswered yet! My prayer was for a gift
That would gladly take and use for Thee;
I prayed to have my limitations lift,
That mine a life of usefulness might be.
I thought, O Lord, that Thou would'st surely see
That it was wise, and answer my request,
That gladly thou would'st grant the gift to me;
And would it not have been the wisest, best,
That Thou deniest still my wished-for, strong behest?

Unanswered yet? No, not unanswered, soul,
'Twas surely answered in thy God's best way.
The clouds, that, darkling, o'er thy pathway roll,
Are big with mercies that to you convey
A richer blessing than you ask each day.
And is the gift a small one, that your will
Is God's? That if He answers yea or nay,
The answer satisfies the spirit still?
More than you ask He gives, your life with joy to fill.

Prayer

Go not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! Wakefulness once more omitted; and now is that reparable? We solemnly believe not. There has been that done which cannot be undone. You have given up your prayer and you will suffer for it. Temptation is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer be a day in which you shrink from duty. Moments of prayer intruded on by sloth cannot be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments.—*Frederick W. Robertson.*

"The sunshine of life is made up of very little beams that are bright all the time. To give up something when giving up will prevent unhappiness; to yield, when persisting will chafe and fret others; to go a little around rather than come against another; to take an ill look or a cross word quietly rather than resent or return it—these are the ways in which clouds and storms are kept off, and a pleasant and steady sunshine secured."

I see not any road of perfect peace which a man can walk, but after the counsel of his own conscience. Let him establish himself in those courses he approves. The unremitting retention of simple and high sentiments in obscure duties will harden the character to that temper which will work with honor, if need be, in the tumult or on the scaffold.—*Emerson.*

Sweet Hour of Prayer

Now let us repose from our care and our sorrow,
Let all that is anxious and sad pass away;
The rough cares of life lay aside till to-morrow,
And let us be tranquil and happy to-day.
Let us say to the world, should it tempt us to wander—
As Abraham said to his men on the plain—
There's the mountain of prayer I am going up yonder,
And tarry you here till I seek you again.

—JAMES EDMESTON.

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—II. Cor. 11: 14.

Theme—Some Very Remarkable Things About the Devil.

(I.)

The devil is an old, sagacious and seemingly courageous creature of God. He knows how to change his garments and his mode of operations among the human race whom he would decoy, entrap and eternally destroy. Wheneva he wishes to catch a weak Christian he wears a mask of religion and sanctity. Often he puts on as best he can his lost habiliment of light, and by it attempts to deceive the very elect. In a fictitious manner he uses the livery of heaven to serve his own malicious purposes, that he may the better accomplish his dark and deadly designs. There are many remarkable things that can be said about the devil, a few of which we will mention in these two sermons.

The devil is a firm and constant believer. He believes in God the Father, Christ Jesus the Son, and in the Holy Ghost. He steadfastly believes all things taught in the Scriptures. He believes in good men and upright women, but he does not believe in base men and worthless women. The devil is always busy. He is ever at work attending to what he has decided to follow as a business, which he pushes with all his power early and late. He is never idle, neither does he employ idlers to do his work.

The devil is very energetic. He is an old fowler, a greedy wolf, a roaring lion, an artful sifter, a tireless, beguiling serpent, and a continuous sower of tares.

The devil is seemingly courageous. He three times attempted to entrap the Son of God, on a single occasion; he assaulted and overthrew Judas Iscariot in the very presence of Jesus his Savior; he dashed Peter almost to death while he sat and looked upon Jesus; he utterly destroyed Ananias and Sapphira, and he undertakes to build up all his works which Christ has destroyed.

The devil is persevering. God is against him, yet he as a deadly wounded bear is fighting to destroy the human race. Christ Jesus has fully and completely destroyed his works, yet he is still pursuing his course and persistently engaged in the same business of ensnaring souls. The Holy Spirit is everywhere present in the world for the purpose of putting his reign to an end—yet he is at work as though the day of Pentecost had not come.

Greenville, S. C.

Seventh International Epworth League Convention

Notes on the Progress of the League

By Secretary Penn.

We never had so many inquiries and so much correspondence on League work. All are writing at once. Keep it up. Will answer by and by. Mail received averages 20 letters a day. We are sending out on an average of 30 a day. The speeches at Conference on keeping in touch with headquarters are bearing fruit. Likewise, our correspondence direct with League officers is putting new life into the work.

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We never had so many orders for League literature as now. Large orders, too. Keep it up. You can't make bricks without clay. Must have literature to work with.

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Some of our friends have not had answers to their letters. Be patient. We are having more than we can do. We are answering now at the rate of 30 a day. Yours will be the next.

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Send a list of your League officers with their postoffices addresses so we may write to them. Brother Pastor and President, it pays to do this. We can help you if you give us the names and CORRECT addresses. If in a city, give street and number; if R. F. D., state the number. Don't guess at addresses. Take time and get them. This office doesn't want to throw away postage.

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Sunday, June 11, was spent at Winston-Salem, N. C., with Rev. G. W. Morehead and his people. The League and Book Concern is $25 better off in money by our being there, and we trust the League and people helped. It was a great day. St. Paul is a flourishing church. They are building a $20,000 church and it makes our old Methodist heart rejoice to see it. We talked with League cabinet officers. They have organized a League choir and are using our latest book, the "Joyful Praise." They helped on General Epworth League Expenses and in every way the stay was profitable to the church. Mrs. Lula B. Frieze is President and anxious for the greatest success in the League.

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The unheard-of in our experience is an Epworth League mass meeting, at 10:30 a. m. on Monday. But that is just exactly what Pastor G. B. McLean and Epworth League President E. J. G. Collette, and the League, had at Charlotte Monday morning, June 12. The surprise is that so many were out. We had just four hours lay over in Charlotte and Brother McLean used us anyway. An outfit of literature has been bought, and judging from the unusual interest manifested, the League must go at the Charlotte church. God grant it may.

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At Spartanburg, Monday night, we had the pleasure of addressing some of the genuine Methodists and Leaguers pastored by that prince among our young men, Rev. J. F. Page. No wonder he has success. There is order, system, consecration, talent and tact in that soul. Every cabinet officer was out and we had a cabinet conference after the address. President Thompson of the League, who is a postoffice employe of Spartanburg, outlined many features he had in mind for aggressive League work, and with such help as we were glad to give him, we are expecting things to be done at Spartanburg. As Spartans in Burg, they must DO THINGS.

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We expect to have the Supplemental League literature especially adapted to our infant work in the South from the press in time for our fall Conferences. It will include the combination song book authorized by the Board of Control last November. More and more we are impressed with the need of simplifying our literature as to methods, suggestions and services that they may meet the special conditions that obtain among us.

We have decided that this must be done this summer so that it may be on sale at the Conferences beginning in the fall.

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To all of our brethren who saw to it that the Epworth League and Junior League in their churches reported $1 on General Epworth League Expenses at the Conferences and who have reported this year already, since Anniversary day, we are greatly indebted. That our own Conference, the Washington, shoul lead all others in this respect is gratifying. If such genuine indorsement and substantial help upon the part of our brethren in the Washington Conference with whom we were born and reared means that they are pleased with what we have done thus far, we promise them to be even more



SECRETARY PENN

watchful, that they shall have no less cause in the future for loyally and royally supporting us. Presiding Elders Gaines, Young, Peck, Waters, Hayes and Briggs were with their men every time in interest and desire for this cause.

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Such reports as the brethren have made on General Epworth League Expenses enables us to say in our report at the Board of Control in July that we are taking care of three-fourths of all expenses, incident to the maintenance and operation of our office in Atlanta and the travel of the Secretary. Let us praise the Lord for such interest.

Conventions and Their Inspirational Effect

By I. L. Thomas, D. D.

Field Agent of the Board of Church Extension.

The object of a convention is to bring people together from various places to consider questions and subjects vital to the well being of the individual, organization or institution, especially is this true of a Christian convention.

We would therefore be very much disappointed if the young and inexperienced members of the convention would not be inspired by what they saw and the words and work of noted leaders who had been invited to contribute their wisdom and experience to the convention.

One of the first things that would impress the delegates upon their arrival at the convention city would be the broad principle of hospitality manifested by the many Christians interested and the welcome extended by the representatives of the commonwealth. Such action would inspire the delegates, especially those who had never witnessed such an occasion before, to return home with a larger heart for humanity.

Then the local preparation for entertainment and work of the convention would be a means of study for those who have had a limited experience in arranging for large gatherings. Such an object lesson would be inspiring. Then, enthusiasm would be an inspirational effect, because it is the current of life that animates all who would be deeply interested in the success of the convention. Then comes in turn for consideration the program arranged and the participants, an observation of which would give the young inexperienced conventioners a wider scope of the making of a great program and the importance of selecting the best talent to serve a great gathering from many places. A convention like the International Epworth League inspires each delegate to endeavor to know more about the League and Methodism; to do more in spreading the Kingdom of Christ; to live a consecrated life; to be a willing worker in lifting up humanity in general, and to be an example of that for which the League stands.

It is an inspiration to meet those after whom you have read with profit upon a subject in which you may have been personally interested and of course such is the inspiring privilege of many who go to conventions.

If you desire to be a blessing to the League at home, go to Denver, Col., July 3, and get full of inspiration for more aggressive service.

Past Delegations at International Conventions

By Secretary Penn.

Our International Epworth League Conventions have not been a help to any Epworth Leaguers or Methodists more than to those of our Conferences. From Toronto, 1897, to Denver, 1905, there is a chain of pleasant reminiscences concerning the attendance of our delegates and at each Convention some specific occurrence or occasion brings to our minds the Convention. From our standpoint, to decide which was the greater meeting for us is somewhat of a hard thing to do. At Toronto in 1897 we all remember what a representative delegation of our people invaded Canada for the first time. Our Canadian brethren gave us a genuine welcome. Up to that time, the Toronto delegation was the largest of our people in attendance upon any of the International Conventions. The next Convention, which was at Indiaapolis, 1899, was a record breaker in point of attendance. Our delegation was quite five hundred. This was to be expected in view of the proximity to the seat of the Convention. The San Francisco Convention of 1901 will ever be historic and of pleasant remembrance. So far as we know, it was the first time in our race history that a party of our people occupying a special Pullman car made a journey across the continent. One of the special features of that trip was the reception paid our delegation at Los Angeles and a special feature of the program was the great speech of Dr. I. B. Scott, now Bishop Scott of Africa. The bishop was then editor of the Southwestern. He made a hit for our people, as he always does, and it has ever been regarded as a feature of the Convention. Detroit, 1903, was also a great time for our people. From our thinking, the Sunday afternoon meeting at Bethel A. M. E. Church was one of the most helpful occasions it has ever been our pleasure to witness. We have attended many occasions where five-minute addresses were the features of the meeting, but none have equalled that occasion for variety of the thoughts presented by each speaker, for the splendid delivery of the addresses, and their acceptance by the great audience present.

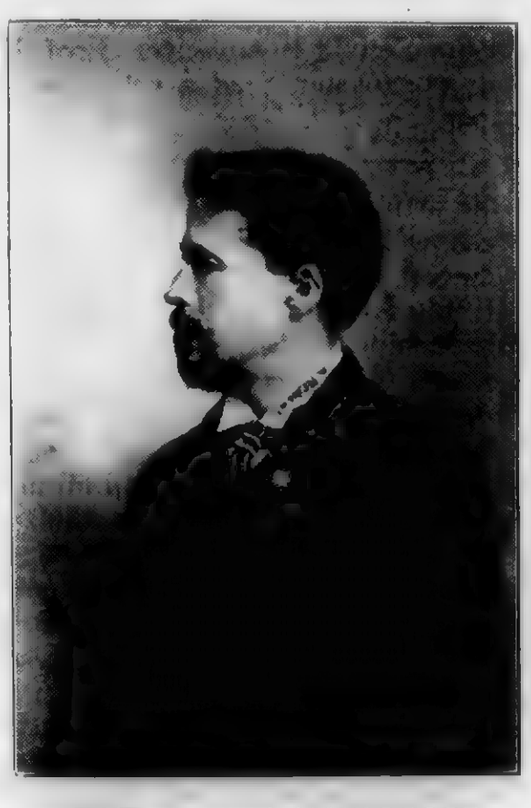
If space and time permitted, many tangible

evidences of progress in men and things could be easily traced to one or the other of our Conventions. We think we can safely say that not one of our ministers or delegates ever attended one of these great generators of enthusiasm for our Christian work who did not feel quickened and inspired to do greater service. In any movement where numbers act in concert, whether in an army or on the battlefield, in a political party or in church forces, there must be kept up the SPIRIT DE CORPS, else nothing great will be done. Our conventions have done this for our people in the past. Among our best and most influential as well as broad minded men in our Colored Conferences are those who have had contact with the Church at these Conventions and have observed her onward march in conquests for the world's salvation. Denver, 1905, will prove a blessing to all those who may go. Let us hope that our people may see it as a chance and an opportunity to see the Church on dress parade, touching hearts and heads for a greater victory tomorrow in God's name.

Our Delegates and Meeting Points

By Secretary Penn.

It is very desirable that our delegates enter Denver in a body. None of us who went on the Sunset Limited special to Los Angeles, Cal.,



PROF. R. S. LOVINGGOOD

can forget the pleasure experienced in being together on that trip. There was a chance for an exchange of thought, the meeting of each other socially and conferences on matters of the race and church which can never be forgotten and which were of the most helpful and profitable character. Come, then, let's go together. The delegates in Georgia will leave Atlanta Monday morning, July 3, reaching Birmingham over the Southern Railway at 11:25 and leaving Birmingham at 12:20, arriving at Tupelo at 4:49 p. m., Holly Springs at 6:40 p. m., and Memphis at 8:05 p. m. Alabama delegates can join us at Birmingham; Mississippi delegates at Tupelo and Holly Springs and Louisiana and Tennessee delegates at Memphis. Leaving Memphis at 8:25 p. m., we reach Kansas City Tuesday morning at 9:40. Missouri and Kansas City delegates, also those from Arkansas, will join us at Kansas City. We leave Kansas City via the Rock Island System at 11:20 a. m., Tuesday morning and arrive at Belleville, Kan., at 6:40 p. m., Tuesday. At Belleville, we will be joined by Texas, Oklahoma and Indian Territory delegates. Dr. Dogan, Prof. Lovinggood, Presiding Elder Taylor and Presiding Elder Franklin heading the forces from these States. The brethren in Kansas can join us at Topeka and other points en route on the Rock Island, and we reach Denver Wednesday morning at 8:30. In this way we can get to Denver and be in good time for the great Oratorio Elijah at Trinity M. E. Church on Wednesday night and the Convention proper on Thursday. The Convention opens Thursday July 6 at 10 a. m. Delegates who are going and desire to join the party will write us at once, addressing your letter to I. Garland, Penn., South Atlanta, Ga.

SLEEPER AT MEMPHIS.

We are arranging to have a Pullman sleeper at Memphis. The most of our delegates will be traveling in the day time on Monday to reach Memphis, so the sleeper will be in the depot at Memphis to begin the night trip, leaving there at 8:25 Monday night, July 3. The sleeping car rate from Memphis to Denver is $6, double berth, which will be $3 each. Let us know if you desire sleeper and if you will share with another or wish a berth to yourself.

Our Representation on Program

By Secretary Penn.

PROGRAM.

At Denver we are to have as large a representation upon the program as at any other Convention. Our people have been assigned places upon the program which will give them opportunity to be heard at the time and place when circumstances will be most favorable to a good impression. There are two sets of Negro Methodists sharing in the representation which comes to our race in the Convention. There are the people in our race in the Colored Methodist Episcopal Church in America. As for our thinking, when it comes to a great Convention of this kind, every Negro upon the program is akin to us and we pray for him that he may do credit not only to the branch of the Church he represents, but credit also to the race. Looking at it from a race point of view, there are five Negroes upon the program. Rev. George E. Stevens, A. M., Principal of the Virginia Collegiate and Industrial Institute at Lynchburg, Va., speaks in the First Congregational Church on Sunday night, and Prof. J. A. Bray, of Jackson, Tenn., at the Central Christian Church on the same evening. Prof. J. W. Gilbert, of Augusta, Ga., will represent the race upon the program at Coliseum Hall Friday night. On Sunday afternoon, in the Central Christian Church, at a Junior Epworth League rally, Mrs. Valena C. Jones of New Orleans, La., will speak. At the Coliseum Hall on Friday afternoon Prof R. S. Lovinggood, President of Sam Houston College, Austin, Texas, will preside. It will thus be seen that the assignments to our people are prominent ones, and when it is considered that there are three participating churches in the Convention representing numerically very large numbers, to have five places of so great importance and magnitude means much for us. There are also pulpit assignments for Sunday morning services and the great program for Sunday afternoon, when our people will meet especially Denver's representative Negro population in a great mass meeting. We will also be constantly before the Convention through the Morgan College-Princess Anne quintette, about which you will see in another article. The program from our side will do us credit. Get ready to go.

The Morgan College-Princess Anne Quartette

Among the most agreeable features of our Conventions heretofore has been the singing of Claflin University quintette who delighted us at two Conventions, Indianapolis and Detroit. We will never forget them. Every member of our race who has been to the Conventions felt a thrill of joy and inspiration as we have listened to the boys carry the crowd. We will not have Claflin at Denver, but another as good. Morgan College-Princess Anne Academy will send the quintette this time. They will be under the care of Prof. Frank Trigg, Principal of Princess Anne Academy. What a great treat the quintette will be to the Convention and what a message these young people will bring to the church of their training and uplift.

When we think of these opportunities opening to us, we wonder if we get the full significance of them. Let us hope that Morgan College and Princess Anne will get an advertisement such as it has never gotten in its history. Dr. J. O. Spencer, President, and Prof. Frank Trigg, Principal of Morgan College, and Princess Anne, deserve the greatest success, for they are doing a work for these schools such as has never been done before. Let us help men who are



BISHOP R. S. WILLIAMS, D. D.

doing things for the cause they represent, and let us rally about them and make them succeed for the sake of what it means to the race. It is certain that the Delaware and Washington Conferences are doing this, for they are paying expenses and sending the quintette to Denver.

Side Trips

This is the greatest of opportunities for side trips of value and pleasure. It is genuine pleasure and profit to health to take in the Rocky Mountain scenery on the Denver and Rio Grande Railroad, from Denver to Salt Lake City, and over the Colorado Southern, The Colorado and Cripple Creek Railroad, and the Colorado and Northwestern Railroad. Each line is offering very fine inducements in low rates for these side trips. One may go from Denver to Colorado Springs, Manitou and Pike's Peak for at least $4 round trip, which will give him the trip to the top of Pike's Peak. Abundant opportunity for arranging these side trips may be had after arrival in Denver. The railroad lines will have representatives on the ground and all information can be had. It is the chance of a lifetime which every delegate ought to take. The writer has for three trips revelled in the delight, pleasure and profit of the mountain scenery and he knows whereof he speaks. Take everything in, which your money and time will allow.

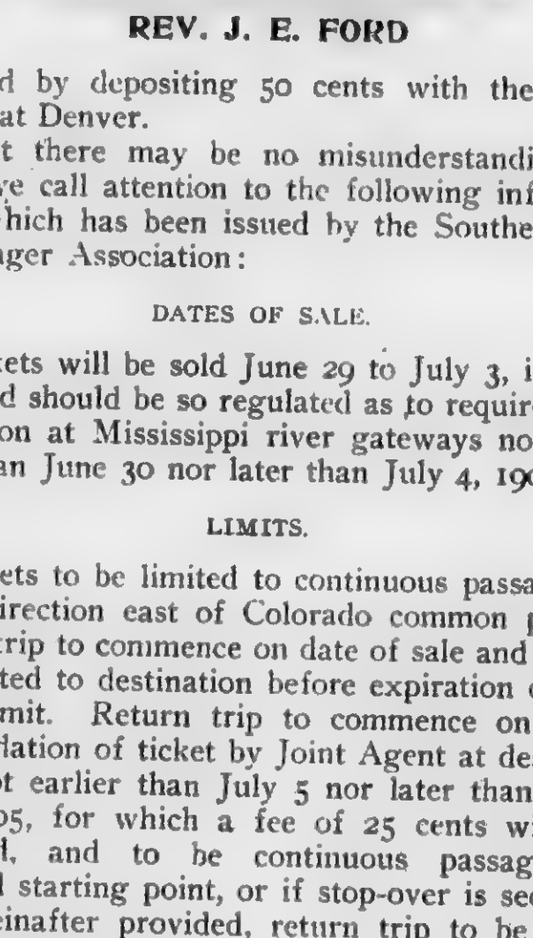
Entertainment and Headquarters at Denver

Some will ask, why have a certain place specified as headquarters for the delegates of our race apart from the other delegates? It is easily answered. First: for the convenience of our delegates and for the fact that they will secure better and more satisfactory assignment and without delay.

Second: We desire entertainment for the most part among our people in Denver and our people in Denver desire to do everything possible for our comfort.

Third: It will give us a common meeting ground where we will be able to easily get together.

The headquarters for our delegates will be at the Zion Baptist Church, Rev. J. E. Ford, D. D., pastor. This church is situated on Twenty-eighth and Arapahoe streets within convenient reach of the depot. Our delegates who are going to Denver would do well to write Dr. Ford, 1921 Curtis Ave., Denver, Colo., and he will have your name and assignment ready for you. Dr. Ford is one of the most amiable of men, and we are assured that he will do everything possible for our comfort and entertainment. With him is Dr. Dyett of the Quinn Chapel A. M. E. Church, and Brother Williams of our own church.



REV. J. E. FORD



PROF. J. A. BRAY

Convention Sunday Afternoon in Denver, and the Social Hour

By Secretary Penn.

Denver has SIX THOUSAND Negroes, and among them are some of the most prominent people of our race. Three trips to that beautiful city has given us a very fine impression of our people. Dr. Ford, of the Baptist Church; Dr. Dyett, of the Quinn Chapel African Methodist Church, and Dr. Williams, of our Church, together with representatives of the Young People's Alliance and the Young People's Societies desire to have a great mass meeting on Convention Sunday afternoon that our people may hear a great number of prominent men and women than those who will appear on the regular program. This meeting is to be a great "short stop" meeting of five-minute addresses. Rev. M. W. Dogan, Ph. D., President of Wiley University, Marshall, Texas, will preside. Speeches will be made by Dr. R. E. Jones, Editor of the Southwestern Christian Advocate; Dr. B. F. Woolfolk, of Holly Springs, Miss.; Dr. N. H. Williams, of Mississippi, and others.

We are not able to give at this time the full program as our list of delegates sure to go has not been completed. It is to be a great meeting and we should look forward to it with a great deal of anticipation of profit and genuine uplift.

Delegates and Their Stay in Colorado

By Secretary Penn.

Our delegates and visitors will have all the time they want for side trips and stop overs in Colorado. Tickets are on sale for leaving from June 29 to July 3 inclusive. The final limit on the return trip is August the 8th, which limit may be had by depositing 50 cents with the joint agent at Denver.

That there may be no misunderstanding in this, we call attention to the following information which has been issued by the Southeastern Passenger Association:

DATES OF SALE.

Tickets will be sold June 29 to July 3, inclusive, and should be so regulated as to require presentation at Mississippi river gateways not earlier than June 30 nor later than July 4, 1905.

LIMITS.

Tickets to be limited to continuous passage in each direction east of Colorado common points going trip to commence on date of sale and to be completed to destination before expiration of return limit. Return trip to commence on date of validation of ticket by Joint Agent at destination not earlier than July 5 nor later than July 14, 1905, for which a fee of 25 cents will be charged, and to be continuous passage to original starting point, or if stop-over is secured as hereinafter provided, return trip to be continuous passage leaving last stop-over point not later than July 14, 1905. An extension of return limit not to exceed August 8 may be obtained by depositing ticket with Joint Agent at destination or other Colorado common points not earlier than July 5 nor later than July 14, 1905, and payment of fee of 50 cents at time of deposit (which includes validation fee); tickets to be validated for continuous passage to commence on date of validation within such extended limits.



ZION BAPTIST CHURCH

STOP-OVERS.

Stop-overs will be granted at Colorado common points by deposit of tickets with Joint Agent on arrival and issuance by him of stop-over certificates pasted on date of departure, making ticket good for continuous passage for the remainder of journey, which will not be later than extreme limit of ticket as provided in preceding paragraphs.

That Social Evening

Denver's best will entertain our delegates socially one evening during the Convention. We are giving away no secret when we say the hint was made to us that the "Social Hour" which is to be arranged for the visitors will be the finest the race has ever given in Denver. Those of us who went to 'Frisco will remember the "Social Hour" at the A. M. E. Church Zion during the Convention, and this is to eclipse that.

Pearlington Public School

Our school has closed the most prosperous year in the history of its existence, on April 30th, at the M. E. Church. The annual sermon was preached by the talented Rev. W. F. Waters, business manager of the Southwestern Christian Advocate. His matchless eloquence held the anxious audience spellbound an hour. Indeed, his earnest appeal to the patrons and students for a more useful and progressive living was inspiring and hopeful. Never in the history of the school have we witnessed such a time. The oral and written examinations, May 1-3, attracted large crowds.

May 5th, at the Baptist Church, the annual address was delivered by Rev. A. S. Green, A. M., and again the people were treated to a timely and wholesome address. The speaker carried his audience from the outset.

The concerts on Friday and Saturday nights would have done credit to any city. Prof. E. W. Maxson, our postmaster, read a very interesting and able paper.

Man is the artificer of his own happiness. Let him beware how he complains of the disposition of circumstances, for it is his own disposition he blames. If this is sour, or that rough, or the other steep, let him think if it be not his work. If his looks curdle all hearts, let him not complain of a sour reception; if he hobble in his gait, let him not grumble at the roughness of the way; if he is weak in the knees, let him not call when you are under any manner of cloud. It is the hill steep. This was the pith of the inscription on the wall of the Swedish inn: "You will find at Trochate excellent bread, meat and wine; provided you bring them with you."—*Thoreau.*

Dr. Bowen in the West

Dr. J. W. E. Bowen during his recent trip made a great impression on the large audiences that greeted him everywhere. Beginning at Kansas City, Mo., Sunday, May 7, and continuing until Sunday, May 14, Dr. Bowen preached five sermons and delivered nine lectures as follows: Sunday, May 7: 11 a. m., Asbury M. E. Church; 3 p. m., Burns M. E. Church; 8 p. m., Allen Chapel A. M. E. Church. Monday, May 8: 11 a. m., M. E. preachers' meeting; 2 p. m., Western University; 8 p. m., Burns M. E. Church. Tuesday, May 9: George R. Smith College, Sedalia, Mo. Wednesday, May 10, Lincoln School, Sedalia, Mo.; 3:30 p. m., Lincoln Institute, Jefferson City, Mo.; 8 p. m., A. M. E. Church, Jefferson City. Thursday, May 11: 8 p. m., St. James M. E. Church, Kansas City, Kan. Friday, May 12, Topeka, Kan., First M. E. Church. Saturday, May 13: Asbury M. E. Church. Sunday, May 14: 11 a. m., Asbury M. E. Church; 3 p. m., baccalaureate sermon, Topeka Industrial Institute.

During his stay in Topeka Dr. Bowen was entertained by the Rev. Dr. and Mrs. Evans, of the First Church. At the close of the lecture on Friday the Rev. Dr. Evans and wife tendered a reception to Dr. Bowen. Some of the leading Negroes of the city and other towns were present. Among those present were President W. S. Vernon, of the Western University, Kansas City, Kan.; Pres. W. R. Carter, Topeka Industrial Institute; Rev. R. C. Ransom, of Topeka; Rev. D. Smith, pastor of Asbury M. E. Church, North, Topeka, and the Rev. J. M. Harris, pastor Burns M. E. Church, Kansas City, Mo.

Rev. J. M. Harris accompanied Dr. Bowen on his trip.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

...n 1—July 3, 1905. Title—"Sennacherib's Invasion." (2 Chron. 32: 9-23.) Golden Text.—"With us is the Lord our God, to help us and to fight our battles" (2 Chron. 32:8)

Hezekiah, strength of Jehovah, was the son Ahaz and Abijah. His father was intensely ked, but his mother was extremely good. , with David and Joash, have been considered three perfect kings of Judah. His first act ascending the throne was to cleanse and re- n the temple. He destroyed the brazen ser- nt, said to have been the one used by Moses the wilderness, which had become an object worship. He endeavored to unite the tribes the feast of the Passover. He conducted suc- ssful wars against the Philistines and Assyr- ns. Through prayer he was miraculously aled. He caused the Assyrian army to be itten by an angel of the Lord. He reigned 29 ars, died at the age of 56, and was buried with kings of Judah.

Sennacherib was the son and successor of rgon, king of Assyria. He ascended the rone about B. C. 705, and reigned 22 years. He s one of the most illustrious of the Assyrian ngs. He made Nineveh his capital, and raised to a magnificent city. He waged wars with henicia, Judea, Egypt, Babylonia, Susiana and edia. He was murdered by two of his sons, d was succeeded on the throne by Esarhad- n. The accounts of this invasion given in 2 ngs, chapters 18-19, and also in Isaiah, chap- rs 36-39, should be studied with this lesson.

In the fourteenth year of the reign of Heze- ah (2 Kings 18: 13-16), Sennacherib came against all the fenced cities of Judah and took em, forty-six in number. Hezekiah sent to him Lachish, confessed that he had offended, ask- him to return to Nineveh, and promised to y any tribute he should place on him. The ng of Assyria demanded three hundred tal- ts of silver, and thirty talents of gold; in all out two million dollars. To pay this great m Hezekiah took all the silver that could be und in the temple, and also in his own house. e further stripped the gold from the doors and llars of the temple to pay Sennacherib. Heze- ah's conduct in this whole matter is an insult God and shows great wickedness and cow- rdice on his part.

Josephus tells us that after Sennacherib re- ived the talents of silver and gold he refused depart, as he had promised to do, but while went to war with Egypt, he left a large force, ommanded by Rabshakeh, to destroy Jerusalem. ut it seems better to refer this siege to a second vasion, which occurred a year or more after he ceived Hezekiah's submission and tribute. Hez- iah seems to have made an alliance with Egypt, nd to have fortified Jerusalem between the two vasions.

Rab-shakeh desired to know in whom Heze- iah trusted. 1. *Does he trust in "counsel* and rength for the war?" He had able advisers his kingdom: Isaiah the prophet, the priest- ood, and the men of state. Rab-shakeh spoke of e strength of their army with disdain. Offered furnish two thousand horses, if Hezekiah ould set riders on them, but that number could ot turn away the face of the least captain of e Assyrian host. 2. *Does he trust in Egypt?* f so he is leaning on a bruised reed that will ak and pierce his hand. Pharaoh cannot ve thee. 3. *Does he trust in the Lord?* This as correct. Hezekiah looked beyond the hills, rom whence he expected his help. Rab-shakeh new this, and labored to show that such trust as not well founded. (1) He affirmed that Hezekiah had thrown down the altars of the igh places, and compelled the people to wor- hip at the altar in Jerusalem. He judged Israel after his own people, who thought the greater number of altars and gods they had the better off they were. But, in reality, the digging down of these altars was one of the greatest acts of Hezekiah's life. (2) He said God had given orders for the destruction of Jerusalem at this time. This was an empty boast, but the design was to amuse and terrify the people on the wall. Yet he might have inferred this from the writings of the prophets concerning the ten tribes, that fell into his father's hands when Samaria was taken. He probably believed that what God had said of Israel He had also spoken of Judah. (3) He thought that if God should endeavor to defend them, He would be like the gods of other nations they had gone to war against. He boastfully asks: "Where are the gods of Hamath, of Arpad, of Hena, and of Ivah? Have they delivered Samaria out of my hand?" If these gods could not save these nations, then the Lord cannot save Jerusalem. When this address was concluded, Hezekiah's messengers held their peace, rent their clothes, and reported the matter to the king.

When Hezekiah heard this message, he rent his clothes and covered himself with sackcloth (2 Kings 19: 1-8). He sent a delegation to Isaiah the prophet, saying: "This is a day of trouble, of rebuke and of blasphemy. It may be the Lord will hear the words of Rab-shakeh, and will rebuke them. Therefore, lift up thy prayer for the remnant that is left." The reply of Isaiah was very encouraging. "Thus saith the Lord: Be not afraid of the words which thou heard, which the servants of the king of Assyria have spoken against me. I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land."

When Hezekiah received this letter he went into the temple, approached the mercy-seat, and spread the letter before the Lord (2 Kings 19: 14-19). He addressed Jehovah as the covenant God of Israel, and represented Him as dwelling on the mercy-seat, beneath the wings of the cherubs. He is addressed as the God of all the earth, and as having power to establish and destroy kingdoms and to crown and uncrown kings. He is asked to bow down His ear and hear the words of Sennacherib, and to open His eyes and behold them, as they are thus spread before Him. There was some truth in the words of Sennacherib. He had destroyed many nations, and had cast their gods into the fire. Hezekiah earnestly besought the Lord to save Israel, for by so doing all the kingdoms of the earth would know He was the only true God. This is an earnest, faithful prayer. Isaiah was at the same time praying for Israel.

God revealed to Isaiah, and he to Hezekiah, the answer to their prayer (2 Kings 19: 20-24). Jerusalem is the virgin daughter of Zion. Behind her walls of granite, and surrounded by the invisible power of God, she felt secure. Sennacherib had blasphemed Jehovah by comparing him with the gods of other nations. He boasted that he would come with his chariots against Jerusalem; he would stand beside the temple; he would destroy the chief men of Judah; he would enter the homes of the common people and complete his work of destruction; he would dry up the rivers of besieged places; he would fulfill the prophecies spoken against Jerusalem, and he would destroy strange cities and make the inhabitants as grass upon the housetop. But the "Holy One of Israel" will not suffer Sennacherib to enter Jerusalem, or shoot an arrow against it, or come before it, or cast about it. But He will put a hook in his nose and a bit in his mouth will turn him about and lead him back to Assyria.

The overthrow of Sennacherib (21-23) was the night following the prayer. An angel of the Lord did the awful work. It may have been a simoom, or a thunderstorm, or a nocturnal attack, or the plague of Egypt. The number slain was 185,000. When those that were alive arose in the morning, they beheld their dead. Sennacherib soon after this returned to Nineveh. He never again went to war with the kingdom of Judah. Two of his sons nineteen years after this slew him with the sword.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic—July 2.

The Making of a Christian: His Destiny

Scripture references: 1 John 2. 15-17; 3. 1-3.

The Word.—This whole exhortation from John is a ringing appeal not to love a godless and evanescent world—a world as transitory and unsatisfying to-day as then. The destiny of man is immortality. The end of all the life, the food, the exercise, the mutual help about which we have been studying in previous lessons on the "making of a Christian" is to fit him for another life. The wicked lover of the world will go down to everlasting death; but the righteous doer of the will of God shall abide forever. We are now the sons of God; and while the future is unseen, we know that there we shall be like Him, and we shall see Him as He is. Being like him will give us the vision to *see*; and seeing will cause us to become more and more *like Him*. What a magnificent destiny for the Christian!

Our Homily: Sons of God.—There is no term in the Scriptures to describe the relations of Christians to the Lord more significant than this one of "son." The relations implied, the results obtained, and the destiny secured are all set forth in the terms used. Born of God, and adopted into the divine family, we are entitled to the promises made to the children of the Father in heaven. The implications are suggestive and glorious:

Membership in the Divine Family.—Every truly converted soul is adopted into the family of God. He dwells even in this life in the society of God's elect. He has fellowship with the other members of the family, and enjoys the favor of the Father. He has the sweet sense of communion and fellowship with the Elder Brother. He belongs even now to the great family a part of whom are on this earth, and the majority of whom are in the skies. This membership in God's family insures eternal life and eternal fellowship with God.

A Glorious Destiny.—We may not know just what we shall be. But we do know some things. We know that there is an eternal life. We know that that life is conscious; we shall see and know and feel. We shall enter into complete fellowship with the Father. We have reason to believe that we shall eternally progress and develop in mind and affection. The Scriptures teach that this future life will be one of growth and service. Whatever punishment may be given to the wicked, the children of God are to have a glorious destiny. They are to *see* God, they are to dwell with him forever, and they are to be *like* Him. How important, then, to be "born" of God, to be "built up in Him," and to be "faithful unto death," when we have such a glorious destiny awaiting us?

Fight on, my soul, till death
Shall bring thee to thy God:
He'll take thee at thy parting breath
To His divine abode.

—*From "Notes on Epworth League Devotional Meeting Topics.*

Character is not made in a day. It is the accumulated result of long-period investment. Men often deceive themselves into thinking that they need not be concerned about high standards and "fine lines" in the realm of character-investment during the prime of their lives: it will be time enough to do that in old age. But dividends—whether of character or of money—are not likely to come in after a man's earning years have passed, if he has made no investment when he had funds to invest. The only difference is in this paradox: that spending life and losing self is the road to character-wealth.—*Sunday School Times.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

GENERAL MAXIMO GOMEZ

Cuba is largely indebted to Generals Maximo Gomez and Antonio Maceo for its freedom. These men, more particularly Gomez, gave force to the Cuban revolution and drew the attention of the outside world to the cause that was ultimately to triumph, and to triumph with the aid of friendly sympathizers. Not only does Cuba, but the world recognizezs the important part that Gomez performed in giving Cuba a flag. General Gomez was born at Bani, San Domingo, in 1836, and began cavalry life in the Spanish Army in his native country. In the war with Hayti Gomez distinguished himself, and when the Spaniards were driven from the island he went with the Spanish troops to Cuba. On becoming disgusted with the manner in which the Spanish General Villar treated some Cuban refugees, for whom Gomez had collected funds, he severed his connection with the Spanish Army. He was so enraged by the conduct of General Villar that he called him a coward and from that time Gomez was a bitter enemy of Spain. He joined the Cuban insurrection in 1868 and was the Cuban Commander-in-Chief from 1873 to 1878. In 1878, when the Cuban leaders were persuaded to accept peace terms, Gomez withdrew to Jamaica, and went to San Domingo, and lived quietly on a farm until 1895, when he returned to Cuba and became the leading spirit in the Cuban revolution. He out-generaled Campos and Villar and won several brilliant victories. He was especially helpful to the American Army which landed in Cuba. He was offered the presidency of the new republic at the close of the war, but refused. In recognition of his services, the Cuban Government in 1903, presented him with $50,000, which he refused to accept until the veterans had been paid. On June 12th of the present year, the Cuban House of Representatives unanimously appropriated $100,000 for his benefit. General Gomez died at Havana on June 17th, in the presence of his family and his old-time friend, President Estrada Palma, and thus ends a brilliant, heroic, patriotic, unselfish career. In honor of General Gomez, the Cuban House of Representatives adjourned for three days, after appropriating $15,000 for the funeral expenses, and flags of every nation in Havana were at half-mast.

Just as we go to press we have a telegram announcing the death of Mrs. Rush, the wife of Rev. J. A. Rush, D. D., pastor of Central Avenue Methodist Episcopal Church, Atlanta, Ga. in his great bereavement. Dr. Rush has the sympathy of the entire church. A full sketch will appear in our next issue.

THE DENVER CONVENTION

Much of our space this week is devoted to the forthcoming convention of the Epworth League. This meeting should prove a great blessing to the church. It will mean spiritual uplift of thousands who may attend and through them the whole church may be aroused to more earnest endeavor for the salvation of souls. It will not be merely a social gathering, it will be that and more. The results of the meeting will not effervesce in mere enthusiasm. There will be some substantial and permanent growth of the League in spiritual things. There will be a strengthening and broadening of Christian character.

Secretary Penn is marshalling the leaguers and a good time is promised to all who may attend. Effort will be made to have the leaguers reach Denver in a party, leaving Memphis on July 3rd, at 8:25 p. m. Delegates from New Orleans leaving on the Illinois Central 9:15 a.m. will reach Memphis in time to make the connection. Dr. J. E. Ford, pastor of the Zion Baptist Church, of Denver, who is taking considerable interest in the coming convention, sends the following words of greeting:

White and colored of Denver are making ample preparation to take care of a great host of delegates. This is a splendid convention city, with an exceptionally hospitable people and magnicent scenery. The church accommodations are all that tcould be wished and the spirit of progress is abroad on every hand. Those who do not come will miss a great opportunity, and those who do will have the treat of their lives. Headquarters will be in the Zion Baptist Church, while denominational and state rallies will be held in several other churches. A reception is planned to take place at the great A. M. E. Church, and a great mass meeting July 9th, at one of the largest auditoriums in the city. This will be the opportunity of a lifetime and your young and old people ought to make every sacrifice possible to attend this meeting. Denver's slogan to Epworth Leaguers is "Come on!"

BISHOP VINCENT IN TEXAS

Bishop Vincent has been filling some engagements in Texas, delivering the commencement sermon at the Southwestern University and lecturing before the Summer School of Theology, at Georgetown, Texas. In referring to Bishop Vincent the *Texas Christian Advocate* says:

"He is now looking like an old man, though his bodily strength and mental vigor are in good repair. In person he is tall, erect and sinewy; his eye is clear, his countenance bright and his voice round and musical. He has a large head, mostly bald, but fringed with a border of iron-gray hair. He is a most courtly and affable gentleman, and in conversation almost without an equal. Growing years have not reduced his interest in the progress of the Church and the moral weal of the country."

In referring to the bishop's sermon the *Texas Advocate* continues:

"It was clear, comprehensive, original, pithy, and thought-provoking. It left much for the hearer to think out in he days to come. It lasted only forty minutes in delivery, but in subject matter it was deep, broad, high, and long. It was a rare treat to the vast audience who heard it."

WORLD-WIDE MISSIONS

The *World-Wide Missions* is published by Missionary Society especially for the dissemming of missionary information. It is not in field in competition with any of the *Advoc* and thus, when a person receives the *World-W Missions* because of his contribution to the sionary cause, it can not be said that he is a scriber to one of the Church papers.

These are the terms on which the *World-W Missions* is sent:

One copy to every contributor of $1 of m to the Missionary Society, but no family is have more than one copy. Those who con bute this year will have their subscription to *World-Wide issions* begin next year.

2. Those who give more than $1 can not h the excess, or any part of it, credited to th who give less than $1.

3. The paper can not be sent to classes, Sunday schools, or Epworth Leagues, on basis of total contributions. It is only sent the basis of individual contributions amounti to $1 or more.

4. Contributions to the W. F. M. S. or W. M. S., or to any other than the Missionary S ciety, do not entitle any one to the paper.

5. Pastors are expected to make up their li srictly in accordance with the foregoing con tions.

6. For the Spring Conferences the year begi with the May Number, and all lists from the must be in before July 1. Names received pr to March will go on the list of subscribers t the March number. Such persons will thus re ceive two extra numbers.

7. For the Fall Conferences the year begi with the November number, and all lists fro them must be in before January 31. Names re ceived prior to September will go on the list subscribers for the September number. Suc persons will thus receive two extra numbers.

8. Will pastors kindly inform their people t this offer, that they may know why *World-Wi Missions* is beig sent to them?

9. If pastors or others desire the paper to b in the hands of persons who give less than $1 year, or nothing at all to the missionary cause it can be done on the subscription plan, as fol lows: One copy, one year, 25 cents; ten copies one year, to the address of one person, $1.50 additional copies beyond ten at the same rate.

Our St. Paul Church of Meridian, Miss., enjoyed the rare treat of hearing Prof. Wm. Pickens, the scholarly young orator of Alabama, in one of his brilliant addresses on Friday night, June 9th.

The riot which broke out June 17 among the two hundred prisoners confined in the prison at Reval, Russia, was occasioned, it is said, by maltreatment. Troops from the garrison had to be called before order could be restored. The following day the offenders were flogged, among them being women.

The victorious Vice-Admiral Togo praises the courageous fight of the Russians, while Vice-Admiral Rojestvensky congratulates Japan on the courage and patriotism of her sailors and says it lessens his regret and the sorrow of defeat to know the high character of the victors.

WHAT ABOUT OCTOBER 31—WILL YOU BE READY?

Personal and General.

The Commencement sermon of McKendree College was preached by Bishop Walden, June 4th.

Rev. J. H. Brandon and wife, of Tallapoosa, Ga., are shouting happy over their first-born. He takes the name of J. H. Brandon, Jr.

An explosion which occurred at the Ivan colliery, at Khartsisk, Southern Russia, June 18, caused the death of five hundred persons.

Bishop M. C. Harris is doing splendid work in Japan. The last evening of the South Japan Conference session there were thirty conversions.

A Woman's Business Club has been organized at Newark, N. J., with 30 members. This organization proposes to invest and deal in real estate.

The degree of Doctor of Laws was conferred upon Bishop Henry Spellmeyer on June 18th, by his alma mater, the University of the City of New York.

The presence of thousands of Baptists is being planned for in St. Louis, Mo., where will convene Sept. 20 the Colored National Baptists' Association.

Miss Mary Marmaduke, the daughter of Dr. and Mrs. Daniel Rader, of Portland, Oregon, was married to Mr. Robert Hughes, on the evening of June 14th.

Rev. J. W. Robinson, of Covington, Ky., preached the baccalaureate sermon before the students of William Grant High School, of that city, Sunday, June 11.

Cardinal Gibbons pays the following beautiful, appropriate and eloquent tribute to President Roosevelt: "He is an angel of peace to the world, and the world owes him a great debt."

Rev. A. Williams, Box 116, Leesville, La., desires to secure the services of two lady teachers for the school to be opened in that section. Those desiring the place should write him.

Rev. Z. T. Gayden, of the Louisiana Conference, is ill at his home in Clinton, La. A card from Mrs. Gayden states that his illness is very serious and desires the prayers of the brethren.

Miss Effie McGann, an instructor in Gilbert Industrial College, Baldwin, La., is spending a few weeks in the city and is at present the guest of Miss Bertha McNeil, of 1720 Bienville street.

At the recent commencement of the Agricultural and Mechanical College, of Normal, Ala., the degree of Master of Arts was conferred upon Mr. Charles Stewart, the Associated Press correspondent.

The fifth commencement of the Kansas City National Training School and the Bethany Hospital, of Kansas City, Mo., was held June 8th. Addresses were delivered by Mrs. Jane Bancroft Robinson and Rev. Daniel McGurk, D. D.

Rev. W. C. Ellis, of Fulton, Mo., with less than a hundred members, raised in his rally on Sunday, June 4th, $312.50. They hope to begin erecting soon the new church, and all indications are very encouraging for still greater success.

Of the 300 successful candidates before the Missouri State Board of Medical Examiners, Dr. R. A. Henderson, of Springfield, a graduate of Meharry Medical College, stood second, being exceeded by one per cent, in all the different subjects represented.

Campbell College, Jackson, Miss., of which Rev. D. H. Butler, D. D., is president, conferred the degree of Doctor of Divinity upon Rev. A. J. McNair, the successful pastor of St. Stephen's Church, Yazoo City. Dr. McNair is a graduate of Gammon Theological Seminary, class of 1890.

Rev. G. W. Smith, D. D., presiding elder of the Brookhaven district, of the Mississippi Conference, is making an enviable record as a subscriber getter. Recently he has sent us two large lists, and says that this is only the beginning. This is encouraging. May the good work continue.

Announcement cards are out of the marriage of Cora Rose, daughter of Mrs. Leon A. Vignes, a well known resident of this city, to Mr. Robert W. Wilson. The same occurred Wednesday evening, June 14, 1905, and the young couple are now at their home, 927 Bienville street, New Orleans.

The Summer Normal for Colored Teachers for the State of Louisiana is now in session at Alexandria, La. The enrollment at the close of the first week is seventy-one. The faculty is composed of Prof. J. W. Hunter, conductor, Prof. H. W. McDonald, A. M., Prof. R. F. Long and Miss Hildred Williams.

The Anniston District Conference, of the Central Alabama Conference, Rev. W. Thomas, presiding elder, will be held at Hobson City, Ala., August 8-13, instead of Sylacauga, Ala., July 8-13, as has been announced. The Woman's Home Missionary Convention of this district will convene also at the same time and place.

Rev. Richard Wilkinson, pastor of Rayne Memorial Methodist Episcopal Church, South, of this city, was honored with the degree of Doctor of Divinity by Trinity College, of Durham North Carolina, where he recently delivered the annual sermon. Dr. Wilkinson will preach the annual sermon of Southern University, this city, next Sunday.

Prof. William Pickens, A. M., delivered the address before the Religious Society of Straight University, this city, June 11, and the Commencement address June 14. Prof. Pickens made a great impression on his audiences. His addresses were vigorous in thought and choice in language and forcefully delivered. He is beyond a doubt one of the brightest minds of the race.

At the meeting of the Carnegie hero fund commission held in Pittsburg, May 24, three silver medals and six bronze medals were awarded. Three widows were cared for and a money grant was made to a heroine for educational purposes. For the relief of those who were dependent upon the victims of the Brockton, Mass., disaster of March 20, 1905, $10,000 was granted. Altogether $12,200 was disbursed by the commission.

The closing exercises of the Industrial Training School at Blackshear, Ga., will begin June 25th. Rev. A. B. Allen, presiding elder of the Waycross District, Savannah Conference, will preach the annual sermon. The usual class examinations will be held. On Thursday and Friday nights of commencement week the students will deliver orations and essays. Mrs. Lottie O. Harris, the preceptress, deserves special praise for the work she is doing. Rev. McD. Spencer is principal.

Rev. J. D. Jenkins, pastor of our church at LaGrange, Ga., took hold of the work there under very discouraging circumstances, but he has succeeded in re-establishing the confidence of the people and the church building that was begun some years ago is now being pushed toward completion. On a recent Sabbath this plucky little congregation realized a neat sum for the building fund. We wish Brother Jenkins and his faithful congregation merited success in this enterprise.

The people of New York City gave splendid support to an entertainment and reception given for the benefit of the Hope Day Nursery, on the evening of May 9, at Grand Central Palace. The nursery is the only one of its kind in that city, being for the accommodation of colored children. An elaborate scenic production, entitled "The Gift of the Fairies," preceded the reception. The hall, one of the largest in the city, was crowded early and the benefit was declared to be both a social and financial success. Much credit is due the Literary Committee, of which Miss Maude K. Griffin is chairman.

The commencement exercises of the Kentucky Normal and Industrial Institution at Franklin, Ky., began on Sunday, June 4th, and closed June 7th. The baccalaureate sermon was preached by Rev. G. W. Ward, D. D., of Covington, Ky., and the address before the religious society was made by Rev. John E. Wood, D. D. Miss Nannie Burroughs delivered the address before the literary societies on Tuesday of commencement week. On commencement day addresses were delivered by Hon. J. C. Napier, of Nashville, Tenn., Prof. J. W. Scarborough, of Wilberforce University, and others.

NEWS NOTES

The Legislatures of Florida and Tennessee have passed separate street car laws, which go into effect July 1st.

The Presbyterians are engaged in a worthy cause—they are endeavoring to raise a fund of $10,000,000 to care for their worn-out preachers.

Dominic I. Murphy, secretary of the Panama Canal Commission, succeeds the late Judge Albion W. Tourgee, as United States Consul at Bordeaux, France.

The convention of the United Confederate Veterans, assembled in Louisville last week, voted almost unanimously for New Orleans as the place of their next re-union.

The Woman's Medical College at Philadelphia graduates this year, with high honors, Miss Li Bi Cu, said to be the first girl of her race to take a degree in medicine in this country.

Mr. Channing Heggie Tobias, of Augusta, Ga., the only Negro in the class of forty-three students recently graduated from Drew Theological Seminary, was one of the class orators.

The Chicago *Conservator*, which has been in a state of inactivity for nearly a year, has resumed its place among the Negro journals of the country, with its old manager, D. R. Wilkins, at the helm.

The new volume of poems now out, entitled, "Lyrics of Sunshine and Shadow," is the work of our gifted poet, Paul Laurence Dunbar. According to all reports, Mr. Dunbar's health is greatly improved.

Crown Prince Frederick William, of Germany, was wedded to the Duchess Cecilia of Mecklenburg-Schwerin, June 6th, in the Palace Chapel at Berlin. The week was one of gay festivities in Europe.

An international committee is being formed in Italy for the commemoration of the fourth centennial of the death of Christopher Columbus, on May 20, 1906, by an erection of a magnificent monument in the Vatican.

Miss Jane Nathan, who is thought to be the first South African girl to obtain any medical degree, has returned from her studies in Europe and will begin her practice as a dental surgeon at Hanover, Cape Colony.

A convention of Sunday school workers, three thousand in number, assembled in Canton, Ohio, recently, held an impressive service during their stay at the tomb of the late President McKinley, in Westlawn Cemetery.

According to an official report recently issued, the Sunday schools in the United States number 130,817, with 1,410,807 teachers and 11,493,501 enrolled scholars.

Owing to a collision between freight and passenger trains, on the Western Maryland Railroad, near Westminster, Md., Sunday evening, June 18, twenty-three persons, employes of the railroad, met their death and many were injured.

Prominent leaders of New York have organized a syndicate to build a mammoth tenement, twenty stories high, and to occupy a whole block in Brooklyn, thereby making it the largest tenement in the world. It is to be exclusively for families with children.

The new form of *The Christian Advocate*, the official organ of the M. E. Church, South, published in Nashville, Tenn., indicates prosperity and is mechanically improved. It is now issued in magazine form of thirty-two neat and attractive pages.

It is announced that Secretary of War, William H. Taft is to become Chief Justice of the United States Supreme Court, succeeding Melville W. Fuller, who is to retire from the Supreme Bench and will be appointed a member of the International Board of Arbitration.

The Lewis and Clarke Exposition at Portland, Oregon, was opened on June 1st, by President Roosevelt, the signal being given by him from the East Room of the White House. The opening exercises were presided over by H. W. Goode, the president. Prayer was offered by Bishop David H. Moore, and several addresses were made, one being by President Roosevelt, delivered in the White House.

Doings of the Workmen.

LOUISIANA.

MANDEVILLE, G. W. Forest, Pastor—My first quarter was held April 20, with Dr. Marshall, presiding elder, in the chair. Most all the officers came with good reports. The elder seemed to be well pleased with the outlook here for a grand successful year. Paid the elder in full. We were interrupted by a band led by Rev. A. Vincent with two gallons of ice cream and cake and a little purse of money. Rev. Vincent presented the same to the presiding elder, who responded and pleaded with the friends to take the SOUTHWESTERN.

Boyce, W. L. Dyas, Pastor.—I take this method to thank the good citizens of Boyce, both white and colored, for a grand surprise, which brought to the parsonage one hundred pounds of choice groceries. The prime leaders of the party were Mesdames Leatha Western, Ella Hayill, Eretter Riptoe, Isaline Kennedy, Aba Harris, Emily Fairfax, Miss Eliza Thompson, Mr. Ross, Miss Dolly Robinson and Mr. Robt Johnson. Mrs Dyas made the welcome address; response by Bro. Johnson, and prayer by the pastor.

Longstreet, Thos. F. Robinson, Pastor.—I arrived at this place Feb. 31, 1905, and was met at the depot by Bro. John Daniels, one of the officers of our church. My people received me kindly. Owing to inclement weather no service was held for a week. I want to thank Brother and Sister Carrie Daniels, also Brother Anderson Daniels, for their hospitality. Our first service, held March 12, was a success. The stewards had the election of officers March 23, and installation March 26. The parsonage has been repaired and the stewardesses have nicely furnished it. I desire to thank Brother Frank Thomas for his liberality. The Lord has been our guide. "The Southwestern" is the watchword at this place.

Longstreet, Thos. F. Robinson, Pastor.—Our first quarterly conference was held April 1st, Rev. H. Daniels presiding. Reports indicated that affairs are in excellent shape. All departments of the church are alive. Elder Daniels is a most helfpul presiding elder to both pastor and people. After the conference a royal reception was tendered by the stewardess to presiding elder and pastor. Rev. Daniels preached an able sermon on Sunday.

MISSISSIPPI.

Hattiesburg, J. K. Comfort, Pastor.—The St. Paul Church is now lighted by electricity and new stained windows have been put in at a cost of $125.00. The salaries of the pastor and presiding elder are being paid and every department of the church work is in good condition.

Enterprise, C. H. Brown, Pastor.—On Wednesday night, March 15, a great storm came to the parsonage, led by Sisters A. Adams, Lucy Harris, Brothers Blakeny, Stewart, Wilson, Boyd and Harris and hosts of others. They left upon the table about 40 pounds. This act greatly encouraged the pastor. Rev. J. B. Brook, our presiding elder, was with us March 4-5 and held our first quarterly conference. He preached three good sermons on Sunday. The collection on Sunday was $23.00.

Brookhaven, L. W. Price, Pastor.—The missionary convention May 2-7, 1905, was a grand success. Rev. Griffin G. Logan, D. D., field secretary of the missionary society, knows how to execute his plans. He was on the ground and spoke eloquently on several occasions. Our beloved presiding elder, G. W. Smith, D. D., presided at each session. He showed great interest in the convention and electrified us by his able and eloquent addresses. Quite a number of the brethren from over the district were present and lent enthusiasm to the meetings. The cause of missions will now take on new life throughout the Brookhaven District. The Committee on Missions drew up the following resolution:

Resolved, That the Brookhaven District raise this year for missions not less than $250.00, and that each Sunday school be organized into a missionary society and raise one dollar per month.—Revs. J. I. Garrett, L. Tate, I. S. Thomas, committee.

Lexington, C. E. Moody, Pastor.—Our first quarterly conference was held April 7th and 9th with Rev. S. H. Nevils in the chair. The conference was a success in every respect. Raised this quarter for all purposes, $150.00. Paid elder in full. The pastor's salary was fixed at $500.00. On Sunday night Elder Nevils preached an able sermon. Raised in this quarter $24.00.

Star, P. N. Rhodes, Pastor.—My quarterly conference was held March 20th and the majority of brethren presented written reports. The pastor's salary was estimated at $200. Paid pastor this quarter $21.15, the elder $6.50; total, $2720. Our two churches on this work seem imbued with new life. The Sunday schools are in a prosperous condition. Our members here own their own lands.

Houston, W. C. Canwell, Pastor.—Our first quarterly conference was held at Springs Chapel M. E. church April 3-9 with our presiding elder, Rev. N. C. Clay in the chair. A goodly number of members were present with good reports. Paid pastor this quarter $55.75; the elder (in full) $22.50; total $78.25. We have our new church; frame is The church, which will be ready for services by the third Sunday in June, will be second to none in the Tupelo District.

MISSOURI.

Moberly, J. D. Evans.—In company with my presiding elder, Rev. J. Will Jackson, D. D., I visited my church at Randolph Spring, where, on Sunday April 9th, we held our first quarterly meeting, which was largely attended. Some of the people came from more than fifteen miles. The meeting was a success in every way. The elder remained with us several days, and we greatly enjoyed the hospitality of the people. One thing that particularly attracted my attention, while among these people, was the substantial comfort in which they live in many parts of our great state. Randolph Springs, a place of considerable note because of its medicinal waters, is on the Wabash railroad, about ten miles west of the city of Moberly. Our church is about one mile south of Randolph Springs station and in its immediate neighborhood are well-to-do farmers of our race. Their farms are well supplied with live stock of every description and with all modern implements and up-to-date machinery. Some of the land owners are: S. M. Dameron, 80 acres; Ed Smith, 120 acres; S. Atterberry, 95 acres; A. Harvey, 144½ acres; S. P. Denny, 95 acres; H. Bibbs, 40 acres; Harrison Viley, 40 acres; A. Tolle, 615½ acres. Another thing that attracted my attention very forcibly was the peaceableness and friendship that exists here; the whites and blacks live together in most friendly and neighborly relations. In this community of white and colored people it seems to me that I have discovered the true key to the solution of the so-called race problem, which in my opinion, is not in politics but in Christian religion, ownership in the soil, and education. The people of Randolph Springs have solved the problem for themselves.

Sturgeon Circuit, W. L. Lee, Pastor—Our rally on May 21, 1905, was quite a success. We had our church organized into two clubs. Miss Mattie Hicks, captain of Club 1, raised $63.68; Mrs. W. L. Lee, leader of Club 2, raised $42.20. This is our third year in this charge and our work is in a prosperous condition. We hope to make this the best year of the three. Total amount raised at the rally, $105.88.

Guilford, Ruthia Watkins.—Rev. M. J. Bullock, our presiding elder held our third quarterly conference. Raised for all purposes during the quarter $10.20.

"LA CREOLE" HAIR RESTORER

Much of the physical beauty of man or woman is dependent on the hair. Keep this "crowning glory" in best condition with "La Creole" Hair Restorer, the preparation used by famous Creole beauties. It **makes the hair lie straight and smooth** for a long time, cures dandruff, prevents falling hair and restores original color to gray hair.

Unexcelled for Purpose

Mrs. Melissa Dancy, of 281 Orleans street, Memphis, Tenn., is one of the most prominent women in the colored society of this city, in both a social and religious way; Mrs. Dancy has been using our "La Creole" Hair Restorer for many years and takes pleasure in saying:

"Your 'La Creole' Hair Restorer is unexcelled for the purposes for which you recommend it, viz., to keep the hair in a soft and glossy condition and to prevent it from falling out."



MRS. MELISSA DANCY.

MAKES HAIR LIE STRAIGHT



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Splendid Hair Dressing

To the old patrons of the Peabody Hotel, Memphis, Tenn., this is a familiar face—that of Mr. James Bacon, who has had entire charge of the dining room in that celebrated hostlery for over twenty-five years, and who, by his courteous manner and polite attention has secured the friendship and respect of every one with whom he comes in contact. Mr. Bacon says:

"Your 'La Creole' Hair Restorer is a splendid dressing for the hair and I have received great benefit from its use."

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"La Creole" Hair Restorer retails at $1.00 per large bottle. If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada—

One bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Young Men Wanted

How would you like to secure a commission as an officer under Uncle Sam? If you are between the ages of 17 and 35 years, possess the necessary common school education, are moral, persistent, and can pass the required physical examination, send me four one cent stamps to pay postage, and I will mail you a personal letter, literature, etc., that will tell you of the qualifications required for positions leading to promotions of high rank as an officer in our army or navy.

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Nursing Mothers and Malaria.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

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A Book For Tired, Sleepless People.

Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.

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It Makes Pale Cheeks Pink

It is a pure, harmless, medicinal tonic, made from vegetable ingredients, which relieve female pain and distress, such as headache, backache, bowel ache, dizziness, chills, scanty or profuse menstruation, dragging down pains, etc.

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freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"YOU ARE FRIENDS

of mine," writes Mrs. F. L. Jones, of Gallatin, Tenn.:

"For since taking Cardui I have gained 35 lbs., and am in better health than for the past 9 years. I tell my husband that Cardui is worth its weight in gold to all suffering ladies."

NORTH CAROLINA.

Asheville, N. D. Shamborguer, Pastor.—The pluckiest Methodists in all the North Carolina Conference are the 40 members of College Street Methodist Episcopal Church, this city. I was assigned to this work October 18, 1904. We began at once to plan for the completion of the new church and on Christmas raised $45. Then the roughest winter of many years began and continued until March., but as soon as the weather broke the carpenters began work. We had planned a rally for April 16, hoping to raise $500. Despite the rough weather we raised $408, most of our members gave $10 each, a few friends $6, and one member contributed $21.25. This money was not begged, but worked for. These members have made great sacrifices to complete their church, and when completed it will be one of the neatest churches in the North Carolina Conference. It is to cost $3,750. Too much praise can not be given the members of the Ladies Aid Society, teachers and students of the Allen's Industrial School, for their manifested interest. The trustees join me in thanks to each and all who labored to make the rally a success.

Concord, O. J. Bethea, Pastor.—Our second quarterly conference was held at Mt. Moriah Church, May 8, Rev. I Wells, presiding. His sermons were inspiring and instructive. Paid the elder $6, pastor $3.05, school $2, total for the day $11.05. Improvements $4.75, total raised for all purposes during quarter $72.12.

OHIO.

Martins Ferry, B. J. Coleman.—Saturday evening, April 29, Rev. E. A. White, D. D., our presiding elder, lectured on "The Yellowstone Park." He held the interested attention of his audience for one hour or more. On the following Sunday was held our first quarterly meeting for the conference year. Rev. White preached an excellent sermon Sunday morning to a large and appreciative audience. Two persons came forward—one reclaimed, the other seeking pardon for his sins. Dr. White administered the sacrement of the Lord's Supper to a large number. Paid him in full. Collection for the day, $24.

Cincinnati, A. C. Topson.—There was a grand reception given Friday evening, April 14, at the St. John's M. E. Church, this city, in honor of the pastor and wife, Rev. and Mrs. D. E. Skelton, and the new presiding elder, Rev. E. A. White. Never in the history of the church has there been such a gathering of eminent divines as assembled that night. Nearly every denomination was represented. An excellent programme was rendered. Among the guests were Drs. Chas. F. Goss, Geo. E. Thayer, A. M. Harvout, Davis W. Clark, P. E. Ohio, Dist. Rev. H. M. Bigelow, Dr. Levi Gilbert, editor of the Western Christian Advocate, Revs. I. N. Ross, H. W. Tate, F. P. Robinson, Scott Ward, J. A. Smith, J. F. Walker, and J. D. Kelly, M. D. After listening to the many speakers who charmed by their ready wit and eloquence, with a few encouraging words of welcome Rev. White, P. E., and Mrs. Skelton were presented a handsome boquet, as was also the master of ceremonies. The climax of the evening was reached when Mr. W. L. Anderson a prominent young business man, on behalf of the members of the church and friends presented Rev. D. E. Skelton and wife a handsome silver tea service. Mr. A. B. Ewing made the address on behalf of the church. After the programme a splendid repast was served.

TENNESSEE.

PROGRAM.

The Epworth League Convention of the Tennessee Conference will convene at Humboldt, Tenn., June 21-23, 190', in Key Chapel M. E. Church. The opening exercises wil be conducted by the pastor and local chapter of the church. Annual sermon Wednesday evening, at 8 o'clock, by Rev. A. J. Procter. Thursday, June 22, at 10 a. m., devotional exercises conducted by Rev. J. A. W. More, P. E., assisted by Rev. W. R. Smith, P. E. 10:30 a. m., enrollment, business, &c. 11 a. m., introductory address by the president, J. P. Price. 11:30, "The Department of Spiritual Work," by Rev. E. W. S. Hammond, D. D. and J. W. Richmond. 2:30 p. m., "The Second Department—The World Evangelism," by Revs. J. B. Booth and J. M. Moody; "Third Department," Rev,. W. Ellison, A. Phillips, P. E. General Remarks. At 8 p. m., devotional exercises by Revs. S. M. Strayhone and A. J. Goodall; welcome address, Miss Maudie A. Baldridge; alternate, E. Montague; greetings by the pastors of the city churches; solo by Mrs. Josephine Price McNairy; lecture by Prof. I. G. Penn and others. Friday, 10 a. m. devotions by Rev. H. W. Key, P. E., and H. H. Hinton. 10:30, Fourth Department, Literary Work, Rev. J. M. Lyte, Mrs. Rosa Ross and Miss E. Graham; Fifth Department—The Records and Correspondence, Revs. E. J. Guthrie and A. L. Nelson; "Finance," Revs. L. Mores and D. T. Burch. Afternoon session—"Junior League and Its Work," opened by Rev. J. M. Lyte and Miss M. B. Cox. "The Morning Watch," J. E. Land. "The General Work of the League" will be discussed each day, opened by one of the presidents of the district leagues. At 7:30 p. m., a great musical social and recital. Each local chapter is requested to send one or more delegates, with their pastor, with a collection to help bear expenses, &c., and to furnish a short paper on some phase of League work. Mrs. Josephine McNairy is expected to be with us and conduct the musical exercises. Reports from officers will be called for on Thursday, and from each local chapter on Friday. We are expecting to have with us Prof. I. G. Penn and Rev. E. M. Jones and others. The committee of control will meet Thursday, 7:30 a. m.

JESSE P. PRICE, President.
E. J. GUTHRIE, Sec.

TEXAS.

Brenham, J. H. Hubbard, Pastor.—Our second quarterly conference convened April 1st, with Rev. Bryant, B. D., presiding elder, in the chair. In spite of bad weather, nearly all of the officers were present, and made good reports. The conference benefited by the timely remarks and brotherly advice of the presiding elder. Sunday, at 11 a. m., Rev. Bryant preached, administered the Lord's Supper at 3 p. m., and preached again at night to the delight of all present. Paid the elder $16.25. Collection for the day $18.05. Our revival has resulted in eight accessions, five conversions, and still the meeting continues with increasing interest.

Dickinson.—Our first quarterly conference was held April 19, Rev. E. Lee presiding. All officers presented good written reports. Paid the elder in full. Rev. Lee preached an excellent sermon. One person received baptism.

Paris, G. A. Deslandes, Pastor.—A terrific storm swept over Mt. Zion M. E. Church and parsonage on Friday night, April 6. Opening the door we were met by quite a number of the members and friends who made their way to the dining room and deposited on the table more than ten dollars worth of groceries. Prayers were offered by Bro. R. S. Halbert and the pastor, who also thanked the friends for their liberal offering, which was greatly appreciated.

VIRGINIA.

Harper's Ferry, Jos. Wheeler, Pastor.—Our fourth quarterly conference was held February 26th. The elder, Rev. J. W. Waters, presided. Reports from each department of the church showed the work on the Jefferson circuit to be prosperous and progressing. There has been an increase in interest and numbers in Sunday school and Epworth League work. Church property has been improved and collections for benevolent purposes, minsterial support and trustee work, have been good. At Summit Point and Middleway the pastor was pounded by the good sisters and brothers. We appreciate and thank them for their kindness. Trustees have raised over $300; stewards $500; for benevolent purposes $40.

FOR OVER SIXTY YEARS.

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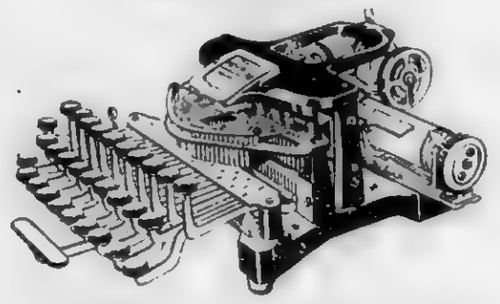
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You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

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Conference Notices

MUSKOGEE DISTRICT.

SECOND ROUND.

Panther Creek, June 24-25; Coffeyville and Elliott, July 1-2; Big Creek Circuit, 8-9; Muskogee Circuit, 15-16; Eufala, 22-23; Muskogee, 29-30; District Conference, August 2-6; Okmulgee, 5-6; Boynton, 12-13; Weleetka, 19-20; Wewoka, 22-23; So. McAlester, 24-25; Atoka and Colbert, 26-27; Grant, 29-30; Vian and Gans, 31; Wagoner and Proter, September 2-3; Tulsa and Coweta, 5-6; Sapulpa and Beggs, 7-8. Brethren— Push your benevolent claims. Report in full at the District Conference, which will be held at Okmulgee, I. T., August 2-6. Send your Childrens' Day collection to the Board of Education and get receipt for same. Create a revival in your charge. Always sincerely yours,

A. J. McALLISTER, P. E.

COLUMBUS DISTRICT.

THIRD ROUND.

LaGrange, June 24-25; LaGrange Circuit, July 1-2; Columbus, 8-9; Columbus Circuit, 15-16; Alleyton and Eagle Lake, 22-23; Fayetteville and Industry, 29-30; Oakland and Brown's Chapel, 29-30; Flatonio and Schulenburg, Aug. 5-6; Hallettsville, 12-13; Sublime, 19-20; Yoakum, Sept. 2-3; Victoria, 2-3; Edna and Morales, 9-10; Wharton and Bay City, 9-10. Brethren—Remember our District Conference at Altair, August 22-27. Let all delegates come in Tuesday, 22nd, to the Sunday School Institute and Epworth League Convention. Also remember Samuel Huston College Week, July 3-9. In this week we wish every church on the district to join in and help to raise their full assessment for Samuel Huston. I would suggest that entertainments and literary programmes be carried out each night, together with several solicitations from the public and raise one collection on Sunday. We are praying for a united effort of our entire membership that week. All money raised will be turned in on Samuel Huston Night, at District Conference. Each School and League Chapter will send by their respective delegates 10 cents for every scholar and member enrolled. D. C. LACY, P. E.

GREENWOOD DISTRICT. .. ..

THIRD ROUND.

Carrollton, July 1-2; N. Carrollton, 1-2; Winona, 2-23; Vaiden, 8-9; Vaiden Circuit, 15-16; Hesterville, 22-23; Sallis, 29-30; Durant, 14-16; Goodman, Aug. 5-6; Pickens, 26-27; Tchula, 12-13; Lexington, 11-13; Owens, 12-13; Greenwood, 25-27; Greenwood Circuit, 26-27; Ebenezer, 19-20. Brethren—I have every interest of the church upon my heart. Please let me put them upon yours. Don't neglect any claim of the church. Bring the Sunday school money to the District Conference. Dr. E. M. Jones will be there to receive it. Don't forget to bring three or four new subscriptions for our SOUTHWESTERN. Come to stay until the conference adjourns. Faithfully yours,

S. H. NEVILS, P. E.

BROOKHAVEN DISTRICT.

THIRD ROUND.

Crystal Springs Circuit, July 1-2; Crystal Springs, 8-9; Bridgeville, 15-16; Rockport, 17-18; Hazlehurst, 26-27; Bowerton, 29-30; Bafton, August 2-3; Kennolia, 5-6; Brookhaven, 12-13; Brookhaven Circuit, 12-13; Summit and Magnolia, 15-16; Fernwood, 17; China Grove, 19-20; Weathersby, 24; King, 25; Florence, 26-27; Buford, Sept. 2-3; Columbia, 2-3; New Zion and Zion Ridge, 4-5; Hub, 6-7. Now, dear brethren, the District Conference will convene at China Grove July 20th, and I expect a full attendance. Dr. Logan, the Missionary Secretary for this field, will be with us, and let every pastor report a large missionary collection as well as other benevolences. Let each pastor also bring three subscribers for the SOUTHWESTERN. Your brother,

G. W. SMITH, P. E.

OHIO DISTRICT.

SECOND ROUND.

Dayton, June 24-26; Troy, 27-28; Rushylvania, 29; Springfield, July 1-3; Toledo, 5; Detroit, Mich., 6-7; Oberlin, 8-10; Elyria, 9, 3 p. m.; Loraine, Rev. Renfro, 9; Quarterly Conference, 11; Delaware Cir., Rev. Payne, 8-9; Cleveland, 14-16; Bellaire, 22-24; Bridgeport 23, a. m.; Martin's Ferry, Rev. Foreman, 23; Quarterly Conference, 25; Flushing, 26; Mt. Pleasant, 27-28; Steubenville, 29-30; Cadiz, August 1-2; Short Creek, 3; Columbus, 11th St., 4-6; Columbus, East End, 12-13; Xenia, 14; Milford, Rev. Robinson, 20; Quarterly Conference, 21; Delhi, Rev. Skelton, 20, 3 p. m.; College Hill, 19-20, a. m.; Mt. Healthy, 20, 3 p. m.; Madisonville, 7:45 p. m.; Batavia, Rev. McPheeters, 26-27; Cincinnati, Park St., September 1-3; Cumminsville Circuit, Rev. Stevenson, 3; Quarterly Conference, 4; Rising Sun, 5; Cleves, 6; Mt. Zion, 8-10. Brethren—Our District Conference, Sunday-school Institute, Epworth League, Woman's Home Missionary Society meet August 24-27, at Springfield. Your fellow laborer,

E. A. WHITE.

ALEXANDRIA DISTRICT.

THIRD ROUND.

Cades, July 20; Abbeville Mission, 21; Abbeville Circuit, 22-24; Gueydan, 25; St. Martinsville, 29-30; Lafayette, 24-25; Rayne and Crowley, 27-28; Lone Pine, 20; Lecompte, 26-27; Cheneyville, 29-31; Welchton, 20-21; Spring Creek, 24-25; Rapides, 26-27; Pineville, 30-31; Lake Arthur, 31-Aug. 1; Welsh, 2-3; Palmetto, 2; Morrows, 3-4; Lake Charles, 5-7; Boyce and Village, 3-4; Eola, 9-10; Boyce, St. Paul, 9-10; Bunkie, 11-13; Kateland, 10-11; Colfax, 12-13; Chopin, 15-16; Natchitoches, 5-7; Newtown, 17-18; Opelousas, 13-14; Washington, 12-13; Booneville, 13-14. Brethren—This round is made out as it is for a purpose. Let us do our best. Remember our promises at the Preachers' Meeting. Keep the SOUTHWESTERN circulated among our people. Bring to the District Conference Aug. 23rd all of the benevolences reported. Yours in Christ, JOSHUA J. OBEE, P. E.

VICKSBURG DISTRICT.

THIRD ROUND.

Centreville, July 18; Liberty, 19; Hamburg, 20; Fayette, 22-23; District Conference, Vicksburg, 26-30 inclusive; Meadville, Aug. 5-6; Natchez, 7-8; Harriston, 9-10; Union Church Mission, 11; Union Church, 12-13; Bonus, 12-13; Rodney, 14; Hermanville, 15; Bolton, 19-20; Vicksburg, 26-27; Clinton, Sept. 2-3; Vicksburg Circuit, 9-10; Cary, 15-16; Anguilla, 17-18; Edwards, 23-24; Bovina, 23-24; Myersville, 19. Brethren—Let us all keep busy. Our District Conference will continue five days including Sunday. I want all pastors to remain through the Sabbath. Brother Lamb and his good people are preparing to give us a royal entertainment. Bring three or four subscribers for the SOUTHWESTERN. Dr. Bowen has promised to be present. Drs. Jones, Logan and Penn are invited. I hope you are all in good health and succeeding nicely. Epworth League and Sunday School Convention meets Friday afternoon, July 28. I am always your friend and brother,

R. P. THRELKELD, P. E.

SAN ANTONIO DISTRICT.

THIRD ROUND.

Floresville and Riddleville, July 1-2; San Antonio, St. Paul, 8-9; Goliad, 15-16; Cuero, 22-23; Cologne, 25-26; Yorktown, 29-30; Gonzales, Aug. 5-6; San Antonio, East End, 12-13; Gonzales Circuit, 19-20; Belmont Circuit, 26-27; Seguin and Olmas, Sept. 2-3; Ben Allen, 4-5; Lavernia Circuit, 9-10; Kerrville, 16-17; Pleasanton and Rossville, 16-17; Hundo, 23-24; Del Rio, 25-26; District Conference, Aug. 8-13. Dear workers, let us strive with all our might to advance our work upon all lines. Remember each pastor is to report something in District Conference for Samuel Huston College. We extend a cordial invitation to all our representative men to attend our District Conference at San Antonio, Tex., East End, August 8-13.

J. W. WEAKLEY, P. E.

NASHVILLE DISTRICT.

The Nashville District Conference to be held in McMinville, Tenn., will meet July 26th instead of July 25th. Reduced rates on the certificate plan have been secured. Your brother in Christ, W. R. SMITH, P. E.

BROOKHAVEN DISTRICT.

All ministers, delegates and visitors expecting to attend the Brookhaven District Conference, which convenes at China Grove M. E. Church, July 19-23, will, on purchasing tickets at Fernwood call for certificate showing that full fare was paid, and your return trip can be made for 25 cents from Tylertown to Fernwood, thro the kindness of Mr. F. B. Enoch, general manager. Arrangements have been made for conveying all ministers and delegates from Tylertown to China Grove and return. Drs. R. E. Jones and W. W. Lucas are cordially invited.

R. L. TATE.

ANNISTON DISTRICT.

The Anniston District Conference convenes at Hobson City, Aug. 8-13 This city is under the control of a colored mayor, aldermen and policemen. Come to Hobson City, Aug. 8-13.

JNO. W. THOMAS, P. E.

CLARKSVILLE DISTRICT.

To the Sisters of the Commission On This District—I have striven faithfully to do my duty well, have made several visits on my district and found it faithful to our cause. We are assessed $5.00 for Home Missions, so bring or send to the District Conference $1.00. Your sister in Christ.

SALLIE REEVES.

ROME DISTRICT.

The ministers and delegates attending the session of the Rome District Conference, which convenes at Adairsville, Ga., August 9th, 1905, in purchasing their tickets should get a certificate from each agent over their different roads. This is necessary for reduced rates on return trip. Ministers who have permits will please purchase tickets and get certificates.

F. M. GORDON.

WAYCROSS DISTRICT.

The District Conference, Sunday School and Epworth League Convention of the Waycross District, Savannah Conference, will be held at Blackshear, Ga., July 26-30. All officers, members and friends of the district are invited. Reduced rates have been granted by all railroads leading into Blackshear.

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If you are a sufferer in any form and will send us the name of your druggist, we will furnish you—through him—free, one dozen bottles of West Baden Bitter Water, which will relieve or entirely cure any case of kidney trouble. This offer is made to a limited number of sufferers for the sole purpose of introducing this wonderful water into your neighborhood. The only condition being the privilege to refer to you (when cured) in corresponding with prospective customers in your locality.

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RATES TO INTERNATIONAL EPWORTH LEAGUE CONVENTION, DENVER, COLORADO.

BY SECRETARY PENN.

We are glad to give the accurate rates for round trip from most of the principal points in the South to the International Epworth League Convention at Denver. Letters pour into our office asking about rates. Now, here are your railroad rates. GET READY. Our ministers who want a world vision of the church ought to go. Take your vacation this way and be benefited while resting.

RATES.

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Anderson, S. C.	41.25
Anniston, Ala.	34.65
Asheville, N. C.	41.25
Athens, Ga.	39.95
Atlanta, Ga.	37.75
Attalla, Ala.	33.90
Augusta, Ga.	42.45
Birmingham, Ala.	32.75
Blacksburg, S. C.	41.25
Bristol, Tenn.	39.75
Brunswick, Ga.	41.95
Burkeville, Va.	42.75
Camden, S. C.	42.75
Charleston, S. C.	43.40
Charlotte, N. C.	41.25
Charlottsville, Va.	41.25
Chattanooga, Tenn.	34.55
Cheraw, S. C.	42.75
Columbia, S. C.	42.45
Columbus, Miss.	30.30
Corinth, Miss.	28.05
Gainesville, Fla.	41.80
Gastonia, N. C.	41.25
Goldsboro, N. C.	42.75
Greensboro, N. C.	41.25
Greenville, Miss.	29.75
Hickory, N. C.	41.25
Holly Springs, Miss.	26.60
Jackson, Miss.	31.60
Jacksonville, Fla.	42.65
Lynchburg, Va.	41.25
Meridian, Miss.	32.10
Mobile, Ala.	36.75
Montgomery, Ala.	35.30
Nashville, Tenn.	29.75
Starkville, Miss.	29.85
Stevenson, Ala.	33.40
Tupelo, Miss.	28.40
Tuscaloosa, Ala.	32.10
Tuscumbia, Ala.	29.75
Union City, Tenn.	25.00
Washington, D. C.	41.25
West Point, Miss.	29.75
Winona, Miss.	28.95
Winston-Salem, N. C.	41.25



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I was helpless and bedridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 743, Watertown, N. Y.

LEXINGTON CONFERENCE.

The Board of Directors of the Conference Academy is hereby called to meet in Ninth St. M. E. Church, Covington, Ky., at 12 m., July 12th, 1905. It is hoped that each member will be present as matters of much importance will be discussed. Prospects are bright for our Academy and the people say we must establish it. Do not fail to attend.

L. M. HAGOOD, Pres.
J. COURTNEY, Cor. Sect.

SEDALIA DISTRICT.

The Sunday School and Epworth League Convention will meet with the District Conference at Carthage, Mo., Aug. 16-20. Pastors, please urge each president of the League and Sunday-school superintendent to be present. Let each pastor do his whole duty in placing the Epworth League where it should be in the Sedalia District. Sincerely yours, W. H. SMITH.

TO WHOM IT MAY CONCERN.

This certifies that Rev. J. P. Oville is this day, April 18, 1905, appointed by me, Joshua J. Obee, presiding elder of the Alexandria District, Louisiana, Annual Conference of the Methodist Episcopal Church to Kaplan and Gueydan as pastor of that circuit. Any favors shown him will be highly appreciated.

BROOKHAVEN DISTRICT.

The Brookhaven District Conference will meet at Tylertown, July 20-23, 1905. First day at 9 o'clock a. m., religious services, conducted by E. M. Dukes and John H. Johnson. Missionary sermon by R. H. Patton; alternate, J. I. Garrett. Educational sermon by D. D. Dukes; alternate, H. J. Jordan. "Who Was Abraham? Give a Brief Account of His Life," by Ed. Ford and E. M. Dukes. "Who Is the Holy Ghost?" by J. I. Garrett. "How Many Revelations Has God Given to Man?" by R. H. Patton. "The Duty of Local Preachers to the Church," by M. Cooper and George W. Moody. "Is the Soul Dependent On the Body and On Matter?" by L. W. Price and D. D. Dukes. "Should Not the SOUTHWESTERN Be Taken By All the Officers and Members of Our Church," by J. H Johnson. "The Demands of the Times On God's Ministry," by H. J. Jackson and A. Davis. "What Is Meant By Eternal Punishment?" by Annis Jackson and R. L. Tate. "What Is the Epworth League to the Church?" by L. Speed and Moses White. "The History of the Sunday School," by J. S. Thomas and Calvin Williams. "Meridian Academy, Our Conference School," by the pastors at Kings and Weathersby. Topics for Epworth League and Sunday School, Saturday evening, July 22nd: "Should Each Church Have An Epworth League?" by Crystal Springs, Brookhaven, Summit and Tylertown; "How to Keep the Sunday School Alive," by Hazlehurst, Brookhaven Circuit, Hub and Kanolia. The local preachers will select their own subjects from the list above. The presiding elder, Rev. G. W. Smith, D. D., will lecture 10 minutes each morning on "Pastoral Theology." Drs. J. W. E. Bowen, W. W. Lucas, R. E. Jones, I. G. Penn and G. G. Logan are all invited to be present. Let the brethren bring subscriptions for the SOUTHWESTERN.

L. W. PRICE,
D. D. DUKES,
M. WHITE, Committee.

PROOF BOTTLE FREE.

We want to send you free, costing you absolutely nothing, a trial bottle of "Drake's Palmetto wine." Drop us a postal and it comes a-humming. You know that 'way back in bible times people took wine "for the stomach's sake." But the modern grape wine is not good either for stomach, brain or pocket. "Drake's Palmetto Wine" is vastly different. It comes gushing from the palm-fruit of our own sunny South. It is a superb appetizer, tonic and nerve-bracer. It cleans and purifies the blood and thus feeds brain and brawn. It builds up athletes and nourishes thinkers.

Drake's Palmetto Wine is also a natural medicine. It is a wonderful specific for constipation, flatulency and all dyspeptic troubles. It positively heals catarrh of nose, throat, stomach or bowels. It regulates perfectly the liver, kidneys and bladder. For women it is a true God-send. A tablespoon dose daily cures all those troubles. The wine has a rich, appetizing smack and plucks you up instantly.

We prove all this by sending you a free test bottle on request. The Drake Co., Drake Bldg., Chicago.

Baton Rouge, M. J. Dyer, Pastor—Our first quarterly conference was held April 19, by Rev. J. W. Turner. All officers had written reports. The elder was well pleased with the reports.

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$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 863, Detroit, Mich.

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They Live in Our Memory.

CATCHING.—Sister Ellen Catching, of Bridgeville, Miss., departed this life May 1, 1905, age 65 years. Sister Catching was a member of the M. E. Church for 35 years, and lived a consistent Christian. She leave two sons and one daughter to mourn their loss. Rev. R. H. Patton conducted the funeral.

MCCALAHAN.—Brother George McCalahan, age 45 years, died at Freeman, W. Va., April 1, 1905, after a long illness. In his death the church has lost a faithful member, the wife a kind husband, the children a loving father. These were his last words: "I know I cannot stay here much longer. I am waiting on the Lord."

"Servant of God, well done;
Thy glorious warfare's past.
The battle's fought, the race is won,
And thou art crowned at last."

—W. W. Ward, P. C.

MUFERN.—Brother Henry Mufern, a probationer in Pleasant Plain M. E. Church, died in New Orleans, May 25. The funeral was conducted by Rev. Wm. Harrel.

SAUSER.—Sister Sauser, a member of Pleasant Plain M. E. Church for 50 years, departed this life recently, in full assurance of eternal rest. Rev. Wm. Harrel was in charge of the funeral service.

WILLIAMS.—Sister Patsy Williams, the wife of Bro. R. W. Williams, departed this life at Bonita, La., May 19, 1905. She was a faithful member of Lowson M. E. Church, a teacher in the Sunday school, loved by all. She leaves a dear husband, one child, father, mother one brother and sister. Lowson Chapel has lost a faithful worker.—Robert A. Taylor, Pastor.

WILLIAMS.—Jessie Williams departed this life at Bonita La., on May the 8th, 1905, and May 9th Mr. Joseph Hills died. They were the son and daughter of Mr. and Mrs. Alonzo and Nellie Hills. The son was 19 years old and the daughter 22. The funeral was conducted by the writer, assisted by Rev. J. Summerville, of the A. M. E. Church.—Robert A. Taylor, Pastor.

BROWN.—Mrs. Henrietta Brown fell asleep in Jesus March 24th, 1905. She was a member of Davis Chapel M. E. Church and a faithful worker. Sister Brown leaves her husband, three children and many friends to grieve over her passing away. The funeral service was in charge of the pastor, Rev. D. W. Jornise, assisted by Rev. S. M. Emer.

From Wesley Chapel, New Orleans, La., Rev. Johnson, pastor, there comes the report of the deaths of Sister Clara Marshall, January 6, 1905; Brother Howard Green, January 29, 1905; Sister Ann Gordon, February 19, 1905; Mary Gilmore, April 15,1905; Willie Johnson, May 6, 1905; Sister Rebecca Spain, May 16, 1905; Sister Carrie Jolly, May 18, 1905; Eliza Charles, May 23, 1905; Maria Shepard, May 23, 1905, and Brother Henry Smith, May 24, 1905.

COLLIER.—Rev. Nelson Collier, of the Mississippi Conference, departed this life, March 26th, 1905, at Hickory, Miss. There never was a more faithful minister than Brother Collier. He was loved by all who knew him. In September of 1904 Rev. Collier was attacked with malarial fever, this was followed by rheumatism, and then dropsy. He endured his afflictions patiently to the end. A faithful and loving wife and daughter attended him to the last. Brother Collier said, "The only thing I would care to live for would be to preach the Gospel of Christ." His wife and daughter, Miss Ira, did everything possible to restore him to health, but in spite of earthly skill, death took him away. During his illness he was often visited by his white and colored friends, and he told them: "It is good for me to be here. I am so nicely cared for." He leaves a wife and two children and a host of friends to mourn their loss. The funeral was conducted by Rev. S. A. Cowan.—A Friend.

MUKES.—Mr. Thomas Mukes died at Morehead, Miss., May 21, 1905. He was a member of the M. E. Church for several years and lived a consistent Christian life. He said: "I am perfectly willing to die." He leaves a wife and several relatives to mourn their loss. The funeral was conducted by the pastor, Rev. C. W. Walton.

MARSHALL.—Mrs. Hettie Marshall died May 17, at Greenwood, Miss. Sister Marshall was a faithful member of the M. E. Church for 36 years. She was a woman of rare Christian character. Her life was a continued service. Her greatest joy was in making others happy. In her death the church has sustained a great loss. Her funeral was conducted by the pastor, Rev. C. W. Walton.

BELCHER.—Sister Eliza Belcher passed into the beyond April 11, 1905, at Springfield, Tenn. She was born in 1864, and was married to Rev. H. P. Belcher October 11, 1882. She joined the Hopewell Church and lived a Christian life always. Rev. G. G. Gordon, the pastor, conducted the funeral service.

BROWN.—Gertrude Brown passed away into the beyond May 12, 1905, at Mantua, Ala. She was a member of Mt. Sinai M. E. Church. She lived in the faith and passed away as a Christian should. Her parents, brothers and sisters and many friends mourn her passing. Rev. V. D. Oatman conducted the funeral.

SHELVY.—Mrs. Lou Shelvy departed this life May 17th, 1905, at New Orleans, La. She had wandered from Mallalieu Church for years. Having wandered away, she came back and joined on probation in October, 1904. Renewed her covenant with God, and died at peace. She leaves five small children, two brothers, who are members of Mallalieu Church, two sisters and a large number of relatives and friends. Rev. H. J. Wright conducted the funeral services Thursday, May 25th.

MADDOX—Janie Maddox departed this life at McDonogh, Ga., Feb. 15, 1905. She was a true Christian. For twenty-two years she was always at her post. She leaves a husband and twelve children to mourn her going. She died in full triumph of faith. Her funeral was conducted by Rev. J. W. Queen, pastor of the church.—L. L. MITCHELL.

MCFADDEN.—On May 10, little Walter McFadden, aged 8 years, 3 months and 5 days (the youngest member of our church save one), was called Home. Little Walter joined the church February, 1904. He had been a regular attendant of the Sunday school before joining the church, after which he seldom missed Sunday school, prayer or class meetings.

His mother being Sunday school superintendent and his sister the organist, was quite an incentive for him. His remains were brought to the church. His funeral was conducted by Rev. A. R. Martin, assisted by Rev. J. R. Hopkins, of A. M. E. church, and Wm. H. Mann, of the Baptist church.

MASSEY—Mrs. Hattie Massey, the wife of Rev. J. L. Massey (pastor of Sparta Circuit), fell asleep in Jesus on the 7th of May. Sister Massey had been sick for quite a while but her death was not expected at the time it came. Sister Massey was a devoted wife, a consistent Christian, and an earnest worker in the church of her choice. She joined the M. E. Church at Tullahoma, Tenn., during the administration of Rev. W. R. Smith as pastor, in 1894, and she was faithful to the same until the time of her death.

HARRIS—Mrs. Emma Harris, a probationer of Williams Chapel, New Orleans, La., died June 7, 1905, after a brief illness. She had great faith in her Savior and so died happy. The deceased leaves father, sisters and other relatives to mourn. Her funeral took place at Williams Chapel, conducted by the pastor, C. W. Reeves.

BREWER—Mrs. Maria Brewer, widow of Bro. Thomas Brewer, an old and faithful member of Haven Chapel, died in Algiers on Tuesday, May 23, and was buried from Haven Chapel on Thursday, May 25th. Her daughter, Miss Palla M. Brewer, had just preceeded her to the heavenly land about six months. During Sister Brewer's long years of affliction she always bore testimony to her faith in Christ Jesus. Rev. W. S. Chinn officiated in the absence of Rev. Jno. McKee, her pastor.

P. M. BURKE,

HYDE—Mrs. Sallie Hyde, one of the converts of the recent revival of First Street M. E. Church, died in full triumph of faith in New Orleans, La., May 2nd, 1905, and was buried from the church. Rev. J. A. Tircuit officiated, assisted by the Rev. W. R. Butler, P. E.



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BLALOCK-COATS — At Bolton, Miss., June 7, 1905, Mr. Edward Blalock and Miss Minnie Coats, principal of the Public School here and one of our most promiuent young women, by Rev. I. L. Pratt.

SMITH-HUDSON—By Rev. J. S. Weaver, Mr. Jackson Smith and Mrs. Emma Hudson, residents of Melder, La.

DIXON-LEWIS—On June 8, 1905, at Patoutville, La., Mr. Aaron Dixon, of Lake Arthur, La., to Miss Ovila Lewis, of this city, by Rev. S. Tillman.

FLEMMINGS-BERHAND—At the home of the bride in Morgan City, La., on June 8, 1905, by Rev. W. H. Jones, Mr. Ramey M. Flemmings, of Baldwin, La., to Miss Lydia Berhand. The groom, a machinist by trade, possesses excellent qualities. The bride, who is a public school teacher, is a splendid young woman.

LESSENE-CORNELIUS—At Holmes Chapel of Pearlington, Miss., by Rev. Frank Smith, Mr. William Lessene, of Bond, Miss., to Miss Henrietta Cornelius, who comes from one of the best families of this community. Their host of friends wish them a happy and peaceful voyage through life.

THOMPSON-GILES—At the home of the bride's mother, in Central, La., during the month of May, 1905, Mr. Willis Thompson to Miss Odellia Giles, Rev. D. J. Price officiating.

ESTER-MILLER—By Rev. D. J. Price, at Conway Branch (La.), during the month of June, Mr. Annias Ester to Miss Rowena Miller.

SCOTT-BURRELL.—At the residence of the bride, April 13, Mr. N. C. Scott and Miss Virginia Burrell, by the Rev. E. M. Dukes.

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Literary Notes

The New England Magazine seems to be steadily improving with each issue, and the admirable June number marks still another step in its progress. A paper of considerable importance and value is Henry L. Shumway's "Modern Treatment of Tuberculosis," which deserves a wide reading. The new department, "The Editors' Table," contains pertinent discussion of timely topics. For sale at all news-stands; 25c per number. Annual subscription, $3. America Company, publishers, 8 Dix Place, Boston.

A magazine that is filled with seasonable interest for women is the July *Delineator*. In it the summer fashions are exquisitely pictured, and described by such fashion authorities as Helen Berkeley-Loyd and Edouard La Fontaine, of Paris, who write for the magazine exclusively. There is also a short story by Zona Gale, "The Never-Lighted Fire"—a very delicate piece of work. A sketch of Longfellow's boyhood, by Peter Freneau, contains something new about the poet and the friends and home of his early life. Something of the story and influence of the famous Christian hymn, "Rock Sutherland.

Lynchburg.—There was served in the Jackson Street M. E. Church a complimentary banquet by the members to their pastor, Rev. W. A. C. Hughes, who has successfully closed his second year at this charge. Fully eight hundred people were present. An interesting program was rendered in the main auditorium, at which most of the colored ministers of the city were present and participated. Toward the close of the program the pastor was unanimously invited to return for another year, and as an earnest of the people's good will a handsome suit of clothes was presented him by the ladies of the church. After hearty words of thanks by the pastor the people repaired to the lecture room, where tables were spread. Rev. Hughes has succeeded in paying off the mortgage debt which has been upon the church for many years. Well on to $6,000 has been raised; nearly one hundred souls converted and more than that number added to the church. The work of another year contemplates the remodeling and renovating of the entire church, and plans for improvements are well on to completion.



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	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

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No.		No.	
1. St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 pm
5, Local	4:45 p m	6, Local	6:00 am

Mobile & Ohio.

8:10 p.m. St. Louis Limited	7:30 a.m.
8:45 a.m. St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m. Chicago Limited	9:15 a.m.
8:15 p.m. Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m. Fast Mail	7:10 p.m.
11:30 a.m. St. Louis & Chicago	7:10 p.m.
8:10 a.m. Northern Express	5:15 p.m.
9:30 a.m. McComb Accom.	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp. 8:15 a m	Memphis exp. 3:15 p m
Vicksburg ex. 6:00 a m	Vicksburg ex. 7:00 a m
9:40 a.m. Baton Rouge accd	4:00 p.m

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11:30 a.m. Local	4:55 p.m.
8:00 p.m. N. Orleans & Houston.	7:05 a.m.
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7:45 p.m. Tex. & Ft. Worth Ex.	8:30 a.m.
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Cash Remittances.

WEEK ENDING JUNE 17.

Atlanta and Savannah—J. A. Brown; Hattie Hunter.

Central Alabama and Mobile—Samuel Ashton; M. K. Farmer, 1; E. M. Jones, *1; A. L. Boyd; W. H. Harrison; A. W. McKinney, 1; P. B. Benjamin, *2.

Central Missouri—B. F. Abbott, *2; H. T. Reeves; W. C. Ellis, *1.

Delaware—J. W. W. Cox, *7; D. W. Shaw, *7; Anthony N. Thomas, *2.

Louisiana—A. D. Lewis; E. V. Taylor, *1; Mrs. J. J. Obee, *1; J. J. Obee, *7; F. B. Smith; J. Ben; T. B. Cooper, *1; C. W. Kershaw; S. Carroll; Wm. Kennedy; S. P. Branch; P. W. Clark; C. L. Angrum; G. W. Banks; P. C. Colton; J. E. Harrison, *2.

Little Rock—O. R. Ray, *1.

Mississippi and Upper—E. M. Cotton; D. Greene, *1; S. Hughes; G. Spencer, 1; W. F. Magee; G. W. Smith, *8; T. J. W. Allen; E. H. Holmes, *1; N. N. Sidney, *1; B. J. Roberson, *2; Wm. Flowers; W. S. Leake, *2; G. W. Wells; O. B. Cooper.

New York—W. H. Brooks, *3.

South Carolina—T. E. Mobry, *1; R. L. Hickson, *1.

Tennessee and East—W. D. Petturs, *2; J. W. Boyd.

Texas and West—J. Jordan, *1; A. E. Gibbs; J. W. McKenzie, 1; J. E. Epperson, *1; H. J. Johnson; R. H. Warren; J. I. Gilmore; L. M. Bolden.

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Crescent City Notes

NORTH NEW ORLEANS DISTRICT.

The North New Orleans District Conference, Rev. J. J. Obee, presiding elder, will be held in Lutcher, La., July 26, 1905.

The New Orleans Negro Business League met in the SOUTHWESTERN office Thursday evening, June 8th, and the following officers were elected for the ensuing year: A. Dejoie, Sr., president; Z. T. Evans, vice-president; H. Thomas Calloway, corresponding secretary; R. E. Jones, recording secretary; B. T. Hatter, treasurer. The following delegates were elected to attend the National Negro Business League, which meets in New York City during August: Messrs. Wm. Robinson, Moses Alexander, J. Madison Vance, Z. T. Howard, R. E. Jones, Z. T. Evans and A. D. Dejoie.

An enjoyable affair was the pound party tendered Rev. A. B. Harris, our pastor at Camp Parapet, on a recent Thursday evening. Mrs. Georgia Reeves, the promoter of this affair, was assisted by members and friends. A sum of money was also presented the pastor.

Mrs. L. C. Thurman, of Jackson, Miss., National organizer of the Woman's Christian Temperance Union, spoke Sunday morning, June 11, at Mallalieu Church, Rev. H. J. Wright, pastor. She also delivered an address before the Sunday school. Mrs. Thurman is a splendid speaker, one who commands the interested attention of her audience. She was accompanied by Mrs. Francis Joseph, who also spoke interestingly.

At Williams Chapel, Sunday morning, prayer meeting and Sunday school as usual. At 11 a. m., Bro. W. Fisher preached, assisted by the pastor, Rev. C. W. Reeves. At 3 p. m., the King's Daughters rendered their monthly programme. Mrs. E. Woodfolks presided. Sermon by Brother P. J. Becnel. The pastor preached at night. One annual subscriber for the SOUTHWESTERN. Collection, $18.03.

The anniversary sermon of the Young Men's Vidalia Benevolent Association was preached at Wesley Chapel, Sunday morning, June 18, by the pastor, Rev. T. J. Johnson. At night the pastor again spoke. A large audience was present. Collection for the day, $51.43.

Miss Deborah M. Cooper, daughter of Rev. T. B. Cooper, who has been ill for some time at her home in Hahnville, La., is much better.

Mrs. A. M. Henley, of this city, is spending the warm months at her summer home in Bay St. Louis, where she will welcome her friends.

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INQUIRY.

I inquire for my brother, William Perry King. I have not heard from him since the war. My mother's name was Rachelama King. Any information will be thankfully received by his sister, Susie Dorsey, 605 South High street, Muncie, Indiana.

Field Notes

LOUISIANA.

Marthaville, T. H. Monson, Pastor.—Our second quarterly conference was held May 27-28, Rev. H. Daniels in the chair. Every interest of the church is being carefully looked after. Reports show an improvement along all lines. Four received into full membership this quarter. Raised this quarter for all purposes, 83.80. The presiding elder preached at Robeline at 3 o'clock Sunday, and also at Marthaville Sunday night, where a well filled house awaited him. His sermon was a spiritual treat. Paid Rev. Daniels $11,17. We are preparing for a great revival.

Bonita, Robert A. Taylor, Pastor.—Our second quarterly conference was held at Lawson Chapel, M. E. church, May 27-28, with the Rev. J. O. Brown, P. E., in the chair. The session was a success along all lines. Each officer was present withwritten reports. The elder is a strong man, and one that rules well. He preached two able sermons and sixteen sinners came forward for prayer. Paid the elder $10. Two infants were baptised during the quarter.

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Southwestern Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
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Editorial

The Pennsylvania railroad system has notified the Union News Company that hereafter no dime novels and sensational detective stories are to be sold either at the stations or upon the cars of that system. It is an indication of progress when a big corporation like the Pennsylvania takes a stand for better morals in its discirimination against vicious literature. Its example is worthy. It will have its effect in other ways for the purification of literature. It will cause the pernicious and hell inspired literature, so often read to the detriment of the young people, to be discarded elsewhere. May the good work of the destruction of detective stories and sensational dime novels continue.

Very often a prescription contains one or more deadly poisons, any one of which, taken separately, would mean certain death. But in the compounding of the elements of the prescription certain chemical changes take place and there is a neutralization of the poisonous effect so that the prescription, made up of a number of parts, as a whole, works together for good, to the health of the patient. So it is with us in our spiritual life. God has diagnosed our case and has prescribed. There are some things that come into our life, separate from all other experiences, that would appear dark and discouraging, but taking all of our experiences together, there is a neutralization of the unpleasant things of life so that all things work together for good to those that love the Lord. Or to put it another way, in the words of that great Apostle, the "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The greatest fact of the universe is the fact of God. In whatever direction we may cast our eye we see manifestations of Him. His trademark is upon everything—animate and inanimate. He is seen in art, literature, science, history, philosophy. He may be studied in the religions of the world, in all of them, even tho some may be pagan. He is to be found in all of the world's philosophies, even in the skeptical and heterodox. God is at the tap root of the little liy that opens its smiling face to be kissed by the morning dew; He is the strength of the mighty oak that braves the winter's storms; He is the source of the laughing, bubbling river; He is the light behind the sun; verily, in Him we live and move and have our being. 'Tis our chief business here below to bring ourselves into a personal acquaintanceship with this Greatest Fact that shall yield friendship, and a friendship that shall grant the knowledge of His striking, beautiful, holy, inspiring personality. We should know Him, whom to know aright is life eternal.

THE MASK PULLED OFF

Mr. James Calloway in the Macon (Ga.) *Telegraph* has pulled off the mask and has shown the South's real attitude toward Negro suffrage. It was not his purpose, necessarily, to show how unfair and unstatesmanlike the question of Negro suffrage has been dealt with. He had other motives, but he served the purpose at any rate to show the real attitude. In the opening of his article this paragraph occurs:

"The *Atlanta Journal,* in a recent editorial, called for disfranchisement of the Negroes, saying 'the educated ones, of course, would be allowed to vote.' I was not surprised in Mr. Hardwick's case, but the stand taken by the *Journal,* usually so conservative, was a profound astonishment."

Continuing, speaking of the Georgia primary plan, he says:

"This system is the best, for it regulates the Negro, whether educated or uneducated, or a property holder. We practically disqualify him, and yet we violate no federal law. Our Georgia system is better than any disfranchisement law. We have defeated the federal government and the republican party, and yet passed no laws to gain our end. There was no 'decadence of statesmanship' in that statecraft. It was the acme of prudence and wisdom. Let it stand. Interference is ill-timed."

After satisfying himself on the fact that the Negro has no vote in the state politics, in reference to the proposition to change the present system for the proposed disfranchisement amendment, he says:

"Disfranchisement will then mean enfranchisement, so far as all the 'educated' Negroes are concerned. And their name is legion now—and in ten years more will be legions!"

Continuing, urging the present system and contemplating the growth of the Negroes until when at some long-off future day they will possess at least some power in the state affairs, Mr. Calloway adds:

"Until then, let us hang on to a system that relegates all Negroes, 'educated' or uneducated, that defeats the federal government and the whole republican party, and gives each and all of us rest—sweet rest—from coddling the Negro on each recurring election, and frees us from the 'button-hole' act.

"No possible device can equal our present system, so satisfactory to those of us who do not care to tackle the 'educated' Negro when the threatened plan gets into full operation."

This is as clear a case of pulling off the mask as we have ever known. It is verily a letting of the cat out of the bag by ripping the bag wide open. Indirectly the South is accused of hypocrisy in its position on Negro suffrage. Has Mr. Calloway not betrayed the South?

The educational and property test, as has been imposed in several of the Southern states, has been almost unanimously accepted by the Negroes and their friends. At the same time it was known that it was not merely the elimination of the ignorant Negro vote, but the disfranchisement of a large per cent. of Negro suffrage. Many of the Negroes almost stifled their consciences and accepted the proposed amendment in good faith. Was it not a desertion of our weaker brethren? But the suffrage amendments were accepted for three reasons. 1. A positive and firm belief in a qualified franchise, recognizing the dignity and responsibility of an American voter. 2. A hope that this movement was a recognition of the educated and worthy Negro and a recognition of the two strata of the Negro life—the upper and the lower. 3. As a spur to urge the lower classes on to education. Not education for political reasons merely, but for the larger reason of race development. We were hardly, at the time of the acceptance, frank with ourselves. But there were some whites in the South who were sincere in their conviction that the ignorant Negro vote polluted politics and bred corruption. It was on the sincerity of these that the Negroes placed their endorsement upon the proposed disfranchisement. But yet these sincere people were not in the lead. They were not those that wrote into the constitutions of Louisiana, Mississippi, North Carolina and Alabama that "the Negroes shall not vote." Mr. Calloway has told the truth as it is. He has pulled off the mask and has our thanks for doing so. The suffrage amendments are not intended to merely reach the ignorant Negro, but the educated and prosperous Negro as well.

FOUR BANKS IN ONE TOWN

If there are those who suspect that the Negro will forever remain as hewers of wood and drawers of water there are indications that they will be disappointed. A large per cent. of our people, as among other peoples, will always be engaged in domestic vocations, nevertheless the Negro is pushing into avenues where it was thought his failure was assured. In Richmond, Va., according to the *Times Dispatch* of that city, there are four banks owned and conducted by Negroes and, the State Corporation Commission for it, these banks are in a healthy and prosperous condition. The Savings Bank of the Grand United Order of True Reformers, established April 3, 1899, has assets amounting to $528,734.34; St. Luke's Savings Bank, Mrs. Maggie L. Walker, president, established November 2, 1903, $41,315.23; Mechanics' Savings Bank, established January 1, 1902, $74,221.74; The Nickle Savings Bank, established May 1896, $15,921. It is almost beyond comprehension to think that the Negroes have in one locality, in so short a period since their emancipation, banking institutions rated by the state officials as worth almost three-quarters of a million dollars. The Negro is busily sawing wood while the calamity howlers are doing their best.

The Fortnightly Club of Wellington, Ohio, composed of refined and educated women, in recognition of the talent, culture and personality of Miss Edith Robinson, the only colored member of the club, has unanimously elected her as president. Miss Robinson is an expert stenographer.

Youth and Christianity

By Professor William Pickens, A. M.

The hope of everything good rests in the young. Children are the glory of parents. The untiring strength of youth is the pillar of civilization.

Christianity needs the youth—and youth needs Christianity. The rock of this whole faith was a blooming young man of Palestine—just in the prime of life. When a civilization grows old and sluggish, and development has reached an apparent equilibrium with its environment, then it is that youth and the spirit of youth alone can breathe into the old body fresh strength and re-enlivening vigor. It was so with the ancient Jewish religion when Jesus Christ arose therein; it was so with Mediæval Christianity when Martin Luther flashed into its sickening soul.

The most brilliant pages of history are records of the lives of young reformers. The expression of "young man" is frequently recurrent in the record of God's revelation to men. In Genesis—when Abraham was preparing to entertain God in his tent, he gave the preparation of the fatted calf to the care of a *young man*, and when Pharaoh wanted an interpreter of dreams, his chief butler told him of a certain prisoner who was a good *young man*. In Judges—when Micah wanted a strong hand to guide him to God, he chose for his priest a *young man*. Samuel called Saul a choice *young man*. David exhausted every means to save his most unfilial son, not only from a parent's instinct, but because he knew the value of a strong *young man*. Solomon, seeing an industrious young man, made him an officer of his court, and this same young Jeroboam was to receive ten out of the twelve pieces into which God would rend the Kingdom. The great prophet Elisha needed the personal attendance and care of a young man. But the Psalmist realizes that youth, which because of its strength and freshness is capable of the highest success, is also, because of the thick snares and strong temptations that beset its way, subjected to the possibility of the most ignominious failure. And he cries out, not in despair, but in warning: "Wherewithal shall a young man cleanse his way?" From his own experience he at once supplies the answer: "By taking heed according to thy word."

The many useful religious organizations among the young people of to-day attest the fact that there is no inconsistency between youth and practical Christian living. Religious work is not to be regarded as an affair of women and weak men. The soundest bodies, the keenest intellects and the purest lives of the world are engaged in this great work of altruism. The proper relation of Christian character to the life of the world is becoming plainer every day. Christianity is not inconsistent with the world, but it is hostile to the bad that is in the world. No earthly Christian is to be an angel; an angel could not dwell in a clayey body—but he is to be the very best of men; he is to bring heaven into his clay. The body can not sin; it is the soul that sins. The body is the instrument of the soul and a temptation to an evil soul; it might be the occasion of the soul's sinning. Just so the dollar might be the temptation of the rich, but the dollar can not sin.

There is nothing more beautiful than a young Christian. Goethe says: "The beautiful is higher than the good;" but the beautiful and the good are one. A man might be beautiful in face and immoral in heart,—then he has a *good face* and a *bad heart*. But what is beautiful is always good, and the good is always beautiful.

Yea, the very ideal of manliness and womanliness is in the character of the young Christian. The stronger the temptation and the greater the energy that must be repressed and guided, the more lovely and attractive is the life. Great power under perfect control is beautiful; the man with no passion and no energy to be subdued and controlled might be perfectly harmless, but can not manifest dignity and strength. Dignity is from self-control, and there can be no self-control where there is nothing to control. There is something far more sublime in piloting a trans-Atlantic steamer or driving a locomotive than in paddling a canoe or prodding an ox. An energetic body of young people, guiding their lives with Jesus Christ as their cynosure, is like the mighty vessel plying through dangerous seas, guided by a compass, delicate but true.

The Christian religion is inclusive of the whole life—body, mind nd soul—time and eternity. To be a Christian is, as Pope says, to be the "highest style of man." It is certainly not the "highest style of man" to have good character, bright mind and weak body; nor to have good character, strong body and an uncultivated intellect; nor to have a perfect physique, brilliant mind and a bad heart. The highest style of Christian neglects no one of these three great phases of life.

In earlier Christian history the body was contemned, blamed and abused. Mortify the body, was the motto. Yea, men often inflicted upon the body punishment for the sins of the soul. That is as foolish as to blame the horse for the deeds of the rider, or to punish the anvil for the mistakes of the smith—for the body is the tool of the mind and soul.

Prejudice against the body was far-reaching in effect. It made men despise the beauties of classic art. The cynic priesthood endeavored to stamp out the evidences of ancient Greek and Roman civilization; they broke their statues and erased their manuscripts. The Dark ages came. But the instincts of men could not be destroyed, and the Renaissance was ushered in, which was no less than the revival of beauty and the resurrection of the body of art. The carved fragments were collected, the dogmas of priests were erased from the parchments, and from the Palimpsest was deciphered the beautiful literature of Pagan humanity.

The body is no longer under the ban; it is to be cherished and made strong—it is the residence of the mind and the interpreter of the soul. The very first step in the making of a man is to be a *good animal*.

We must have *clean* bodies. A tidy woman will not keep an unclean house, and a pure mind cannot dwell in an impure body. As a daily prayer should cleanse the soul, so a daily bath should cleanse the body. The paralellism between mind and matter does not permit a strong and active mind in an ill-kept, unhealthy body; *mens sana in corpore sano*.

Even temperance in its relation to the body can be argued on the basis of hygiene and sanitation. Is the material to be taken into the body food? Will it nourish the body and increase vitality? Or does it tend to weaken vital functions and destroy life? Will it lessen my self-control and so endanger my body, the habitation of my soul? And ever afterward comes the higher moral question: Will not my example mislead my weaker neighbors? This is a fearful question to every conscientious man.

Not only is the body to be kept pure and undefiled, but it is to be made strong. Every able-bodied young person should be something of an athlete, should give some time to play. A young life without play is a world without a song. God's "out-of-doors" should be the only thing large enough for the ebulliency of youth. An unused life dies; life expended multiplies. The saver of his life by non-exercise loses it by decay. The unused organ perishes; Nature builds nothing in vain. Play is the complement of orderly work.

But there is something in man greater than the body. The body is much but *mind* is more. "Nothing great in the world but man; nothing great in man but mind." The power of a brain cell is more adorable than the strength of the muscle fibre. The greatest powers of the universe are the subtle, intangible, invisible. No one ever perceived by eye or ear or touch the strings, the bodiless web of gravitation; yet it is a mighty force which ties the hill to the earth and tethers the earth to the sun. The most powerful microscope which can draw down the moon into the laboratory and reveal to the eye a million million miles away a nebula, the embryon of a universe, can not detect a thought upon the brain; yet out of these invisible thoughts of the minds of men has been constructed the whole marvelous fabric of human civilization. The hand never moves with design, the ear never hears, the eye never sees, the heart never beats, unless it is prompted by this ultimate agent seated in the brain and nerve of man.

How can a man respect the body and not worship the mind?

The mind is, of course, superior to the hand, though the hand is necessary to the mind. One can not think a chair together; the hand must execute the plans of the mind. Neither can one put a chair together without thought; the mind must plan the executions of the hand.

Cultivate your minds. A man without mind is an animal; his body has all the functions of the body of the horse and all the mortality of the body of the worm. Human life is more than meat and raiment. One headful of thought may outweigh garners of gold coin. Aristotle's ideas and Galileo's systems live and move when Croesus' money and Rome's temples are all dust. The pyramids of the Pharaohs will have returned to the level of the valley of the Nile, while the influence of Egyptian thought will be traceable in every civilization of the future. What Englishman is there to whom the Elizabethan Age is not old? But what Englishman is there to whom Shakespeare's mind is not new?

If a young man grows up with no attention to mental culture he might become a "good animal," but can not be a man. Most of the habits of mind, like the habits of body, are formed before the termination of youth. Such is the parallelism between matter and mind, body and spirit, that when the former is young and pliant the latter is moldable and impressionable. Of course, the mind grows and develops after the body has reached its full growth; but when the body is weak and declining, intellectual power is lessened.

The superiority of mind over matter is seen in the differences between mental and material wealth. The one is diminished by use, the other increased. The one can be stolen, the other is intangible. The one diminishes in division, the other multiplies in imputation. The value of the one depends upon the appraisement of the market, the value of the other is intrinsic. The one is corruptible, the other incorruptible; the one temporal, the other eternal; one of earth, one of heaven.

But there is something in life which is greater than intellectual power; it is spiritual force. Genius is more marvelous than calculation. Spirit transcends intellect. Calculation can give the exact description of natural things; but genius creates and paints ideals—ideal landscapes, ideal forms and ideal characters. Calculation advances by plodding, but genius goes forward with leaps and bounds. Calculation must be stilted every step, but genius leaps through ethereal space. Calculation sees what is before its eyes, but genius peers beyond the veil. Calculation is something, but genius is everything.

Such, too, is the superiority of spirit over intellect. The intellect includes, pervades and is determinate with this world and this life; but the spirit lays hold of the eternal. Mere calculation is after all very limited in its power; it can lay before us the details of time, but can not give one glance into the eternities. But faith,

(*Continued on Page 3*)

Pulpit Sayings and Proverbs

By Rev. J. C. Houston

Honesty never frowns at a rule that requires the proof of its existence, but delights to show its hand and thus throw light upon the truthfulness of its claims.

Men may differ in opinion without differing in feeling, but will find it difficult to differ in feeling without differing in opinion.

He who walks with his back to the sun walks in his own shadow, and thus views an exact picture of his worst enemy.

One should not seek power at the cost of liberty, nor at the expense of virtue. Power without the use of the former is helpless, and without the strength of the latter is destructive.

Some people think that freedom means the liberty to do wrong, but wrong-doing destroys freedom and buries liberty and leaves the actor a destitute slave.

The man who sees the faults of others but never sees his own should use his mirror more and his spectacles less.

He who leaps over the little duties of life to reach the high places will likely miss the object of his wish, having leaped over the steps that lead to it.

One who lives for the good of others lives to live and dies to reign.

In the world of Courage, steel in the heart weighs more than gold in the pocket.

The seed of love will bring love when the soil in which it is planted is productive. It does not always fall on good ground.

A bee was given his sword to defend his home, and he handles it with a good deal of scientific activity when the approach of an intruder makes it necessary. It seems that some people might profit in the study of this example.

He who excuses himself from duty accuses himself of weakness and abuses his opportunity for doing good when he could.

When one allows his nature to run to weeds the profound need is the application of a good hoe, and the sooner applied the better for the crop and ultimate harvest.

He who does not die to live lives to die, and when dead will remain dead because he did not live to live.

Conscience is the angel of the soul, the queen of the human temple, and in the willing discharge of the sacred function of her lofty office her voice is not compulsory, but divinely persuasive, and when allowed to reign without the tyrannical obstructions of a depraved will, the tranquillity of her kingdom becomes the beauty of the earth and the joy of heaven.

He who kills his conscience kills his best friend, but the house in which this friend lies a corpse is more dead than its lifeless inhabitant.

Trying to build a life without Divine grace is like trying to twist a rope of sand. It falls to pieces as fast as you get it together and goes to naught without having left any mark or trace of its existence.

Some church people are like alligators and snakes—they crawl into their holes in the winter, where they supinely rest in the sweet repose of their walls of dense obscurity until the warm rays of the spring sun awakes them from their long slumber, and again thaws them into activity, and now appear as conspicuous as if they had not been sleep all winter.

A hypocrite is like a wagon—he won't go unless he is pulled or pushed (except down hill), and makes most noise when empty.

Some church folks are like bats—they seem by the peculiar bent of their nature to sleep all day and fly at night.

He who backslides travels in the dark, for his eyes are before him, and thus he reaches his destination of ultimate destruction without seeing the way of his feet or the sad end of his road.

The backslider never walks—he slides; therefore his journey is down hill. People never slide up hill.

Love which I control is not love, but that which controls me and absorbs the self which I call mine until it is lost in the bosom of its sweetness and then that which is left of me is the fragrance of righteousness which sweetens all with whom it comes in contact and dispels all bitterness by the gentle overflow of its tenderness.

Love in the House of God is like fire in the midst of lead. It melts all of the parts together and thus makes the feeble many one powerful whole.

New York Letter

By L. H. Smith

After a careful investigation by the Health Board and the Charity Organization Society into the ravages of tuberculosis and its affect upon the different races of people living in this great cosmopolitan centre, a new clinic was recently opened in the Health Department Building at Sixth avenue and Fifty-fifth street, for the sole treatment of Negro patients. Colored physicians and a nurse have been placed in attendance. It was found that the mortality from consumption and pulmonary trouble was infinitely greater among colored people than among other races. Believing that Negro doctors better understood their own people and could therefore make a more careful and thorough study of the disease and its treatment with this class of patients, they were installed at the clinic. The health officials have vigorously fought the spread of this dread contagion for years and large sums of money are spent annually in the pursuit of this work. In learning the conditions as they exist among the Negroes valuable assistance was given the investigators by a sub-committee to the Charity Organization Society composed of colored physicians and ministers appointed for the purpose, the chairman of which is the Rev. Dr. W. H. Brooks. This sub-committee will be in immediate charge of this work but will act under the general supervision of the society.

The Board of Education of the City of New York has decided to open three industrial night schools. One of these schools are to be established in the Borough of Manhattan and Public School No. 80, formerly known as the Colored School, has been selected. Dr. William L. Bulkley, a distinguished Negro educator, is principal and several of his staff of teachers and nearly all of the pupils are colored. This move is believed to be a direct aim to give industrial education to the colored youth of this city. Dr. Bulkley and a committee from the Board are visiting the different churches, interesting the people in the project, which needs only their support.

A movement is in progress to establish a Neighborhood House in Newark, N. J., for Afro-Americans and considerable local interest is centered in the work. Social settlements have been in existence for years among German-Americans, German-Jews, Italians, Greeks and other foreign-born people, but the Afro-American has manifested little interest in this phase of city life. Much good has been done other nationalities by the settlement workers and it is to be hoped that the Newark movement will prove beneficial to the colored people. Miss Sarah Hunt, a graduate of Atlanta University and a member of the faculty of Tuskegee Institute, has been appointed head resident.

The annual concert of St. Mark's Lyceum, held on May 25, will occupy a conspicuous place in the list of high-class musical entertainments given in this city during the past season, which was brilliant for its social festivities. The programme included A. Adolphus Haston, a Canadian bass soloist, who is fast becoming popular in musical circles; Miss Myrtle Hart, a harpist from the West: Miss Ella Thomas, violinist, and William D. Moore, a promising young baritone.

An entertainment for the benefit of Salem M. E. Church was given at St. Mark's Church on Wednesday evening, June 7, by the young people of the church. It proved quite a success and encouraging to pastor and congregation. Salem Church is a mission church set off by St. Mark's, and is prospering under the able pastorage of Rev. F. A. Cullen.

Youth and Christianity

(*Continued from Page 2*)

hope and love are spiritual X-ray forces which look through the silence, the obscurity and capacity of even death and the grave, disclosing eternity. This is why we put the spiritual life at the head of all the hierarchy of all the phases of life.

All the great men of history, whether of Christendom or Heathendom, did not calculate their way through the world, did not think their lives out from beginning to end, but triumphed through the superior force of spirit. The great painters have not delineated their beautiful forms from a headful of geometry, but created them from a soulful of ideals. The greatest statesmen are not simply skilled in the laws of commerce and trade, but are examples of the ideal life of their people. The best teachers do not exert their influence only through books, but through the breadth and inspiration of their noble souls.

Never underestimate the power of spirit because it can not be calculated on an abacus or measured with a tape. The more wonderful is it!

We should strive hard for physical strength, harder for intellectual development, but above all let us yearn and sacrifice for spiritual elevation. Out of spirit come all the graces which make life beautiful, all the sentiments which make life dear. It is the tie that binds in patriotism and universal brotherhood; it is the fire of religion, and the lawgiver of morality. Moral laws can reach and cover questions which statutes can not.

The ideal Christian organization for the young is one which cultivates all these three sides of their growing lives—Body, Mind and Soul, or spirit. Each has its place and performs its part in the lives of the noble. God remove all narrowness in regard to any one of them. But whenever a sacrifice is to be made, whenever a loss is to be suffered, the lowest should go first. A man should count his bodily life second to his intellectual life, but should estimate above all else the life of the soul.

THE CHRISTIAN LIFE

"The Father Himself Loveth You"

BY SARA ALBEY.

Weary of roving, O Father, am I,
Through valleys so dark and o'er mountains so high!
For home and for rest in sorrow I sigh!
  My Father, I long for Thee now!
My hands are so sin-stained, my garments are worn;
My feet with the briars are wounded and torn;
With heartbroken wailing my wand'rings I mourn;
  In humble contrition I bow.

Dear Homeland, I dream of thy pastures so green;
Thy still waters, flowing the fair banks between;
To drink of thy pureness my thirst is so keen;
  To lave there my fever-scorched brow!
I cannot, I dare not, my steps homeward turn;
The pure ones who dwell there the wand'rer would
    spurn.
For love and compassion in anguish I yearn,
  My Homeland, I long for thee now!

But hark! from above me a soft voice I hear;
In accents that move me, so tender, so clear!
"My child, I still love thee; e'en now I draw near,
  To press on thy sin-fevered brow
The kiss of forgiveness, of welcome and peace;
To bid thee from sorrow and wand'ring to cease.
O, long have I sought thee, from sin to release;
  Fear not; I will care for thee now."

Compassionate Father, Thou only canst know
The depths of my heart; how its tides overflow;
A poor wayward child—yet Thou lovest me so!
  In humble thanksgiving I bow.
My soul now is filled with Thy wonderful love;
Henceforth in Thy service my footsteps shall move;
From Homeland and Father no more can I rove;
  My Father will care for me now!

—*In The Christian Advocate.*

Belleville, N. J.

There is but one standard for the Christian, "be ye therefore perfect," and one example, "your Father."

A Chinaman in American garb and some people in their religious experience seem much alike; uncomfortable.

To be sober and sedate is not to be morose. Levity is not always a mark of cheerfulness. You may be sober and yet cheerful.

"Hypocrites in the church." Certainly. No one denies it. The wonder is there are not more, for every good thing is counterfeited.

It grieves us to lose money carelessly. Yet how many through carelessness lose blessings from God and never seem to mind it at all.

Effort that gets folks into the church but not into the Kingdom is futile. To get them saved into the Kingdom, is the important thing.

"Verily, verily, I say unto you they have their reward. From whom do you want yours, God or man? It will come from one or the other, not both.

If you mean by besetment giving way to anger and an unbridled tongue you need to have Jesus cure you of the besetment, for it is sin. "The wages of sin is death."

When God speaks that ends it. There is nothing left for us but to do what He says. When He says, "Be perfect," it is our business to be perfect or disobedient.

Would you be willing for men to know your thoughts as well as hear your words, and to know your motives as well as see your actions? We seem to forget that God knows and takes cognizance of them all.

There is but a slight connection between the trolley and the wire, but because both are in touch with the power house big things are accomplished. If two of you agree on earth as touching anything they shall ask of my Father in heaven it shall be done for them. Two in touch with the Father are like the trolley and wire in connection with the power house—can do great things.

Always With Us

I lay my hand on your aching brow,
  Softly so! And the pain grows still.
The moisture clings to my soothing palm,
  And you sleep because I will.

You forget I am here? 'Tis the darkness hides,
  I am always here, and your needs I know.
I tide you over the long, long night
  To the shores of the morning glow.

So God's hand touches the aching soul,
  Softly so! And the pain grows still;
All grief and woe from the soul He draws,
  And we rest because He wills.

We forget—and yet He is always here!
  He knows our needs and He heeds our sighs;
No night so long but He soothes and stills
  Till the dawn-light rims the skies.

—*British Weekly.*

Our Influence

BY REV. W. L. WATKINSON.

"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out."—Solomon's Song 4. 16.

"One of the most mysterious elements of flowers is the perfume, the essential action of which in plant life cannot be demonstrated by the wisest of our scientific men. Gas can be weighed, but not scent. The smallest known insect that lives in the heart of a rose can be caught by a microscope-lens and made to give up the secret of its organization, but what it is that the warm summer brings us from the wild flowers of the hillsides or wafts to us from the choice exotics of the hothouse no man has been able to determine. So fine, so subtle, so imponderable, it eludes weights and measures."

Does not this subtle fragrance remind us of the strange, sweet influence that distills from genuine souls? No one can exactly understand this influence; it defies explanation. Unlike speech that can be heard, gifts which can be estimated, acts that appeal to the senses, or conduct whose features may be described, influence is altogether ethereal and illusive; yet it is a fact, and one of the most delightful of facts. It is almost impossible to write a biography of some of the very choicest of God's children. They have charmed, helped ,and inspired us, moulded our character, deeply influenced us for good, made it possible for us to believe in the highest ideals, and yet when we sit down with love and reverence to give an account of them we are quite at a loss what to set down. The biographer lacks material; yes, *material,* just that, the greatest fact in life being the *immaterial.* We cannot describe the scent of the sweet-briar, paint the odor of the rose, take a photograph of the sweet smell of the field that the Lord has blessed, or track through the air the pervasive breath of pink and carnation, of violet and primrose; neither can we write a memoir of some of the most delightful and influential of saints. Lives of very little real importance sometimes furnish incidents enough to fill a big book, while all that is interesting touching a multitude of brave and gracious men and women easily goes into a single page, just as the smallest phial contains the essence of ten thousand roses.

Many Christians are really and eminently serving the cause of God by simply diffusing the sweet influences of true, consecrated character. They cannot fill a responsible office, play a prominent part, or effect anything worthy of record; yet they charm and bless all about them as the flower of the field diffuses vitality and health. Their smell is as Lebanon, that is all. Yet how much this virtue shed on the desert air means! Example that has no voice, the commonplace deed that secures no chronicle, the personal magnetism that defies analysis—these are precious, silent forces making for righteousness. No philosophy can explain the mysterious elements of Christian influence; but such influence is the supreme force working in society for its purification and uplifting. Let us aim at the sincerest, deepest, purest personal life, and we shall bless the world more than we think: we unperceived by ourselves, be enriching it all day long with the ethers of heaven.—*From "Studies in Christian Character, Work and Experience."*

"Blessed are they which hunger and thirst after righteousness. They need not expect to be filled, but such hunger and thirst is commendable." (From the unwritten Bible.)

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: II Cor. 11: 14. Theme: Some Very Remarkable Things About the Devil. (II.)

That the devil is persevering is further seen in the fact that, notwithstanding all Christian men and women are against him, he is still hard at work trying to allure, decoy, and entrap them. The Gospel has declared the devil to be an outlaw, the father of lies, a seducer, and a traducer; a religious tramp, a bloody cut-throat, and spiritual villain of many thousand years—yet is still as faithfully at work as though not a had been said against him and his nefarious business.

The devil is sagacious. He never openly disputes the truth. He never tells a barefaced lie. He never attempts at once to persuade a man to do an unreasonable thing. He never puts himself into an evil object. He has marvelous discernment and wonderful power of penetration. He is quick of thought. One has said: "I would give more the criticism of one sagacious enemy than for those of a score of admirers." The devil never forces a man to do wrong. He only persuades, allures and seduces his victims on to death.

Thoughts of Gold. All the very remarkable things that may be said about the devil do not make him good—no, not for a single moment. If men believed in all of the plan of salvation as the devil, they would now be saved. If all men were as faithful in the discharge of business concerning themselves as the devil, there would be no place for him to slip in and spoil the soul. If Christians were as energetic as the devil, every nation on earth, and every individual in the world, would hear the glorious news of salvation within the next twelve months. If the friends of Jesus were as courageous and as persevering as the devil, the cause of God would not suffer as it does for true witnesses, faithful messengers, fearless defenders, and constant supporters. If the followers of Christ were as sagacious as the devil, righteousness and peace would have all men as advocates, and they would quickly foresee the evil intent and malice of satan and thus escape his wily snares. If men were as mighty in persuasion and its uses as the devil, the whole world would become Christian in a few days. Now, dear friends, if the devil does all of this, at the same time knowing that he can not finally succeed, that he will be conquered and eternally driven out of the world into hell, where he, death, and hell shall be cast into a lake of fire, how much more ought you to use your utmost power to push forward the work of God, knowing that He loves you, and was in Christ Jesus reconciling the world of sinners lost unto Himself.

Greenville, S. C.

The Will Not Clubs Endorsed

A Timely Suggestion

REV. B. T. PERKINS, A. M.

"The Will Not Club" by our beloved Bishop W. F. Mallalieu is a timely suggestion; something must be done to save our boys and girls from the baneful influences at work for evil in every city, town, and hamlet. We are not reaching the crap-shooters and whisky drinkers; then it is up to us to keep that class from reaching our boys now in the Sunday school. Let us organize "The Will Not Club" in every school and Junior League. Begin early; we have delayed long already.

Washington, D. C.

Key the Problem

BY REV. J. W. TATE, D. D.

I think the idea as advanced by Bishop Mallalieu, with reference to the organization of "Will Not Clubs," in all our churches and Sunday schools is indeed superb. It starts at the right place and at the proper time. The boy is the father of the man. It is the duty of the church, as far as possible, to see that her boys, especially, are fortified against dissipation and intemperance by giving them the proper training. It is a fact, beyond question, that the groundwork of character is laid in youth; and to the defective or faulty training of the boy may be almost always traced the obliquities of the man. I therefore most heartily endorse the proposed plan of the Bishop; for as I see it, there is simply one available human remedy that will reach the disease and check the destructive tendencies to body, mind and soul, as mentioned by the Bishop; and that is an organized body, such as "The Will Not," backed by the power of God, and fighting upon the principles of "Total Abstinence." The "Will Not Club" gives us the key to the much perplexed problem of how we might meet the iniquitous practice, that is blasting with the mildew of death the aspirations of our youth. Let us have it.

Chattanooga, Tenn.

Keynote to Salvation

BY REV. B. M. HUBBARD, D. D.

I think "The Will Not Club" as proposed by our venerable Bishop Mallalieu, if put into operation, will strike the keynote to the salvation of the twentieth century youth. The proposed pledge is certainly capital.

Means New Life

BY REV. J. O. WILLIAMS.

I have just read of the recent visit and observation of Bishop Mallalieu to Louisville, Ky., and of his suggestion of an organization known as "The Will Nots." Since there are so few boys in our Sunday schools and churches, we ought to welcome any plan that will save them. Who knows but that thousands of young men will praise God through all eternity, that will date their beginning of a new life from the day they joined "The Will Nots"?

Needs a Constitution

BY REV. G. B. M'LEAN.

I think it will be up to some one to prepare a constitution and by-laws, including the pledge named by Bishop Mallalieu, and put on foot in our church a "Will Not" society.

Charlotte, N. C.

Meets With Favor

BY REV. J. M. JOHNSON, D. D

Long live Bishop Mallalieu and "The Will Not Club!" It has the right ring and ought to meet with general favor, for it depicts life as it is in most cities. Men and boys are going to ruin by wholesale. This club, rightly managed, will do untold good. Then let us have *at once* a "Will Not Club" in every church and Sunday school in Methodism.

Marshall, Tex.

Enough Organization Already

BY REV. P. T. GORHAM.

I believe that every agency of the church is born of God; I further believe that we have enough machinery to save this world for Christ, if we will only see to it that all the machinery is at work. Our Sunday schools and churches include the pledge of "The Will Nots" and more; if they do not they are not Methodistic or Christ-like. We have enough organization—the great need of the hour is to set it all to work.

Maysville, Ky.

Timely and Worthy

BY REV. J. S. TODD, D. D.

I have read with care and delight Bishop Mallalieu's letter in the SOUTHWESTERN of this week titled, "The Will Not Club." His suggestion to organize such a club for the purpose mentioned is timely and worthy of serious consideration. What the good Bishop saw on one Sabbath in Louisville, Ky., may be seen every day in every city of our country. The extent of intemperance, vice, and pollution is alarming! It seems to me that ministers and the leaders of the people would do well to organize such a club in all our churches. It is certain that something must be done to check the untimely "driving" of nails in their coffins. I agree with the Bishop that the pernicious habit of smoking cigarettes by the boys and young men of the present is beyond doubt undermining the better traits or habits, giving a substitution that shall be all the worse for them in the future. Strange to say that gambling in one form or the other has become so prevalent in this, our day, that so many people do not seem to be ashamed of it. At a glance one can see the evil of crap-shooting and the like gambling become more and more pugnant and less and less ashamed of. I am with Bishop Mallalieu, the editor of the SOUTHWESTERN, and every other good man to help put down the use of tobacco in every form, the drink habit, and gambling. Neither of these habits is necessary nor helpful to society and laws ought to be made and enforced to break them up.

Jacksonville, Fla.

"I Will" the Pledge Needed

BY REV. JOHN W. ROBINSON.

In reference to "The Will Not Club" by Bishop Mallalieu, I'd like to say that the presumption is scarcely warrantable that such characters to whom the Bishop refers were frequenters of the church, League or the Sunday schools. If not, then more nor other clubs could solve the problem. The aim of this new club is not different from the league and temperance societies. When we solve the problem of reaching the unreached, of improved environments, higher ideals and a closer brotherhood among Christian men—it must come not through "Will Not Clubs" but, I modestly suggest, through positive aggressive Christians whose pledge of "I will" may lead them to service and sacrifice.

Covington, Ky.

Some Instances of Self-Help at Bennett College

BY PRESIDENT J. D. CHAVIS.

The work, struggles, and the substantial growth of some of our smaller colleges are not well known to the general church and to the philanthropic public. Only the few who are near by, or who are thrown in touch with the real conditions, can fully appreciate the *heroic* work that some of these institutions are doing, and the sacrificing labors of the men and women who are faithfully serving in them.

Bennett College, Greensboro, N. C., stands in the list of the smaller colleges of the Freedmen's Aid Society. Twelve years ago this June Bishop Hartzell asked the writer to take charge of this work. After careful consideration, I assumed the duties and burdens which at that time were embarrassing. The institution was in debt to the amount of over $3,000 there was a financial stringency throughout the nation; and the appropriation, which had been $3,500, was suddenly cut to $1,800. The president had to face this situation and provide for his faculty and the work out of this small appropriation. This condition obtained for about five years, when the appropriation was increased to $2,000. In the meantime the institution had grown in numbers and in grade of work, so that a new dormitory and larger facilities were imperative.

This was the time for strenuous efforts in *self-help*. As president, I took the field, and the North Carolina Conference, numbering then sixty-five members, responded to the call for a new dormitory for boys. The result was what is now Carolina Hall. Bishops Cranston and Hamilton, and Dr. Mason championed the cause in this effort as encouragement to those who were so bravely helping themselves.

The work of these trying years will ever be marked by the payment of more than $3,000 indebtedness, and the erection of the four-story brick dormitory, estimated at $14,000.

But Bennett College is still in a struggle. Thirteen years ago the faculty numbered six; the year just closed the faculty numbered twelve; but the present appropriation is $1,000 *less* than it was at that time. The fact is, these schools are doing more each year to meet the demand for self-support. Within the last two years, a splendid brick structure has been annexed to the girls' dormitory, every dollar of which is the result of self-help. This new building is 35x75 feet, covered with tin, and has cost already about $1,200. It contains a dining-hall, kitchen, and supply-room. The bricks were made on the college grounds by the boys, and much of the work of building was done by students and teachers. Ministers, friends and alumni have given every cent of the money raised thus far for this building. Water and lights have been put in, but the building is not yet finished. Teachers, students and a few special friends gave a new set of tables; Bishop McDowell gave us a full supply of the best iron-stone china dishes; Mr. D. W. Washington, of Memphis, Tenn., gave the first hundred dollars in memory of his wife, Dr. Georgia E. L. Patton-Washington, for whom the hall is named. When finished, this new hall will be easily worth $1,800. Money is needed now to finish this hall and to pay some debts that yet rest upon the school.

These are a few instances in which we have tried to help ourselves. Will not some friend who wishes to place a little money where it will do an everlasting good remember Bennett College? Bishop McDowell and Dr. Raymond, on their visit to the schools of the society, spent a day at Bennett College, visiting the class rooms and looking into the work. On coming out of one of the rooms, Bishop McDowell made this special remark to Dr. Raymond, "Now, if a man wants to put a thousand dollars where it will be a real blessing forever, here is the place, in this institution!"

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson II—July 9, 1905. Title—"Hezekiah's Prayer." (Isaiah 38: 1-8.) Golden Text.—"God is our refuge and strength, a very present help in trouble." (Psa. 46: 1.)

I. *Sickness. Time:* "In those days." During the Assyrian invasion. The fourteenth year of the reign of Hezekiah. The King was at this time thirty-nine years of age. He lived fifteen years after this event. *Person:* Hezekiah was the son of Ahaz and Abijah. He was a good son raised by a bad father. He came to the throne when twenty-five years of age, and reigned twenty-nine years. His first work was to cleanse and repair the temple. He destroyed idolatry—even the brazen serpent made by Moses, and at this time worshiped by the Israelites. He endeavored to unite the tribes by a feast of the Passover. He conducted successful wars against the Philistines and Assyrians. He was miraculously healed by prayer. He died at the age of fifty-four, and was buried with the kings of Judah. *Affliction:* "Sick unto death." His disease was a boil, or carbuncle. The Jews said it was a result of the plague that came upon the Assyrians. It was proving fatal. The king was in a dying condition. All human beings are subject to the same laws of health, of accident, of disease, and of age. No one is exempt because of rank, piety, wealth, or authority.

II. *Announcement. Messenger:* Isaiah was the son of Amos. His name signifies, "salvation of Jehovah." But little is known of his early life and circumstances. He was married and resided in Jerusalem. He was a prophet sixty or more years. He has been called the Evangelistic prophet, because so many of his predictions refer to Jesus. He stands far above all the other prophets in the contents and spirit of his predictions, and in the beauty of his style. He suffered martyrdom by being sawed asunder under a tree near Jerusalem. *Message:* "Set thy house in order: for thou shalt die and not live." These are the words of the Lord spoken by Isaiah. When God speaks we should keep silent, give close attention, and obey promptly. This charge is a matter of business: make thy will, and arrange for a successor to the throne of Judah. Thy time has come to depart this life. It becomes necessary sometimes to tell persons, who are afflicted, that they are not going to get well. The human body is a house, the temple of God. It is fearfully and wonderfully made. The soul is the person which resides within. We are destined to die. Disease, accidents, enemies and age are constantly destroying the race. We should "set our house in order," or be ready when our time shall come. "Ye must be born again," and the life should be wholly consecrated to God.

III. *Prayer.* 1. "He turned his face towards the wall" in meditation and prayer. So he would not be confused by the sight of men. Some say to conceal his tears. It was a natural expression of strong feeling. Ahab turned away his face in anger, but Hezekiah did same in grief. Some think he turned his face towards the temple. 2. "He prayed unto the Lord." Prayer is the communion of the mind with God. From the time of Enos (Gen. 4: 26) down to the present people have been calling on the name of the Lord. We do not pray to inform God, but to express our need. Prayer may influence God to do for us that which He would not do if we did not pray. 3. "Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." This prayer is not a petition for the restoration of health, yet no doubt this was what he greatly desired. He surely believed he was going to die, and desired God to save his soul, hence the reference to truth, perfection, and good works. We must not regard this prayer in the interest of self-praise. The Old Testament economy centers in the law, that of the New Testament in the gospel. To walk according to the law was not to be morally pure, but to serve Jehovah as the only God. Hezekiah said this in the same spirit that Paul said, "I have fought a good fight." 4. "And Hezekiah wept sore," or with great weeping. Why did Hezekiah thus weep? Was it because he was unwilling to die? Some think so. Was it because he was in the prime of life? The Jews taught that death at this age was a judgment sent for some grave offense. Was it because his kingdom greatly needed him? This was at the time of the Assyrian invasion. Was it because he had no heir to succeed him on the throne? Manasseh was not born for three years after this. Were they tears of importunity? Jacob wept and made supplication unto the Lord.

IV. *Answer.* 1. "The word of the Lord came to Isaiah." Elsewhere we read that the prophet had not gotten to the middle of the court when he was told to return and tell Hezekiah the Lord had heard his prayer. We know not how this revelation was made; likely by mental impression. 2. "Thus sayeth the Lord, the God of David thy father." Jehovah is a covenant God. He made a contract with the patriarchs to save the world through Jesus the Anointed. Because of this contract He showed mercy to thousands. It is the same as asking a favor on the merits of Jesus. 3. "I have heard thy prayer." Jehovah is a prayer hearing God. He heard Abraham, Jacob, Moses, David, Solomon, Elijah, Jesus, and the apostles. He hears the petitions of His children to-day. 4. "I have seen thy tears." The disposition of heart, whatever it was, that caused Hezekiah to weep, touched the mind of Jehovah. The soul back of the mere act of praying constrained God to suspend the laws of nature and heal Hezekiah. There is something more in prayer than the position of the body, and the expression of thought in language. It is the soul that prays. 5. "I will add unto thy days fifteen years." We know of no other person to whom God revealed the time of his death. Such information would, we think, be hurtful to man. Here is an instance where prayer changed the course of nature and caused a man to live longer than he otherwise would have done. All men do not die when their time comes to depart this life. 6. "I will deliver thee, and this city, out of the hand of the king of Assyria." Hezekiah's sickness likely occurred between the first and second invasions of Sennacherib. It was probably this healing that changed him from a cringing, cowardly subject to a fearless ruler, and also caused him to repair the walls of Jerusalem and make many weapons of war. It should be remembered that the sacred writers do not always record events in chronological order. 7. "They took a lump of figs and laid it on the boil, and he recovered." These figs were pressed into a mass, or poultice. The use of figs in the cure of boils is attested by some ancient writers. He recovered in three days sufficiently to go into the house of the Lord. But the disease was so severe, and the healing so sudden, that all knew it was miraculous. The Lord healeth our diseases, but he works through agents and instrumentalities. A wise and good physician is a great blessing to any community. "The prayer of faith shall save the sick" (James 5: 15).

V. *Sign.* Hezekiah was impatient, and could not wait three days to test the words of the Lord. He asked for a sign. Isaiah wished to know if he would have the shadow on the dial to go forward ten degrees or backward ten degrees. The king asked for the latter. Isaiah cried unto the Lord and it was done. 1. Some have thought this miracle was wrought by turning the earth backward ten degrees in its axial revolution. It is not necessary to suppose so stupendous a miracle in this case. 2. Others exclude a miracle altogether and explain it as a case of refraction of solar light. Clouds in the higher regions of the air have caused such refractions that dials have been known to deviate an hour and a half. One instance is on record where an eclipse of the sun caused the shadow of the dial to go backward. (Whedon.) 3. But the shadow on the dial of Ahaz went backward in answer to prayer, and at a given time, which shows that it was miraculous. Divine wisdom and power, likely caused the clouds to appear in such position as to turn the rays of the sun from their direct course, and thus cause the shadow of the dial to go backward ten degrees. A boy with a mirror can throw a beam of light in any direction he wishes.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic, July 9.

The Indwelling Christ

Scripture References: Col. 2: 6-10; 3: 8-16.

The Word—

In our lesson Paul is exhorting the Colossian Christians to stalwart living based upon their experience of salvation. As they had received Christ they were to walk, to be rooted, to grow and be built up. They were thus to avoid being "spoiled" by worldly philosophy. This they were to do by being possessed by the "indwelling Christ" who was the Godhead. Possessed by him, they were to be complete in all the plenitude of his gracious gifts. In the second selection from the same epistle they were to demonstrate this "completeness" by putting away certain sins very common at that day. The fact of an indwelling Christ was to be evidenced by the putting off of the old man and the putting on of the new. And this *new* man was to be a renewed man bearing the image of Christ. The Christian is to incarnate Christ, even as he incarnated the Father.

Our Homily: Christ Incarnated in the Christian.

Jesus taught that the kingdom of God was within us; that it was a subjective kingdom of righteousness, peace, and joy in the Holy Ghost. The kingdom set up in the heart of man is a personal indwelling of a personal Christ. Christ is "formed in us the hope of glory." He abides in us and we are one with him. Other systems of religion are content to teach precepts; but Christ insists that we possess his life and spirit. No man is a "Christian" in the scriptural sense until he incarnates the spirit and life of Jesus. Notice how we may do this:

In Our Words. The tongue is an index of the heart. The speech manifests the spirit. Lying is to give place to truthfulness, filthy communications to cleanness and purity, blasphemy to prayer, and anger to kindness and charity. The most careful watchfulness of our language will be one characteristic of a new heart. The speech will be frank, clean, and pure if Christ dwell in us.

In Our Actions. There will be a radical change in the life of a man who has been converted. He will go to different places; he will associate in different company; he breaks off some habits and forms others. He ceases to do evil and learns to do well. He is not only negatively one who does *not* do evil things, but he is positively one who *does good.* He imitates his Master in going about doing good. He is not content to stop sinning; he begins to perform good works because of the impulse in him from the "indwelling Christ." He soon learns that only thus can he retain Christ in his heart and life.

In Our Spirit. Behind the words and actions lie the motives, the spirit of the life. Here will the indwelling Christ manifest his presence. The spirit will become gentle and sweet and pure. The unseen influence of the life will be wholesome and healthful. Constant companionship with the Christ within will transform the man into Christlikeness of spirit. Others will be impressed with the fact that he has been with Jesus and learned of him. This blessed presence and indwelling is the privilege and duty of every soul. No Epworth Leaguer should rest until he is certain that Christ thus indwells in his heart, and that thus his life is being transformed into the likeness of Jesus.—*From Notes On the Epworth League Devotional Meeting Topics.*

Children's Day Reports

DeKalb, Miss.—The Children's Day exercises were successfully carried out at New Hope Church, reports the pastor, Rev. W. McNeil. Colection $12.55. Mr. R. S. Cole is the efficient superintendent.

Butler, Mo.—The Children's Day was observed at this point. The pastor, Rev. G. B. Abbott, received four persons into the church. The children rendered their program in the afternoon. Collection, $6.00.

Newman (Ga.) Circuit.—The Children's Day exercises were rendered in full at this point. Rev. N. B. Leigh and Mr. C. L. Johnson rendered excellent services. Rev. J. J. Jones, pastor. Collection, $16.

Batesville, Miss.—The exercises were well rendered and greatly appreciated by a large audience. The pastor, Rev. W. A. Rogers, reports a collection of $14.33.

Owens, Miss.—Children's Day was a happy occasion. The pastor, Rev. H. N. York, spoke interestingly to the children and Brother L. D. Willey preached an excellent sermon at night. Collection, $30.30.

Sturges, Miss.—Miss Mattie I. Quinn, Sunday school superintendent of Bradley charge, writes that splendid exercises were held and $10.15 were raised.

Marietta, Ga.—The exercises were good. Rev. H. L. Phillips, pastor, preached a special sermon to the children. Total collection $64.28.

Pelham, Texas.—Both Sunday schools of this charge, Rev. T. S. Moore, pastor, came together at Antioch and a very fine program was rendered. Collection, $5.00.

Waynesboro, Ga.—Very appropriate exercises were held at this charge on Children's Day. Educational sermon by Rev. A. N. Jackson. Collection $24. Under the superintendency of Mr. C. O. Sexton the school is doing good work.

Flournoy (La.) Circuit.—The Children's Day exercises were well rendered at this point under the direction of Mr. Henry Henderson, superintendent. Collection, $23.30. Rev. Wm. Emmett, pastor.

Radford, Va.—At Mt. Olive M. E. Church, Rev. J. M. Watson, pastor, the Children's Day program was nicely conducted by Misses Essa Pettis and Della Lawrence. Collection, $5.00.

Colton Plant and York, Fla.—Excellent exercises were conducted by Mr. J. P. Reece, superintendent. Total collected during the day, $29.00. Rev. A. R. Rutlege, pastor.

Kansas City, Mo.—Children's Day was observed at Burns M. E. Church. Collection for the day $25. The Easter collection was $20. E. N. Whaley, superintendent. Rev. James M. Harris, pastor.

Heidelberg, Miss.—A beautiful program was rendered by the children, who had received excellent training. Superintendent Horn, of Jerusalem Baptist Sunday school, and his scholars participated. Collection, $10.63.

Newton, Miss.—The excellent program rendered and sweet music furnished by Mrs. B. E. Franklin were highly appreciated. Collection $6.00. Rev. W. H. Smith, pastor.

Texarkana, Tex.—The little folks rendered an excellent program at night, which was highly appreciated by the large audience. Raised $23, which the pastor, Rev. L. M. Bolden, hopes will be increased to $30 by the collections at other points.

Villa Rica, Ga.—Our pastor on this work, Rev. J. A. Sagoes, says that the program rendered on Children's Day was very attractive and interesting and the sum of $10 was realized. Mrs. G. Tramble, superintendent.

Miss Hattie Latimore conducted very interesting exercises at Philadelphia M. E. Church on Children's Day. For the Board of Education $7.32 were realized; total collection, $13.44. Rev. R. J. Shipp, pastor.

Adamsville, Tenn.—A very attractive program was presented at Mount Nebo Church. Miss Lizzie Montague makes an admirable superintendent. Collection, $3.06. Rev. G. A. Sanford, pastor.

Alexandria, La.—Splendid exercises were rendered at this charge on Children's Day by Dr. I. W. Young, the superintendent, and his faithful assistants. Prof. H. W. McDonald delivered an excellent address. Collection, $16. Rev. P. W. Clark, pastor.

Waterproof, La.—The Children's Day observance on June 11 was the best in the history of this church. Mrs. May Imgrin, superintendent, Rev. H. C. Wilson, pastor.

Durant, Miss.—Success crowned the efforts of our Sunday school workers at this point on Children's Day. Collection $33. Mrs. Mary M. Scott, superintendent, Rev. W. H. Whitlock, pastor.

Madisonville, Texas.—The Children's Day program was carried out with grand success by Mrs. Mary Burrell, superintendent, and her assistants. Rev. Milton H. Holliday rendered valuable service. Midway charge raised $3.70. Salem charge $3. Total missionary collection for the day, $18.70. Rev. A. E. Gibbs, pastor.

Crawfordsville, Ark.—Children's Day was observed. A good program was carried out. Collection good. Three young men joined the church. Rev. C. A. Taylor, pastor.

Hazlehurst, Miss.—Children's Day was observed with much interest. Collection at Galitan church, $5. Mount Sinai church, $5; total raised $10. Rev. I. S. Thomas, pastor.

Weir, Miss.—From this place Rev. D. Green writes: "Children's Day was the grandest in the history of the church. The program was conducted by Bro. J. Murphy, the superintendent. Collection, $119.66."

Vaiden (Miss.) Circuit.—Children's Day was observed at each Sunday school. The school at Midway, raised $16.05;; Sand Hill, $10; Martin Grove, $6; Good Hope, $5; total for the day, $45.05. Rev. W. S. Leake, pastor.

Wilsonville, Ky.—The Children's Day program was well carried out. The superintendent, Mr. R. Simpson, conducted the services. The children did nicely. Collection, $33.43.

Greenville, Miss.—"Our Children's Day was a success. The program was well rendered to an appreciative audience. The superintendent, teachers and musical directors deserve much praise for their effort. Collection $13," writes Rev. J. M. Marsh.

Marion, Ala.—"The Children's Day program was nicely carried out at our church," writes Rev. A. G. Glenn, the pastor. "We raised that day $9.60. We are preparing to paint our church in which the District Conference will be held, July 26."

Union Springs, Ala.—"Our Children's Day was a blessing to us all. The program was well conducted by Miss Mary Nelson and Mr. J. H. Redrick, superintendent. Collection $6.80; collected for Easter, $12.69. Total, $19.49," writes Rev. O. Nelson, pastor.

Cedartown, Ga.—Dessie M. Lowery writes: "Children's Day was fittingly and successfully observed at New Hope Church. The program was rendered by the Sunday school and enjoyed by a large audience. Raised for missions, $2.87."

Natchitoches, La.—The Sunday school at Grand Ecore is alive and doing well. Under the leadership of Mrs. Rachael Emanuel, the children were well drilled for Children's Day. Raised $1. Rev. T. Larkins, pastor.

Tupelo, Miss.—From the pastor, Rev. J. C. McGee, comes the following report: "On Easter we raised $158; Children's Day, $58.92. We have almost cancelled the heavy debt against our church. The Sunday school is doing its whole duty and the Epworth League is gradually taking on new life."

Memphis, Tenn.—"Sunday was high day at Centenary. The official program for Children's Day was rendered. Collection, $24 for education. We had in our midst the Rev. Dr. Rhodes, who addressed the Sunday school and held a council wtih the officers and teachers of the Sunday school and at 6.30 p. m., also, the cabinet officers of the Epworth League. Dr. Rhodes gave life and vigor to our officers. He preached at 8 p. m. His presence greatly encouraged the church," writes S. A. Martin.

There is little doubt that we often judge men harshly because they have not all the graces we admire and think we possess, whereas we should compare very badly with them if we had half their difficulties and temptations. What we think is a stain may be only a scar got in winning a battle in which we should have had to succumb a certain look, a certain air about the man frets us—it may be only a token of some dreadful fight in the soul against a foe that would have conquered us long ago.—*T. Rhondda Williams.*

Atlanta, (Ga.,) Letter

BY JAS. W. WOODLEE.

Methodism in Atlanta seems to have received new impetus. This is noticeable not only in the regular church services, but in the Epworth League and Sunday school conventions, and in the district and quarterly conferences.

A recent session of the Sunday school and Epworth League convention in East Atlanta, over which Presiding Elder E. H. Travis presided, brought out the fact that our church, for spiritual success, is without a peer in Georgia. This meeting was characterized by an undercurrent of brotherly love, for during the entire session not a single word of rebuke or controversy was heard. The reading of special papers from Chapters and Sunday schools was a feature. A little girl so splendidly read her paper that the whole audience was in tears, and it seemed as if "a little child should lead them."

Reports from all the conventions are of like nature. The city churches are in splendid condition. Fort Street Church has a pipe organ. Warren Chapel continues to make improvements. Gate City is at work with enthusiasm on her new edifice, "The Asiel Bowen Memorial."

The City Union Epworth League is in very good shape and promises good results this year. Central Avenue Church is again to the front this year with the other city churches in spiritual and financial work. The rally in May netted something over $800—and this has been probably increased to $1,000.

Sunday, June 11th, was an historical day with our church here. Present at the morning services were Dr. Rust, first secretary of the Freedman's Aid Bureau; Dr. Johnson, of the Board of Trustees; Rev. Standing, a pioneer in Methodism; Sec'y R. T. Weatherby of the Y. M. C. A. Dr. M. C. B. Mason spoke in the afternoon, as also did Rev. Melton, a former pastor.

The Conference Claimant

BY REV. H. W. KEY, D. D.

Whereas, a more adequate way to take care of the superannuated preachers, their widows and children, is needed and whereas we believe that when a preacher enters the traveling connection of the Methodist Episcopal Church is only limited in the extent of his itinerancy by the legitimate authorities of the church, and is not to consider the annual conference into which he enters or is received as the utmost limit of his traveling ministry, and

Whereas, the early policy of the Methodist Episcopal Church was to have the whole church aid in supporting the superannuated preachers of the connection, and

Whereas, by the later practice of the church the funds are expended in the conference where collected, making it very desirable to remain in what are known as the richer conferences and then have some protection for themselves and their families when worn out or disabled from any cause, and

Whereas, the policy of the Methodist Episcopal Church desires to give its active preachers only a comfotrable support while in the active work and aid them when superannuated or disabled;

Therefore, we recommend that a general fund controlled by a general society like the Missionary Society and other societies of the Methodist Church be established for this purpose.

The general government has advised under the leadership of our most excellent President Roosevelt that after a man has passed his sixty-fifth year he be allowed to retire from service and receive full pay for the remainder of his life according to rank. Mr. Andrew Carnegie has provided annuities from a fund of ten million dollars for college professors who are not able to continue in service, and why may not our church do likewise and provide a sufficient amount for the support of that worthy class that are worn out in the cause of the church and provide so that other who ought to retire may give room for young men and themselves be provided for.

Nashville, Tenn.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

For Three Weeks the following Questions have been asked: "What Does This Mean—October 31?" "October 31, Is the Great and Final Day—for What?" "What About October 31—Will You Be Ready?"

That day is swiftly approaching. Who will answer these great questions. This is to be a great day indeed. You ought to answer those questions yourself. Lest this day, take you as a thief we warn you. Be Ready:

BUY BOOKS OF US

We want your book business. In the adjustment of our business office the arrangements are now such that the profits which may accrue from the sale of books will go to meet the running expenses of the SOUTHWESTERN CHRISTIAN ADVOCATE. So that, now, every book bought at this office helps that much toward self-support.

We are prepared to fill all orders for Sunday school suppplies and books of any description. We invite our presiding elders and pastors to cooperate with us in soliciting a full patronage of our conferences and to inform the congregations of its advantage: 1. It will enable us to know just how much we contribute to the general church by our purchases. 2. It will thus give us a credit and standing in the church and out of it which we have not hitherto had. 3. It will enable us to judge of the character and improvement of the people by the kinds of books they read. 4. It will help us to encourage the people to read along right lines, and hence aid the schools and ministry in their efforts to save the people. Send us your orders. Send for catalogues, price lists, etc. In ordering Sunday school periodicals, send your orders at least two weeks before the quarter expires. Always remember the golden rule when ordering—cash must accompany all orders. Address, Eaton & Mains, 429 Carondelet street, New Orleans, La.

We are to have a great church in St. Louis among our people. Union Memorial, of which Dr. R. E. Gillum is pastor, has a membership of 1,200. This congregation recently bought the Central Presbyterian Church, located at Garrison and Lucas avenues, the price being $40,000. The purchased property is a large and commodious building, splendidly located for the congregation of Union Memorial. There was some opposition to the property being sold to a colored congregation, but Central Presbyterian Church voted the sale with a vote of eighty-six to six. Dr. Gillum is to be congratulated. Dr. O. T. Fields, chairman of the Trustee Board, had a large hand in the consummation of the purchase, and he is, beyond a doubt, one of the most active and enthusiastic laymen that we know. He is ever on the alert for the interests of Methodism.

The *Monitor* is a bright paper published in Columbia, S. C., and has for its mission the expansion of Metohdism. Rev. R. L. Hickson, A. M., is editor and proprietor.

MRS. JOHN A. RUSH PASSES TO HER REWARD

The death of Mrs. John A. Rush was a shock to us all, but if ever one was prepared to meet death, Mrs. Rush was, and her dying testimony, "Jesus has me," was a fitting seal to her life of service and devotion. She was one of the choice spirits of the world, rarely found. She was sweet in disposition, sunshiny in temperament, and was active in the Master's business. Mrs. Rush was a product of Clark University, having entered that school in 1886, from which she graduated May 1892. She was born in Newton county, Georgia, April 25, 1868, and was united in marriage with Rev. John A. Rush, D. D., then of the North Carolina Conference, October 20, 1892. She joined her husband in his work on the Macpelah Circuit, one of the large and important charges of the North Carolina Conference, and here she adapted herself to the surroundings and was a great help to her husband. She was a queen in the home at all times and in the pastorate at Greensboro, N. C., where the exactions of the parsonage are critical and many, she brought dignity and strength, and her help had much to do with her husband's success. She was alike helpful in the large church at Winston, N. C. In 1899 she entered enthusiastically with her husband into the pastorate of Loyd Street Church, Atlanta, Ga. Six and a half years have been spent at this charge only to be loved the more as the time passed on. Mrs. Rush was a Sunday school teacher, president of the local Woman's Home Missionary Society, treasurer of the state organization and was full of good works. She was the mother of six children, one of whom preceded her to the land of rest. She was buried from Central Ave. Church, Atlanta, Dr. M. C. B. Mason delivering the principal eulogy. In our next week's issue a full account of Mrs. Rush's life will be published from the versatile pen of Miss Josie Holmes.



REV. G. W. STEWART, D. D.,
Secretary Epworth League of Colored Methodist Episcopal Church

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CLARK UNIVERSITY

Clark University has just closed an exceptionally prosperous year. The enrollment was 653, the largest by far in the history of the school, being fifty more than the highest number reached in any previous year, and 81 more than that of the year immediately preceeding. In the college, preparatory, and normal classes there were 222.

Commencement week was marked by exercises of a very high order. Rev. Davis W. Clark, D. D., of Cincinnati, Ohio, son of Bishop Clark, for whom the university was named, preached the baccalaureate. The doctor, a welcome guest both for his own sake and for his father's, preached us a sermon highly instructive and enjoyable. The address to the literary societies by Rev. J. E. White, D. D., of the Second Baptist Church, Atlanta, was able and inspiring.

On commencement day the university chapel was crowded to its utmost capacity, and large numbers turned away from the doors because of a lack of room.

The programme was excellently well rendered by the students selected for that purpose. The music, conducted by Prof. F. J. Work, was unusually fine.

Diplomas were granted to seven from the college and higher normal courses, certificates to seven from the common normal. The day closed as usual with the president's reception in the evening.

At the trustees' meeting, June 12, a movement was started to secure funds for the erection of a memorial hall in honor of Bishop Gilbert Haven. Five thousand dollars were subscribed by the trustees, a colored physician leading off with the first hundred. This movement, started in Atlanta, the residence of the Bishop, and the scene of his labors in behalf of the university, will doubtless appeal to the grateful hearts of thousands of our colored people in this southland, for Bishop Haven was the staunch, untiring friend of the race. Any desiring to contribute or subscribe may communicate with the president of the university, W. H. Crogman, South Atlanta, Ga.

COMFORT ORPHANS' HOME

The corner stone laying of the Comfort Colored Orphans' Home at Jackson, Miss., will be held on the 4th day of July, by the Stringer Grand Lodge Masons of Mississippi. The Odd Fellows, Knights of Pythias and all benevolent organizations are invited to participate in this great work. It will be quite a treat as well as a pleasure to come and see this beautiful building. Reduced rates over all the railroads runng into Jackson. Ample arrangements have been made with the I. C. R. R. Co., and special trains will carry all persons to the Orphanage between the hours of 10 a. m. and 3:30 p. m., for 15 cents round trip.

Program.—The corner stone will be laid at 2 p. m., by Stringer Grand Lodge. Addresses: "The Need of an Orphans' Home," by Prof. W. H. Lanier; "Power in Unity," by Rev. C. P. Jones; "Spirit of Benevolence," by J. L. Collins; "Shall the Churches Help," by Rev. J. C. Hibbler; "Hope of the Negro Race," by Dr. E. W. Lampton. Miss S. M. Rather and choir will furnish music. All pastors and their congregations are especially invited. Refreshments of all kinds will be on the grounds. We want everybody to give us something on that day, or send gifts to Rev. J. K. Comfort, president, to report for you. Get your name in. For further information address M. Byrd, general manager, Jackson, Miss.

J. K. COMFORT, President, Hattiesburg, Miss.

Mr. Chas. H. Stewart, or "J. O. Midnight," addressed on Sunday, June 11th, the Young Men's Christian Association, of Mobile, Ala. Among the three hundred young men who were present, and we know benefited by his remarks, Dr. H. Roger Williams is spoken of as "one of the leading spirits."

Personal and General.

SOME SPEAKERS AT DENVER

In our last week's issue considerable space was devoted to announcements concerning the forthcoming Epworth League Convention, to be held in Denver, Colorado. Unavoidably a number of cuts were omitted because of delay. Rev. G. W. Stewart is the brilliant and popular secretary of the Epworth League Department of the Colored Methodist Episcopal Church. He has the distinction of having made his department pay its running expenses during the past year. Dr. Stewart's picture appears in another column. Among those who are to appear on the program are two very distinguished representatives of the race. Prof. John W. Gilbert, A. M., will speak before the Convention and no doubt will make a splendid impression. He is a graduate of Brown University and studied for several years Greek in Athens and speaks modern Greek fluently. He took his Hebrew at Gammon Theological Seminary. He is at present Professor of Latin and Greek at Payne Institute, Augusta, Ga. Another representative is Prof. Geo. A. Stephens, A. M., principal of the Virginia Collegiate Institute, an annex to Morgan College, located at Lynchburg, Va. Prof. Stephens has had brilliant success as principal of this, one of our most important educational plants. He is a pleasing and convincing speaker and his assignment to a responsible place on the program is a fitting tribute to his ability. The interest will not lag when Prof. Stephens speaks.



PROF. JOHN W. GILBERT, A: M.



PROF. GEORGE A. STEPHENS, A: M.

Bishop McCabe's address until October 20th will be Evanston, Ill.

Dr. Booker T. Washington will deliver the Fourth of July oration at Montclair, N. Y., this year.

Rev. S. M. Bolden desires that his correspondents address him at 1007 Wood street, Texarkana, Texas.

Mrs. Nellie Chinn is spending the summer in Washington, La., with her mother, Mrs. Sarah Edwards.

Rev. B. G. Smith, pastor at Enon Ridge, Birmingham, Ala., has just closed a successful revival with fifteen conversions.

The latest acquisition to the home of Rev. T. P. Norris, of Spider, La., is a fine baby boy, who came Thursday evening, June 22nd.

Miss Nellie B. Landry has returned from Paris, Texas, where she has been teaching and is now with her father, Dean Landry, at Baldwin, La.

Hon. William Jennings Bryan, of Nebraska, has donated $500 to Williams Industrial College, a Negro institution, located at Little Rock, Ark.

The District Conference of the North New Orleans District will be held July 26th at Lutcher, La., Rev. J. F. Marshall, D. D., presiding elder.

Miss F. F. McGee, of Philander Smith College, Little Rock, Ark., is spending her vacation with her brother, Rev. J. C. McGee, at Tupelo, Miss.

The second electric railway to be completed under American colonial administration has lately been put in operation in Manila, Philippine Islands.

The wife of Rev. A. R. Luster, pastor of Pittsburg, Texas, is seriously ill and has been for some time. Brother Luster desires the prayers of the brethren.

At the close of Bishop Bashford's address before the United Societies of Christian Endeavor at Shanghai, March 30th, twelve Chinamen accepted Christ.

There are said to be five thousand pupils attendant upon one public school in New York, all of whom are gathered from within the space of three square blocks.

Bishops Isaac W. Joyce, Luther B. Wilson and W. F. Mallalieu will be present and speak at the coming camp meeting of the Michigan State Holiness Association.

Bishop Wilson preached Sunday, June 11, before the faculty and students of Western Maryland College, at Westminster, every church of the town closing at this service.

Dean Pierre Landry has just returned from Fort Worth, Tex., where he was visiting his daughter, Mrs. Terrell, who is now fully recovered from her recent illness.

The stewards of the Starkville charge, Mississippi Conference, presented their pastor, Rev. W. W. Gilliam, a check for $87.15, the result of the rally held Sunday, June 4th.

Announcement was made at the recent commencement of Northwestern University that the school had received gifts aggregating a million dollars for its endowment fund.

The general theme of the eleventh international Sunday School Convention, in convention in Toronto, was "Winning a Generation." Dr. M. C. B. Mason was among the speakers.

King Edward, altho born November 9, 1841, has chosen June 3rd for his official birthday, because in June the London season is at its highest and all the British bon tons are there to enjoy it.

Rev. H. H. Buckingham, A. B., has been elected president of Campbell College, Jackson, Miss., to succeed Rev. D. H. Butler, D. D. Rev. Buckingham is a graduate of our Walden University.

Rev. J. W. E. Bowen, D. D., preached Sunday June 18, in Warren Church, Pittsburg, Pa., of which Rev. S. A Virgil is pastor, and the following Monday visited the preachers' meeting of that city.

Rev. A. W. McKinney, presiding elder of the Montgomery District, Mobile Conference, delivered his lecture on "Our Women—The Virtuous Women," in Warren Street Church, Mobile, Ala., June 21st.

The first rally of the year of Union Memorial Church, St. Louis, Mo., was held May 28th and $812 were raised. Fifty persons have joined this church since Conference. Rev. R. E. Gillum, D. D., is pastor.

The Summer Normal Institute, Marshall, Tex., conducted by Prof. H. B. Pemberton, A. M., Ph. B., assisted by Prof. J. C. Boisseau, A. M., and Miss Sharp, is largely attended and one of the best in the state.

Miss Ellen Stone, the missionary, is preparing American Board of Missions will not be expected to return to foreign fields. It is said that the to ransom Miss Stone if she should again be captured by the brigands.

We acknowledge receipt of an invitation to the marriage of Miss Marie E. Anderson, the niece of Mr. and Mrs. Daniel Nash, to Rev. Edward Holden, Sunday, June 25, at St. Paul M. E. Church, Jefferson, Texas.

The example of President Earling, of the C., M. & S. P. Railway, who has issued an order prohibiting Sunday excursions on all the company's lines, is worthy of emulation by every railway company in the country.

Dr. and Mrs. Booker T. Washington were the guests, during commencement week, of the literary societies of Wilberforce University. Mr. Washington was largely instrumental in securing for the school the gift of the Carnegie library.

Misses Armelda H. and Annie L., the young daughters of Prof. and Mrs. R. R. Greene, Jackson, Miss., are members of the graduating class of the Jackson Public School this year. Miss Armelda is the valedictorian in a class of twelve.

Reports show that there have been 49,081 deaths within the kingdom of Uganda alone from a disease known as the "sleeping sickness," which is affecting Central Africa. The presence of the tsetse fly is thought to be the cause of this disease.

Cards are issued by Dr. and Mrs. Solomon C. Clanton, for the marriage of their daughter, Georgie Elvinia to Mr. Richard A. Cecil, the ceremony to be performed Wednesday evening, June 28, 1905, at their residence, 618 Spring avenue, Decatur, Ill.

Mrs. Mary Church Terrell, of Washington, D. C., a lecturer, writer and thinker of note, delivered last week a brilliant address on the "Race Problem" in Quinn Chapel A. M. E. Church, Louisville, Ky. Mrs. Terrell will lecture at Indianapolis, Cincinnati, and other points.

Mrs. Mozelle E. Moore, of Lafayette, La., passed thro the city recently from Columbus, Ga., where she was called to attend the funeral of her father, Mr. Chas. Foster, an honored and respected citizen of his city. She was the guest of Rev. and Mrs. W. Scott Chinn while in this city.

The degree of Doctor of Divinity was conferred upon Rev. C. R. Brown, presiding elder of the Florence District, South Carolina Conference, by Sterling College, S. C., at its recent commencement. Dr. Brown is an able preacher and is a decided success as a presiding elder.

Mrs. Hart, wife of Rev. H. B. Hart, of Corinth, Miss., passed through the city this week enroute to Bunkie, La., to visit her husband's sister, Mrs. M. E. Hubbard. Mrs. Hart spent a few days in the city and was the guest of Mr. John Young of 4834 Tchoupitoulas street.

Prof. Perry W. Howard, A. M., for some years Professor of Mathematics at Alcorn A. & M. College, Westside, Miss., has now hung out his shingle as an attorney-at-law. The firm is known as Beadle and Howard, and may be found at 212½ West Capital Street, Jackson, Miss.

In our last week's issue in mentioning some of the prominent men who attended the Mississippi Negro Business League it was stated that Mr. Robert Green was present. He was not; it was his brother, Mr. C. A. Green, who is doing a large general merchandise business at Holly Springs, Miss.

Rev. Otha T. Usleman, a probationer in the St. Louis Conference, stationed at Pilot Grove, Mo., has been transferred to the Holston Conference by Bishop Fowler. Rev. Usleman married Miss Jennie Adkinson, daughter of Rev. L. G. Adkinson, D. D, formerly president of New Orleans University.

A Ministerial Institute will be held in the Liberty Colored Methodist Episcopal Church of Jackson, Miss., the latter part of July for the benefit of the Negro preachers. This meeting will be conducted by Bishop Galloway of the Methodist Church (South) and Dr. Lambuth, secretary of mission of the M. E. Church South.

Rev. C. W. Pullett, D. D., is in the midst of a successful pastorate at Princess Anne, Md. His church has collected for all purposes since April 9, 1905, over $400. In writing, Dr. Pullett says: "We expect a great year's work for the Master here. Dr. P. O'Connell, our worthy and able presiding elder, is pushing his work and preaching the gospel of the Lord Jesus Christ. We believe him to be the right man at the head of the Salisbury District. We admire him because he is a man, a number one preacher, a good presiding officer, positive, exact and trusty."

From the St. Louis *Globe-Democrat* the following interesting article is clipped: "Miss Portia Marshall Washington, the daughter of Dr. Booker T. Washington, was one of the twenty-five young women graduated some days ago from Bradford Academy, of Haverhill, Mass. Miss Washington is the first young woman of her race to receive a diploma from that institution, which is one of the oldest seats of learning in this country. She has during the past four years been one of the most popular students at the academy. She took a special course in music and will shortly go to Brlin, her intention being to perfect herself as a pianist. Her father was one of the principal guests at the graduating exercises.

Doings of the Workmen.

LOUISIANA.

Charenton, O. J. Harvey, Pastor—Sunday, May 28, at Godman M. E. Church, was the re-laying of the corner stone. It was one of the greatest days ever known in the history of our church. The sermon was preached by our worthy presiding elder, the Rev. W. R. Butler. Among the visiting pastors were Revs. J. D. Pool of Crawford, E. B. Richards of Baldwin, D. B. Brown of the A. M. E. Church. Collection for the day, $105.95. Too much praise can not be given to Mrs. O. J. Harvey, M. Washington, M. Corner, Viola Lyons, and others.

Lutcher, M. C. Harrison—Our first quarterly conference was quite a success. Every member paid his quarterage before the elder got on the ground. The love feast Friday night was a blessing. Sunday night Rev. Marshall preached a strong sermon: the spirit of the Lord visited us. The stewardesses made a good report. We are preparing to entertain the District Conference July 26.

Monroe, R. F. Long, Pastor—St. Paul M. E. Church is making rapid strides of progress. Spiritually, she is at high water mark. We are in the midst of a great revival, having gained twenty happy souls since we have started. Financially, we are not behind the record of past years. Collection on Sunday night was $44.50. The Stewardesses' Band under the presidency of Mrs. M. E. Long, is doing very good work for the church. Their effort to raise funds for the church resulted in their raising $18.25. Miss Fanny Brodie, our organist for the League, deserves much credit for her faithfulness. It is expected that by the first of May there will not be one cent debt on our church. The young ladies are now planning to put a nice fence around the church. Notwithstanding that this congregation was only five years old on the 23rd of last month, they have stipulated to pay the pastor, this year, $552, or $11.50 per week. The Willing Workers' Band, under the leadership of Miss Hattie Grant as president, is wide awake to the duties envolved upon them. The Daughters of Conference, under the leadership of Miss Nellie Grant, is of much service in the revival. The Steward Daughters' Band, led by Miss Matilda Ford, will no doubt take the lead in the Easter exercises, assisted by all the young ladies and men of the church. The ladies of St. Paul were the first to give the new presiding elder a reception. This reception was led by the steward sisters.

Franklinton, R. W. Young, Pastor—Rev. J. F. Marshall was with us April 1, and found things in very good shape. We are always glad to see our beloved presiding elder. Paid him $8. We thank the members and friends for storming the parsonage April 15, Saturday night, with 75 pounds of all kinds of groceries, headed by Brothers and Sisters of all churches.

Marksville, A. Norman—The work at this point is moving all right. We have a good Sunday school here and a good day school. Mrs. J. D. McCain is the teacher and she has everything in good shape.

MISSISSIPPI.

Greenville—Mrs. Amelia McCauley, president of the Greenville District Woman's Home Missionary Society, was with us June 11, 1905, and organized a Woman's Home Missionary Society in our church. Officers: Mrs. Anna Mitchell, president; Mrs. Lula Simmons, vice-president; Mrs. M. B. Moore, secretary; Mrs. Mollie Griffin, treasurer; Mrs. Bettie Pierce, manager, and Mrs. J. M. Marsh, corresponding secretary.

Temple Charge, C. H. Blake, Pastor—Our second quarterly conference, Epworth League and Sunday School Convention has been held. It was a success. Raised for pastor, $38.54; for presiding elder, $18.53; Epworth League, $34.57; total, $91.64.

Leaksville, M. J. Bullock—Sunday, April 30, was a great day in Leaksville with the little band of heroic Methodists. For some time those people have been wanting a new church, but they somehow had not really got in earnest. Rev. A. S. Cottingham began to plan for a rally sometime in the early part of the year. His plans were carefully laid. The little handful of members, less than a hundred in number, was divided into twelve different tribes, each named after one of the twelve tribes of Israel. Over each tribe there was a major and a captain appointed to lead the host. Each tribe was asked to raise at least $30.00, which would be an average of $2.75 per member. They went to work, to report on the fifth Sunday in April. The tribes reported that Sunday $630.48. Previous to this collection there had been a deposit made of about $220, making in all in the bank for the new church at Leaksville about $850. One more such an effort as this will give them sufficient money to erect their church clear of debt. If they do this, they will excell anything in the North Carolina Conference. The plans and specifications are being put into the hands of the contractors and it is expected that the Methodist people of Leaksville will be worshiping in their new church at least by the next annual conference. If any brother brings a more glowing report to Maxton at the annual conference than does Brother A. S. Cottingham, he will have to hustle. Dr. J. P. Morris was with Bro. Cottingham and did good service.

OHIO.

Bellaire Circuit, R. F. Broaddus, Pastor.—Our first quarterly conference was held here April 30-May 1. Rev. E. A. White presiding. Sunday, the elder preached very able sermons and administered sacrament to 65 communicants. This session of the conference was very pleasant and profitable. Reports show great advancement on all lines. Pastor's salary was increased by $50. Collections for the day $52.25. The outlook for the year is bright. On Wednesday evening the young men of Bridgeport tendered the presiding elder, Rev. E. A. White, a reception, which was well attended. The following gentlemen made short addresses. Revs. G. Simmons, E. W. Kinchen, Mt. Pleasant, O., and Rev. E. A. White, P. E. An excellent luncheon was served and a very pleasant hour was spent.

Steubenville, H. A. Foreman, Pastor.—On Friday, May 5, Rev. E. A. White, presiding elder, arrived in our city. At night a reception was tendered him, the pastor and wife, by the members and friends of Simpson's M. E. Church. A nice programme was arranged. It left an impression that cannot be effaced. Sunday the crowning day, Rev, White seemed at his best. Our collections were taken and at the close of the day the stewards reported $36.55.

TENNESSEE.

Friendville, C. R. Russell, Pastor.—From a supper given recently $7.55 were realized for the lumber of the new M. E. Church. Our young people have organized and are at work. We hope to hold our third quarterly conference in the new church.

Clifton, A. Ransom, Pastor.—St James Chapel is taking on new life. Since October 20, 1904, we have raised altogether more than $300. Raised this quarter, $25. Our collection the second Sunday in May was $91. The last Sunday our presiding elder was with us we collected $24.65. The elder preached two good sermons during the day. Forty-eight persons communed at night. We are paying off every debt of the church.

"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and **will make curly or kinky hair lie straight and smooth** for a long time



MISS NANCY RICE.

Nothing Takes Its Place.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owing very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT

Has Done Wonders.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly."



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If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada one bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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How would you like to secure a commission as an officer under Uncle Sam? If you are between the ages of 17 and 35 years, possess the necessary common school education, are moral, persistent, and can pass the required physical examination, send me four one cent stamps to pay postage, and I will mail you a personal letter, literature, etc., that will tell you of the qualifications required for positions leading to promotions of high rank as an officer in our army or navy.

H. W. PHILLIPS,
Louisville, Ky.

To Drive Out Malaria
And Build Up The System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

HOW TO SLEEP.

A Book For Tired, Sleepless People.
Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents postpaid.
F. J. Gunsan, La Verne, Ills., Pub., Department S.

Dayton, M. L. Eskridge.—Rev. G. H. Crider, Pastor.—Our second quarterly meeting was held here March 12-13, Rev. J. B. L. Williams presiding. The membership presented written reposts. The elder preached seven soul-stirrng sermons which resulted in a glorious revival with eleven conversions and seven accessions to the church. Rev. Williams seemed to think the charge in better condition than it has been during his administration. Bro. Crider is one of the best pastors on all lines of church work we have ever had. Paid the pastor this quarter, $94.73; traveling and moving expenses, $12.17. Paid the elder in full $17.60, trustees $46.96, benevolence $6.26. Total for the quarter $177.72.

Smyrna, H. E. Ervin, Pastor.—The second quarterly conference of the M. E. Church was held March 25-6 by Rev. W. R. Smith. It was one of great interest. The reports showed that the work had greatly revived. On Sunday three sermons were preached. At 11 o'clock a. m. Rev. W. R. Smith preached a wonderful sermon. During the conference we raised $23.85; for all purposes this quarter, $87.75.

Sharon and Union City, S. . Strayhome, Pastor.—On March 26-27 Rev. J. A. W. oore, D. D., Presiding Elder held our second quarterly conference. Quite a number of the members presented written reports. Raise in the quarterly conference $19. Paid the elder $10.50 in full for this quarter; pastor, $90 trustee, $50. Total, $159. We are now in a gracious revival—seven converts up to date. Rev. J. W. Richman, of Martin Station, is assisting the pastor.

Murfreesboro, C. E. Alexander, Pastor.—I have just closed (April 3) a most successful revival. Twenty-seven were happily converted to God and eighteen joined our church. The church seems to be very greatly revived. The house was full to overflowing every night for two weeks.

TEXAS.

San Antonio, H. Swann, Pastor—The Woman's Auxiliary of the St. Paul M. E. Church at San Antonio, Texas, divided into five clubs, have again raised the standard of the old church on the roll of honor. Sunday, May 28th, closed their great Spring Bazaar and rally, in which $635.14 were raised. The following named ladies, as captains, with their forces worked hard for success, and in spite of almost continuod rains and washouts were able to make this creditable report: Club No. 1, Mrs. M. J. Swann, $56.33; No. 2, Mrs. R. A. Campbell, $117.43; No. 3, Miss M. Maverick, $41.58; No. 4, Mrs. A. Cooke, $180.30; No. 5, Mrs. M. Woods, $204.50; No. 6, led by our honored physician and tiereless superintendent, Dr. G. J. Starnes, $35.00, making a grand total of $635.14, for which all concerned are indeed thanktul.

Waco, Mack Henson.—We arrived in Waco December 29th, 1904, and began pastoral work with the watch night servce, in St. John's M. E. Church. Our plans were laid the first of the year. We have tried to put the SOUTHWESTERN into the homes of our people, though so far our efforts have not been crowned with success, but we will see to it that our list is largely increased Our protracted meeting began March 8th, and after 18 days' effort resulted in three reclaimed, two conversions, thirteen accessions and the church somewhat revived. Raised the elder's full claim, $40.00; following that, $82.15, for missions, on Easter, April 23rd, by classes.

Burnett Circuit, J. T. Sanford, Pastor.—The 28th of December found me on the work and the first quarterly conference was held with Rev. Dr. N. J. Johnson in the chair. The elder said we were in the lead of all the circuits on the district up to date. The elder preached two able sermons. Paid him $11.00; pastor, $27.41; raised for missions, $5.65; paid for church debt $5.00. Twenty-five persons partook of the Lord's Supper. Eight accessions. Total collection, $50.06.

VIRGINIA.

Draper, H. G. Harrison, Pastor—The Ministerial Official and Laymen's Institute met at Draper, Va., June 1st to 4th 1905. This is a beautiful farming section on a branch line of the N. & W. Railroad. The people highly appreciate whatever religious enterprise comes to them. Interesting topics were discussed. Rev. H. G. Harrison made everything pleasant for ministers, delegates and visitors. Sunday collection good. J. F. Prigmore, president; A. W. Randolph, vice-president; J. M. Watson, secretary; F. D. Johnson, corresponding secretary.

CURE YOUR OWN KIDNEY

And Bladder Diseases at Home at a Small Cost—One Who Did it Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hamoton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

RATES TO INTERNATIONAL EPWORTH LEAGUE CONVENTION, DENVER, COLORADO.

BY SECRETARY PENN.

We are glad to give the accurate rates for round trip from most of the principal points in the South to the International Epworth League Convention at Denver. Letters pour into our office asking about rates. Now, here are your railroad rates. GET READY. Our ministers who want a world vision of the church ought to go. Take your vacation this way and be benefited while resting.

RATES.

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Anderson, S. C.	41.25
Anniston, Ala.	34.65
Asheville, N. C.	41.25
Athens, Ga.	39.95
Atlanta, Ga.	37.75
Attalla, Ala.	33.90
Augusta, Ga.	42.45
Birmingham, Ala.	32.75
Blacksburg, S. C.	41.25
Bristol, Tenn.	30.75
Brunswick, Ga.	41.95
Burkeville, Va.	42.75
Camden, S. C.	42.75
Charleston, S. C.	43.40
Charlotte, N. C.	41.25
Charlottsville, Va.	41 .25
Chattanooga, Tenn.	34.55
Cheraw, S. C.	42.75
Columbia, S. C.	42.45
Columbus, Miss.	30.30
Corinth, Miss.	28.05
Gainesville, Fla.	44.80
Gastonia, N. C.	41.25
Goldsboro, N. C.	42.75
Greensboro, N. C.	41.25
Greenville, Miss.	29.75
Hickory, N. C.	41.25
Holly Springs, Miss.	26.60
Jackson, Miss.	31.60
Jacksonville, Fla.	42.65
Lynchburg, Va.	41.25
Meridian, Miss.	32.10
Mobile, Ala.	36.75
Montgomery, Ala.	35.80
Nashville, Tenn.	29.75
Starkville, Miss.	29.85
Stevenson, Ala.	33.40
Tupelo, Miss.	28.40
Tuscaloosa, Ala.	32.10
Tuscumbia, Ala.	29.75
Union City, Tenn.	25.00
Washington, D. C.	41.25
West Point, Miss.	29.75
Winona, Miss.	28.95
Winston-Salem, N. C.	41.25



"It's a bad time to swap horses when you are crossing a stream."

That was Lincoln's famous reply to those who urged him to make a change in generals at a critical period of the Civil war.

Lincoln's saying is worth remembering, especially when you are asked to "swap" Dr. Pierce's Golden Medical Discovery for a bootless bargain, described as "just as good," at the critical time when health is at stake.

Dr. Pierce's Golden Medical Discovery is a medicine which has a record of ninety-eight per cent. of cures. It is an absolutely reliable family medicine, non-alcoholic and non-narcotic. It always helps; it almost always cures. Why should any one who is seeking a cure for sickness, and is persuaded that the "Discovery" will cure him, "swap" the substance for the shadow at the risk of health?

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. What is popularly termed "weak" stomach is the common cause of various forms of physical weakness,—such as "weak" heart, "weak" lungs, "weak" or sluggish liver, "weak" nerves, etc. The entire body and its several organs are dependent for strength upon the food prepared in the stomach. The "weak" stomach cannot provide the food-strength for the various organs, which in their turn become "weak" and unable to accomplish the work for which they were designed. "Golden Medical Discovery" cures through the stomach diseases which have their cause in a diseased condition of the stomach and the allied organs of digestion and nutrition.

It enables the perfect digestion and assimulation of food by which the body is built up into a condition of sound health. It purifies the blood, driving out the poisons which breed and feed disease.

Preferred to Die.

"Have taken Dr. Pierce's Golden Medical Discovery and it did me more good than anything I could get," writes Mrs. Julia A. Wilcox, of Cygnet, Wood Co., Ohio, Box 25. "I doctored with three different doctors for weak heart, but they did me no good. I was so tired and discouraged if I had had my choice to live or die I would have prefered to die. My husband heard of 'Golden Medical Discovery' and he bought me a bottle. I took that and the first half seemed to help me. I took six bottles before I stopped. I am perfectly well and am cooking for boarders (I have six), and am taking in washing besides. I will truly say I think your medicine will do all it is recommended to do, and more. It has been a God-send to me. I will be willing to answer any letters of inquiry that any one wishes me to. If you think this will be the means of helping any poor suffering woman to obtain relief you may print it and make any honest use of it you wish to."

Was Bedfast.

"I had been sick for more than a year with kidney trouble," writes Mrs. Lucy Hayter, of Jacksboro, Jack Co., Texas. "Several different doctors treated me, but none did me any good. One doctor said I never could be cured, that I had Bright's Disease. I suffered nearly death at times; had spells the doctor called spasms. Was bedfast most of the time for six months. My mother begged me to try Dr. Pierce's Golden Medical Discovery. With but little hope I wrote to Dr. Pierce and he said he could cure me. I began to take his 'Golden Medical Discovery' and although I had given up to die, I began to improve from the start, and by the time I had taken twenty-two bottles I was entirely cured. I thank God for the 'Golden Medical Discovery.' I weigh more than ever before in my life, and believe I am entirely well."

Dr. Pierce's Common Sense Medical Adviser, containing 1008 pages, and over 700 illustrations, is sent free on receipt of stamps to defray expense of mailing *only*. Send 21 one-cent stamps for the book in paper cover, or 31 cents for the book in cloth binding. Address Dr. R. V. Pierce, Buffalo, N. Y.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind.

The A. & M. College, GREENSBORO, N. C.

The fall term begins Sept. 1, 1905; Strong faculty; unsurpassed facilites; new dormitory being erected to meet increasing demands; short courses in Agriculture; two-year courses in trades; two practical four-year courses, one in Agriculture leading to the degree of B. Agr., and one in Mechanics leading to the degree of B. S.; graduates in great demand.

Write at once and secure accommodation for the approaching session. For catalogue or further information, address,

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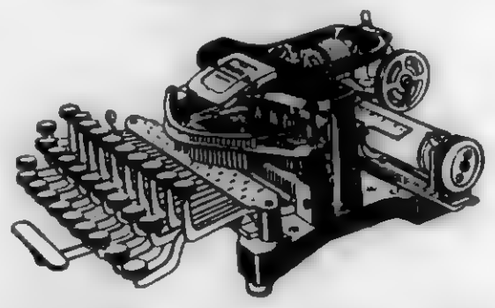
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TO ALL SUFFERING WOMEN

You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

Here is health to you if you want it.

EXCELSIOR

Uterine Tonic

A Remedy for All the Complaints and Weaknesses Peculiar to

THE FEMALE SEX

Including: Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstration, Backache, Bearing Down Pain, Lucorrhea, General Debility, Palpitation of the Heart, Swimming and Giddines of the Head, Inflammation of the Womb and Ovaries.

You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Send twenty-five cents in stamps for free sample. You will ever praise the day you first took "EXCELSIOR UTERINE TONIC."

FULL SIZE BOTTLE $1.00

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THE PEOPLES DRUG STORE,

A. V. BOUTTE, Proprietor and Manager

NEW IBERIA, LA.

Agents wanted. Do not apply unless you want work. Write for particulars.

DISTRICT CONFERENCES.

Gulfport, McLain, Miss.....July 5-9
Winston, Advance, N. C.....July 5-9
Topeka, Lincoln, Neb.....July 12
Bristol, Mountain City, Tenn., July 12-16
Anniston, Hobson City, Ala..Aug. 8-13
Knoxville, Harriman, Tenn., July 13-16
Savannah, Bailey, Ga.....July 19
Montgomery, Mobile, Ala....July 19-24
Tupelo, Houston, Miss.....July 19-23
Forrest City, Cotton Plant, Ark., July 20-23
Greensboro, New Goshen, N. C., July 19-23
Marion, Marion, Ala.....July 26-30
Greenwood, Sallis, Miss....July 27-30
Huntsville, Laurelia, Tex.....July 25
N. New Orleans, Lutcher, La...July 26
Shubuta, Laurel, Miss.....July 26-30
Huntsville, Laurelia, Tex.....July 25
LaGrange, West Point, Ga...July 27-30
W. Tennessee, Kenton, Tenn..July 25
Nashville, McMinnville, Tenn., July 26-30
W. Nashville, Lawrenceburg, Tenn.....July 25-29
Vicksburg, Vicksburg, Miss.July 26-30
Greenville, Moorehead, Miss., July26-30
Holly Springs, Holly Springs (Miss.) Ct.....July 26-30
Meridian, Lawrence, Miss., July 26-30
Greenwood.....July 27-30
Guthrie, Hennessey, Okla...July 27-30
Jackson, Palahatchie, Miss..July 28-30
Clow, Horatio, Ark.....July 26-30
Clarksdale, Ruleville, Miss..July 28-30
Muskogee, Okmulgee, I. T....Aug. 2-6
Indiana, Evansville, Ind...Aug. 9-13
Shreveport, Pleasant Hill, La..Aug. 16
Baton Rouge, Port Allen, La...Aug. 16
Palestine, Leona, Tex.....Aug. 8-13
Ocala, Reddick, Fla.....Aug. 23-27
Monroe, Mt. Sinai La.....Aug. 9
Starkville, Ackerman, Miss..Aug. 15-20
Baton Rouge, Port Allen, La...Aug. 23
Alexandria, Cheneyville, La...Aug. 23
S. New Orleans, Franklin, La., Aug. 23-27
W. Tennessee, Kenton, Tenn...Aug. 22
Ohio, Springfield, O.....Aug. 24-27
Navasota, Stoneham, Tex...Aug. 22-27
Pine Bluff, Luna, Ark.....Aug. 17-21
Forest City, Oak Forest, Ark...Aug. 30
Little Rock, Newport, Ark.....Aug. 30
Navasota, Stoneham, Tex...Aug. 22-27
Waynesboro, Hagan, Ga.....July 27
Huntsville, Stevenson, Ala..July 27-30
Paris, Paris, Tex.....Aug. 16-21
Houston, Galveston, Tex.....Sept. 5
Marshall .....Aug. 29, Sept. 3
Houston, Galveston, Tex.....Sept. 5
Alexandria, Salem, Va.....Sept. 6-10
Fort Smith, Conway, Ark....Oct. 18-22

CONVENTIONS.

Bristol, Mountain City, Tenn., Aug. 16-20
Anniston, Sylacauga, Ala...July 12-16
Savannah, Bailey, Ga.....July 13-16
Clarksdale, Ruleville, Miss..July 19
Navasota, Stoneham, Tex..July 26-27
Tupelo, Houston, Miss.....Aug. 22-27
Huntsville, Laurelia, Tex.....July 19-23
Greenwood, ———, Miss....July 25
Holly Springs, Holly Springs (Miss.) Ct.....July 25-26
Vicksburg, Vicksburg, Miss....July 26-30
Starkville, Ackerman, Miss..Aug. 15-20
Clarksdale, Ruleville, Miss..July 28-30
Fort Smith, Fort Smith, Ark., Aug. 15-20
Paris, Paris, Tex.....Aug. 16-21
Ocala, Reddick, Fla.....Aug. 23-27
Ohio, Springfield, O.....Aug. 24-27
Clow Enterprise, Centrepoint, Ark., Aug. 24-27
Indiana, Evansville, Ind.....Aug. 9-13
Little Rock, Newport, Ark.....Sept. 1
Forest City, Oak Forest, Ark...Sept. 1
Alexandria, Salem, Va.....Sept. 6-10
Clow, Centrepoint, Ark....Aug. 24-27

Conference Notices

CLARKSDALE DISTRICT.

THIRD ROUND.

Money, July 22-23; Ruleville, 29-30; Minter City, Aug. 5-6; Phillip, 12-13; Bedford, 19-20; Shellmound, 26-27; Webb, Sept. 2-3; Dublin, 9-10; Drew, 13; Bobo, 14; Coahoma, 16-17; Sabino, 19; Clarksdale, 23-24; Tunica, Sept. 30-Oct. 1. B. F. WOOLFOLK, P. E.

MARION DISTRICT.

THIRD ROUND.

Old Town, July 8-9; Oak Grove, 15-16; Newbern, 22-23; Scotts, 22-23; Marion, 29-30; Wedgeworth, Aug. 12-13; Eutaw, 19-20; Union, 26-27; Clinton, Sept. 2-3; Gainesville, 9-10; Union Town, 12; Selma, 13; Mt. Stirling, 16-17. District Conference convenes in Marion July 26-30.

H. N. BROWN, P. E.

SEDALIA DISTRICT.

SECOND ROUND.

Dresden Ct., June 24-25 (H. Baker); Houstonia, July 1-2 (L. Jackson); Sweet Springs, 1-2 (W. A. Bohanon); Salt Pond Ct., 8-9 (G. W. Ball); Odessa Ct., 8-9 (G. Evyard); Wellington, 15-16; Waverly, 20-21; Lexington, 22-23; Pennyville, 25-26; Marshall, 29-30 (J. J. Clark); Clinton, 29-30 (R. Davis); Greenfield Ct., 29-30 (M. T. Hook); Neosho, 29-30 (D. J. Kenoly); Joplin, Aug. 5-6 (R. G. Smith); Cummingsville, Aug. 5-6 (J. W. Patfon); Holden, 5-6 (F. S. Bowls); Warrensburg, 5-6 (A. H. Higgs); Knobnosta, 5-6; Ozark, 10-11; Springfield, 12-13; Carthage, 19-20; California, Sept. 2-3; Versailles, 2-3 (G. W. Ball); Smithton, Ct., 9-10 (D. Payton); Sedalia, Taylor Chapel, 9-10; Sedalia Ct., 13-15.

Brethren—Please take notice of these important appointments and govern yourselves accordingly. I am exceedingly anxious and no doubt you all are, that we accomplish a most successful work this conference year. The district conference will convene in the Sixth Street M. E. Church, Carthage, Mo., Aug. 16-20. Rev. Drs. M. C. B. Mason, R. E. Jones, G. G. Logan, E. M. Jones, C. B. Spencer, Prof. I. G. Penn are all invited to be present. Brethren, let us make a full canvas for the SOUTHWESTERN and bring subscriptions to conference.

W. H. SMITH, P. E.

CUMBERLAND RIVER DISTRICT.

FOURTH ROUND.

Springfield and Bigby's, July 22-23; Braden Chapel, 29-30; Briersville (2 o'clock, p. m.), 30; Mitchellville, Aug. 5-6; Liberty, 12-13; New Bethel, 19-20; Algood, 26-27; Cookville, 25-27; Grant and Tucker's X Road Sept. 2-3; Cherry Valley (T. Woods), 9-10; Lebanon Sta., 17-18; Hartsville, 9-10; Gallatin, 8-10; Ashland City and Clarkville, Aug. 24; Seay and Smith Chapel, Sept. 17; Alexander (F. Smith); Rocky Springs and Chestnut Mount (J. A. Swift), Aug. 26-27; Gordonsville, Sept. 23-24; Carthage, 21-22; North Lebanon, Aug. 1, Sept. 30. The District Conference will meet at Liberty, Tenn., Aug. 9, continuing five days. The Sunday School and Epworth League Convention will be held in connection with the District Conference, Friady, at 2 p. m. Let all members come with good and accurate reports. Push all benevolences and let us strive to make this the greatest year of our church work.—H. W. Key, P. E.

NASHVILLE DISTRICT.

FOURTH ROUND.

Sparta Cir., July 19-20; Sparta Sta., 22-23; Bon Air, Miss., 24; McMinnville Cir., 29-30; McMinville Sta., 30-31; Manchester, Aug. 1-2; Hillsboro, 2-3; Tullahoma, 3-4; Shelbyville, 5-6; Murfreesboro Cir., 12-13; Cainville, 12-13; Murfreesboro Sta., 19-20; Murfreesboro, Miss., 20 (afternoon); Smyrna, 26-27; Christiana, Sept. 2-3; Nolenville, 9-10; Nashville, Hubbard Chapel, 16-17; Flat Rock, 17-18; Clark Memorial, 23-24; Gordon Chapel, Oct. 1-2; Thompson Chapel, 2-3. Let the members of the Nashville District please meet at 2:30 p. m., October 4th, at Centenary M. E. Church, Memphis, Tennessee. — Yours for the cause of Christ and His church.—W. R. Smith, P. E.

Stomach Troubles Cured.

Having compounded a poultice of wonderful absorbent and curative properties for the positive and permanent relief of almost every character of stomach troubles, the undersigned will gladly send, express prepaid, a complete course of free treatment to a limited number of sufferers, the only compensation asked is the privilege of referring to the applicant (when cured) in corresponding with the future prospective patients in their locality.

No Testimonials Solicited. No Names Published.

All that is required is your name, address, full particulars regarding your case, accompanied by this offer.

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BATON ROUGE DISTRICT PREACHERS' MEETING.

The fourth session of the Baton Rouge District Preachers' Meetings will convene at Wilson, La., July 6th, at 2:30 p. m., at which time business of importance will be transacted. The presence of all members is earnestly requested.—J. H. Thompson, Secretary.

ORANGEBURG DISTRICT.

The ministers and delegates of the Orangeburg District, South Carolina Conference, are hereby notified that the seat of said Conference has been changed from Trinity M. E. Church, St. George Charge, July 28-30, to Shady Grove Camp Ground. All ministers and delegates will be met at Reevesville.—J. L. Henderson, Pastor.

BATON ROUGE DISTRICT.

The date of the Baton Rouge District Conference has been changed from August 23rd to August 16th, 1905. Come prepared to report all benevolences raised. Let each member bring at least three subscribers to the SOUTHWESTERN. Let us see to it that our district stands in the front rank on all lines.—John W. Turner, P. E.

WEST NASHVILLE DISTRICT.

Brethren, I appeal to you to bring up all of your benevolent collections. See that nothing be left undone on your part which would cause defeat. Unite your forces in helping you to bring your work to the front along all lines. We desire to stand head in our reports at the Annual Conference to be held in Memphis, October 5th, 1905. Let us strive to be among the victors of this great cause. No excellence without great labor.—A. Phillips, P. E.

BATON ROUGE DISTRICT CONFERENCE.

PROGRAM.

The opening sermon of the Baton Rouge District Conference, which convenes at Port Allen, La., will be preached by J. L. Augustus; Missionary sermon by T. W. Brown; "The Work of the Freedmen's Aid Society Among Our People," H. James. "Who Should be President of the State and District League—Layman or Pastor?" to be led by J. H. Rylander. "Who is Corresponding Secretary of the Woman's Home Missionary Society of the Louisiana Conference, Mrs. M. D. Walker or Miss Ruth B. Smith?" by Presiding Elder. "Deportment of Our Ministers When Traveling on Railroad Trains," D. G. Pharris. "What is the Tendency of the So-Called 'Society' Among Our People?" H. T. S. Johnson. "The Number and Usefulness of the Local Preachers in the Louisiana Conference," J. O. Richards. "The Records as Kept in the Several Pastoral Charges," Frank Walker. "Should the Pastor be a Man or Thing?" M. P. Franklin. "Is it Contrary to the Discipline of the Methodist Episcopal Church for the Elder to Call on a Local Preacher to Dismiss Members from the Sacrament Table?" led by M. J. Dyer. "Should there be any Annual Reports Made in District Conference?" S. Carroll. "Should Persons Entering the Church on Probation be Allowed to Choose their Leaders?" J. W. Lewis. "Is it a Violation of the Law to Call the Roll of the Membership Once a Month in the Pastoral Charge to Collect Dues?" G. A. Payne. "The Board of Church Extension," Robert Jones. "State of Sunday School on the District," J. H. Thompson. In behalf of the Committees, M. P. Franklin, Secretary; H. James, Chairman, J. W. Turner, P. E.

CUMBERLAND RIVER DISTRICT CONFERENCE AND CONVENTION.

The second semi-annual session of the Cumberland River District Conference, Sunday School Institute and Epworth League Convention will be held at Liberty, Tenn., Aug. 9-13. Program: Introductory sermon by J. B. Booth; alternate, A. L. Nelson. Semi-annual sermon, T. E. Woods; alternate, A. S. Swift. The pastor's place in the following departments will be discussed by the ministers named: "Pastor's Place in Revivals," H. Prim. E. F. Carter; "In the League," R. A. Dowell, F. Smith; "In Class Meeting," T. Belcher, R. A. Gordon; "In Sunday School," W. L. Denton, T. B. Blackman; "In Leaders' and Stewards' Meeting," B. F. Anderson, T. E. Woods; "In the Conference Committee," J. B. Booth, H. P. Belcher; "In Trustee Meeting," W. M. Goodner, G. G. Gordon; "In Prayer Meeting," A. L.

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A SCIENTIFIC DISCOVERY.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death, and every sufferer from rheumatism should welcome this marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send a package free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know, if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

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Before I decided to tell the world about the discovery of "Gloria Tonic," I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a package of "Gloria Tonic" free of cost. No matter what your form of rheumatism is, acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will relieve you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one but write me to-day sure. "Gloria Tonic" has so far cured persons of upwards 80 years of age. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a trial package of "Gloria Tonic" free.

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Nelson, S. A. Peters; "In the Socials of his Church," J. H. Ellis, L. M. Moores; "The Colored Man in the M. E Church," Dr. H. W. Key, P. E. Sunday School Institute, program: "The Aims of the Sunday School," by Sunday school workers and local preachers and exhorters; "The Aims of the Epworth League," to be discussed by the League workers, local preachers and exhorters; "The Aim of the Ladies' Aid Societies," by the workers of the Ladies' Aid Societies. "The Aim of Class Meeting Discussions," by class leaders, local preachers and exhorters; "The Aim of the Leaders' and Stewards' Meeting," for class leaders and district stewards. Please come iness of the Conference. Pastors will please send me the names of their District Conference members that they may be enrolled. Bring or send 25 cents from each charge to pay expenses' —L. M. Moores, Secretary.

SOUTH NEW ORLEANS DISTRICT PREACHERS' MEETING.

The South New Orleans District Preachers' meeting at Patterson, June 8th. The pastor, Bro. Lewis Smith, was well prepared for our entertainment. Not having a church of our own, the Rev. Mr. Wittenburg, the congenial pastor of the A. M. E. Church, threw wide open the doors of his beautiful church. Devotional service led by Rev. Wittenburg. The president called the meeting to order and a number of pastors gave encouraging reports. The meeting was graced with the presence of our beloved presiding elder, who is now fininshing his sixth year on the district. The elder's excellent speech was brim full of wholesome advice. He also spoke in the highest terms of Bro. Smith and his work. Visitors introduced: Rev. W. M. Johnson, D. D.; Rev. Mr. Wittenburg, A. B., B. D.; Rev. J. H. Lenard and Dean Pierre Landry. Dr. Johnson made the welcome address in behalf of the churches of Patterson. Response by Rev. Charles C. Landry. Dean Landry's talk was very inspiring and helpful. A committee of five was appointed to look into the conditions and needs of Gilbert College. At night the large church was packed. We look forward hopefully to the time when a Methodist Episcopal Church will grace the town of Patterson. Rev. P. C. Cotton reported $45 for missions and 49 conversions. The next meeting will be held at Hurbertville.

W. R. BUTLER, P. E.,
R. C. WORSHAM, Pres.,
CHAS. C. LANDRY, Sec.

BATON ROUGE DISTRICT PREACHERS' MEETING.

The third session of the Baton Rouge District Preachers' Meeting convened in Taylor's M. E. Church, June 8th, New Roads, La., with Rev. M. P. Franklin presiding. The usual business was dispatched with care. Ministers present: M. P. Franklin, J. A. Brown, E. Williams, H. J. Robinson, R. Jones, J. J. Woodridge, C. Spear and J. H. Thompson. The president's talk touching "World-Wide Methodism" and "Universal Prayer Meeting" was very impressive. All pastors reported their work in good condition. Several resolutions were read, there being one complimentary to Messrs. Eaton & Mains, in appointing Rev. W. F. Waters business manager of the SOUTHWESTERN and Profs. Billups and Smith to positions in the office. Rev. Jones and wife, also members and friends, royally entertained all. The welcome address delivered by H. J. Yoist, M. D., was indeed a masterly effort. The president of the District League being always on the spot organized a Chapter at this point. The next session will be held at Wilson, La., July 6th, at 2:30 p. m. We collected $9.55.

REV. M. P. FRANKLIN, Pres.,
REV. J. W. TURNER, P. E.,
J. H. THOMPSON, Sec'y.

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They Live in Our Memory.

HENRY.—Captain Robert Henry, of Pocomoke City, Maryland, one of the most successful business men of this section, died suddenly aboard his boat, the "Three Brothers," in Baltimore, on Sunday, May 21, after a profitable business career of fifty-eight years. He was born in Pocomoke City 78 years ago. Though free-born, he was subject to the conditions of those days as it concerned all Negroes. However, he was stronger than the oppositions, and in spite of the drawbacks he pushed his way to the front ranks of the business life and activity of his native town. He started as a cook on a small vessel trading from the Pocomoke river between Baltimore and Philadelphia. He rose rapidly in the confidence of his employers so that he was advanced until he reached the place of "foremost hand." By using the strictest economy he was able in a few years to purchase a small boat of which he became captain, the boat's papers having been taken out in the name of a white man, since no Negro in those days was allowed to take out a captain's license. Observing still the rules of economy he was soon able to purchase another boat of larger capacity. This marked the beginning of his career. Aside from his commercial pursuit he entered the mercantile and real estate business, from which he had larger profits. The Mercantile Trust Company of Baltimore a few years ago placed his wealth at $40,000. Captain Henry was not a lettered man, he neither read nor wrote, but he possessed wonderful native ability. Few men in his business could think quicker and act with more precision than himself. He could mentally calculate with more rapidity any fractional problem arising in his work than many could with the pen. As a citizen he had no superiors. He added fully his share in the making and development of his town. He was never active in politics. In the community in which he lived he always enjoyed the greatest confidence and highest esteem of his fellow citizens. Though uneducated, he believed in the worth and power of education, which he demonstrated by educating all his children. His home is a model. A wife and five children survive him. He was a member of Mt. Zion M. E. Church. In his benevolence he was a little eccentric—he believed in helping the individual, and this he did. The funeral was held at the church of which he was a member. Out of respect for his worth as a man and a citizen a large number of representative white men attended in a body. One of them, speaking, said: "He was a great man, because he made his own way."

ROLING—Mrs. Julia Spencer, wife of Rev. Green Spencer, was called by telegram May 15 to Bethel Springs, Tenn., to attend the funeral of her son, Hillard Roling, who was shot and killed Monday, May 15, 1905, by a white man, without a moment's warning. Hilliard was born on the Givan place, near Mulden, Miss., in Monroe county. He was porter at the depot of the Mobile & Ohio Railroad, where he had been for 17 years. He won the respect of all the people of Bethel Springs, where he had worked so long, both white and colored. He was a member of the A. M. E. Church, and his funeral



Who would exchange the merry noise of children at play, with the childless home where the clock tick can be heard hour after hour in the dull silence? But there are a great many who would like to people the silent house with the children that fate has refused them. Fate is often in this case only another word for ignorance. Many a glad mother dates her happiness from the day she first began the use of Doctor Pierce's Favorite Prescription. It often happens that with the cure of female weakness and the establishing of the delicate womanly organs in sound health, the way is opened for the joy of motherhood. "Favorite Prescription" is a specific for the chronic ailments peculiar to women. It cures them perfectly and permanently.



No other medicine can do for women so much as "Favorite Prescription." Do not therefore let any other medicine be palmed off on you as "just as good."

"Favorite Prescription" contains no alcohol, opium, cocaine or other narcotic. It is strictly a temperance medicine.

"I can truly say your medicine is a friend of mine," writes Mrs. Arthur Bratt, of Amherstburg, Ontario, Canada. "I am mother of four children and suffered greatly at times of birth of first three. When three months along with the last one I began to think of trying some medicine to ease those terrible pains, and asked our doctor whether there was anything he could give me to lessen labor pains. He said there was nothing that could help me. I then thought I would write to Dr. Pierce. He advised me to take his 'Favorite Prescription.' I started to take it at fourth month. I was very weak, had heart trouble and would faint away two or three times a day. Our doctor could not help me and life was a drag. I would often say, oh, if I could only die in one of these spells; but I took five bottles of 'Favorite Prescription' and felt better every way. Got along well at the time of delivery. I had heard of painless childbirth, and I thought it must be a good medicine that would help those pains, but I know now for myself, and can not tell it plain enough. Your 'Favorite Prescription' is the best medicine as we mothers know. I advise my friends to try it. Baby is now four months old and is a strong healthy boy."

Dr. Pierce's Pellets Cure Constipation.

was largely attended on Tuesday, May 18th, by many white people as well as colored. His body was laid to rest by the Masonic fraternity. The deceased leaves a wife, four children, a devoted mother and a host of friends. Green Spencer, pastor of Vaiden, Miss., A. M. E. Church.

HURN—Mr. Nate Hurn, at one time a member of the M. E. Church at Fort Stephen, Miss., passed to judgment May 25, 1905. At the time of his death he was out of the church and so suddenly did death come to him that there was not time to make peace with the Father. R. B. ANDERSON, Pastor.

ALLEN—Mrs. Clarissa Allen, of Monroe, La., departed this life May 25. She was a faithful member of Jones' Chapel. Her parents, two sisters, two brothers and a host of friends mourn her passing. The funeral was conducted by the Rev. D. S. Kilbourne, assisted by Rev. D. G. Taylor.

BEAUFORD — Brother Fletcher Beauford, son of Rev. S. B. Beauford, died May 17th at Cave Springs, Ga. He was born in 1888, and joined the M. E. Church in 1900. He lived a consistent Christian until his end came. He was conscious of his death two weeks before he died. He was surrounded by a devoted stepmother, father, brother and sisters. He told the family in the morning that the Christ had come for him. Rev. C. W. Adams, presiding elder of the Rome District, conducted and preached the funeral sermon, assisted by Rev. F. M. Gordon.

F. M. GORDON.

SANDERS—Brother Andy Sanders departed this life May 19th, at 4:30 o'clock. He was a faithful member and class leader of Wesley Chapel M. E. Church. He was sick but a few days. He said to the pastor that he was ready to go and gave his desire with reference to his children. He leaves behind a mother, three brothers, seven children and a host of friends to mourn their loss. His funeral was attended by W. E. Pruitt, P. C., Center Point, Ark.

ROBERT—Sister Margaret Robert departed this life May 18th, aged 50 years. She was the wife of Bro. Calvin Robert. She was a member of Lynch Chapel and had been for twenty-two years. After three weeks' illness she fell asleep in Jesus. Her funeral was conducted by the pastor, W. L. Mills, and Rev. C. L. Pratt, of Bolton. She leaves a husband and five children and a host of friends to mourn their loss.

W. L. MILLS.

REV. A. S. PALMER.

A. S. Palmer, a minister of Christ, passed from this earthly home into the home eternal. His wife was not with him when death came, but was on her way to him. He went Home April 4, 1905, leaving such a beautiful testimony, such a well-spent life that it seems a pity to mourn his passing. Just before dying Bro. Palmer exhorted from the 14th chapter of Revelations and 13th verse, and talked with those around him. He realized that his wife would not reach him before death would, but he felt that it was God's will and did not murmur. He passed into the Beyond quietly, peacefully, like a little babe. Rev. Palmer was a minister for more than twenty years and at every charge he, assisted by his loving, courageous wife, did a wonderful work. To the wife and the young son left to mourn Brother Palmer's going, we extend every sympathy, praying God to bless and strengthen them in their deep sorrow.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

LOUISIANA.

Centreville, Chas C. Landry, Pastor.—Our work here for the year is moving nicely. Our first quarterly conference was held March 25-27. The Rev. W. R. Butler, P. E., was on time with new methods and plans for the work of the new conference year. The officers of the quarterly conference presented written reports. Sunday the elder preached an inspiring sermon to the delight of all. We are planning to build a new church on the lot bought some years ago by Rev. D. S. Sloan. Rev. W. R. Butler is a strong man.

Welsh, S. W. Haynes, Pastor.—Our second quarterly conference was held May 17-18, with the presiding elder, Rev. J. J. Obee in the chair. The session was a success along all lines. Each member presented favorable reports. Paid presding elder in full. Rev. Obee preached two able sermons. Converts, 7; collection $76.90.

Bluff Creek, B. Carr, Pastor—Sunday April 23, at Beach Grove and Pine Grove, was a joyful day at both churches. The pastor preached. Programme was carried out. Collection, $5. Five joined the church and thirty took sacrament. The best Sunday school in 15 miles around led by Bro. Samuel Miles and Bro. Wm. Johnson. Beach Grove leads with W. K. Bell and J. H. Bell. J. K. Bell, superintendent.

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UNITED FOR LIFE.

FOHISH-HAMILTON.—On June 7, 1905, at the parsonage of the M. E. Church, Cheneyville, La., Mr. Henry Fohish, of this city, and Miss Anna Hamilton, of Lecompte, La., by Rev. H. C. Gair

WILLIAMS-GILBERY. — At DeSoto, Miss., May 18, 1905, Mr. Roy Williams and Miss Georgia Ann Gilbery, members of the M. E. Church, by Rev. C. Washington.

WALD-MCFARLAND. — By Rev. C. Washington, at DeSoto, Miss, June 1, 1905, Mr. Jack Wald to Miss Annie McFarland.

JOHNSON-LAFAYETTE. — By Rev. J. Will Jackson, Rev. O. A. Johnson, pastor of Burns Chapel, M. E. Church, Des Moines, Ia., and Miss Melissa May Lafayette, of Oskaloosa, Ia., Wednesday, June 7th, at 8:30 p. m. The ceremony was performed in the new two-story brick church erected by Rev. Johnson and was witnessed by a large and select congregation. Seated on the rostrum were ministers and their wives of some of the leading Protestant churches of the city. The happy couple were the recipients of many valuable presents. Three of the four rooms of the parsonage were completely filled with all the necessary requisites of housekeeping by their many friends. Three tables, with sixty guests at each, were spread for the wedding feast. Rev. Johnson has done a great work for our Methodism in this city, and is held in high esteem by the entire community, and now still greater things may be reasonably expected of him in the near future.—J. Will Jackson.

HUBBARD-HENRY.—The home of Mr. and Mrs. Carl Henry, at Greensboro, Md., became the scene of one of the prettiest weddings that ever graced the town, when their daughter, Miss Mildred Estelle became the bride of Mr. Charles Hubbard, of Easton, Md., Wednesday evening, June 7th, 1905, by the Rev. P. M. Shelton. Miss Virginia Henry, who is attending Dover College, Prof. R. Chas. Williams, of Easton, Md., and Prof. W. M. Henry, principal of Middletown Grammar School, were among the guests. The bride and groom left that evening for Atlantic City, Riverton, N. J., and points north. Returning, they will reside at their residence in Easton, Md.

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8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

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1. St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
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5, Local	4:45 p m	6, Local	6:00 am

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7.	8:45 a.m.	No. 8.	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5.	6:45 p.m.	No. 6.	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom.	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
12:05 a.m.	Port Allen Local	8:15 p.m.	
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m.	

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9:45 a.m.	Daily ex. Sat and Sun.	4:00 p.m.	
9:45 a.m.	Saturday and Sunday.	5:30 p.m.	
7:25 p.m.	Daily Except Sunday.	8:05 a.m.	

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6:00 p.m.	Sunday Only	7:00 p.m.	
8:35 a.m.	Saturday Only	9:45 a.m.	
5:00 p.m.	Saturday Only	6:00 p.m.	
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.	

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Cash Remittances.

WEEK ENDING JUNE 24.

Atlanta and Savannah.—E. A. Allison, 1; O. C. Gill; S. McMurtry; B. J. Banks, *1; Laura Belton; W. E. Smith, 1; E. R. Miller.

Central Alabama and Mobile.—W. H. Harrison; A. L. Boyd.

Central Missouri.—T W. Fulighen, *1; M. T. Hooks, *2; M. Gemors.

Delaware.—M. J. Naylor, *1; Ida M. Cummins.

Lexington.—Mrs. R. L. Dickinson.

Little Rock.—S. J. Brown, 1; S. B. Davis, *1; B. J. Griffin, G. N. Johnson, 1.

Louisiana.—Mrs. C. O'Gilvie; Miss L. E. Taylor; J. McKey; G. G. Priestly; T. B. Cooper, *1; Morris Wilson; C. W. Reeves, *1; Peter O'Grow; A. Lawless; A. Armstrong; F. T. Chinn, *1; G. D. Lee; C. A. Jace; W. D. Reggan; Mrs. E. L. Golden; R. B. Gains; A. Harrison; J. H. Thompson; J. W. Turner, *2; H. J. Wright; J. O. Brown; John Davis; Chas. Jones; Sam Green.

Mississippi and Upper.—Addie Cain; H. Salter, *1; Dilsia Jenkins; J. Pegram; A. C. Lee; G. W. Baker, *2; S. Jossell, *1; W. L. Marshall, *1; W. T. Wright, *1; J. I. Garrett; I. L. Pratt, *1; H. Griffin; G. W. Smith, *4; Bennie Tatum; R. L. Tate, *2; N. B. Blackman, *1; S. L. Ward; T. A. Carter.

New York.—W. H. Brooks, *2.

North Carolina.—A. G. Kennedy, 4.

South Carolina.—R. A. Cottingham; R. L. Hickson.

Tennessee and East.—Wm. Johnson, 1; W. E. Mitchell, *1; Wm. Gray.

Texas and West.—C.C. Farrish; Sam Huston College; S. A. Kelley.

Washington.—W. T. Harris.

Miscellaneous.—Brown Soap Company; Mrs. D. J. Gilmer; Scott Remedy Company.

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Crescent City Notes

At the last examination of the Louisiana Board of Pharmacy there were three colored applicants. Two of them, Mr. James E. Peters and Mr. E. J. Labrauche, passed the required mark. Mr. Peters, who is still a student of Flint Medical College, is a brother of Rev. S. A. Peters, of the Tennessee Conference. He made a high average in the examination for qualified assistant. There were 41 white applicants in the examination, 27 of whom failed. The colored applicants in percentage passed are in the lead this time.

COMPLIMENTARY TO OUR BUSINESS OFFICE.

At the recent session of the Preachers' Meeting of the Baton Rouge District of the Louisiana Conference the following complimentary resolutions were most heartily adopted:

"WHEREAS, We hail with great joy and appreciation the appointment of Rev. W. F. Waters as the business manager of the SOUTHWESTERN, and his very able assistants, Prof. H. L. Billups and Prof. F. B. Smith,

"*Resolved*, That we will ever stand by them in rolling up more subscriptions and circulating our books and do all in our power to put this grand old SOUTHWESTERN into every home, and into the self-supporting line. We also extend a cordial welcome to our manager and assistants to visit our District Meeting when time permits them.

"On behalf of the Preachers' Meeting held at New Roads, La.

"Signed: M. P. Franklin, H. J. Robinson, R. Jones, T. A. Brown, J. W. Turner, P. E. and J. H. Thompson, Secretary.

NOTICE.

To all Epworth League Chapters having delegates going to the Convention, will please send in the names to headquarters at once, No. 2020 S. Rampart Street, as I am making arrangements.

E. H. ANDERSON,
State President.

Pastors please read this notice to their congregations:

My brother, Hardy Hooks, or Hardy Bradberry, was sold in time of the war. The last time I heard from him was in 1868. He was then at Little Rock, Ark. His father, Shepherd Hooks, is still living and is over 90 years old. Our original home was in Wayne County, N. C.—Martin T. Hooks, Pastor, Mt. Vernon, Mo.

Miss Ophelia V. Green, of Algiers, and Miss Verrina Turner, daughter of Rev. J. W. Turner, presiding elder of the Baton Rouge District, are visiting friends in Franklin, La.

Mr. Samuel J. Robichaux and Mr. Wendel Clark, both followers of our church and related by family ties to some of the best members of the First Street M. E. Church, this city, died May 25th and June 15th, respectively, and were buried from the First Street Church. Both professed religion on their dying beds.—J. A. Tircuit, Pastor.

Despite the continued rains all of the services of St. Matthew are well attended and the church is on the up grade. The parsonage is nearing completion and the trustees, under the leadership of Brothers Chas. D. Smith, B. J. Diamond and W. J. Brown, are preparing to pay for the same.

On Sunday evening of June 25th Wesley Chapel Sunday School had a catechism contest. Those awarded prizes as successful contestants were: Ethel Bean, Corena Ray, Marion Mack and Harvey Roberson. Collection for the day, $31.32.

The missionary sisters of Wesley Chapel had their installation June 15. The two speakers were Mrs. Mary Phillips and Miss Nellie Williams.

Rev. J. F. Marshall, Presiding Elder of the North New Orleans District, held recently the second quarterly Conference of the Pleasnt Plain Church. The session was pleasant and profitable, and the elder's words of encouragement and advice appreciated. Rev. T. J. Johnson was also present. The fence around this church has been nicely painted through the efforts of the Deaconess Board and the Helping Hand Society has lifted an old note, to the great relief of all. This church is coming to the front under the leadership of its pastor, Rev. William Harrell.

Mrs. Mary Powels and other friends of Pleasant Plains M. E. Church have presented the pastor, Rev. William Harrell, a fine Panama hat, and of course the pastor is delighted.

ROME DISTRICT CONVENTION.

The Sunday School and Epworth League Convention convened at Temple, Ga., May 26th. The convention was called to order by the presiding elder, Rev. C. W. Adams, who conducted the devotional exercises. The president being absent, Prof. C. W. Harper was elected president *pro tem*, and S. S. Simmons secretary. Business was dispatched with speed and accuracy. Quite a number of pastors were present, among whom were Revs. S. A. Stripling, L. P. Kimball, S. B. Beaufort, J. O. Smith, H. L. Phillips, A. J. Noland, W. J. Sagoes. During the morning (Friday) very able papers were read by Miss Emma L. Reese, of Tallapoosa, Miss Mattie L. Malone, of Rome, and Miss Desie M. Lowry, of Cedartown. Miss Mattie Malone was elected treasurer. Reports were read and $8.00 received from the different schools and Leagues. A committee on constitution was appointed as follows: Rev. S. A. Stripling, S. S. Simmons, L. F. Hudson, C. W. Harper and Miss Mattie L. Malone. This committee drew up a constitution which was adopted and is to be printed as a part of the minutes of the convention each year. Rev. S. A. Stripling was elected to represent the district in the International Epworth League Convention at Denver, Col. The annual sermon, preached Friday night by Rev. L. P. Kimball, was eloquent and logical. The mass meeting held at night was especially interesting. Revs. J. C. Prince, S. A. Stripling and others spoke interestingly concerning the Missionary Society and its work. Sunday morning, Sunday school was well attended and instructively taught by Prof. C. W. Harper and J. C. Luke. At 11 o'clock Rev. S. A. Stripling preached. At 2:30 p. m., remarks by Elder Adams, Prof. I. G. Penn and Rev. S. C. Upshaw, S. S. agent of the Atlanta Conference, were introduced and spoke to the delight and satisfaction of all. The convention closed Sunday night, with an able sermon by Rev. A. J. Noland, to meet at Cave Springs next year.—S. S. Simmons, Dist. Sec.

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Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JULY 6, 1905

Vol. 39 No. 27

Editorial

Notwithstanding a Negro passed a creditable civil service examination for clerkship in the postoffice of Greenwood, Miss., the home city of Governor Vardaman, the Governor says he "sincerely hopes that the white people of Greenwood will have too much respect for themselves to permit him (the Negro) to hold it." The Negro is ineligible not because of his inefficiency, but because of his color.

The Philadelphia Methodist continues to foster its pet idea, the withdrawing of the Negroes from the Methodist Episcopal Church. We have had repeated doses of this. If the Philadelphia Methodist were the friend to the Negro that it claims to be it would wait for at least a suggestion on the part of the Negroes of the Methodist Episcopal Church concerning withdrawal. Anyway, the Negroes are not thinking of withdrawing. That's all of it. A church is not to be constructed on social preferences; it is an institution of Jesus Christ, not of the white man.

The International Sunday School Lesson system remains intact. Effort was made at the recent International Sunday School Convention, held in Toronto, to provide an advanced course for the seniors. The measure was defeated by a vote of 619 to 609. There are some advantages in the proposed advanced course, but the advantages are not worth sacrificing the unity which Christendom enjoys thro the present lesson system. It is worth a great deal to be able to enter any Sunday school anywhere without embarrassment. Not an advanced course but an advanced treatment of the present lessons is what is needed.

In spite of all that has been said about tainted money, Mr. John D. Rockefeller continues to give, and he has no trouble in finding grateful recipients. Mr. Rockefeller's contributions have been, for the most part, in the direction of education, Chicago University, his favorite educational enterprise, has received, it is estimated, $13,000,000. It was announced at the recent commencement of Yale University, that Mr. Rockefeller had given $1,000,000 to that institution. Following closely onto this is the announcement of his gift of $10,000,000 to the General Educational Board for higher education in the United States. Mr. John D. Rockefeller, Jr., was instrumental in the organization of the General Educational Board, and his father gave at its organization $1,000,000 for its initial work. The $10,000,000 recently given is to be an endowment. It may or may not be true that Mr. Rockefeller secured his vast wealth by illegal methods; nevertheless, his gifts will prove a great blessing to many.

THE MOB'S BLOODY WORK IN GEORGIA

It should bring the blush of shame to every American's cheek who reads the account of the most dastardly, cowardly, inhuman and bloodthirsty operations of the mob at Watkinsville, Ga., in the early morning of June 29. Seven Negroes and one white man met their deaths at the hands of the mob, and, although Governor Terrell offered a reward, not one will be apprehended. It is commonly supposed that when a person is under arrest and behind the lock and key of the sheriff of a county that he is safe. It would appear, however, that, instead of jails being places of safety, they have become simply a place where the mob more easily finds its victim. This mob, when approached and plead with to spare the prisoners, who were guilty of minor offenses, stated that they had come for the purpose of cleaning out the whole jail, regardless of the crimes that were charged against the inmates. Nine men were taken from the jail; one escaped death by the merest accident, although severely wounded. Two of the men had been duly convicted and sentenced to death for murder and were simply awaiting the day of execution. Another was charged with attempted assault, while there was "some little doubt as to the Negro's intention." Another was charged with having pointed a pistol at another man, and the others were charged with murder. But, whatever the crime, this mob was, as all other mobs are, bloodthirsty. It "went mad." After moving the prisoners from the jail they were tied to fence posts and riddled with bullets. Only against one of the nine was there even the accusation of assault, and, according to the best evidence, if there was the intention of assault there was hardly the attempt.

THE MEMBERS OF THE MOB ARE MURDERERS, but in the face of the facts given a member of the Georgia Legislature, now in session, said, before that body, there were "certain crimes that when committed the criminals should be stopped right there and not be allowed to go around and commit others like them." But the representative's "certain crime" is hardly found in this batch of men who were murdered. This representative, elected to enact the laws for the people, declared that "no member of the mob would ever be convicted if caught, and that the effort to arrest and convict them would be wholly fruitless." Just such talk as this emboldens the mob, for the mob knows that it is securely entrenched behind a public sentiment. The Georgia Legislature on the day following the lynching took up the subject under a resolution and among other paragraphs was this one:

"And, whereas, the members of this house keenly realize that cruel, barbarous and inexcusable as were the bloody injuries perpetrated upon the unfortunate victims of this crime, they are not half so ghastly and but little more fatal than the wounds thereby inflicted upon the honor and civilization of this commonwealth."

Mobocracy is hardly worse in Russia than in our country. At least, we can hardly throw stones at Russia.

TWO CASES OF INTEREST

Chicago has been in the public eye very considerably of late, among others for the reason of the investigations of the Beef Trust and because of the Teamsters' Strike. The investigation against the Beef Trust has been in progress for the last three months, and indictments have been filed by the Federal Grand Jury against seventeen of the most prominent men connected with the packing industry, charging violation of the Sherman Anti-Trust Law. The indictments contain each eight counts, and it is claimed that there is sufficient evidence to substantiate every charge. The packers have refrained from bidding against each other, consulted together and made non-competitive and unreasonable prices, restricted the supply allotted the territory in which each packer was to sell and designated the amount of goods to be sold and when over that amount was sold the packer is to be penalized. It seems as though the public has been grossly outraged, and if this fight against the beef trust is successful the prosecutors will be entitled to the thanks of the entire public. The cost of this investigation so far is said to be $300,000.

But Chicago again claims the public eye also in its indictment of the labor leaders, who, it is claimed, have for personal mercenary reasons called the strikes, and not out of regard for the laborers. There is little doubt but that organized labor is suffering greatly at the hands of indiscreet, disloyal, selfish, arbitrary, unscrupulous leaders. The Chicago grand jury in presenting its report on the teamsters' strike says:

"We believe the present teamsters' strike to have been born in iniquity, and that though many honest laboring men were led to believe a so-called sympathetic strike was advisable and just, we feel satisfied from evidence presented to us that a very few of the principals at the head of the Teamsters' Union were and are responsible for its inception and continuance, that their pockets might jingle with unholy gain."

THE NEGRO'S PLACE

During the recent commencement of the Ohio Wesleyan University, the University of Kentucky was to play a match game of baseball with Ohio Wesleyan, but on the latter team there was a Negro student, and the Kentucky boys were determined that the Negro should not play, but "should know his place." There happened to be a Kentuckian on the Ohio Wesleyan faculty, and he said to the boys, "You ought to know by this time, young men, that the place of the Negro in this conutry is in whatever honorable place he wins by honest effort." The game did not come off, but the expression was worth all the disappointment. It is all the Negro can ask; it is all his friends should give him—an honorable place when won by honest effort.

"Ye Must Be Born Again"

By Simeon R. Reno

The first thirteen verses of the third chapter of St. John's Gospel relates an interview between Jesus and Nicodemus. The subject of the interview is a most vital and fundamental one. The miracles Jesus wrought were a kind of holy embarrassment to him. They compelled attention. The people must see him, hear him and consider him, whether they will or no. His appearance is like the bursting of a full noon-day sun upon a dense and deep darkness—it compels attention. So the miracles and character of Jesus. They come to Him; the poor, the rich; the wise and the unwise; the Jew and the Gentile; the bond, the free; the sick, the whole; saint and sinner—*all* see and feel alike the warmth and splendor and glory of that Presence!

Nicodemus is representative. He is no mean citizen. As to his religion, a Pharisee; as to his nationality, a Jew; in the popular opinion, "a master in Israel;" as to his political character, "a ruler of the Jews." He was intellectually sincere; morally blameless; ceremonially faithful; a sincere and thoroughly decent but unspiritual man. It is such a man that seeks out our Saviour under cover of the night. Many reasons might be given for Nicodemus choosing the night time: He was a member of that great ecclesiastical body, the Sanhedrim, and the day would demand all, or most of his attention to the affairs of this assembly. Or, the night may have been considered by him the best time for a private interview. Or, he may have thought there was a certain kind of reproach in being found in company with Jesus. And yet later we find him making an open defense of Jesus when Jesus was being illegally dealt with. But he DID come to Jesus! And that was something, though it was by night. Like one of Bunyan's characters, he "had the root of the matter in him."

The "miracles" Jesus had wrought had compelled Nicodemus to admit, "Thou art a Teacher sent from God." But Nicodemus views these "miracles" (*Sammeia*) from a wrong standpoint. He seems to view them as an *end*, rather than a *means*. The miracles of Jesus do have their evidential value, it is true. They were, in part, credentials of his divine character. But belief in them, rather than in the person that wrought them, is *not* the "born again" (*Anothen*) that Jesus insists upon.

The crisis comes and Nicodemus asks, "How can these things be?" And Jesus does not mean to trifle with Nicodemus when He says, "Art thou a master in Israel and knowest not these things?" I think Jesus meant to suggest an analogy to Nicodemus something like the following: The Gentile cannot get into the Jewish church without some kind of change. He must cease to be a Gentile. He must accept baptism. He must be instructed in the Jewish Scriptures. He must renounce all Gentile rites and practices. He must undergo an outward metamorphosis. Nicodemus knew this. But this being "born again" (*Anothen*) is what puzzles this man! And it will puzzle us to-day IF we approach it from the same cold and materialistic standpoint as did Nicodemus. We cannot see the wind that moves the ship, but we can see the ship that moves. We cannot see the heart that loves, but we can see the deed that declares that there is a heart that does love. Time and manner and all outward circumstances are all subservient to the one great reality. Who can recall the circumstances of his first birth? And yet, as "David Copperfield" says, "I was there." Analogies are analogies after all; nothing more. They are not proofs.

It is always easier to say what a thing is *not* than to say what it *is*. Negation is easy. We may say that this spiritual birth that Jesus insists upon is not high and splendid lineal descent. It is not culture. It is not intellectual sincerity. It is not moral blamelessness. It is not ceremonial faithfulness. It is not the "abundance of the things" one possesseth. It is not even church membership. It is not mere mental assent to the teachings of Jesus. It is not good standing in one, or all, of the "fraternities." But these things may all consist with that spiritual experience we designate the new birth. The new birth is the reign and rule of God in the soul. It is a new heart. It is a life of conformity, inward and outward, to the life of Jesus Christ. It is such a transformation of all the desires, aspirations and feelings of man that they partake of "the nature of Christ." All the things that I have mentioned as not being the new birth may, under the influences and wrought upon by the Holy Spirit, consist with the "born again" that Jesus so strenuously insists upon and makes essential to "see" and to "enter" the Kingdom of God.

Nicodemus errs at another point. "How can a man be born again when he is old?" He suggested a physical impossibility, and what he knew to be such, in lieu of his spiritual obtuseness and to rid himself of the high demand upon him made by the Son of God. Why, Nicodemus! Of course no one is born full grown! We come into ANY new world babes and not full grown men. Stand by one of those wonderful red wood trees of California and look up, 100, 200 feet. It is 10, 20, yea, 30 feet in diameter. It did not grow in a day, a year, a century! It took a thousand years to make that tree. A mushroom may grow in a single night and in a single hour of the burning sun be withered and blown to the four winds.

While it is not definitely stated in this nocturnal interview by Jesus what one must do to be "born again" (*Anothen*) yet we need not look far nor long to see what Jesus meant. It is BELIEVE ON ME! This spiritual birth cannot be accomplished aside from, nor understood independently of, Jesus Christ!

Mendon, Illinois.

The Negro and City Life

By Rev. A. R. Shockley

(*The following paragraphs are taken from the Sixth Annual Report of Rev. A. R. Shockley as presiding elder of the Philadelphia District, Delaware.*)

Thousands of our members reared up in the South come North and are entirely lost to the church. I fear that the conditions of the Colored People North and East are not known by our Bishops and Secretaries. The most of the representation respecting our people comes from the South, and we all think of the southland as a place where the effort put forth by the church for our people should be confined.

Is it not entirely overlooked that thousands of our people are in the North, and they bring with them all of the peculiar notions that are obtained at their homes? Many of them would no sooner enter a white church in the North than in the South. To leave them to seek church privileges, simply because they are offered, means to turn them over to the worst influences that exist in our Northern cities; and thousands of them are going down into the maelstroms of vice. It has been suggested by some of our Bishops that the distinctively colored denominations should take care of them. There is very much less effort made for the saving of this class of people now, than in former years. Their leaders say that financial conditions in the North are such that they cannot do very much progressive work; and if the colored people, that desire to be Methodist, are cared for at all, the Methodist Episcopal Church must do it. We must wake up to this fact sooner or later, why not now? We may do very much more by a united effort.

The churches need unification, centralization, and concentration. Let the strength of the large churches be unified, and great power may be exerted in withstanding the encroachments of evil. Let them fix upon some central place and build a home for the better caring of our girls. Let them concentrate all of their forces, and the next decade will see advances exceeding the expectation of the most sanguine.

The city problem is taxing the strength, patience and endurance; and putting the faith of the most faithful to the severest test. A condition confronts us in the large cities that is simply appalling. Think of the dens of iniquity, where any respectable person would risk his life even to enter, without a guide. I am told by one of the leading ministers in New York that there are six or seven of these places kept for the purpose of alluring girls and young men from respectable homes, and giving them a night's plunge in the whirl of vice. Conditions are not very much better, if any, in Philadelphia. From these cess pools of vice recruiting agents go out into smaller cities and towns, and bring in the bloom of our youth under the guise of employment.

In Philadelphia, New York and Boston there is estimated to be more than one hundred and fifty thousand colored people. Church members less than fifty thousand. There is not a home for girls where one of our girls would feel welcome. Thousands are pouring in. Adverse criticisms are rife respecting the churches that have been operating among us in the East. A distrust of the moral uprightness of the ministry, a mercenary view of the Christian Life, greatly hinders, and must be overcome by the consecrated minister. Shall we stand and fold our hands and say the tide is against us? The "Japs" pelted Port Arthur until it fell, and drove their enemies from Mukden amid shot and shell, made a strong nation bow to superior generalship, and will in the future reap the benefit of their courage, faithfulness and perseverance. These forts of iniquity that confront us must be taken. We must go into these citadels in the name of the Lord of hosts with the courage of a Melvin Cox, with the perseverance of a Carey, and the insight of a Wesley.

I believe that the Lord has raised us up in the Methodist Episcopal Church for this very purpose. The same indomitable courage and perseverance that gave Port Arthur to the Japanese, will write victory upon our banner. What gave the Japanese victory over the Russians? Preparedness, the working out of little details, giving the most careful attention to the smallest things that will affect the army. They proceeded upon the supposition that a few well trained men, very important in their several stations, had better suffer—die if need be—than that a nation should be forever stamped with the badge of inferiority. What are the few to the many? Teeming millions are crowding upon the path in which we lead. Shall they come to the well, from which the pure water of salvation should flow, and find the springs poisoned because of our neglect to inspect them? The Master is calling us to unselfish devotion. Is it not true that a radical change of front is imperatively necessary if the desired end is reached? To do the most efficient work the administration must no longer seek places for men, but men for places. The future of our people will be, very largely, what alize that there is a divine invisible Being. Phillight ahead.

Tears are the dew on the flower of the skies called hope. Weep, my son, but hope, dare to hope. Hoping is the finest sort of courage, and you can never have enough of it. It is not possible to expect too much of God; every anticipation will be infinitely surpassed.—*Charles Wagner.*

Life and Character of Mrs. M. J. Rush

By Miss Josephine E. Holmes

Mrs. Mollie Johnson Rush was born April 25, 1868, in Newton county, Georgia. Her parents are Thomas and Betsey Johnson, staunch members of Wesley Chapel, Methodist Episcopal Church. She first attended the public schools of the county in which she was born, where the aptitude which in later life developed into strong intellectuality, was early seen.

With a well laid foundation she entered Clark University, in the fall of 1886. While in this school, she bore herself with true womanliness, thereby gaining the love of both students and teachers. It was during these early days that she began to display those traits of Christian character which made her life such a blessing. She graduated with honor from the university in May, 1892. She was married to the Rev. J. A. Rush, October 20, 1892, and went immediately into the pastorate with her husband at Macpelah, a circuit in North Carolina. Fresh from school, vigorous in body, strong in mind, Christ-like in spirit, she was not content with leading an idle life, but went into the educational work and here endeared herself to the people of all classes, both as a pastor's wife and as a school teacher.

Her husband was then called to the pastorate of the First Methodist Episcopal Church in Greensboro, N. C., to which place she went cheerfully and labored more abundantly than ever before. Hers was a busy life at Greensboro, but she knew no such word as stopping, therefore through cold and heat, wet and dry, Sister Rush was always at work, trying to build up the Master's kingdom and to encourage her husband in every possible way.

After three years of service in Greensboro, they were appointed to lead the church of God at Winston-Salem, N. C. The educational work again needed her. With hearty zeal she entered it and at this place scores of young people will rise up and call her blessed, because of the light she sent into their darkened minds. They served two and a half years at this field and then at the call of the church, they were transferred to the Atlanta Conference, in 1899, to the Loyd Street, (now Central Avenue) Methodist Episcopal Church, Atlanta, Ga. Here she remained a loving helpmeet to her husband until she was called to her heavenly home, June 19.

The success of her husband in Atlanta, as elsewhere, has been, in a large measure, due to her faithfulness, her unswerving loyalty to every interest which affected him as a man or related to his church work. She ever stood by and helped to bear each burden, always encouraging and inspiring him by word and deed. She had the wisdom to plan and the ability as well as perseverance to execute the plans. Although she was a model minister's wife, and all through her course of actions bespoke her fitness for that exalted calling, in no wise was her home life neglected. The world will ever delight to honor her primarily as a loving wife and mother, yes, a true home-maker. She gave herself to her children and it may be truthfully said that they were her jewels, but she always had time to listen to the plea of the poor and needy or any less fortunate than herself.

She always spared time from any labors of home or children to relieve suffering around her, and on more than one occasion she and her husband fed and warmed some aged person during an entire winter. All this, however, was done in the Bible spirit and not to be seen of men. Sister Rush was converted when she was a very young girl and all who have known her from childhood testify that helping and giving to some one else seemed to be a part of her very existence.

Some of the most remarkable features of her character were her smoothness of disposition, her genial good nature, and her evenness of temper. She was one of a large family of children, but not once was she known to quarrel with any one. She simply loved brothers, sisters, and all others into doing the fair thing by her.

Again, this smoothness of disposition was seen in the way she handled her children. Never scolding or berating, yet she demanded and received from them the most implicit obedience.

All classes of people from the highest to the lowest, loved her. As she lay on her bier and those who loved her and whom she loved passed by, the drayman mingled his tears with those of the college professor, to whom as a student she had greatly endeared herself.

While Sister Rush's life was full before coming to the heavy work in Atlanta, it was here that she did the work of two women. She did not know what it was to spare herself and through all kinds of weather she would perform her church duties. She laughingly would tell her friends when reminded that she needed rest, "I cannot rest while there is so much to be done."

She felt that her labors should equal her husband's in earnestness and thoroughness, and he was doing the work of two men.

In her life, she exemplified these words,
"Rest is not quitting this busy career,
'Tis serving and fitting one's self to one's sphere."

So she acceptably filled the place of Sunday school teacher, President of the local auxiliary of the Woman's Home Missionary Society, and Conference treasurer of the same organization.

She bore her illness with the greatest Christian fortitude and went rejoicing home to heaven. Just before embarking on the old ship of Zion, she exclaimed in triumphant tones, "Jesus has me!"

She was the mother of six children, one of whom preceded her to the glory world and waited to welcome her coming. The five children, who will sorely miss the protection and brooding love of this mother, are Ruth, aged 12, Pearl, aged 11, Mallalieu, aged 9, John A., aged 5, and the dear little babe, who has only been in the home two months. She leaves a sorrowing mother, father, three sisters and four brothers.

Sister Rush is mourned with bitter tears by the entire church membership and congregation of Central Avenue M. E. Church.

The funeral services of Mrs. Rush were held Wednesday at 1:30 p. m. in Central Avenue Church. Long before the appointed hour the spacious church was packed and fully two hundred people were in the vestibule and grounds about the church, unable to get even standing room on the inside. Rev. Dr. E. H. Oliver, presiding elder of the Atlanta District, conducted the services. Prayer was offered by the Rev. George Standing. First Scripture lesson was read by Rev. Dr. J. P. Wragg. Quartette, "Rest in Peace." Second Scripture lesson by Rev. C. L. Johnson. Paper, "General Character of Sister Rush," by Miss J. E. Holmes. Paper, "Mrs. Rush as a Student," by Mrs. Julia Sherrard Starks. Sermon from the words, "I am the Resurrection and the Life," by Dr. M. C. B. Mason. The sermon was very impressive and all eyes were filled with tears as the preacher in wonderfully graphic language told how death must come to each before the Resurrection and eternal life could be realized. A very large delegation of the preachers of the Atlanta Conference was present, as were many of the pastors of other churches in the city. Dr. M. M. Altson, pastor at Newnan, Ga., eulogized the "Consistent Christian Character" of the deceased. Rev. P. H. Travis, presiding elder of the Griffin District, spoke of her as "A Model Minister's Wife." Dr. Fountain, pastor of the Allen Temple African Methodist Episcopal Church, who is a near neighbor to Dr. Rush, and had been especially kind to the family during the illness of Sister Rush, made very appropriate remarks touching her every day life as he saw it.

Many telegrams and letters of condolence from distinguished friends throughout the country were read. The music rendered by the choir was very beautiful and consisted of hymns which Sister Rush especially loved. The services closed with the one she prized above all others, "Asleep in Jesus, blessed sleep!" The commitment services at the grave were read by Dr. M. C. B. Mason. Benediction by Bishop H. M. Turner.

Lackng Divine Authority

By C. H. Weatherbe

A great deal of what is declared by some professors of religion to have Gods authority in support of is actually lacking such authority. They quote certain passages from the Bible, taking them away from their proper connections, explaining them to suit their own notions of what ought to be true, an dthen affirm that they have divine authority for their statements. By such methods a large number of people have been led into accepting most dangerous errors. It was so in times of ancient Israel. There were professional prophets who made a practice of telling people that God had spoken to them certain truths for their acceptance, when in fact he had not done so. Those false prophets merely uttered their own ideas, and then, to give special force to their sayings, they declared that God had authorized them.

Notice what God said to his true prophet Ezekiel: "Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own heart, hear ye the word of the Lord: Thus saith the Lord God, 'Woe unto the foolish prophets that follow their own spirits and have seen nothing.'" Again, in referring to those false teachers, God said: "They have seen vanity and lying divination that say, the Lord saith, and the Lord hath not sent them and they have made men to hope that the word should be confirmed." Those teachers were very plausible, and it is probable that at least some of them possessed a great deal of oratorical ability and argumentative power. It is also probable that they drew more people to hear them than the true prohpets did. Their prophesying was far more agreeable to the most of people than was that of the prophets whom God had authorized to speak in his name. It is just so in our land today. The preacher who says that God authorized him to declare that all people will at last be saved and spend eternity in heaven, will be listened to by more persons than is the preacher of truth who, upon God's authority says that those who die in sin will forever suffer in the world of death and darkness.

Henry Giles beautifully says: "We cannot rekindle the morning beams of childhood we cannot bring back the perfect day of maturity; we cannot fix the evening rays of age in the shadowy horizon; but we can cherish that goodness which is the sweetness of childhood, the joy of youth, the strength of maturity, the honor of old age, and the bliss of saints."

Self distrust is the cause of most of our failures. In the assurance of strength, there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.—*Bovee.*

THE CHRISTIAN LIFE

Trust

BY EMILY HOUSEMAN WATSON.

He clothes the flowers of the field,
In all their beauteous hue;
That love which gives the lilies birth,
More richly cares for you.

He marks the sparrow when it falls,
And pities it in death;
And shall He not protect His own,
"Oh, ye of little faith"?

He hears the ravens when they cry,
Suplying daily food;
More surely still that Providence
Will crown you with all good.

—*In the Ram's Horn.*

To Be With God

REV. D. W. C. HUNTINGTON, D. D.

Men are often deceived in this world by thinking that happiness is the result of external conditions. They carry this misleading notion into their ideas of heaven. They think of it chiefly as a place. Their care is not so much about becoming heavenly in life and spirit, as about getting to a certain place. They fail to see that what would be paradise to one might be perdition to another. We can trust the heavenly Father to adjust external conditions to his glorified children; but heaven is first of all a spiritual state.

The expectation of going to heaven is almost universal among those who have any settled views of the future state. We have known many wicked men, but very few who did not expect in some way to get into heaven after death. This expectation, when joined with heavenly character, is well founded, and precious in its influence and consolation. When based upon nothing more than the selfish desire to have the best of everything, it will prove delusive. When Miss Frances Willard breathed out her life in the words, "It will be so beautiful to be with God," we can easily see whither she was going. There was but one place in the universe for her; that place was with God. A wicked man once strolled into a religious meeting, and after sitting uneasily for some time, arose, saying, "I want to get out of here; let me out of here; God Almighty is too near." It was just as easy to see where he was not going. "Tell them," said Bishop Hamline, "I had heaven before I died." God gathers into his kingdom here all whom he can persuade to meet the necessary conditions, and brings to the fellowships of heaven all whose lives are hid with Christ in God.

"The church triumphant in Thy love,
Their mighty joys we know;
They sing the Lamb in hymns above,
And we in hymns below."

—*From "Is the Lord Among Us.*

He Touched My Hand

My hands were filled with many things,
Which I did precious hold
As any treasure of a king's
Silver, or gems, or gold.
The Master came, and touched my hands,
The scars were in his own;
And at his feet my treasures sweet
Fell shattered one by one;
"I must have empty hands," said he,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did ofttimes soil,
And render little worth.
The Master came, and touched my hands,
And crimson were his own.
And when, amazed, on mine I gazed,
Lo, every stain was gone!
"I must have cleansed hands," said he,
"Wherewith to work my works through thee."

My hands were growing feverish,
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came, and touched my hands,
With healing in his own,
And calm and still to do his will,
They grew, the fever gone.
"I must have quiet hands," said he,
"Wherewith to work my works through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not his, but mine.
The Master came, and touched my hands,
And might was in his own;
But mine, since then, have powerless been,
Save his were laid thereon.
"And it is only thus," said he,
"That I can work my works through thee."

—*Selected.*

The Music of the Heart

REV. THEODORE L. CUYLER.

True piety is the harmony of the soul with God. His will becomes the will of his loving and obedient child; and such a Christian finds his happiness in the chime of his own desires with what God bids him to do. This is the fountain of genuine music of the heart. God's hand is on every string and chord of this wonderful instrument which a loyal believer carries in his or her breast; it is a harp of a thousand strings, and yet they all respond to the same divine touch. The great apostle, in writing to the early Christians, tells them that they must not merely sing, but that they must "make melody in their hearts to the Lord." This signifies the music of the soul; if it be religious music, it must come from a religious heart; it must be the breathing of sincere love and grateful adoration. The most marvelous of all instruments is the harp of the human heart.

Behold He Shall Come

Shall we know Him if we see Him
When He comes?
Shall we fear Him, shall we flee Him
When He comes?
Shall we love Him and believe Him,
Will His own at last receive Him,
Or will slighting coldness grieve Him
When He comes?
Shall we dare to stand before Him
When He comes?
Shall we worship and adore Him
When He comes?
Or will pride presume to try Him,
Will our craven fear deny Him,
And our sins cry, "Crucify Him,"
When He comes?

May our feet be swift to meet Him
When He comes!
May our hearts leap up to greet Him
When He comes!
May our lips be fit to sing Him,
May our hands be clean to bring Him
All we have and are to crown Him
When He comes!

—*Mary Bertha Bradfield, in the Methodist Times.*

All past days are not to be counted in reckoning up the life which is behind us, although all coming days are to be counted in reckoning life as it comes. It is not good spiritual arithmetic to treat the past and the future alike. There are days in the past which have a history, but there are days there which have no history. There are historic gaps in life. There are blanks in life. Take a concrete case. There is a silence of a whole year in the biography of David. For twelve months he sung no song of praise, thought no great thoughts, and sent nothing good down to posterity. Both harp and conscience were silent. When he lived in a spiritual atmosphere and did spiritual deeds his life was recorded; but when he stepped down from spirituality into carnality there were great blank leaves in his book of life. Prior to the period when the prophet Nathan pointed the finger of reproof at him and brought his conscience back to activity, there was an awful waste of a whole year.—*David Gregg, in "Our Best Moods."*

Postal Card Sermon

By REV. B. F. WITHERSPOON, D. D.

Text: Isa. 9:6. Theme: The Coming King. Christ is the coming King of this and of all worlds. He is to increase in authority, in majesty, in might, and in glory among all beings wherever found in the universe of God from now, and forever, throughout the eternal, unending years, cycles, and interminable ages of ages when the human soul cannot now soar, nor ever shall, until led into, and through them by the coming King, who is to reign until all His enemies are subject unto Him, and all kingdoms bow in grateful homage to Him, and, He accepted as the Sovereign Ruler, bears sway over all without a rival. Isaiah, the eagle-eyed evangelical prophet, saw the coming King in five aspects of life, majesty, and glory. He saw the coming King drawing near our world with all the mysterious and youthful possibilities of a healthy, vigorous, growing child of untold promise of life; who at the same time was the Ancient of days, the babe of Bethlehem and the God of all grace; the wonderful man, that moment the God of all ages to come; the wise Counsellor of eternity, pleading successfully at all tribunals the cause of the poor, the guilty, and the needy; the mighty God of all creatures, all creations, in all ages past, present, and future; the everlasting Father of the hoary ages of eternity, that remote period where no angel wings have ever flit, nor arch-angel feet have ever trod, nor the mind of man has ever traversed; and the Prince of Peace on earth and in heaven, whose reign shall be such as shall overturn the powers of darkness and bring in an unending day of life and immortality.

The coming King is a real man. He is a child born in human flesh. The shepherds saw the child; the wise men worshiped Him; an angel said that He was born in a manger, while others sang His natal song; Simeon handled Him when a babe in the temple as He nestled on His mother's bosom; Paul said that He was made of woman, made under the law. He was not a mere man, but a real man with a human soul, a human mind, and a human body. He is a man of tender sympathy, a man that could be, and was, sorely tried and tempted. He was given to the world not because the world asked for Him, but because the world must have Him, the great God man, or eternally perish.

The coming King is God over all. His name shall ever be called Wonderful. Wonderful in the love that gave and sent Him. Wonderful in His incarnation and in His advent into the world. Wonderful in His strange life of sorrow, in His ability to teach and to preach. Wonderful in His power to work for others, to suffer cruel mockings and bitter agony. Wonderful in His death, strange burial, and unique resurrection.

Greenville, S. C.

Put all things in His hands, and offer them beforehand to Him in your heart, as a sacrifice. From the moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties about your own concerns.—*Fenelon.*

In the pilgrimage of life, water often fails us. We come to wells of human comfort, and find them dry; but it is not so with those for whom God is working; and the unclean things that haunt others find no hold in them.—*Rev. F. B. Meyer.*

New Presiding Elders

The presiding elderate is an important office of our itineracy. The men usually chosen have enjoyed marked success previously as pastors, and have the high regard and good wishes of their brethren. We are presenting cuts and brief sketches of the presiding elders who have never been in the saddle before, appointed at the last round of the fall and spring conferences. There were a number of men who were reappointed to the presiding elderate during the conferences referred to, but it is our intention to publish sketches only of those who were appointed for the first time and are practically unknown to the church.

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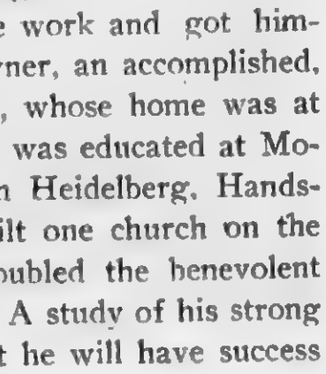


REV. R. N. JONES.

The Gulfport District was made at the last session of the Mississippi Conference and Robert Napoleon Jones is the new presiding elder. He is a hustler, and successful in every appointment that he has held. He will be 36 years old on the 24th day of next August, having first seen the light in Tuscaloosa, Ala. His parents came to the State of Mississippi when he was a small boy. At the age of 15 he was converted under the preaching of Rev. James Jordan and licensed as an exhorter under Rev. N. Toole. He entered Meridian Academy at the age of 20; here he remained until he completed the full Normal Course, then began his career as a teacher. In September, 1892, he was sent by Dr. J. M. Shumpert as a supply at Carthage. This was the beginning of his ministerial career. He was admitted to the Conference and ordained a deacon at Crystal Springs by Bishop Andrews. At this Conference he was stationed at State Line, and here he had a remarkably successful pastorate. In 1894 he was assigned to Terry, paid off old debts, revived the work and got himself a wife, Miss Sadie Tyner, an accomplished, cultured, Christian woman, whose home was at State Line, Miss., but who was educated at Mobile, Ala. He served then Heidelberg, Handsboro and Moss Point; built one church on the Handsboro Circuit and doubled the benevolent collections at Moss Point. A study of his strong face will convince one that he will have success as presiding elder.

* * * *

Rev. J. B. Brooks, the new presiding elder of the Shubuta District, Mississippi Conference, is a graduate of Meridian Academy and of Gammon Theological Seminary, class 1900. He matriculated at Globe Academy and received the degree of B. S. at its commencement last May. He was ordained deacon at Moss Point in 1890, and in 1893 was ordained elder. He held the following charges before entering the Theological Seminary: Kennolia, Brookhaven, Edwards and Brandon. On his return from "Gammon" he was appointed to West Jackson, subsequently to Biloxi and then to Pass Christian, where he was serving as pastor when promoted to the presiding elderate. During Brother Brooks' ministerial career he has built four churches and three parsonages and under his administration more than 350 have been added to the church. During one revival at Pass Christian 75 were converted. He is sweet spirited, considerate, a hard student, a convincing gospel preacher, and a man of unquestioned integrity. He has the confidence of his brethren.



REV. J. B. BROOKS.

* * * *

Rev. George W. Smith, D. D., presiding elder of the Brookhaven District, has been a member of the Mississippi Conference for 22 years and has held several of the leading appointments, including Central Church, Jackson, and St. Stevens, Yazoo City. It was under his inspiring pastorate at Yazoo City that the most magnificent church owned by our people in Mississippi was erected. The church cost something more than $12.000, and during the four years of his pastorate here he raised for all purposes more than $11,000. Dr. Smith was unusually successful in his large rally raising in three successive rallies $1,000, $1,300 and $1,760.60. He has been the competent and popular secretary of his conference for the last six years. Dr. Smith is a preacher of considerable merit. Being a hard student of theology in all its branches and taking special interest in philosophy and history. The degree of Doctor of Divinity was conferred upon him by Campbell College, Jackson, Miss. At the last session of the Mississippi Conference he was appointed by Bishop Spellmeyer, presiding elder of the Brookhaven District, and has entered upon his work with indicataions of his usual success. He is making the circulation of the SOUTHWESTERN a specialty and has already sent us a number of subscriptions.



REV. G. W. SMITH, D. D.

* * * *

A study of the face of Rev. Joshua J. Obee, the new presiding elder of the Alexandria District, Louisiana Conference, will reveal strength, aggressiveness and determination. He is still a young man. He won his way by dint of perseverance from the humblest place in his Conference to the presiding elderate of one of its largest districts. He is not easily discouraged. He sets himself squarely against difficulties and surmounts them easily. He was received on trial in the Louisiana Conference in 1889, having served two years previously as a supply. During his 16 years of membership in the Louisiana Conference he has served Rayne, Shady Grove, Marthaville, Pineville, Alexandria, Napoleonville and Thompson Chapel, this city. He served four years at the last named charge and during this time took the Theological Course at New Orleans University, giving special attention to languages and higher mathemamtics. Under his ministry 380 souls have been converted and added to the church.



REV. J. J. OBEE.

* * * *

The new presiding elder of the Pine Bluff District, Little Rock Conference, is the Rev. S. McDonald. He is a North Carolinian by birth, having seen light first in Salisbury in 1865. While he was quite young his parents moved to Shelby county, Tennessee, and here he began his education in the public school. He moved to Arkansas in 1879 with his parents and continued his education as opportunities permitted. When quite young his father was taken seriously ill and young Samuel was called upon to support the family, which he did heroically. He was converted in 1884 and joined the church under Rev. A. S. Richardson. At an early age he showed signs of deep spiritual life and was appointed steward, subsequently class-leader, Sunday-school superintendent and then was licensed to exhort and to preach. He was married November 25, 1885, to Miss Mary S. Saxton, joined the traveling connection in 1889, and was sent to Morrillton, his first appointment, and then to Fayetteville Circuit. From Fayetteville Circuit he went to Argenta, where he built a church costing $1.200 and his ministry was blessed with 132 conversions. He was appointed to Johnsville, Cotton Plant, Altheimer and then to White's Chapel, Little Rock. It was while serving as pastor of White's Chapel that he took advantage of the splendid educational facilities offered by Philander Smith College. From White's Chapel he was appointed to Newport and then to Fort Smith. At Fort Smith he served five years, which were full of interest and success. Rev. McDonald is a most successful revivalist, a splendid financier, and is known by his brethren as a church builder. He was appointed presiding elder of the Pine Bluff District at the last session of the Little Rock Conference, by Bishop McDowell.



REV. S. MCDONALD.

People's Normal Institute

The second annual closing exercises of the People's Normal and Industrial Institute of Lake Charles, La., Prof. J. E. L. Hoskins, principal, occurred on the nights of June 8, 9, and 10, 1905. The annual sermon was delivered by Rev. B. M. Hubbard, D. D., of Shreveport, La. It was a powerful plea for higher education and was listened to by the elite of the city. It acted as an incentive to a large number of boys and girls who will re-enter the above named school when it open its doors for the ensuing session.

The annual exhibitions, on June 9 and 10, at the K. of P. Hall, were brilliant successes and were witnessed by large, appreciative audiences each night.

This growing city, with its great resources, is a splendid educational field and the faculty of the People's Normal and Industrial Institute is putting forth every effort to secure the best possible results.

Art thou a beggar at God's door, be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith He, be it unto thee.—*Bunyan.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson III—July 16, 1905. Title—"The Suffering Saviour (Isaiah 53: 1-12.) Golden Text.—"The Lord hath laid on Him the iniquity of us all" (Isaiah. 53: 6.)

The two greatest events about Jesus, predicted in the Old Testament, are His sufferings and the glory that should follow. The two disciples on their way to Emmans were asked: "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24: 26). Nowhere in the Old Testament are these two facts more clearly taught than in this lesson. From this chapter there are divers quotations in the New Testament, which are applied directly to Jesus. Here we behold Jesus crucified, and also Jesus glorified. He died for our sins, and arose for our justification.

I. *Prophecy:* "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Ver. 1.) Many times before this had Isaiah predicted the coming of the Messiah. Notice one passage: "Unto us a child is born, unto us a son is given, and he shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9: 6). Here we see Jesus as a real man—"a child born, a son given," and we also behold him as the Mighty God, and Prince of Peace. The prophecies concerning Jesus were not always believed, because the "arm of the Lord" was not at all times revealed. The people did not discern the power of God which accompanied the prediction and gave to it success. They did not experience in their heart that working of the Spirit which made the word effective. It is the sin of unbelief that is destroying the world. Precious souls perish at the pool's side because they will not step in and be healed.

II. *Early life:* "He shall grow up before Him as a tender plant, and as a root out of dry ground: He hath no form or comeliness: and when we shall see Him there is no beauty that we should desire Him" (Ver. 2). Jesus was born in Bethlehem of Judeau, probably in the year of Rome 750, and was sent with His parents into Egypt when but a few months old. After a year or more He returned with His parents and located in Nazzareth of Galilee. There He grew from infancy to manhood, and increased in wisdom, in stature, and in favor with God and man." He grew up before the Lord "as a tender plant." The protecting care of Jehovah was thrown about Him. He was "as a root out of a dry ground," or as a plant in a desert. He lived apart from the world. When Jesus came the heart of the Jewish nation was politically, socially, and religiously, very dry ground. He "had no form or comeliness" to draw our eyes to Him. Some read: "No beauty of form." He lived in lowly estate, without crown, or royal robe, or courtiers, or body-guard. We have no portrait of our Saviour to which the slightest credit can be given. We need not suppose this verse refers in any way to His physical appearance. On this topic the sacred writers without exception are silent.

III. *Ministry:* "He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him" (Ver. 3). The ministry of Jesus lasted about three years and three months. The first twelve months were spent chiefly in Judea, the next twenty-one months He dwelt largely in Galilee, and the last six months He resided in Perea. In Galilee He was not "despised and rejected of men," yet Herod did seek His life (Luke 13: 31), and Jesus stayed out of his dominion some time before finally departing from Galilee. In Perea the publicans and sinners drew near to hear Jesus, but the Scribes and Pharisees were continually seeking His life. It was in Judea that Jesus met the strongest opposition to His ministry. The priests, Scribes and Pharisees set themselves against Him. They accused Him of being a wine-bibbler, of Sabbath desecration, of eating with publicans and sinners, of blasphemy, of being possessed with a devil, of casting out evil spirits in the name of Beelzebub, and of being a traitor to the Roman government. By them He was rejected and despised. No person was ever more familiar with sorrow than He. In deep sympathy with suffering humanity. Rejected by His race and nation. One of His chosen friends proved a traitor, and sold Him for thirty pieces of silver. Satan exhausted his powers of temptation along every line of human nature, upon Him. In Gethsemane so great was His sorrow that He "sweat as it were great drops of blood." Surely He has borne our griefs, and carried our sorrows."

IV. [illegible]: "He was stricken, smitten of God, and afflicted (Ver. 4). "He was taken from prison and from judgment" (Ver. 8). "As a sheep before her shearers is dumb, so He openeth not His mouth" (Ver. 7). Jesus was tried before Caiaphas (Matt. 26: 57); before Herod (Luke 23: 7); and before Pilate (Mark 15: 1). In the first trial, which was before the Council and was strictly Jewish, Jesus was condemned for blasphemy. But a more unfair trial was never conducted, and a more groundless sentence never rendered. In the second trial before Herod, Jesus was "set at naught," or treated as nothing. In the third trial, before Pilate, Jesus was acquited. The governor said: "I am innocent of the blood of this just person" (Matt. 27: 24). "I have examined Him before you and find no fault in this man," (Luke 23: 14), yet he gave Him up to be crucified because the chief-priests, scribes, elder, and the common people whom they could influence, clamored for His life. Jesus did not employ any counsel, neither did he plead His own cause. In each trial, He treated with perfect silence every charge brought against Him, and the testimony of all the witnesses. He opened not His mouth. After this he was taken into the "common hall," a purple robe (kings wear purple) was put on Him, a crown of thorns (kings wear crowns) was put on His head, and a reed (kings wield a scepter) was put in His hand. They in mockery bowed the knee and said: "Hail King of the Jews." They scourged Him, spat on Him, and smote Him on the head with the reed. Surely He was "stricken, smitten, and afflicted." All this He bore, not for His offenses for there was no fault found in Him, but for our sins.

V. *Crucifixion:* "He is brought as a lamb to the slaughter" (Ver. 7). "He was cut off out of the land of the living" (Ver. 8). "He hath poured out His soul unto death" (Ver. 12). Jesus was crucified on Mt. Calvary. The drink given Him was wine mingled with myrrh-vinegar mixed with gall. He was on the cross from 9 a. m. to 3 p. m. The superscription nailed above His head read: "Jesus of Nazareth: King of the Jews." He was "numbered with the transgressors" by being crucified between two thieves. The darkness, which continued three hours, was miraculous. He spoke seven times while on the cross. He "made intercession for the transgressors when He prayed: 'Father forgive them for they know not what they do!'" When He died there was an earthquake, and the veil of the temple was rent in twain.

VI. *Burial:* "He made His grave with the wicked, and with the rich in His death" (Ver. 9). Joseph of Areamathea, a wealthy merchant, went boldly to Pilate and begged the body of Jesus. He, assisted by Nicodemus, took it down from the cross, and likely placed it on a bier, lifted it to the shoulders of four servants, who carried it to the tomb. Joseph and Nicodemus, probably composed the funeral procession: some women followed afar off. At the tomb the body was no doubt placed on the ground, while the blood and damps of death were sponged from it. It was then wrapped in the winding sheet of death, with many sweet spices placed between the folds. They then placed it in Joseph's new tomb wherein never man had laid, rolled a great stone over the entrance and departed. The enemies of Jesus came and sealed the tomb, and placed a guard stone over the entrance. Thus Jesus made His grave with the rich, and was surrounded by the wicked in His death.

VII. *Resurrection:* "When thou shalt make His soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands" (Ver. 10). No one saw Jesus arise from the dead. He was in the tomb one whole day, and parts of two other days: about forty hours in all. He arose early in the morning of the first day of the week. There was an earthquake which broke the seal and loosed the stone. An angel descended from heaven, rolled away the stone, and sat upon it. Jesus arose from the dead, removed the winding sheet of death and laid it aside, took the napkin from His face, folded and laid it in another place, and passed forth from the tomb clothed in all the majesty and glory of heaven: triumphing over death and over the grave. He was seen ten or more times between His resurrection and ascension. And after He was taken up into glory Stephen, Paul of Tarsus, and John on Patmos, beheld Him.

VIII. *Progress:* "He shall see of the travail of His soul and shall be satisfied" (Ver. 10). The growth of the church has been wonderful. At first Jesus stood alone. Then twelve apostles were gathered about Him. Later seventy evangelists were added to their number. Then some women joined them. On the day of Pentecost three thousand were added unto them. When Peter healed the lame-born man, at the beautiful gate of the temple, two thousand more came in. At the end of the first century there were five hundred thousand Christians. At the end of the fifth century the number had increased to fifteen millions. At the end of the tenth century it had gone up to fifty million. At the end of the fifteenth century there were one hundred million Christians. At the end of the eighteenth century there were two hundred million followers of Jesus. And now at the beginning of the twentieth century this number has increased to nearly five hundred million Christians. "He shall see of the travail of His soul," but will not be fully satisfied until every nation, kindred, tribe, and tongue shall learn to know Him whom to know aright is everlasting life.

Langston University

BY J. MERCER JOHNSON.

It was my pleasure to visit Langston University during its Commencement week. This school is named for the late John Mercer Langston, and is presided over by President Inman E. Page, A. M., who needs no introduction to the reading world. Upon this school is stamped his great personality, for he is an educator and leader of no mean ability.

The institution is ideally located, in a Negro town, it has 160 acres of land, most of which is under cultivation; splendid buildings and fine manual training plants. Prof. Jackson has charge of this department.

President Page is ably assisted by a strong faculty, among whom is Prof. A. B. Whitby, A. B., who has charge of the Chair of Science, and is indeed doing fine work. Prof. Whitby's many friends will be glad to know that his department will easily rank with the best scientific departments in any of our Southern schools.

Langston University, unlike most State schools, has not only a complete manual training department, but a full college course also, so that her students are taught everything from the making of a buggy wheel and the scientific cooking of a biscuit to the digging out of Greek and Latin roots. I was delighted to note such a Christian atmosphere pervading this institution, fine college spirit, believers and indulgers in college sports. Oklahoma is fortunate in having such a broad-minded, liberally educated, Christian gentleman at the head of its institution as Professor Inman E. Page. We are also glad to note that the white friends are standing right nobly by this school.

A perfect faith would lift us absolutely above fear. It is in the cracks, crannies and gulfy faults of our belief—the gaps that are not faith—that the snow of apprehension settles, and the ice of unkindness forms.—*George McDonald.*

A voice that habitually "sharps" or "flats" will spoil a choir, so an intolerant spirit will ruin the harmony of a household.—*Mrs. J. F. Willing.*

Children's Day Reports

POLK, ARK.—The Children's Day exercises were good and well attended. Excellent sermon by Rev. B. F. Watkins of the A. M. E. Church, subject, "Education." Collection, $4.39. Rev. R. B. Fagan, pastor.

COTTON PLANT CIRCUIT, MISS.—Children's Day was observed; program rendered in full. Raised at Piney Grove Charge, $5.25; total for the day, $13.75; at Jenison Grove, $8.75. This work is having fair success. Rev. J. W. Johnson, pastor.

LILIAN, MISS.—The children rendered an excellent program, under the direction of Mrs. M. A. Britton and others. Raised for education, $9.00; total, $26.65. One conversion. A. B. Britton, pastor.

MERIDIAN (MISS.) CIRCUIT.—Children's Day was observed at Tabernacle M. E. Church. The pastor preached to the children at 11 a. m.; subject, "Wisdom." At 3 p. m., the program was nicely rendered, Prof. J. D. Lewis superintendent. Collection, $7.25. H. R. S. Erby, pastor.

DIXON, MISS.—Exercises good; attendance about 300. Educational sermon by the pastor, Rev. G. W. Coleman; Rev. I. S. Lewis preached at 3 p. m. Visitors, Revs. F. M. Stinis and J. A. Green, of the Baptist Church. Collection, $7.45. Rev. W. D. Slaughter, superintendent.

DEERFORD, LA.—The efforts of Superintendent G. Carter were crowned with success. Rev. C. Barnes made an excellent address. Collected $2.50 for education.

PICKENS, MISS.—Children's Day was a gala occasion. The program was presented in full, interspersed with sweet music rendered by Miss Josephine Seath. Collection good. O. W. Crump, pastor.

GUNTERSVILLE, ALA.—The Children's Day program, under the direction of Superintendent C. Chandler and his able assistants was well rendered. The school is small but the audience was large and collection good. W. T. Trammell, pastor.

WARRIOR, ALA.—Miss Alma L. Donaldson reports excellent Children's Day exercises at St. James Church; superb music by the choir, Mrs. Ida Mixon, organist; choice sermons by Rev. E. Mixon, pastor. Collection, $11.92.

IRONTON, MO.—The children rendered a very pleasing program. Collection, $2.25. Rev. A. J. Williams, pastor.

MT. VERNON, MO.—Rev. Martin Hooks writes that the Children's Day service was impressive; program excellent; collection $5.00.

CENTER, ALA.—The pastor, Rev. B. C. Correthers, reports a very successful Children's Day program. Raised for education, $2.30.

LEO, GA.—The Children's Day exercise of Centerside Charge, under the leadership of Rev. W. E. Ector, was the greatest success, financially, of any previous one. Collection, $23.00. The Easter exercises were also successful. Seven dollars were realized for missions. Mr. T. S. Brown, superintendent.

BROWNLEE, LA.—Children's Day at this point was a complete success. Good sermons by Brother Alexander of Shreveport, La., and the pastor, Rev. Irvin B. Henderson; excellent music by Miss Mary Williams. Collection good. The superintendent, Mrs. E. M. Williams, is to be congratulated.

PINE GROVE, LA.—Good exercises at this point. Nineteen children received baptism; five accessions and thirty-nine communicants at the Lord's table. B. Carr, pastor.

MERIDIAN (CT.), MISS.—June the eleventh was a happy occasion at St. Peter M. E. Church. Mrs. A. V. Jack, superintendent, has the school in splendid shape. Collection, $8.00. H. R. S. Erby, pastor.

MARINGOUIN, LA.—Children's Day was observed at Shiloh and St. Peter's churches. The children rendered a very creditable program. Raised for education, $12.10; total benevolence, $26.00.

BENTON, MISS.—Children's Day was one of pleasure for the children at Wesley Chapel. The program, under the direction of Mrs. Mollie E. Wilburn, was beautifully rendered. Collection $4.60. D. O. Wilburn, superintendent.

WEST CHICAGO, ILL.—Children's Day was quite fittingly observed. The church was very beautifully decorated and the program, under the able management of Mr. J. W. Jones, was very well rendered. Vivian Jackson, aged nine years, who delivered the welcome greetings, won the prize which the writer offered to the pupil who would bring in the largest number of scholars. Addresses by Drs. T. H. Wilson, of Chicago; I. J. Kane, of New Orleans, and the writer. Scott Chapel, named for our beloved Bishop I. B. Scott, is located in West Chicago, in a very populous community, and bids fair for great success. The Rev. D. H. V. Purnell, A. B., is pastor. He is an energetic young man, a faithful, conscientious, unassuming worker, and enjoys the love and respect of all the people. He has increased the membership from five to eighteen, with a Sunday-school enroll- the efficient superintendent," writes Dr. A. W. Brazier the efficient superintendent.

TEMPLE, GA.—The Children's Day program was carried out, including a splendid sermon by the pastor, Rev. C. H. Blake. The exercise was a success. Collection, $17.31.

NORTH (S. C.) CONFERENCE—Children's Day was observed at St. James and Wesley churches with greater enthusiasm than ever before. Each of the churches were tastefully decorated. The official program was carried out to the letter under the efficient management of B. R. Brunson, superintendent. Our full assessment of $10.00 was raised, writes the pastor, Rev. J. R. Townsend.

LA GRANGE, GA.—Children's Day was observed with good results. Presiding Elder R. R. O'Neal preached two glorious sermons. The program was rendered at 5 p. m., and the banner contest between the teachers was quite a success, Miss Dora B. Beasley and Mrs. Laura Burden leading. Collection for the day, at Louise Chapel, $51.67; at Union Chapel, $4.14; total, $55.81, writes the pastor, Rev. G. H. Lennon.

WEDOWE (CT.), ALA.—The Children's Day program was satisfactorily carried out at Mountain Grove Sunday school. The following committees reported: Mrs. Mayme Calves, $13.60; Miss Dallie Chapel, $11.13; Miss Lola Chapel, $8.70; Miss Mary Broom, $6.70; Miss Mollie Foster, $1.04; total collection for the day, $45.77.

CLARKSDALE, MISS., S. H. Henderson—The Children's Day exercises at Spencer Chapel M. E. Church was a success and enjoyed by those present. The services were largely attended. Mrs. M. F. Wilson, superintendent, is a loyal member and deserves much credit. Collection, $21.00.

ST. CHARLES, MO.—Children's Day was fittingly observed. Program, good; educational sermon by the pastor, Rev. R. H. Smith. Collection, $6.28.

ROLLA, MISS.—The Children's Day exercises at Elkins Chapel were very good. Collected for education, $3.00. Collected for missions on Easter Sunday, $4. Rev. F. W. Fulghem, pastor.

Haven Academy

Haven Academy has just closed the most successful school year that it has experienced for many years. On Sunday, June 18, Haven Memorial Chapel was filled with a large audience to hear the baccalaureate sermon preached by the Rev. A. M. H. Evans, of Millen, Ga. Monday and Tuesday evenings, concerts were given by the primary and English departments, also the oratorical contest. Monday evening the Literary Society was addressed by the Rev. W. M. Bellinger. Tuesday morning there was a spelling contest, after which the Rev. J. S. Stripling made a very fine address. Subject, "The Man Wanted." Wednesday evening addresses were made by the Rev. W. H. Brown, presiding elder, Waynesboro district, and the Rev. J. H. Pinkney. On Wednesday evening the commencement exercises were held. The crowning feature was the address delivered by the Rev. C. C. Jacobs, D. D., Field Agent of Sunday School of the M. E. Church, which was greatly appreciated and enjoyed by the large audience. A. A. R.

There is a flower called heartsease, which flourisheth on the meanest soil, when fed with good deeds and kindly thoughts, and 'tis worth a king's ransom to its possessor. That same flower had its roots deep in the heart of God, and its fruit into eternity, where every good shall reap its unfailing harvest of weal, and think to cheat ourselves with the fancy that God's law can fail. Here and hereafter we shall reap as we have sown.—*A. L. Glyn.*

EPWORTH LEAGUE

BY REV. J. M. SCOTT, D. D.

Lesson Topic July 16,

The Message of the Flowers

Scripture Reference—Matt. 6: 28-34; James 1: 9-11.

The Word. Our lesson is pre-eminently a suitable one for summer. We are taken in our first selection back to the teachings of Jesus on the mount. Nothing was too trivial for Jesus to use it as an illustration of His words. The lilies of the field, the grass of the hillside, the birds of the air were all pointed out as the silent illustrations of the truth. James also uses the grass as a type of the transient and fleeting nature of human riches and of human life. Yet we find many significant lessons in the flowers other than those of death and decay.

Our Homily: The Voice of the Flowers. Jesus was a lover of nature. He delighted in the bright sunshine, the blooming flowers, the variegated landscape as do we. No doubt to his soul the flowers had a message unintelligible to us. It has been a favorite study in all ages to interpret the language of flowers. The various species have been supposed to convey a different message in their offering. We are not so much concerned with the sentimental significance of flowers as we are in the general lessons that come to us from the frailty, the beauty, and the fragrance of the flowers.

They Carry a Lesson of Providence. This was largely the teaching of Jesus. If God clothe the fading flower and the transient grass of the field, how much more will He care for His children. As we walk the fields and see the blooming flowers often in places where no human eye will likely behold them, how suggestive of the profuse and provident resources of God for the comfort of His people! What infinite mechanism in the construction of a rose! What skill in the artistic coloring of the wild flower! What gorgeous displays of beauty wasted on the desert air! Yet God does all this for the pleasure and delight of His children. How much more will He do for their necessities!

They Carry a Lesson of Helpfulness. What a cheer and comfort are in the flowers we send to the sick-room and to the object of our love! How they brighten up the church and schoolroom! With what ministry of comfort they come to the sorrowing and sad! They come to us to teach us that God is love and would cheer and comfort us. They have a ministry as sacred as that of the Word. Nature joins with revelation to declare the care and love of the Father. Their beauty is indicative of the love of God, their fragrance typical of the influence of our lives on others. They are not useless and meaningless, but designed to teach us trust in the God who made them. They suggest the Christ who is designated "the Rose of Sharon and the Lily of the Valley."

They Bring a Message of Immortality. There is more than sadness in the frailty of the grass and the flowers. There is more than death typified in the passing of the flower. There is the underlying thought that if human life be as brief as the flower and transient as the grass there is a place where there are "fields arrayed in living green." Their very life of a day teaches us that though we may not stay long on the earth we may give out that which will bless and help while we do live. The memory of their beauty and fragrance remains after they are gone. So our life may be short, but it may abide in the memory of some life and bless it after we are gone.

The Gospel of the Summer.

It tells us that God is intensely alive.
It publishes the beauty of His character.
It manifests forth His infinite love.
It suggests the blessedness of God.

"Thou hast made the summer."—*From Notes on the Epworth League Devotional Meeting Topic.*

Southwestern Christian Advocate

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UNANSWERED YET

October 31st--Great Day of the Year--will soon be upon us. Then --What?

Surely you cannot afford to be indifferent. You--what will YOU do?

THE LAUNCH FUND

Previously acknowledged	$1,689.12
Rev. J. J. Hoffman, New Orleans, La., (additional)	.50
Rev. R. L. Lee, Winterville, Miss.	2.00
Total	$1,691.62

A NEEDY CASE

At his request Rev. Z. T. Gayden was granted the superannuate relation at the last session of the Louisiana conference. He is now seriously ill at his home at Clinton, La., and Rev. G. A. Payne writes us that he is greatly in need of medical attention. Brother Gayden has had an honorable and useful career and now in these closing days of his life he ought not be permitted to suffer. The friends and churches ought to come at once to the relief of this faithful man. Contributions can be sent to Mrs. Z. T. Gayden, or to Rev. G. A. Payne, at Clinton, La.

Rev. Dr. W. P. Thirkield recently paid a visit to Cleveland, Ohio, and addressed the Preachers' Meeting of that city in the interest of his work. Dr. R. L. Dickerson, our pastor at Cleveland, writes an interesting letter of how Dr. Thirkield completely captured his audience and carried it in his usual inimitable way in the discussion of the race situation as it bears upon the work of the Freedmen's Aid Society. Dr. Thirkield was right when he said that "the Negro problem is not for the South alone, but for the North as well, for there are 10,000 Negroes in Cleveland." The Doctor claims, and justly so, that the Negro being barred from the trade unions of the North is one of the causes for the large percentage of crime among them. His appeal for a hearty co-operation on the part of our strong Methodism at the North for the proper housing and spiritual care of the hundreds of our people who are constantly moving into the North, was timely. Our people go from our Methodism at the South, born at our altars, nurtured by our preachers and should be saved to the church. Dr. Thirkield's appeal for the co-operation and assistance of our brethren who live in northern cities, wihle it was a gentle rebuke, nevertheless is in harmony with the best interests of our Methodism. Dr. Thirkield's address made a profound impression.

A committee some time ago appointed to select eighty-five of the best books published last year for the New York Library has selected at the head of the list on sociology, Dr. Booker T. Washington's book on "Working With Hands."

The Negro physicians, dentists and pharmacists of Philadelphia have effected an organization under the name of the Philadelphia Academy of Medicine and Allied Sciences.

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SECRETARY JOHN HAY

Secretary John Hay died at his home in Newberry, New Hampshire, last Saturday morning. He had been ill for some time. Having gone to Europe and returned but a few weeks since, it was hoped that he had fully recovered his health and would be spared to render services to his country for many years. Mr. Hay had the confidence not only of the American people, but of the world. His diplomacy was frank, sincere, conservative and free from bias and prejudice. His worth was recognized in every European capital and he was on intimate terms with many of the select citizens of the world. By education and training he was not only one of the foremost diplomats of the world, but a statesman of the very highest type. He was given the portfolio of State in President McKinley's cabinett in 1898 and was retained by President Roosevelt. During this time Mr. Hay had handled some of the most difficult questions in which delicate international relations were involved, and in every instance he not only maintained the strength and dignity of the great American republic, but increased the confidence and admiration for American diplomacy. His bold stroke for the oppressed Jew and his firm hand alike in other international affairs have made his name imperishable.

Mr. Hay at his next birthday, October 8th, would have been 67 years of age. He was born in Salem, Ind., and graduated from Brown University in 1858. He was private secretary to President Lincoln. He began his diplomatic career with his appointment as secretary of legation at Paris, and afterwards served in the same capacity in the legations at Madrid and Vienna. From 1870 to 1881 he was First Assistant Secretary of State; 1897 to 1898, Ambassador to the court of St. James, from which post he was called to serve as Secretary of State in the cabinet of Mr. McKinley. His body will be laid to rest at Cleveland, Ohio, his old home. President Roosevelt has signified his intention to attend the service.

In addition to Mr. Hay's qualities as a politician and statesman, he gained recognition in the world of letters. Among other literary productions he was the author of the following: Castilian Days," "Pike County Ballads," "Translation of Castelar's Democracy in Europe," "Abraham Lincoln—a History," "Poems" and "Sir Walter Scott—an Address.'

Chief Engineer Wallace, of the Panama Canal Commission, has been the subject of much public comment. He desired to quit his job in which he had been so short a while because he was offered a larger salary. Secretary Taft's rebuke, tho strong, was justifiable. There are some considerations in a job more than that of money.

OKOLONA INDUSTRIAL COLLEGE

Another indication of the strength of Negro character and life is to be seen in the constant development of school facilities for the race. Many of these schools are established simply upon the faith and energy of the principal. It was so in the case of the Okolona Industrial College, of which Prof. Wallace A. Battle is principal. He drove his stakes down at Okolona, Miss., in the midst of a large Negro population and went to work for the elevation of his people. He has won not only their cordial support, but has the confidence of the entire community of both races. The *Okolona Sun*, a democratic paper published in Okolona, Miss., speaking of Professor Battle says: "He is in reality a wonder and what he has accomplished with but a modest start, in three years, suggests that he is marching rapidly to first place on the roll of honor in the Negro educational field. Another unanswerable appeal this college has to philanthropists everywhere is that it is located well, with the most cordial Southern environments with the whites it comes in direct contact with, and is in the state containing the largest Negro population in the South."

The Negro student who was the occasion of the wrath of Dr. Dudley A. Warner, of this city, in his speech at Chicago, is Mr. A. B. Terrell, a grandson of Dean Pierre Landry, of Gilbert Industrial College, Baldwin, La. Mr. Terrell has a record of which he should justly be proud, coming as he does from one of the best Methodist families, his father and mother, Prof. and Mrs. I. M. Terrell, being educators of considerable rank at Fort Worth, Texas. Dr. Warner went out of his way to do what at least may be called an unkind and unjust act. After this young Negro, by dint of perseverance, had won his degree at the University of Chicago, the appropriate thing to have been done on the part of Dr. Warner would have been to commend young Terrell on his success, in spite of all the opposition that may have been his. That there is no place in the South for the colored graduate can hardly be accepted if only one looks around him. In this case, as in all others, the college man is as valuable an adjunct to the Negro life as to the life of any class of our citizens.

The revolutionary movement, which was spreading rapidly thro the Russian Government and caused the Czar, in order to guarantee public safety and terminate the disorders at Odessa, to declare a state of war, has been suppressed. The mutiny of sailors at Libau caused the loss of millions of dollars worth of property, including ships which were burned or otherwise destroyed, and probably hundreds were killed or wounded in the street fighting. The crew of the Kniaz Potemkine, the largest battleship of the Black Sea fleet, that killed all of their officers who refused to join them in the mutiny, were compelled to surrender the battleship on June 30th to Vice Admiral Kruger's squadron, and thus order has been somewhat restored. The official version of the affair is that the mutiny on the Kniaz Potemkine was the result of a plot concocted by twenty sailors who were members of a revolutionary organization.

Personal and General.



REV. S. H. NORWOOD

Rev. S. H. Norwood, pastor of Simpson Methodist Episcopal Church, Washington, D. C., is the secretary of the Washington Conference. The minutes have been out for some weeks and are a credit alike to himself as secretary and to his great Conference. Although 2,500 copies of the minutes were printed, the entire edition has been exhausted, and still there is great demand for more copies. Rev. Norwood in a letter says: "The District Conference of the Washington District seems to be dying of its own weight. No charge invites, no charge will have it, all charges refuse to entertain it. The Sunday school Cradle Roll in Asbury and Mount Zion, Washington, is very carefully looked after, and is doing much to help those Sunday schools."

Bishop Earl Cranston, D. D., LL. D., was sixty-five years of age Tuesday, June 27.

Rev. Herbert Welch, D. D., was inaugurated president of the Ohio Wesleyan University, June 22nd.

Bishop Bowman will be 88 years of age July 15th. He visited the Baltimore Preachers' Meeting recently.

Rev. W. R. Chase, presiding elder of the New Orleans District, Gulf Conference, left last Saturday on a trip to Cuba.

Rev. J. H. C. Means has been changed from Baker, La., to Slaughter, La., and Rev. C. D. C. Regan from Slaughter to Baker.

Mrs. Virginia Ross, wife of Rev. N. W. Ross, our pastor of Haven Church, Meridian, Miss., died July 1st, after an illness of some months.

Mr. Charles N. Elliotte and Miss Susie James, daughter of Mr. and Mrs. S. H. Cooke, were united in marriage the evening of June 28, 1905, at St. Louis, Mo.

Rev. C. W. Ivy informs us that reduced rates have been granted for the Meridian District Conference to be held at Lawrence, Miss., July 25-31. Rev. J. M. Shumpert, presiding elder.

Mr. Charles Redmond, one of the most promising young men of Lorain, O., and a member of our church there, died Monday, June 19, at the home of his father, Rev. W. H. Redmond.

Mrs. Josephine Price McNairy gave a concert on June 26 at the courthouse of Humboldt, Tenn. Mrs. McNairy, who is a brilliant musician, is the daughter of our friend, the Rev. J. P. Price, of the Tennessee Conference.

The degree of Doctor of Divinity was conferred upon Dean Pierre Landry, of Gilbert Industrial College, recently, by the McKinley Memorial University and National Correspondence College at Vincennes, Ind.

In connection with the Lewis and Clark Exposition now on in the city of Portland, Ore., will be held a Methodist Congress from July 11-21, by the Methodists of the Northwest. The excellent program prepared will be a treat to all.

Rev. F. S. Legardy, of Shreveport, La., was in our office last week. Bro. Legardy, tho busy with railroad duties, finds time to keep abreast with his profession. He purchased a set of books, preparatory to coming examinations.

Mr. Julius R. Cox is the popular and efficient traveling secretary of Dr. Booker T. Washington. Prior to his acceptance of this post of duty, Mr. Cox was a mail carrier in Indianapolis, Ind., which position he resigned to accept his present one.

Rev. Claudius B. Spencer, D. D., editor of the *Central Christian Advocate*, was given the degree of LL. D., at the commencement of the Nebraska Wesleyan University, the Hon. William Jennings Bryan receiving the same degree at the same time.

Rev. C. D. Shallowhorne, pastor of St. James Church, Shreveport, La., was in the city last week officially visiting Southern University, of which he is a trustee. Rev. Shallowhorne had an interview with Governor Blanchard recently concerning some important phases of our educational work.

Rev. N. R. Clay, A. B., of Holly Springs, Miss., has been filling some important engagements in his state. He preached the sermon of the United Woodmen at Laurel recently and addressed audiences at Macon, Crawford, Starkville, West Point and Tupelo. He was cordially received wherever he went.

Mrs. T. B. Miller, of Jackson, Miss., was kind enough to send us recently photographs of the last session of the Mississippi Conference and of the Mississippi Negro Business League. The work is very good, indeed. Mrs. Miller makes a specialty of outdoor photography. Her address is 120 So. Farrish St., Jackson, Miss.

The Committee of Apportionments of the Missionary Society writes Dr. J. M. Shumpert: "We congratulate you on reporting again the largest collection in the history of the Jackson District, as well as the largest number of charges in Class First, and we cordially hope and pray that your term on the Meridian District may be exceedingly prosperous."

Mrs. S. J. Lane, of Geo. R. Smith College, Sedalia, Mo., is spending the summer in the southern South visiting friends. She was present at the Wiley University commencement, Marshall, Tex., from where she went to Houston, spending several weeks. She is now in New Orleans. Mrs. Lane will be the musical director of Geo. R. Smith the coming year.

Dr. Booker T. Washington is to deliver the Fourth of July oration at Montclair, N. J., in line with Dr. Lyman Abbot and others who have delivered this address on previous occasions. The several fire companies were to act as an escort to Dr. Washington, but they object because he is a Negro. Their objection is more of a reflection on themselves than on Mr. Washington.

Rev. J. C. Prince, of the Atlanta Conference, has out a new lecture under the subject "An Appeal to the Christian Conscience of the Nation." Dr. G. W. Arnold in referring to the lecture says: "I heartily commend this lecture to our people," while Rev. V. D. Jenkins says: "It is the finest I have ever heard." For terms and date address Rev. J. C. Prince, So. Atlanta, Ga.

Rev. Lewis S. Price, our pastor at Fort Wayne, Ala., writes us that a man under the assumed name of C. H. Jones has been doing fraudulent business in and around Attala, Ala. He not only has secured money under false pretense, but is a candidate for matrimonial honors in every neighborhood. This statement is published in order that others may not be taken unawares

Rev. W. H. Dean, pastor Leigh Street Methodist Episcopal Church, Richmond, Virginia, having succeeded in an effort toward raising $113.65, the amount of interest due on the debt, is now busy with plans looking to the collection of $426 by the 1st of August with which to pay off two years' principal notes already due. It was under peculiarly trying circumstances that Brother Dean assumed charge of affairs last April. The pastor preceding him had deserted the flock, leaving behind him accumulated debts. Fortunately confidence has been restored, interest revived and the church is working harmoniously. No stone will be left unturned to find a way out of the present strait. In view of the meagre financial resources of the congregation Brother Dean realizes the need of some outside help and requests that the friends of struggling Methodism in that portion of the Old Dominion send on at once contributions of money. Rev. Dr. Hays, presiding elder of the district, writes to the effect that the enterprise represented by Brother Dean is in all respects deserving and ought to be liberally aided. Brother Dean's address is 716 N. First street, Richmond, Va.

NEWS NOTES

Clark University has conferred the degree of Doctor of Laws upon President Theodore Roosevelt.

Miss Mary W. Nelson, of Union Springs, Ala., is spending the summer with friends near Savannah, Ga.

Mr. Robert C. Ogden has given to the colored city school at Tuscaloosa, Ala., one hundred volumes to be placed in its library.

Dr. C. S. Waters, of Moss Point, Miss., has returned from Mobile, Ala., after a successful operation for appendicitis, and has resumed his practice.

Rev. A. B. Venable desires to state that his postoffice address is Maringouin, La., instead of Woodside, La., as it appears in the minutes of his conference.

The Young People's Christian Convention for the State of North Carolina will be held in Elizabethtown, N. C., August 2-6. Rev. W. C. Pope is among those who are announced to speak.

Miss Margaret W. Tantum, of Trenton, N. J., has announced her intention of providing money for the erection of a new building at Tuskegee in memory of her father, the late Jas. B. Tatum.

The Hampton Negro Conference for 1905 will be held in Cleveland Hall Chapel of the Hampton Institute, July 12-14. The program issued promises to be an interesting and instructive one.

In the flood, caused by a cloudburts which swept the town of Guantajuato, Mexico, July 3d, between 200 and 1,000 lives were lost and property was damaged to an extent of more than a million of dollars.

A gracious revival is being held in our Mt. Vernon Church, of Gray, La., by Rev. J. Benn, the pastor, and Rev. Thomas McCary. Backsliders are returning and many precious souls are being converted.

Captain Richmond Pearson Hobson, of Merrimac fame, was married recently at Tuxedo Park, N. Y., to Miss Grizelda Houston Hull. Among the bridal gifts was the key to Morro Castle, Santiago, where Hobson was imprisoned.

Mrs. Amanda Smith, editor of *The Helper*, spent three months recently in Los Angeles and Southern California, where she went for rest and recuperation. Mrs. Smith has again resumed charge of the Orphanage at Harvey, Ill., where she is doing splendid work.

Rev. James N. Wallace, pastor of Spencer Memorial Methodist Episcopal Church, Muskogee, I. T., is meeting with marked success. After only three months' pastorate he has received into the church twelve new members and raised, during a recent rally, $184.50.

The bank at Mound Bayou, Miss., controlled by our people, seems to be enjoying a healthy and permanent growth. Its resources up to May 27, 1904, amounted to $8,071.60. Its resources for May 27, 1905, amounted to $21,248.28, showing an increase of $13,176.68. Mr. John W. Francis is president and Mr. Charles Banks cashier.

Mr. E. C. Branch, of Houston, Texas, is at the head of the movement to organize a Building and Aid Stock Company of Houston, Tex., which will have for its purpose the financial development of the race and for the building of homes and business houses. This enterprise has the endorsement of some of the most prominent citizens of Houston.

Rev. W. B. Norton, Ph. D., of the Rock River Conference, has written a patriotic poem, the title of which is "He Wears a Button on His Coat." It is a beautiful and eloquent tribute to the veteran soldier and is dedicated to the Grand Army of the Republic. A copy may be had for ten cents by addressing Dr. W. B. Norton, at 727 Foster street, Evanston, Ill.

The School of Methods for the State of Texas is in session at Austin, Tex., and will continue until July 22. The faculty announced is a strong one. Among others, are Prof. R. S. Lovinggood, Lecturer of Civics; Prof. C. W. Luckie, A. M., lecturer of English, and Prof. Charles Atherton, lecturer of General History. The School of Methods purposes to do a high class of work in the instruction of colored teachers and in its effort it is to have the unstinted commendation.

Doings of the Workmen.

LOUISIANA.

Verdunville Charge, Chas. C. Landry, Pastor.—On Friday night a party, led by Mrs. M. Bogan, Mrs. C. Chambers, Mesdames M. Bourgeois, Louise Alfred, Mr. E. Antoine and Mr. G. G. Walker, accompanied by the string band, brought many choice pounds to the parsonage. These good people have our best wishes and thanks. I wish to thank, also, Mrs. Fanny Calbert and Miss Cora Gilmore for sums of $7.00 and $5.00 respectively.

Franklin, R. C. Worsham, Pastor.—Our first quarterly conference was held March 24, Rev. W. R. Butler presiding. The officers were out in good shape. Notwithstanding the bad weather, we did well during the quarter and everything bids fair for a good year's work at this place. The anniversary sermon of the Knights of Pythias was preached, taking place Sunday, March 26, at Asbury Church, by the pastor. Collection, $36.00.

St. Martinsville, N. R. Randolph, Pastor.—Our quarterly conference convened May 6-7, ably presided over by Rev, J. J. Obee, who was accompanied by Rev. E. C. Goins, of Opelousas. All officers presented written reports. Sunday at 11 a. m. the Rev. Obee preached to a packed house. Collected for the day, 27.80; for the quarter, $127.45. Paid the elder in full, $17.50; pastor $68.50. Our missionary day was May 27th. Our church here is alive and progressing.

Booth, W. L. Jefferson.—A glorious time was had in this place on the 30th of April. Our trustee rally resulted in $52.55, for the purpose of building a new parsonage. The lumber is on the ground and the carpenters are at work. The parsonage will be completed by the 15th inst, with three comfortable rooms. Every member is doing his full duty toward the church under the leadership of Rev. A. C. Mitchell, our pastor. Dr. Marshall was with us and he is well pleased with the work accomplished. We will meet the district conference with a full report and more benevolent money than ever before in the history of the church. The ground was donated by Brother Geo. Plowman, and the trustees have the deeds for the same.

Clinton, N. Ford, Pastor.—Our quarterly conference was held Tuesday night, May 9th, by Rev. J. H. Thompson, and was a very pleasant and profitable session. The officers presented written reports, which indicated improvement along all lines. Rev. F. Walker, of Clinton, was with us and preached an excellent sermon. Collection $9.85. This church is in good condition spiritually and financially, and the prospect is bright for a successful year's work.

Houma, Wm. S. Harris, Pastor.—On Friday night, March 24th, the young people of Wesley Chapel, led by Misses Selina Smith and Daisy Grant, tendered their pastor a delightful surprise. Their thoughtfulness is greatly appreciated.

Washington, S. Green, Pastor.—Sunday, April 16, Rev. E. H. Gaines, pastor of St. Mark's M. E. church, was with us and preached a strong and effective sermon. Also, Brothers W. C. Cooper, S. Trade and G. Wash, local preachers of the same church, worshipped with us. Collection, $57.75.

Maringouin, D. A. Landry.—St. Peter's M. E. church held an excellent quarterly conference on Saturday night, April 8. Rev. A. B. Venable, the pastor, is trying to elevate the church to a higher standard and has succeeded so far. Rev. J. W. Turner, P. E., conducted 11 o'clock service Sunday. Members and friends were glad to meet him. One member was added to the church. Collection, $17.75.

Beattieville, L. H. Smith.—Our first quarterly conference was held April 10, 1905, by Rev. W. R. Butler, presiding elder. Rev. Jules Benn, the pastor, made an excellent report, which showed that he has things well in hand. Our Sunday school numbers 51 and is yet increasing. All officers made good reports. Brothers D. W. Jackson, John D. Brown and L. H. Smith, the committee on resolutions of condolence touching the death of Rev. S. Duncan, presented the following: Beattieville, La., April 10, 1905—To the Chairman and Members of the First Quarterly Conference of the Beattieville Charge: Whereas, as death has summoned Rev. S. Duncan to his eternal home, and, whereas, the Rev. Duncan was our first presiding elder,

And whereas, it is the prerogative of our just Creator to introduce men into His work and to remove same at His will, yet we cannot look upon the sad death of our honored and beloved brother without a feeling of sincere regret. Therefore, be it resolved, that this body extend to the bereaved family of Rev. S. Duncan our heartfelt sympathy. Rev. T. Williams, of Schriever, was with us and he and Rev. Butler preached to a packed house.

Bastrop, Ed Powell, Pastor. — Our first quarterly conference was held March 16-17. Presiding Elder J. O. Brown presided with much care and dignity. The majority of the officers were present with good reports. Rev. Brown preached two able sermons and twelve souls came to the altar for prayer. Mt. Olive is alive Raised this quarter, $41.25; paid pastor, $22.97; presiding elder, $8.00.

Pecan Point, R. E. White, Pastor.—Immediately after the adjournment of the last annual conference I was stricken with pneumonia. I met my people on the first Sunday in March and found the new church closed against us for a debt of $200, past due. officers and members were greatly discouraged, but loyal. On Sunday, April 9th, raised for trustees, $70.00; for pastor, $7.60. A dark cloud hangs over us, but we hope with God's help to soon remove it.

Schriever, Thos. Williams Pastor.—On the night of March 28th, a surprise party came to the parsonage, led by Brother C. Ballard, Sisters P. Smith, R. Williams, E. Byrd and R. Turner. They brought many good things, for which we are thankful. The presentation speech was made by Brother C. Ballard; response by the pastor.

Monroe.—The twenty-fifth anniversary of the Woman's Home Missionary Society was celebrated. The devotional exercises were conducted by the pastor, D. G. Taylor. Prayer by S. Brown. Several scripture lessons were read, followed by a hymn. Sisters E. Willian, E. Brooks, E. L. Bowman, P. N. Bell, M. L. Nornan and J. Rooch spoke in thoughtful, well chosen words. The meeting was of great interest.

Zion Chapel, F. M. Lashington, Pastor—Our first quarterly conference was held April 14, 1905, Rev Dock Young presiding; also Rev. R. E. White was present. We had a grand quarter and paid the presiding elder in full; also added twenty persons to the charge since conference

New Roads, R. Jones, Pastor.—My first quarterly conference was held at Taylor Chapel, Rev. J. W. Taylor presiding. We enjoyed the [illegible] excellent sermon and were able to pay him in full, $12.00

Pineville, J. C. Brown, Pastor—We are moving along nicely at this place. Everything is at peace. We are looking for a great revival. The church is spiritually and financially alive. The officers and leaders are great heroes in the person of Bro. A. F. Tillman, Jas. Green and Good F. Taylor. Also we have great steward sisters in the persons of Sisters L. Green, L. Oliver, D. Taylor, S. Good, S. Tillman, P. Gordon, M. Miller, S. Allen. They have done a grand work; beautified the church inside, they have put railing around the pulpit and have painted it; bought chairs; put in carpet in pulpit, at a cost of $45.

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"Your 'La Creole' Hair Restorer is unexcelled for the purposes for which you recommend it, viz., to keep the hair in a soft and glossy condition and to prevent it from falling out."



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How would you like to secure a commission as an officer under Uncle Sam? If you are between the ages of 17 and 35 years, possess the necessary common school education, are moral, persistent, and can pass the required physical examination, send me four one cent stamps to pay postage, and I will mail you a personal letter, literature, etc., that will tell you of the qualifications required for positions leading to promotions of high rank as an officer in our army or navy.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 2 years. Price 50 cents.

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A Book For Tired, Sleepless People. Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on Sleeping Habits and Hours; Getting ready for Bed; Position in Bed; the Bedroom, Bed and Bedding; Care of the Bedroom; Sleep for Children; Bedtime Stories, Songs and Poems. "The only simple, practical, helpful book on Insomnia published. If not troubled with sleeplessness yourself, hand this card to someone who is, or better still, send the book as a Christmas gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 35 cents postpaid.

F. J. Cheney, La Vergne, Ills., Pub., Department C.

MISSISSIPPI.

Union, A. Howze, Pastor.—We arrived here February 1st, found the work in good condition and were given a warm and cordial welcome by the people. Generous winds began to blow from all directions until on March 24th, under the leadership of Brothers Collins and Brown, Sisters Anna Wchalem, Roundtree and a host of young people came to the parsonage and filled our table with 100 pounds of groceries. This kind act greatly cheered the inmates.

Kilmicheal Circuit, Geo. W. Baker, Pastor.—I came to this circuit January 28th very much discouraged, but this good congregation received me very kindly. My first quarterly conference convened April 8-9. Dr. Thomas W. Davis was on time and we had the best conference ever held on this circuit. All members were present with well prepared reports. Dr. Davis left no stone unturned in presenting the different causes of the grand old church. For the Southwestern we have pledged ourselves to secure ten yearly subscribers by the 1st district conference. Have raised this quarter for all purposes one hundred and seventy-six dollars, of which the pastor received $88.00 on salary. The estimating committee fixed the salary as follows, for the pastor? Shady Grove $80.00; Mt. Zion $200.00; Columbia $200.00; Mt. Moria $100.00; grand total $580.00. For the presiding elder $80.00; for Benevolence $75. By the help of the Master I am going to raise every cent of this amount. We paid the elder in full this quarter $20.00.

Biloxi, R. S. Hammond, Pastor.—Our first quarterly conference, held March 28-29, was quite a success. Our presiding elder, Rev. R. N. Jones, was on time. We presented full reports. The elder preached two strong sermons. Paid the elder in full $12.55. Raised $4.00 this quarter for missions. Four persons have been added to the church. Received two new subscribers for the Southwestern.

Belle, Ct., B. J. Robertson, Pastor.—This is our first year at this place. The members and friends received us gladly and made us welcome among them. Our first appointment was at Coleman's the first Sunday of March, but inclement weather prevented our holding this meeting. Our next point was at Wesley's Chapel, where we met a lively set of officers and members. We found the church here in bad condition—only a hall with window opening, but no shutters nor lights. We at once arranged to ceil the church and put in lights, and began a rally for that purpose. In one week they raised $27.00, and having $25.00 already on hand, the total was $52.00 in all. The work has been done and the people are shouting over their victory. With such men as Cunningham, Taylor, Novels, the Boyces, the Heighs and many others, we may hope for success. Our first quarter convened March 25-26. Paid the elder $14.70; pastor, up to date, $32.50. Total raised for March and April $99.20.

West Jackson, J. C. Tabb.—March 26th was rally day with us for erection of parsonage and expenses of church, having lost parsonage by fire more than one year ago. The Lord blessed us all day, both spiritually and financially. There were several young lady contestants for prizes. Miss Nellie Meva raised about $14.15, Miss Deborah Holbrooks $9.78, Miss Hattie Brown $4.96, and a number of others worked faithfully. We have just closed a revival meeting. Rev. Marshall is pushing this work to the front. We expect soon to build a new parsonage. We have added about 20 new members to our church here. We want this to be the banner year for Christ and His church.

Florence Charge, M. Cooper, Pastor.—On Saturday, 1st, our new presiding elder, Rev. G. H. Smith, D. D., came one time and held our first quarterly conference with much grace and ease. Nearly all officers were present with well written reports, which showed that the work was in good condition. Sunday at 11 o'clock the elder preached one of his best sermons and administered the sacrament of the Lord's Supper to a large number. We are always glad to have with us such true and loyal men as Rev. Smith. Collection for the day $20.20.

Moss Point, S. W. Wallace.—The second Sunday in April was considered as a spring opening Sunday for St. Paul. The day was beautiful. Attendance 136; collection $2.30. Quite an interesting paper was read by Mrs. Gurtrude McLemore. Review by the pastor, Rev. S. H. Cannon. All listened attentively to the wonderful truths gleaned from the lesson topic. Yes, we have a great preacher, a progressive school, a good, efficient corps of officers and teachers..

Cary, E. H. Langston, Pastor.—Our first quarter was held April 1-2, with Rev. R. P. Threlkeld, presiding elder, in the chair. Reports showed the work to be alive along all lines. The church at Cary has been painted on the inside. Raised in the quarter $20.25. Paid the elder, in full, $13.00; paid pastor $37.00. Sunday at 11 a. m. the elder excelled himself. Many partook of the Lord's Supper. Two souls have been added to the church since my return from the annual conference.

TEXAS.

Texarkana, G. A Hall.—I received my appointment from Bishop McDowell at Fordyce, and came direct to my work, filled with new desire to do more for Christ and the church this year than ever before. I found the church somewhat in dull spirit, and began at once planning and praying for a great revival. Men, women and children are coming to the seat of mercy, asking the prayers of the church. Rev. D. B. Harston, P. E., passing through the city to Horatio, stopped and was with us one night, and preached an interesting sermon, at the close of which ten persons came forward for prayer.

Pelham, Mrs. L. A. Richie.—Our second quarterly conference was held April 8-9. Presiding Elder L. H. Richardson could not be with us, and so sent Rev. Geo. Waters, who presided. All officers were out with full reports. Sunday, Rev. Waters preached two noble sermons. Several came forward for prayer. Raised for the elder $20.25. We are well pleased with our pastor, Rev. T. S. Moore. We are now preparing to build another room to the parsonage.

Milford, Wm. Reed.—My second quarterly conference was held April 22-23, Rev. L. H. Richardson in the chair. The conference was well attended. Reports showed that the work was in good condition. The elder preached a delightful sermon at 11 o'clock. Communicants 89. One addition to the church. Raised for pastor, $58.00; elder, $13.15; missions, $14.61; other causes, $26.10; total, $111.86.

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There is no offer similar to Dr. Pierce's, which has behind it an institution of national note, such as the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., with its staff of nearly a score of physicians, presided over by a specialist of Dr. Pierce's experience and success, in the treatment and cure of diseases peculiar to women.

How Other Women Have Been Cured.

"I suffered untold misery for many years with uterine trouble," writes Mrs. Mary E. Wilcox, of Emo (Rainy River), Algoma Co., Ont., "until I commenced taking Dr. Pierce's good medicine and used the local treatment as advised. I took two bottles of 'Favorite Prescription' and two of 'Golden Medical Discovery.' I also sent for one box of your 'Antiseptic and Healing Suppositories.' I have only used two and that was two months ago. I would advise every woman who suffers from ulceration of the uterus and piles to use Dr Pierce's Favorite Prescription and 'Golden Medical Discovery.' They are the best medicines in the world. Also write to Dr Pierce for his fatherly advice. I have felt better in these past seven months than I have for years. Every month I used to have to go to bed and have hot poultices and take laudanum to ease the pain. I don't go to bed now nor do I take laudanum."

"I have used your medicine as you directed," writes Mrs. Caroline Hammac, of Hammac, Escambia Co., Ala. "I have only used one bottle of Dr. Pierce's Favorite Prescription and in connection I used one bottle of 'Golden Medical Discovery.' Six doses a day, three of each, and sometimes I used the tablets as you directed. I feel well. I am hard at work and have been for some time. I had been under a good doctor five years for this same disease and you see how quick your medicine cured me."

"About a year ago I had a mishap which left me in very poor health for some time afterward," writes Mrs. Cene Johnson, of Gordon, Sheridan Co., Nebr. "I employed a local doctor but got only temporary relief, until I commenced using Dr. Pierce's medicine, which I did after consulting you. I am now as well as ever. I took five bottles of the 'Favorite Prescription' and one of the 'Golden Medical Discovery.' I would recommend these medicines to all who suffer as I did."

If you are sick or ailing take advantage of Dr. Pierce's offer of free consultation by letter and write today to Dr. R. V. Pierce, Buffalo, N. Y.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind.

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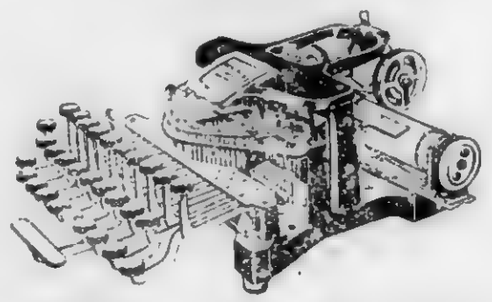
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You have been treated by many physicians and have tried many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering.

Here is health to you if you want it.

EXCELSIOR

Uterine Tonic

A Remedy for All the Complaints and Weaknesses Peculiar to

THE FEMALE SEX

Including: Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstration, Backache, Bearing Down Pain, Lucorrhea, General Debility, Palpitation of the Heart, Swimming and Giddines of the Head, Inflammation of the Womb and Ovaries.

You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the *very best vegetable remedies* known to medical science for the treatment of the above complaints.

It is as pleasant to take as *nectar*.

Send twenty-five cents in stamps for free sample. You will ever praise the day you first took "EXCELSIOR UTERINE TONIC."

FULL SIZE BOTTLE $1.00

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A. V. BOUTTE, Proprietor and Manager

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Agents wanted. Do not apply unless you want work. Write for particulars.

DISTRICT CONFERENCES.

Topeka, Lincoln, Neb.....July 12
Bristol, Mountain City, Tenn., July 12-16
Anniston, Hobson City, Ala..Aug. 8-13
Knoxville, Harriman, Tenn., July 13-16
Savannah, Bailey, Ga.....July 19
Montgomery, Mobile, Ala...July 20-24
Tupelo, Houston, Miss.....July 19-23
Dallas, Pilot Point, Tex.....July 17
Brookhaven, Tylertown, Miss..July 20
Waycross, Blackshear, Ga..July 26-31
Greensboro, New Goshen, N. C., July 19-23
Marion, Marion, Ala.....July 26-30
Greenwood, Sallis, Miss....July 27-30
Huntsville, Laurelia, Tex.....July 25
N. New Orleans, Lutcher, La...July 26
Shubuta, Laurel, Miss.....July 26-30
Huntsville, Laurelia, Tex.....July 25
LaGrange, West Point, Ga...July 27-30
W. Tennessee, Kenton, Tenn..July 25
Nashville, McMinnville, Tenn., July 26-30
W. Nashville, Lawrenceburg, Tenn.....July 25-30
Vicksburg, Vicksburg, Miss.July 26-30
Greenville, Moorehead, Miss., July26-30
Holly Springs, Holly Springs (Miss.) Ct.....July 26-30
Meridian, Lawrence, Miss., July 26-30
Guthrie, Hennessey, Okla...July 27-30
Jackson, Palahatchie, Miss..July 28-30
Clow, Horatio, Ark.....July 26-30
Waynesboro, Hagan, Ga.....July 27
Clarksdale, Ruleville, Miss..July 28-30
Muskogee, Okmulgee, I. T....Aug. 2-6
Indiana, Evansville, Ind...Aug. 9-13
Shreveport, Pleasant Hill, La..Aug. 16
Baton Rouge, Port Allen, La...Aug. 16
Palestine, Leona, Tex.....Aug. 8-13
Ocala, Reddick, Fla.....Aug. 23-27
Monroe, Mt. Sinai La.....Aug. 9
Starkville, Ackerman, Miss..Aug. 15-20
St. Louis, Troy, Mo.....Aug. 16-20
Sedalia, Carthage, Mo.....Aug. 16-20
Lexington, Winchester, Ky.Aug. 23-28
Alexandria, Cheneyville, La...Aug. 23
S. New Orleans, Franklin, La., Aug. 23-27
W. Tennessee, Kenton, Tenn...Aug. 22
Ohio, Springfield, O.....Aug. 24-27
Navasota, Stoneham, Tex...Aug. 22-27
Pine Bluff, Luna, Ark.....Aug. 17-21
Forest City, Oak Forest, Ark...Aug. 30
Little Rock, Newport, Ark.....Aug. 30
Huntsville, Stevenson, Ala..July 27-30
Paris, Paris, Tex.....Aug. 16-21
Marshall, Marshall, Tex., Aug. 29-Sept. 30
Houston, Galveston, Tex.....Sept. 5
Alexandria, Salem, Va.....Sept. 6-10
Fort Smith, Conway, Ark....Oct. 18-22

CONVENTIONS.

Bristol, Mountain City, Tenn., July 12-16
Anniston, Sylacauga, Ala...July 13-16
Savannah, Bailey, Ga.....July 19
Clarksdale, Ruleville, Miss..July 26-27
Navasota, Stoneham, Tex..Aug. 22-27
Tupelo, Houston, Miss.....July 19-23
Forrest City, Cotton Plant, Ark., July 20-23
Huntsville, Laurelia,Tex.....July 25
Holly Springs, Holly Springs (Miss.) Ct.....July 26-30
Vicksburg, Vicksburg, Miss....July 28
Starkville, Ackerman, Miss..Aug. 15-20
Clarksdale, Ruleville, Miss..July 28-30
Fort Smith, Fort Smith, Ark., Aug. 15-20
Paris, Paris, Tex.....Aug. 16-21
Ocala, Reddick, Fla.....Aug. 23-27
Ohio, Springfield, O.....Aug. 24-27
Indiana, Evansville, Ind.....Aug. 9-13
Little Rock, Newport, Ark.....Sept. 1
Forest City, Oak Forest, Ark...Sept. 1
Alexandria, Salem, Va.....Sept. 6-10
Clow, Centrepoint, Ark....Aug. 24-27

Conference Notices

JACKSON DISTRICT CONFERENCE.

Program of Jackson District Conference, to be held at Pelahatchie, Miss., July 28-30, 1905.

"Is the Ministry Deteriorating?" H. May; "Is Preaching the main factor in Revivals?" N. N. Sidney; "Show the Conflict Between Revelation and Science, if there is any," A. J. McNair; "Should the M. E. Church have a Restricted Bishop in any sense," P. H. Davis; "Work of Freedmen's Aid Society," W. L. Marshall; "The Southwestern Church Advocate," H. Henderson; "Christian Sanctification," Wm. Payne; "Should the Preacher evade the Law to please the People," Wm. McMorris; "The Holy Ghost; His Office and Fullness in the World," J. E. Coleman; "Necessity of Raising Missionary Money," D. F. Dudley; "Necessity of Revivals in the Christian Church," H. Roundtree; "Our Superannuates," R. B. Davis; "The Preacher and His Sermon," M. Lockman; "Chief Duty of Preacher," S. Jossell; "The Preacher's Theme," Robt. Phillips; "The Spiritual Preparation of the Preacher," C. H. Johnson. Supplies, local preachers, etc., will prepare to take a full part in the general discussion of all topics.

A. J. McNair,
N. N. Sidney,
Wm. McMorris,
J. C. Hibbler,
Committee.

ABERDEEN DISTRICT.

THIRD ROUND.

West Point Ct., July 22-23; Athens Ct., 29-30; Aberdeen, Aug. 11-13; Strong, 5-6; West Point, 4-6; Columbus City Mission, 18-20; Caladonia Ct., 19-20; Crawford, 26-27; Columbus Charge, 25-27; Columbus Ct., 26-27; Shuqualak, Sept. 2-3; Macon Ct., 9-10; Brooksville, 16-17; Aberdeen Ct., 16-17; Macon Charge, 8-10; Mashulaville, 23-24; Hickory Grove, 23-24; Center Ridge, 26-27. Brethren: Let us have great revivals on every charge; give every interest of the church your careful attention; raise every dollar of your benevolence. It speaks well for you to do so; it recommends you more than words. Let us make ourselves workmen that need not be ashamed. Our Second District Conference will be Oct. 26-29. By this time let each brother have vouchers for all his benevolence. F. H. Henry, R. E.

LEXINGTON DISTRICT.

SECOND ROUND.

July 2-3, Asbury; 2-3, Simpsonville (W. H. Bloomer); 2-3, Oxford (Z. Winchester); 9-10, Gunn Tabernacle; 9-10, Leesburg (Edward Gray); 15-16, New Zion (J. H. Ross); 11-12, Frankfort; 15-16, Jeffersontown; 15-16, Pewee Valley (W. H. Evans); 15-16 Lagrange; 17, Beard's Station; 23-24, Winchester; 23-24, Owenton (B. Daniels); 23-24, Glen Kenney (J. S. Henry); 30-31, North Middletown (J. H. Stanley); 30-31, Shelbyville (B. W. Kirtley); 30-31, Sulphur (G. W. Bailey); 30-31, Georgetown; August 5-6, College Hill Ct. (A. W. Bird); 5-6, Chaplin Ct.; 7-8, Bloomfield Ct.; 5-6 Warrentown Ct. (F. Hinton); 12-13, Paris; 12-13, Versailles (H. C. Buckner); 12-13, Marble Creek Ct. (A. W. Bird); 12-13, Smithfield Ct. (Wm. Bush); 19-20, Anchorage (W. W. Locke); 19-20, Cleveland (Jno. Sanders); 22, Richmond (J. Sanders). Dear Brothers: I have tried to give each place a Sabbath. Any proxy who can not serve will please notify me at once. District Conf., S. S. Institute, Epworth League and W. H. M. S. will meet at Winchester, unless otherwise notified by Aug. 23-28. All local preacners must be recommended by the Quarterly Conference; pass the examination at the Conf., and must be subscribers to the *S. W.* Bring all benevolent money to the Conf. that has not been sent in, and all minute money must be paid there. Churches having no records must secure them. Write me often and freely. Do not ask for changes unless necessary. Collect Academy money. Respectfully and fraternally, L. M. Hagood.

WINSTON DISTRICT.

FOURTH ROUND.

Walnut Cove, July 22-23; Wilkesboro, 29-30; Mt. Airy Station, Aug. 19-20; Mt. Airy Ct., 23-24; Winston, St. Paul, 26-27; Winston, Mt. Pleasant, 26-27; Winston, St. James, 26-27; Keonesville, 30; Advance, Sept. 2-3; Midway, 3-4; Highpoint, 9-10; South Highpoint, 9-10; Asheboro, 16-17; Mitchell, 16-17; Liberty, 19-20; Thomasville, 23-24; Mayhew, Sept. 30-Oct. 1-2; Statesville, 7-8. Let each preacher do his best and let us go to Maxton with full reports. R. Smith, P. E.

HOLLY SPRINGS DISTRICT.

THIRD ROUND.

Byhalia, July 15-16; Millers, 16-17; Holly Springs, 21-23; Holly Springs Ct., 22-23; Dist. Conf. and Epworth League Convention, 26-30; Victoria, Aug. 5-16; Alesville and Tayler, 12-13; Oxford and Oxford Ct., 11-13; Abbeville and Mission, 19-20; Hickory Flat, 19-20; Water Valley, 26-27; Grenada and Grenada Ct., 25-27; Holcomb, 29; Elliott, Sept. 1-3; Duck Hill, 2-3; Batesville and Sardes, 8-10; Senatobia and Como, 14; Hernando, 16-17; Crenshaw, 16-17. Brethren: If you failed to collect, and forward your apportionment last year for General Conference expenses, kindly do so at once. Twelve thousand dollars deficiency remains unpaid, and an earnest appeal is made to the charges which have not raised their pro rata to collect and forward same. Raise your claims for the Rust University Rebuilding Fund. Be diligent in all things; try to have successful revivals at each of your points. Bring a full delegation from your charge to the District Conference and Epworth League Convention, July 26-30. Sidetrack rallies and funerals for the Conference in order that the meeting prove a success. I am as ever, yours faithfully, N. H. Williams.

WEST NASHVILLE DISTRICT.

FOURTH ROUND.

Lawrenceburg, July 29-30; Peters-

Rheumatism Cured Free.

After years of experimenting we have formulated a paste, which when applied to any portion of the body, suffering from rheumatism, will immediately relieve, and eventually cure the most presistent case of rheumatism. If you are a sufferer, and among the first to answer this announcement, we will send you, by prepaid mail, a box of this wonderful oil, all that is asked in return, is the privilege of referring to you (when cured) in corresponding with prospective customers in your locality.

No Testimonials Solicited. **No Names Published.**

All that is required is your name and address, and full particulars regarding your case, accompanied by this offer.

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Never resign yourself to suffer pain. Women's pains are curable. They are the sign of dangerous conditions of the female organs, which should be promptly attended to or dangerous results will follow.

TAKE

Wine of Cardui

IT COMES TO WOMAN'S RELIEF

whenever she suffers from any of woman's biting and weakening pains It not only compels the pains to stop, but it follows up and drives out the cause of the pains, which prevents them from coming back.

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WRITE US A LETTER

freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"WITHOUT A PAIN,"

writes Mary E. Shelton, of Poplar Bluff, Mo., "I can do my housework, although, before taking CARDUI, two doctors had done me no good. I can truthfully say I was cured by Cardui. I want every suffering lady to know of this wonderful medicine."

burg, Aug. 5-6; Lewisburg, 8-9; Farmington, 12-13; Franklin, 17-18; Duplex, 19-20; Spring Hill, 21-22; Brentwood, 26-27; Nashville City Mission, 28-29; Seay Chapel, Sept. 2-3; Waynesboro, 6-7; Clifton, 9-10; Locket, 9-10; Adamsville, 12-13; Cumberland Furnace, 16-17; Dickson, 23-24; Dover, 27-28-29; Mt. Pleasant, Oct. 1-2; Hoenwall and Flatwood, Sept. 14-15. Brothers: I may have to make some changes. If so, will serve due notice. I hope each pastor and member will be present at the District Conference, July 25-30. Let each pastor strive to bring with him a full report of his work. Don't fail to come. Yours for the Cause, A. Phillips, P. E.

MERIDIAN DISTRICT.

THIRD ROUND.

Chunkey, July 22-23; Missionary, Aug. 5-6; Garlandsville, 9; Hickory 11; Forest, 12-13; Lillian, 15; Morton, 17; Lake, 19-20; Decatur, 26-27; Haven, Sept. 2-3; Valley Street, 3-4; Collinsville, 5; Lauderdale, 7; Meridian Ct., 9-10; St. Paul, 16-17; Daleville, 19; Fort Stephens, 21; Philadelphia, 23-24; Coy, 26; DeKalb, 28; Scooba, Oct. 30.31. Yours sincerely, J. M. Shumpert, P. E.

SAVANNAH DISTRICT CONF.

For the Savannah District Conference reduced rates over all railway lines in the state have been secured. Tickets will be on sale July 19 and 20, god for return on the 24th instant. In purchasing tickets from agent at the starting point, be sure to have him give you a certificate, as per requirements of the Southeastern Passenger Association. If certificate can not be had of your station agent, then purchase your ticket to your nearest junctional point, and from there secure ticket to Baxley, Ga., together with certificate. Further direction will be given at the Conference.

W. J. Camilton.

MONTGOMERY DISTRICT CONF.

For the above District Conference of the Mobile Annual Conference, which convenes in Mobile, Ala., July 18-26, 1905, reduced rates have been secured on the certificate plan. Let no pastor use his permit, but certificate, and thus help in securing the required number.

G. W. Lewis.

MONROE DISTRICT.

The Monroe District Preachers' Meeting will be held at Bastrop, La., July 12. Let the preachers govern themselves accordingly.

D. G. Taylor, *President.*
F. D. Bowers, *Secretary.*

WEST TENNESSEE DISTRICT.

The West Tennessee Conference will be held at Martin McCabe's Temple Aug. 22, 1905, at 3 p. m. Yours for the Church, J. R. W. Moore, P. E.

CUMBERLAND RIVER DISTRICT.

E. L. CONVENTION.

The Epworth League Convention of the Cumberland River District, held in Chapel M. E. Church, Cherry Valley, Tenn., May 25, resulted in great good. District members: Revs. R. A. and T. B. Blackman, E. F. Carter, Frank Smith, Miss Lula Picket, Dr. H. W. Ballard, Rev. N. Betty and H. J. Betty, secretary. Every department of the League was well represented, and, according to all reports, great good has been accomplished in the district this year. Rev. Blackman and his people spared no pains in making the stay of ministers and delegates as pleasant as possible. The Southwestern was not forgotten. H. J. Betty.

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Of Drake's Palmetto Wine. It gives vigor and energy to the whole body, soothes, heals and invigorates stomachs that are weakened by injurious living, or when the mucous lining of the stomach is impaired by hurtful medicines or food. Drake's Palmetto Wine will clear the Liver and Kidneys from congestion, cause them to perform their necessary work thoroughly and insure their healthy condition. Drake's Palmetto Wine cures every form of Stomach distress, such as indigestion, distress after eating, shortness of breath and heart trouble caused by indigestion. Drake's Palmetto Wine cures you permanently of that bad taste in mouth, offensive breath, loss of appetite, heartburn, inflamed catarrhal or ulcerated Stomach and constipated or flatulent Bowels. The Drake Co., Drake Bldg., Chicago, Ill., proves all this to you by sending you free and prepaid a test bottle. For sale by all druggists. Seventy-five cents a bottle, usual dollar size.

SAMPLE FREE.

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Positively cures Constipation, Biliousness, Sick Headache, Malaria, Sour Stomich, Flatulent Indigestion, Loss of Appetite, Dyspepsia, Rheumatism, Backache, Nervousness, and other Diseases of Stomach, Liver, Kidney, and Bowels,

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BIG FOUR—L. S. & M. S.
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A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, Notre Dame, Ind.

A RELIABLE HEART CURE.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.



PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists



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If you are a persevering, moral young man, between the ages of 17 and 35 years, possessing a good common school education, and passing the necessary physical examinations.

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For further information write Asst. Genl. Passenger Agent, Frisco System, Memphis, Tenn.

$3 a Day Sure

Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. SOLAR MANUFACTURING CO., Box 853, Detroit, Mich.

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CHURCH BELLS, CHIMES AND PEALS, MORE DURABLE, MORE SUITABLE, LOWER PRICE, OUR FREE CATALOGUE TELLS WHY.

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Or send to this office for price list.

They Live in Our Memory.

BROWN.—On May 14, 1905, Mrs. Sarah Brown, a good and faithful member of St. Paul M. E. Church, Cheyneyville, La., was called to her reward. She leaves three sons and a number of grandchildren. Revs. C. L. Roberts Leagans and Brother Johnson of the Baptist Church assisted the pastor, Rev. H. C. Gair, who conducted the funeral service.

HARRIS.—At Cheyneyville, La., May 29, 1905, Mr. James Harris, a young member of our church, died in great peace. He had seen nine years of service in the Master's cause. A grandmother and many other relatives survive him. H. C. GAIR, Pastor.

ROSE.—Mrs. Margaret Rose, one of the oldest members of Union M. E. Church, New Orleans, La., died in the faith June 20.

VALCOUR CHAPMAN, Pastor.

WOFFORD.—On May 28, 1905, Mrs. Eliza Wofford, a member of Pleasant Hill M. E. Church, Harleton, Tex., was called hence. She leaves six children, mother, sisters, brothers, many other relatives and numerous friends. The funeral service was conducted by Rev. M. Q. A. Fuller.

LENNEAU.—At the Sarah Goodridge Hospital, of New Orleans, La., where an operation had been performed May 31, Mrs. Rene Lenneau, aged about 40 years, died on Friday, June 2, 1905. She was a splendid woman, an exemplary Christian and an honored member of the Sixth Baptist Church, this city. Rev. John Marks, pastor. Mrs. Lenneau was of great help to the writer when organizing Steward's Chapel 25 years ago, just below Lamouria, La. We aided her pastor in the funeral service, which was attended in a body by the Court Patron, of which organization the deceased was a member. A devoted husband mourns her going.

H. J. WRIGHT.

EDWARDS.—At Prairie Plains, Tex., May 23, 1905, Mrs. Martha E. Edwards, aged 22 years, fell asleep in Jesus after an illness of six months. She entered the Master's service when but 10 years of age. Her father and mother, the Rev. and Mrs. T. B. Bookman, her husband and child, sisters and brothers, survive her. The funeral service was conducted by Rev. John West, of the Baptist Church, and

P. L. JACKSON, Pastor.

WILLIAMS.—Sister Fanny Williams, age near 70 years, died June 8, 1905. She was a member of Mallalieu M. E. Church, New Orleans, for many years, but was not priviledged to attend since we have been here. On Tuesday we visited her, as we had often done, and she partook of the sacrament for the last time. The deceased died in Gretna, La., where she was living with her daughter-in-law, and was interred in the Union graveyard of this city. She is at rest. Rev. H. J. Wright, her pastor, conducted the funeral service.

HARRIS.—In New Orleans, La., June 19, 1905, Mrs. Rosetta Harris, a native of Baltimore, Md., departed this life in great peace. She was a probationer in Union M. E. Church. On June 9 the Sacrament of Baptism and the Lord's Supper were administered unto her. She leaves two daughters and a number of grandchildren.

VALCOUR CHAPMAN, Pastor.

PALMER.—Whereas, an inscrutable Providence has removed our beloved sister, Mrs. Adelaide Palmer, from the scene of her temporal labors, and from our society, and in view of the loss we have sustained by the death of our beloved friend and sister, and of the still greater loss sustained by those who were nearest and dearest to her; be it resolved: That we deeply mourn her departure, and sincerely regret the loss of her faithful services as a colaborer in our society, taking consolation, however, in the thought that after having ended her earthly task she has at least joined the blessed society of the redeemed in heaven. Resolved, That we tender our heartfelt sympathies to the afflicted family and commend them for consolation to Him who orders all things for the best, and whose chastisements are dealt by loving hands. Committee: Mrs. M. G. Johnson, Mrs. L. E. Brooks, Mrs. Dillard, Members of the Benevolent Society, Columbia, S. C.

GRIER.—On Wednesday, May 10, 1905, at La Grange, Ga., Sister Nancy Grier, after many months' illness and great suffering, was called to her reward. Sister Grier was a faithful member of Union Chapel M. E. Church and died in full triumph of faith, leaving a husband, four children and a host of friends. The funeral was conducted by the pastor, assisted by Revs. R. R. O'Neal and R. B. Hinesman.

PARKER.—On May 23, 1905, at Pearlington, Miss., Mrs. Mary Parker departed this life. Her illness was long and exceedingly painful, but she bore it with Christian fortitude, and died as she lived, a consistent Christian. She leaves three brothers and four children. Rev. Frank Smith conducted the funeral ceremony.

H. L. VAULTZ.

THOMPSON.—Sister Isabella Thompson, a faithful member of Asbury Church, Natchitoches, La., passed to her reward in Heaven on May 31, and was buried on June 1. Aged about 60 years. W. J. M. PRICE.

BAD STOMACH MAKES BAD BLOOD.

You can't make sweet butter in a foul churn. Every farmer's wife knows this. Your stomach churns and digests the food you eat, and if foul, torpid or out of order, your whole system suffers from blood poisoning. You will have foul breath, coated tongue, bad taste, poor appetite and a whole train of disagreeable symptoms. Dr. Pierce's Golden Medical Discovery, which is not a beverage composed of whisky or alcohol, being entirely free from intoxicants, is a great regulator and invigorator of the Stomach, Liver and Bowels.

"About a year ago I was ill with blood poisoning," writes Miss Eveline Louis, of 89 Walter Street, Buffalo, N. Y. "I had what seemed to be a small cold sore on my lip. It became very angry in appearance and began to spread until it nearly covered my face. I was a frightful sight and could not go outside the house because of my appearance. I used a blood medicine which did not give me any relief. Then I began to take your 'Golden Medical Discovery.' I was greatly benefited with the first bottle and after taking the second bottle was completely cured. The erysipelatous eruption disappeared and my blood was cleansed. My complexion is clear and fresh and I have felt better this year than I did for some time before. Dr. Pierce's Golden Medical Discovery is certainly a most remarkable medicine."

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$50,000 GIVEN AWAY, in copies of The People's Common Sense Medical Adviser, a book that sold to the extent of 500,000 copies a few years ago, at $1.50 per copy. Last year we gave away $30,000 worth of these invaluable books. This year we shall give away $50,000 worth of them. Will **you** share in this benefit? If so, send only 21 one-cent stamps to cover cost of mailing only for book in stiff paper covers, or 31 stamps for cloth-bound. Address Dr. R. V. Pierce, Buffalo, N. Y.



Constipation although a little ill, begets big ones if neglected. Dr. Pierce's Pellets cures constipation.

Literary Notes

BOOK REVIEWS.

Messrs. Eaton & Mains, Publishers, 150 Fifth Avenue, New York, announce a volume of Oriental tales issued May 1st. "Told in the Gardens of Araby," untranslated until now, will appeal to all true lovers of the "Arabian Nights."

It is collaborate work, the Prelude and literary form being by Mrs. Izora Chandler, of New York, author of several successful books—among them, "Anthe," "Three of Us," and "A Dog of Constantinople"—while rendition from the original is by Miss Mary W. Montgomery, who was born in the Orient, has intimate knowledge of the Arabic and Turkish languages, and, at present, lives in New York and is a member of the University Woman's Club.

The book will prove a delight to old and young. It is clean, yet thrilling, and has the true Oriental atmosphere. One, in reading it, must feel approach to those people of the Great East and gain added knowledge of their life and character. The work of putting into English has been done *con amore*. It seems to be that of a single mind.

A FLEECE OF GOLD.

A second edition of Charles Stuart Given's bright little book, "A Fleece of Gold," has been called for. This is not surprising. It is one of the most notable of that successful series, "Modern Messages," recently published by Jennings & Graham, and is well worthy of the high praise bestowed upon it by the famous preacher, F. W. Gunsaulus, who says: "Among the smaller forces which operate upon the mind and tend toward strengthening and exalting the best ideals, are little books like this."

Such a book as this should be in the hands of every young man and woman, every boy and girl who need the inspiring tonic for mind and heart which comes from the study of great heroes and great principles. A casual reading only of the chapter entitled "The Ruling Element," will awake up the dullest mind and send a thrill of wholesome ambition into the heart of every youngster who is not absolutely dead to all endeavor.

Charmingly written, bristling with fine points, lighted up with apt illustrations from the lives of the most noable of history's favorites, and yet penetrated throughout with the soundest sense and fine ethical teaching, "A Fleec of Gold" is heartily recommended to all who desire to put in the hands of the young the best books. Price, 35 cents net. Published by Jennings & Graham, Cincinnati, O.

The *Woman's Home Companion* for July has much that is appropriate to the season besides the regular good things for which it can always be depended upon. It contains a Fourth of July story, "A Declaration of Independence;" "The Epworth League," by the editor of *The Epworth Herald*. There are two full pages of striking photographs of "Fresh Air" children and one, "Lovers of All Nations." The usual ample space is give nto fashions.

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UNITED FOR LIFE.

CHILTON-DUPREY.—At the home of the bride's mother, New Orleans, La., June 8, 1905, by Rev. Samuel Davage, Mr. Manion Cornelius Chilton, of Quincy, Ill., to Miss Pauline Duprey, a member of Wesley Chapel, New Orleans. The presents were handsome and numerous. The young couple will make their home in Oakland, Cal.

WILLIAMS-ROBERTS. — At Baldwin La., June 8, 1905, by Rev. E. B. Richards, Mr. Zach. Williams to Miss Hannah Roberts. These young people are members of our church. May theirs be a happy union.

LITTLETON-STIPES.—By Rev. C. W. Reeves, in Carrollton, New Orleans, La., on June 14, 1905, Mr. Alfred Littleton and Miss Felice Stipes.

SAUNDERS-MITCHEL.—On June 11th, at the home of the bride's parents, in Eutaw, Ala., Mr. Robert Saunders and Miss Meadows Mitchel, by Rev. Wm. Jones. The bride is a member of Springfield M. E. Church.

HAMILTON-BIRD.—On June 15, at St. Paul M. E. Church, Eutaw, Ala., Mr. Nathaniel Hamilton and Miss Willie Dell Bird, by Rev. Wm. Jones. The bride is a member of St. Paul M. E. Church, and the groom a member of the C. M. E. Church.

NORRIS-WILSON.—On June 13, 1905, at Lewisburg, Tenn., in the home of the bride's parents, Mr. James Norris and Miss Inez Wilson, the secretary of Galilee M. E. Church, by Rev. G. W. Marsh.

PRATT-WARNER.—By Rev. G. W. Marsh, at Lewisburg, Tenn., June 14, 1905, Rev. T. W. Pratt and Miss Hattie Warner, of Columbia, Tenn.

ADAMS-SMITH.—At Alexandria, La., June 18, 1905, by Rev. P. W. Clark, in the presence of a large audience, Mr. Lee Robert Adams to Miss Florence Helen Smith.

GRAHAM-ROBERTSON. — At Wesley Chapel M. E. Church, York, Fla., June 8, 1905, by Rev. A. R. Rutlege, Mr. Zenith Graham and Miss Hattie Robertson. A reception was held at the home of the bride's parents, Mr. and Mrs. John Graham.

WATSON-NASH.—At New Orleans, La., June 8, 1905, Mr. Benjamin F. Watson and Miss Agnes Nash, by Rev. J. A. Tircuit.

WILSON-ROBINSON. — At Pickens, Miss., June 14, 1905, Mr. Columbus M. Wilson and Miss Fannie Robinson, by Rev. O. W. Crump.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

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Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 pm
5, Local	4:45 p m	6, Local	6:00 am

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom.	5:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
12:05 a.m.	Port Allen Local	8:15 p.m.	
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m.	

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.	
9:45 a.m.	Daily ex. Sat and Sun.	4:00 p.m.	
9:45 a.m.	Saturday and Sunday.	5:30 p.m.	
7:25 p.m.	Daily Except Sunday.	8:05 a.m.	

Louisiana Southern.

10:30 a.m.	Sunday Only	8:45 a.m.	
6:00 p.m.	Sunday Only	7:00 p.m.	
8:35 a.m.	Saturday Only	9:45 a.m.	
5:00 p.m.	Saturday Only	6:00 p.m.	
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.	

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Cash Remittances.

JUNE 26 TO JULY 1.

Central Alabama and Mobile—B. G. Smith, *1; V. D. Oatman, *1; Pink Morris.

Central Missouri—W. H. Wheeler, *4.

Lexington—E. A. White, *4; J. T. Leggett, *5.

Little Rock—C. A. Taylor; G. T. Saxton, *1.

Louisiana—C. W. Reeves, *1; R. J. Nash; H. Taylor, *1; F. S. Legardy; W. R. Chase; E. Schleussier; V. Ferguson; C. C. Wilson; D. G. Pharris; J. T. Hall; J. F. Marshall, *8; W. D. Riggan; T. F. Robinson, *1; J. A. Fitch; C. H. Hill; I. W. Young; R. F. Long; E. L. Powell; O. A. Smith; C. D. Shallowhorne, *1; J. A. Tircuit, *1; W. R. Butler, *1; Andrew Smith; Sallie Jones.

Mississippi and Upper—G. G. Logan, *2; Emanuel Watson; R. L. Carpenter; R. S. Bell; E. M. Cotton; G. W. Smith, *2; C. Washington, 2; W. H. Redmond; J. W. Winbush, *3; Green Spencer; C. E. Moody, *1; W. S. Leake, *1; Greenwood, Miss., *21; J. C. Hibler, *1; W. J. Jones; P. A. Lemon, *1; E. S. Cameron, *1; R. N. Jones, *1; Jno. Troy; Thomas Sanders.

New York—W. H. Brooks, *2.

North Carolina—A. E. Robinson; L. B. Burge.

Tennessee and East—W. E. Mitchell, *4; G. W. Love.

Texas and West—F. Parker, *1; L. M. Bolden, 2; Phillis Alexander.

Washington—W. H. Gaines, *2; M. J. Naylor, *1; A. Beck.

Miscellaneous—Scott Remedy Co.

Miss M. Anita Joichin, of this city, is spending a few weeks with her sister, Mrs. Lulu J. McKissic, of Morgan City.

Crescent City Notes

The members of Ross Chapel, Camp Parapet, gave their pastor, Rev. A. B. Harris, a grand birthday reception June 28. A nice program was rendered. Rev. Harris was the recipient of numerous tokens, among them being a purse of $8.00. Refreshments were served by Misses Bertha Small, Mrs. Jane Lemon and Mr. John Small.

More than one hundred children attended the Sunday school service at Wesley Chapel Sunday morning. Sunday evening a very large audience enjoyed the able sermon delivered by the pastor, Rev. T. J. Johnson. Two hundred and seventy-two persons partook of the Sacrament. Collected during the day $45.52. Rev. T. J. Johnson and Mr. Charles Dale, Epworth League President, left the city Monday morning, July 3, to attend the Seventh International Epworth League Convention, which convened this week in Denver, Colo.

VIGNES.—On June 21, 1905, Mrs. Cora Vignes, a faithful and loyal member of Union M. E. Church, New Orleans, La., departed this life in great peace. For fully two years she bore her affliction with much patience and Christian fortitude. Five months ago her husband preceded her to "the land of pure delight." Though afflicted herself, she nursed him through several months' affliction, until he was not, for God took him. Truly she was a good Samaritan. She lived to make others happy. She and her devoted husband educated a family of six children—two sons and four daughters—besides several other children who depended upon them for support. Sister Vigne will long be remembered by a host of friends, who contributed many floral offerings and followed her to her last resting place. Her memorial service was conducted at Union Church by her pastor, assisted by Drs. R. E. Jones, editor of the Southwestern, and A. L. Demond, pastor of Central Congregational Church, New Orleans.

VALCOUR CHAPMAN.

On Sunday evening, July 2, the rally held at Haven Chapel closed with good results. Collected $121.98. Sunday morning at 11 o'clock the pastor, Rev. J. McKee, delivered an address before the Social Club. This organization collected $4.65 and presented the same to the pastor. The installation of the stewardess sisters occurred June 29 and the following officers were installed: President, Mrs. Marie Harden; Mrs. D. Baye, vice-president; Mrs. V. A. Henderson, secretary; Mrs. Ophelia Davis, treasurer. Rev. C. W. Reeves was present and rendered good service.

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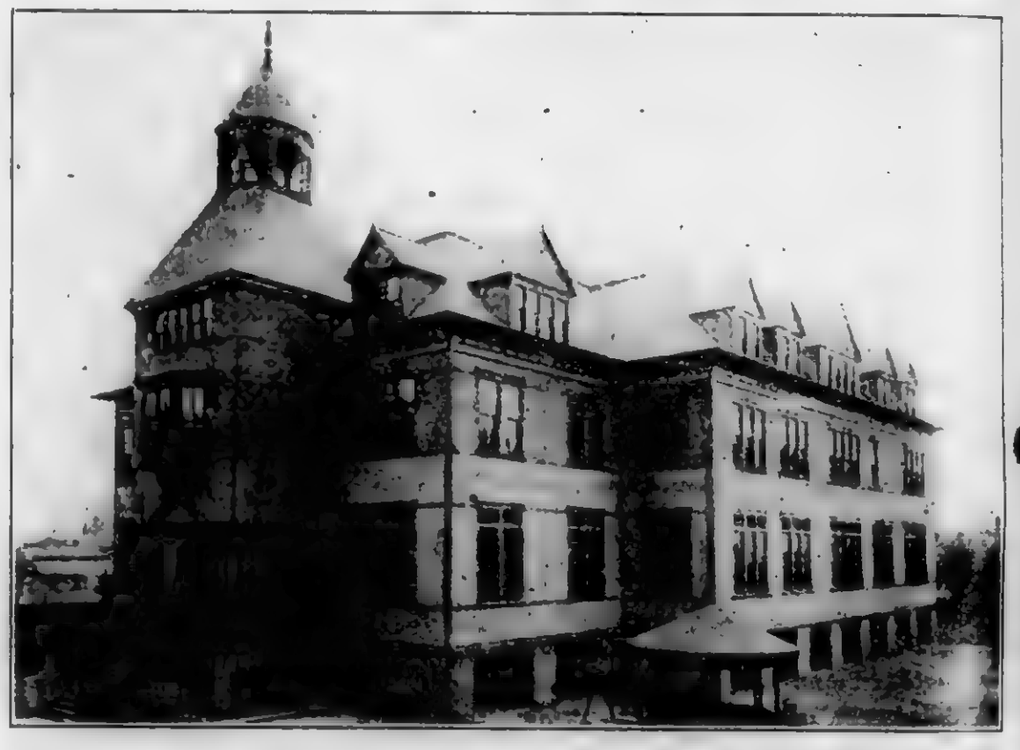
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Garrett Biblical Institute

ROBERT E. JONES, Editor.
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NEW ORLEANS, JULY 13, 1905

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Editorial

Cursed be your liberty if it is used to have a "good time." Liberty is tyrannical in its demands for the best use of one's powers for the good of others.

President Roosevelt has received $583 from the United States Treasury under a law passed six years ago granting two months extra pay to all soldiers serving outside of the United States in the Spanish war.

A national celebration of the two hundred and fiftieth anniversary of the settlement of the Jews in the United States is to be celebrated next Thanksgiving. The anniversary of their actual landing, according to Wm. E. Curtis, was September 24, 1904.

The Fourth of July was celebrated throughout the country in the usual semi-heathenish and reckless way. Hundreds were wounded and killed and thousands upon thousands of dollars wasted in the use of fireworks. It could be wished that our national birthday could have a more sane and appropriate celebration.

The California legislature has made a request of Congress to raise against the Japanese emigrants the same barriers as now bar the Chinese. The request will hardly be granted, in view of the present popularity of the Japanese in this country. The Japanese, by their conduct in the present war in the Far East, have opened for ever the American ports for their coming. The Japanese make good citizens and should be welcomed.

The Mormons are as active as ever in Utah for the propagation and entrenchment of their faith. A finding of a recent secret letter reveals the fact that the Mormon hierarchy is seeking to capture, for settlement by Mormons alone, 2,500,000 acres of rich land in Utah, soon to be opened for settlement. It is said that the Mormon politicians hope to gain by this distribution an increase of 10,000 voters and thus make the more secure their political domination of this State.

Dr. J. W. Stagg, of Birmingham, Alabama, asserts that the inroads of disease are contributing to the ultimate downfall of the Negro race in this country. He also asserts that within one hundred years the Negro will have ceased to be on the American soil. The doctor has been studying the mortality tables too much —only a glance at the columns of the birth rate and the most doubtful will be convinced that whatever else may happen, instead of the Negro being extirpated from the American soil within one hundred years, he will constitute even a larger percentage of the native-born population than now.

THE WEALTHY VERSUS THE POOR

Wealth is not necessarily an evil, and should not be considered a robe of disgrace. Poverty is no index of virtue, it may be the result of laziness or spendthriftiness. Most persons could be "better off" if they would pay the price.

There is a deal of feeling between the wealthy and poor classes and much of the bitterness can be placed at the door of the poor man.

The ancients used to picture the rich as blind, dark, black of beard, with a horror of sunlight, sitting on an ebon throne. On the one hand the Furies, on the other the Fates; while from beneath the midnight throne gushes that river of sorrow, the Cocytus, whose source is the tears of humanity.

Plutus symbolized the blackness of riches as conceived by the poor classes. If one should build a figure to-day from the poor man's point of view, it would be much the same as that of the ancients. The poor are inclined to have contempt for the rich. The rich themselves are somewhat responsible for this feeling by the vulgarity with which they display their worldly goods. Many rich are avaricious, conniving, and heartless. But a penniless man is as abnormal as a legless one. The world owes every man a comfortable living and a competence, provided by the sweat of his brow he earns it. The individual who shirks work, discards economy and industry, will be poor, and justly so. In this case the poor man is entitled to no more favorable consideration than the man who amasses his fortune by robbery.

Communism has no place in the construction of the ideal society. There will always be, relatively speaking, some rich and some poor. These classes may exist in the ideal state without any friction and animosity. Any plan of operation that destroys individual effort will militate against the highest development of all. Riches are not necessary to the happiness of every man. Men differ in capacities and tendencies. Some have gifts for music, for art, for literature, for philosophy, for constructive government; just so some men have native capacity for the amassing of wealth. Wealth is accumulated along the lines of frugality, economy and brain power. For the peace of our community life there must be the recognition of the financier as we recognize the natural and individual places of others.

When the rich—or those becoming rich—oppress the poor and pay unfair and unreasonably low wages they are robbing the poor, and such action should be suppressed by legislation. But when men are poor by forced circumstances, then charity has a legitimate and beautiful field of activity, otherwise charity would be a hindrance and a bid for shiftlessness.

While it is not the purpose of this writing to laud the rich at the expense of the poor, we do desire to say that the usual attitude of the poor toward the rich is morally wrong. It is not always an attitude of envy and grudge, but an attitude of actual and intense contempt. Such an attitude on the part of the poor operates subjectively on the poor to their discouragement, sourness, and even a reckless and loose handling of whatever income they may have.

Such an attitude takes the song out of life and the glory from the flower of hope. In spite of our present poverty and the oppression of the rich, every man would be better off if he were to set himself about to earn all he can by legitimate and honest means, and labor as hard to save always a part of that earned. In the meantime, let us bear our lot cheerfully.

THE NATIONAL MORAL SENSE

The development of the national moral sense has received a mighty impetus under the vigorous administration of President Roosevelt. The President may not be directly responsible for all the movements for a clean and an honorable officiary in state and national government, nevertheless his preaching of righteousness and a square deal is bearing fruit. Men are emboldened in their attacks against corruption, so that now the popular thing is to strike corruption and strike it hard. With Roosevelt at Washington, Folk in Missouri, LaFollette in Wisconsin, Weaver in Philadelphia, the public has been treated with some splendid examples of fighting wickedness in high places. Some time ago, Senator Burton was convicted of grave charges, corrupt post office officials have been given their walking papers, Minister Bowen dismissed in disgrace, and Chief Engineer Wallace made the object for the teaching of a moral lesson, while now the guns of the administration are turned upon the trusts and railroads. Perhaps no case is more interesting than that of Senator John H. Mitchell, of Oregon. The senator has just been convicted of having violated the law that forbids United States senators from accepting payment for practising before the departments of the federal government. For the sum of two thousand dollars, Senator Mitchell was a party to the defrauding of the government of certain valuable timber lands in Oregon, the senator himself, as attorney, drawing up papers that were fraudulent. Altogether the senator has had a remarkable political career. He dominated the politics of Oregon for forty years, and has represented that commonwealth in the United States Senate for twenty-two years. But amidst this career, he has been guilty of gross immoralities, even to the charge of conjugal infidelity. His conviction shows the corruption of American politics, and its effort to purge itself. Senator Mitchell's conviction has a streak of pathos, in that he is now seventy years of age. The way of the transgressor is hard, and it should be, but he has no one to blame but himself.

An estate whose minimum value is $10,000 has been bequeathed to the Negro students of the Delaware State College by Mr. Joshua Parker (recently deceased), said to be the wealthiest Negro in lower Delaware.

The Divorce Evil

By Rev. W. L. Reno

The pulpit and press are the two chosen instruments to be used in stirring the public sentiment against the laxity of divorce laws and the loose practices touching divorce.

It goes without saying that there is a laxity in our state law which enables the marriage contract to be easily annulled. The pulpit and press have been too silent in sounding the alarm against this growing evil which is cursing and ruining the race. To stop this hydra that is making such an inroad upon humanity—the divorce evil, the pulpit and press will be expected to double their forces in sounding the alarm.

As far as the state is concerned, it is an admitted fact that some of the judges are too lenient. It might be because of a difference of opinion or difference of capabilities. I don't say that the law is wrong, but I do think it could be improved in its enforcement. Judges are men like other men—not "angels." Many of them are true men and may desire to do right, but they have different capabilities, and the result is, divorces are too easily obtained. This should not be with any church; for many of the churches are too lenient in this all-important question in allowing their ministers to keep this wound—the divorce question—opened. It is necessary for the people to make individual sacrifices for the sake of society. A man who enjoys the rights given by the state or church must not forget that they have some rights and that those rights must be respected.

I venture the assertion that seventy-five per cent. of the divorce cases in the courts—only one side is represented. This ought not to be so and should not be so. How often has the same thing happened in the church, when the unfortunate party—in many cases this unfortunate party proved to be the mother. *Audi alteram partem*—Hear the other side; *i. e.*, hear both sides.

It is high time to recognize woman—because she can do much good. Women should not be discriminated against in these divorce laws. I believe men—some men—have presumed upon the latitude given them, and the laws should be brought up with regard to men. It is said that no divorces are granted in South Carolina, but the people go right into the next State and get their divorce. "This divorce business is a dangerous menace to the country."

A lot of husbandless wives and a lot of wifeless husbands. The divorce question is one of very grave concern to all the people—in church as well as in State, when we consider that the theory is increasingly rife, that marriage is merely a civil contract, and that, like other civil contracts, it may be dissolved at the will of the parties to such a contract. While it is true that marriage is a civil contract, but like the state it is far more than a civil contract—it is an ordinance of Almighty God. Although it is a relation entered into, it at once becomes a relation clothed with divine sanction and obligations.

The growing theory that marriage is a mere partnership, to be dissolved at will or for slight causes, is a theory which, if carried to its legitimate conclusions, would destroy the very foundations of civilized society. The right sort of divorce laws not only protect marriage, but they also protect every possible interest of society, because the purity of family life is the chief safeguard of social morality and of public justice.

If we look for the cause leading to present deplorable divorce conditions we must go further back than to bad laws. Undoubtedly lax legislation educates public sentiment downward. But back of the bad laws is a bad public sentiment. The bad laws are to be deplored, but the sentiment making such laws is much more to be deplored. It is certain that if there is to be genuine and permanent improvement in the divorce laws, then public sentiment must be aroused and educated and brought to a higher moral level. If public sentiment is wrong on this immeasurably important question we need faithfully to inquire why it is wrong. And the moment such inquir is raised the answer is at hand: Public sentime is wrong, because it has not been educated right The further question needs to be pressed: Wh has failed to educate public sentiment to right eous views on the sanctity of the marriage tie an of the home? We think the answer is not fa away,—the failure has largely been with the pu pit and the press. It is not so much the pulp and the press are wrong on this question, bu other matters have occupied the attention of both to the exclusion of this matter, and this stealth enemy of all righteousness has crept increasingl into high places and low places alike. "Sad bu true," it has crept into our pulpits. It canno be true that in an enlightened Christian civiliza tion, with a free press and a free pulpit, an ev like the divorce evil can long continue to under mine and make for the disintegration of the homes, the church and the very civilization o the people, if the pulpit and the press shall d their duty.

Much of this trouble lies at the door of ba fathers and bad mothers. Many of them are to lazy to properly care for their girls, will not pu them into school, tired of supporting (?) them would rather drop their dresses when in thei early "teens" and turn them out for women, an before the "honie moon" is out they are widows To turn these parties loose on the world is ruin ous. Something must be done to check this grow ing evil. Despite the serious difficulties, the hear of the Great Church faces heaven on this divorc question—the teachings of God's Word. In con clusion: With the right effort, the deplorable ten dencies and conditions involved in the divorc question may, in every way, be bettered and t this end I write that the ministry, especially ou own ministers, make clear this very deplorabl affair to their people everywhere, and declar the doctrine of God upon the sacredness of mar riage and the sanctity of the home.

Honey Grove, Texas.

Relation of Education to Christianity

By Miss Lemuel I. Morrow

For centuries there has been a seeming contrast between the educator and the Christian. The educators were so deeply interested in raising the material to its highest standard that they tailed to give proper attention to the spiritual; and any argument to prove the close relation of these two was strongly disputed.

Moses spent eighty years preparing to lead the children of Israel. Martin Luther was forty years fitting himself to spread Christianity over the world and send the Bible to the utmost parts of the earth, thereby making this book a powerful instrument for universal education.

Mind, man's chief endowment, measures his greatness. Such men as Paul, Melangthon and John Wesley, who are said to have seen deep into the spiritual world and explained the universal law of love, seemed more than men, yea blending into the divine.

In studying the mind we find that it works in three directions: Art, Religion and Philosophy. Art, when developed, opens to our view all that is aesthetic and beautiful; Religion brings to us the spiritual side of nature and causes us to realize that there is a divine invisible Being. Philosophy helps us to look deeply into nature and learn the great scientific truths. So that we begin to establish the fact as one has said, "Every flower is a hint of his beauty; every grain of wheat a token of his beneficence; every atom of dust a revelation of his divine power."

Searching for truth, Columbus discovered America and found that the earth is round. Franklin caught the lightning and proved its identity with electricity. Newton, seeing an apple fall deduced the law of gravitation. Watts watched the boiling tea kettle and invented the steam engine. The steamship, the telegraph, the telephone, Marconi's wireless telegraphy, all help the material world. They give us a means by which we communicate with neighboring countries. Just as this is done for the material world, so is it done for the spiritual.

Africa's redemption will be hastened when these civilizing agents shall be more numerous in that dark land.

Philosophers in unfolding nature discern the omnipotent power of a Creator. The Theologian and educator are convinced of the fact that in getting an education we must be developed along intellectual, material and spiritual lines. The geologist in examining the strata sees the foot-prints of a divine Master. The scientist studying the atmosphere, finds that the same air which at one time moves as a hurricane and destroys man, at another glides calmly on and cools the rugged brow of night. The astronomer with his telescope watching the innumerable movements of the little stars as they flit across the elements, the wandering moon with bowed head peeping down through the fleecy cloud as though guarding her loved ones, the sun moving onward in his orbit giving off heat and light, is led to conclude that God is there.

If these demonstrations do not show to us God, then I say we have crushed out the divine purpose of our education.

The prophet says, "My people perish for the lack of knowledge." We must know God's laws to obey them; we must receive the divine message before we can deliver it; and every one should be prepared to go on these errands. But the minister is God's special messenger, therefore he should be so well developed and so perfectly drilled that he would not mistake in receiving the message, nor err in delivering it.

Such persons as Luther, Wesley, Moses and Paul established the principles that education and Christianity are closely related and without the union of the two we cannot have great and noble men. We have but to follow in the wake of these to build noble characters.

We want men who realize that the stone, wind and sea, the plant and animals, the starry heavens, are all the eternal thoughts of God. Men possessing strong minds, sharp intellects and pure lives. We want matchless men!

So I plead as the poet, who says:

"Bring me men to match my mountains.
Bring me men to match my plains,
Men with empires in their purpose
And new eras in their brain;
Bring me men to match my prairies,
Men to match my inland seas,
Men whose thoughts shall pave a highway
Up to ampler destinies;
Pioneers to clear thought's marshland,
And to cleanse old era's fen;
Bring me men to match my mountains,
Bring me men!"

The Woman's Home Missionary Society

By Mrs. G. N. Johnson

Who are they? Pure, whole-hearted, consecrated women, who have studied and read and thought and prayed to such purpose that they believe themselves bound to "look out and not in" and to "lend a hand" like the good Saviour whose life they pattern. Like Him, they love humanity and see it threatened by the great foes of vice, and hopefully, prayerfully, they speedily rush to the rescue. Ought they not be welcomed? Are they not needed? They are broad-minded and intelligent, working to relieve the needs of the people throughout this South land.

Where are they? In many of our churches. They are in the industrial homes of the South, with consecrated lives. They are teaching along religious, educational, industrial and social lines. They are in deaconess' homes. This work was initiated at the Woman's Home Missionary meeting held in Boston in October, 1888. Since that the world has made marked progress. Hawaii and Porto Rico have been added.

Mrs. R. S. Rust worked faithfully and heroically for its advancement until she was called from labor to reward. Death soon claimed others from the ranks, viz., our beloved presidents, Mrs. John Davis and Mrs. R. B. Hays. God's workers die, but in His own time He fills the places and the work still progresses wonderfully and admirably, with Mrs. Clinton B. Fisk, Mrs. Delia L. Williams and Mrs. George Thomson at the head, leading. Mrs. Jane Bancroft Robinson, Field Secretary and Superintendent of Bureau for Deaconess' Work, will ever be remembered for her plans with Mrs. Rust in the early days of this work, and her heroic efforts during the past sixteen years, which caused the time now ripe for a division of this great bureau. By her recommendation five bureaus were formed.

In 1888 there was no Deaconess property and there were no Deaconesses; to-day the property held and institutions connected with the Woman's Home Missionary Society are valued at $612,658, and the Deaconesses and probationers number four hundred and fifty. The treasury paid last year for all expenses of the three national training schools. They are training the orphans and sheltering and comforting the homeless girls who need Christian influences and practical training in the Mothers' Jewels Orphanage Home, York, Neb., and Watts Del'eyster Home, Tivoli on the Hudson. Go to the Immigrant Homes at the sea gates of Boston, Philadelphia and New York. See them taking care of strangers, the sick and dying, saving our country many a shipwrecked life. They keep women and girls over night, help them to find places to work, and hundreds of girls in these large cities have no other home or friends than our Home Missionary women. The figures below give a small idea of the important and Christ-like work done last year at the sea gates: Number of lodgings, 5,420; girls sent to friends, 1,154; girls sent to situations, 115; situations secured, 24; steamers met, 123; ships met, 941; Bibles and Testaments distributed, 3,649; tracts and papers, 1,824; cards and magazines, 847; meals in the Home, 19,241.

These women conduct an Oriental Bureau, which has for its work the Japanese and Chinese girls of the Pacific coast. In San Francisco, Los Angeles and San Diego the Home Missionary women are doing most effective work canvassing the slums and alleys, taking Chinese girls and women to the mission, rescuing them from immoral and domestic slavery. "Since beginning work among them six hundred have been saved. Many have married and gone back to China to carry with them the gospel they have heard and its comforting principles as they have been able to grasp and receive them. Others are found all along the coast from Washington to San Diego, and as far East as Lynn, Mass. Many of these girls represent happy Christian homes, are faithful rearing their children to love God and do right, and are an honor to our work." The end is not yet.

What are they doing? Trying to help the ignorant, needy and destitute women and children in our own land and in raising funds for the same, by paying one dollar annually membership dues; life membership, $20; honorary membership, $100; honorary manager for life, $300. They are learning all they can about the state of our country, the Indians, the Mormons, the colored people, the Spanish people, the illiterate whites, the immigrants from foreign fields, the lost and wandering ones in our cities and towns.

Perhaps the most important work of this society is building industrial institutions for colored and white girls, in which the moral and religious standards are lifted. From these homes thousand of girls are filling worthy positions in schools, churches, dressmakers and choice, cultured wives of ministers and presidents of colleges.

Last year the Society distributed from the Boston office 17,119 leaflets; Chicago office distributed 100,000, and the Cincinnati office published 17,000 leaflets.

The end is not yet. How are they doing it? From auxiliary members' dues, Circles, Home Guards, Jewels, self-denial envelopes, mite boxes, sociables, public meetings, flag festivals, giving one of their own programs, and the visitors who come to see will be stirred to enthusiasm by facts and figures, will accept invitations, become members and thus swell the treasury.

This year closes the first quarter of a century of this society. One hundred thousand dollars is the sum proposed for celebrating this occasion. It is vastly necessary that the auxiliaries of the Little Rock Conference be alert and at work and make a special thanksgiving offering, $2.50 from each member and friend for the silver anniversary birthday.

Cotton Plant, Ark.

Pulpit Sayings and Proverbs

By Rev. J. C. Houston

A man must be the architect of his own character; he cannot inherit it from his ancestral lineage; it cannot be bestowed by his most ardent friends; neither can he purchase it from his bounties of wealth; but if he wishes to sell it he will soon find a buyer.

To listen to the slander of your neighbor without in some sense reproving the slanderer is in a guilty measure to become a partner to the deed, in that as listener you become the willing vessel of his poison ,and such vessel usually leaks.

If the people believe you guilty of a charge, tho you are not, to them you are. But if they believe you are not guilty, tho you are, to them you are not.

Innocence is often punished because its punishers have no practical experience of its nature.

Prejudice is blind, therefore to throw light on a subject for its benefit is an absolute waste of time and mental energy.

Methodists believe in the possibility of falling, but don't believe in falling; they believe in the may, but don't believe in the should, the have, nor the had.

Some people are like hawks. It seems to be peculiar to their nature to seek with untiring vigilance to prey lavishly upon the flesh of their betters and destroy the life of the innocent and helpless.

Hypocrites are like owls. First, because they love darkness rather than light; second, they are all mouth and no practice; third, the largeness of their head consists in its outside proportions; fourth, they have large eyes but little heart; fifth, they steal your property while you sleep.

He who lives exclusively for and within himself lives within a very small world, and is surprisingly short sighted, as his vision does not extend beyond the meager limits of his chosen territory.

Benevolence—what is benevolence? It is a treasure of liberality that keeps its door open to the suffering mouths of the poor without hope of return. It is the White Dove of love that flies from house to house with healing in its wings. It is the Alabaster Box borne upon the sacred arm of active pity, scattering sweetness in its holy wake to be kissed by the celestian dews of eternal memory and recorded as arm deeds on the Book of Life. It is a fount of gratuitous blessings sending forth its invigorating steams in a thousand directions to satisfy the famishing lips of innocent poverty.

Troubles are bitter pills and hard to swallow. But they sometimes cure chronic cases of spiritual indigestion and give the feeble recipient a better appetite for Gospel food.

For Anxious Parents

It may be that I have some readers who are, as Christian parents, exceedingly anxious for the spiritual and moral welfare of their wayward children. They have longings which cannot be expressed in any mere words. There are thousands of such ones in our land. Their hearts are being greatly weighted and worn and torn by the moral madness of their children. One such mother recently asked this question of the editor of the *Christian Herald*: "What course can an anxious mother take to win a wayward boy to a right life?" I quote the reply, as it may be useful to some reader. It says: "Your difficulty is one that is perplexing thousands of parents. Your main reliance must be on prayer. God can touch his heart and lead him to himself. You may aid in the work by tactful and loving treatment. Could you get some Sunday School teacher, accustomed to dealing with boys, to take an interest in him? Perhaps there is some subject in which he is interested that would wean him from evil ways, if you provided him with facilities for studying it. No youth is wholly evil, and if you study his character you may find some good tendency which may be developed and prove a counter-attraction to his evil propensities. But never cease to pray for him. That is your real ground for hope." That is good advice. Perhaps I cannot add anything to it which will be of any special worth. I may say that I can, to a considerable extent, sympathize with that anxious mother. I know that some children are very obstinate in their career of wrong-doing, and at times their cases seem to be hopeless. It may not be wise, in all instances, to let a wayward child know that he or she is being urgently prayed for by the parents, for the child may be all the more reckless on that account. My own course has been that of daily praying in secret for each one of my children, and with special fervency for the unsaved ones. I place more reliance upon this practice, and its results, than I do upon any other agency. Very ungodly ones have been saved in this way.

C. H. WETHERBE.

THE CHRISTIAN LIFE

Day By Day

I heard a voice at evening softly say,
Bear not thy yesterday into to-morrow.
Nor load this week with lastweek's load of sorrow
Lift all thy burdens as they come, nor try
To weight the present with the by and by.
One step and then another, take thy way—
Live day by day.

Live day by day.
Though autumn leaves are withering round thy way,
Walk in the sunshine. It is all for thee.
Push straight ahead, as long as thou canst see
Dread not the winter whither thou mayst go,
But, when it comes, be thankful for the snow.
Onward and upward. Look and smile and pray—
Live day by day.

Live day by day.
The path before thee doth not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's close to thee,
Onward, still onward, with a sunny smile
Till step by step shall end in mile by mile.
"I'll do my best," unto my conscience say,
Live day by day.

Live day by day.
Why art thou bending toward the backward way?
One summit and another thou shalt mount,
Why stop at every round the space to count?
The past mistakes if thou must still remember,
Watch not the ashes of the dying ember.
Kindle thy hope. Put all thy fears away.
Live day by day.

—Julia Harris May, in *The Atlantic.*

Week-Day Living

Week-day conduct, rather than Sunday conduct, is the test of a man. No one is quite normal on Sunday. Some are outwardly better on that day, some are outwardly worse. Many a teacher of "the worst boy in Sunday School" has been amazed, upon coming to know him in his home through the week, at the evidences of manly character and unselfishness that cropped out when the boy was off his guard. To be on guard for Sunday behavior with the "bad boy" is to live up to the reputation wrongly given him by his elders. On the other hand, some Sunday School pupils have been equally surprised to find that their teachers' ordinary, every-day life between Sunday is not of quite so high a standard as the Sunday conduct and teaching would indicate. In either case, Sunday is apt to be a day of dress parade, as it were. This is not the fault of the day, but of us mortals. The Sabbath's true purpose is fulfilled when our best is strengthened and uplifted on that day, so that the average of week-day and Sunday alike is raised. But as six-sevenths of our time is week-days, so six-sevenths of our real character is likely to be indicated by our week-day living.—*Sunday School Times.*

An Abiding Gift

"Though I speak with the tongue of men and of angels, but have no love, I am become sounding brass or a clanging cymbal." Love never faileth; all else shall cease, of hatred and malice, opposition, fame, and the pomp and glory of the world; but love shall abide forever. He who loves allies himself to God, for "God is love." He begins here to breathe an atmosphere of that realm and of that dispensation for which this is preparatory. It is not the love for the lovable alone that ennobles and expands the soul. It is a divine vision which sees hidden excellences, which concerns itself with the possibilities of good and the probabilities of peril in all sorts and conditions of mankind.

"It suffereth long, and is kind." Men may not be wise, and bless humanity with their wisdom, but a loving, tender heart may be possessed by all men, and be a blessing always. Material wealth may not be possessed, except in slight measure, by the masses; but love may be a treasure for all, to keep warm the hearthstone when storms beat without, and make glad the fatherless and widow in the rainy day of adversity.

Who can not love? Love children and aged ones; love helpless and sorrowing souls out of their helplessness and grief; love flowers, and birds, and sunset skies, and truth, and God? Who loves art and nature and institutions, and is not made better for the appreciation of things beautiful and good and true?

Drummond says: "The greatest thing a man can do for his heavenly Father is to be kind to some of his other children." "Much of Christ's life," he says, "was spent in doing kind things—in merely doing kind things." Kindness, then, is the active principle of love, just as patience is the passive. It is so easy to say unkind words, to do unkind things; but it is just as easy to learn how to do and say kind things, if we will—and to be kind.

It is a little thing to love, yet love is the greatest of the graces of human character. It sweetens self-denial, and makes it easy and delightful. It is the staying quality of a believing soul; it is the crowning glory of character. If we are asked to do some great thing, remember, it is to be done in the doing of this simple thing. My brother, my sister, if God, by the voice of his Spirit, by the word of truth, by the preaching and practice of his children, should bid thee do some great thing, and that great thing be the building of a character in accord with his will, wouldst thou not do it? Do, then, the little things which make for character! Use the material within your reach, and do it to-day! Be self-denying; be patient; be courageous; be kind and loving; if there be any other virtue, think on that; and, with the divine help, do it also!—*"Greatness of Little Things."*

For Love of You

One loves you. He has loved you long.
His love, and its sweet prayer and praise
Were in your mother's cradle song.
And made the music of your days
When flowers were fair, and skies were blue
For love of you.

Now, has the shadow touched your face?
Are the days dark? the prospects gray?
O heart, be brave! The time of grace
Can never pass from you away.
Your Friend is tender, wise and true
For love of you.

He walked for you earth's changeful ways,
He bore for you the lonely hour,
He lived for you through toilsome days,
He met for you the tempter's power,
And joy through sorrow this Friend knew
For love of you.

O child of love, be not still sad,
But change the sigh to happy song,
For you can make the Saviour glad
By loving Him who loved you long.
So fill with praise the heavens above,
For God is love.

—*Marianne Farningham.*

Wherever beauty is, there is poetry; wherever life is deep, and heartfelt, and true, there is the noblest beauty, and, therefore, the deepest poetry. If you love beauty, you must love poetry, however uninteresting much that is written in rhyme may appear to you. The opening of a flower is poetry, so is the sunrise, the rainbow, the whisper of a rivulet, the rush of the ocean tides, the love in your heart for your home, your friends, your God. If these are anything to you, you care for poetry; there is poetry in you, and your eye for beauty, and your ear for harmony, are your own test of what has been written in verse, a test which the poets themselves are bound to recognize. That is true poetry which harmonizes with what is noblest in our emotions and aspirations; that which when we read gives us back our own ideals set to music. Such poems we all know, and we know, too, how they cling to our memory, how they echo through our tired or busy thoughts, and make us forget the weariness of this work-a-day world.—*Selected.*

Life's Mirror

BY MADELINE S. BRIDGES.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you.

—*Christian Observer.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—Isa. 9:6.
Theme—The Coming King. (II.)

The coming King was to be a unique counsellor. He alone was, and is, able to expound the law by showing its claims, its nature, and its divine origin.

The coming King was the mighty God, the God of might and glory; the anointed One. His might is seen in the things He has made, in His government of the world, and in His works of redemption.

The coming King was the everlasting Father, the Father of the hoary ages of eternity. One in essence and being with the Father, who is from everlasting to everlasting; the Author and Source of all life; the Spring of all joy, human, angelic, seraphic, and divine.

The coming King was the Prince of Peace, the eternal Author of peace; the One who calms the turbulent waters of life and the sinful passions of men. He speaks, and peace reigns where confusion was rife; He speaks, and death dies that man may rise to life.

The coming King is to reign prosperously. The helplessness of Bethlehem and the obscurity and poverty of Nazareth did not hold Him long.

The few fishermen that followed Him have become a host that no man can number. The multitudes that startled Jerusalem, and the children that sang hosannas to Him, have steadily moved onward and increased in number and in influence until they now encircle the globe. He is to reign peacefully. Wherever He reigns war and strife cease, salvation draws nigh, and glory covers the land; mercy and truth meet together, and righteousness and peace embrace each other; truth springs out of the earth, and righteousness looks down from heaven; the people quickly and quietly beat their swords into plowshares, and their spears into pruning hooks, and learn war no more.

The coming King is to reign wisely and equitably. Under Him none shall be unjustly treated, or unwisely dealt with in the administration of judgment and justice. The coming King shall reign beyond doubt, chance and change. Sometimes kings are dethroned, sent into exile, or put to death; often they die, or another takes their place by force; sometimes the reigning prince dies without an heir; but not so with the coming King, for the zeal of the Lord will perform this work, and Christ Jesus shall reign over all worlds throughout the universe of God.

The coming King shall reign eternally. The government of worlds rest upon his shoulders, and He shall continue to reign forever over the people He hath redeemed and washed in His own blood, and hath made kings and priests unto God.

Greenville, S. C.

New Presiding Elders

Rev. F. H. Henry, Presiding Elder of the Aberdeen District, Upper Mississippi Conference, served his first appointment at McDonough, Georgia. After a brief pastorate at this place, he was assigned to Lexington, Miss. Here he found the church greatly in debt and the people discouraged. He assembled the leaders and trustees together, and after a thorough understanding began planning to pay the debt, and in a short while comparatively the mortgage was lifted, and a deed was secured for the property, and every cent of the debt paid, at the same time one acre of land was purchased five miles from Lexington and paid for, on which a beautiful church was erected and paid for. The church is known as East Shady Grove. Also money was raised and left in the treasury to repair the church at Howard, Miss.



REV. F. H. HENRY.

From Lexington Brother Henry was assigned to Macon, Miss. Here he spent a very pleasant pastorate. From this place his next appointment was Oxford, Miss. Here he found a very large congregation, a splendid church building and the people alive. At this place some much-needed improvements were made and electric lights installed. At all of these charges served by Brother Henry good revivals were had and the church membership greatly strengthened.

From Oxford Rev. Henry was appointed Presiding Elder of the Aberdeen District. He entered upon his work with the earnestness which characterized his pastorate. With his very positive manner and kind treatment in dealing with the brethren, the work is moving onward. This is nothing more than would be expected. Brother Henry spent ample time in preparation for his work, being a graduate of Rust University and the Gammon Theological Seminary.

Rev. John W. Fisher, the new Presiding Elder of the Savannah District, Savannah Conference, was born on a plantation in Carteret County, North Carolina, February 15, 1857, of Methodist parents, his father being a local preacher. He attended the public schools of the same State, finishing the grades in early life. He came to Georgia in 1880 and engaged in schoolteaching and in 1883 joined the Savannah Conference at Newnan, Ga., and has served the following charges: Munnerlyn, St.Mary's, Camden, Reidsville, Union Grove, Elberton, Gainesville, East Atlanta, Lavonia, Lagrange Circuit, Greenville, Culloden, Waynesboro and Brunswick, and from the last named charge was appointed Presiding Elder. He served as a pastor twenty-two years, during which time he has carried a clean record. Brother Fisher has done a great work. Quite nine hundred souls were converted and added to the church under his preaching, three churches have been built and three renovated. He is a clear and forceful preacher, and it can be truthfully said to know him is only to love him. He attended Gammon Theological Seminary while in charge of our church in Atlanta, and he says that if he has succeeded it is attributed largely to the training received in that school. With suh a leader as this at the head of the Savannah District, certainly it will be brought to the front.



REV. JOHN W. FISHER.

Commencement at Princess Anne Academy

BY E. P. M.

The Commencement week at Princess Anne Academy, Princess Anne, Md., began Sunday, May 28th, 1905. On this day the annual sermon to the graduates was delivered by Rev. J. C. Dunn, of Camden, N. J. The sermon was soul-inspiring and uplifting. Rev. Dunn is an able minister.

On Monday afternoon, at 2:30 p. m., the graduating class held its Class Day exercises. The exercises, which were pleasing and instructive to all that heard them, were held in the Academy Chapel, which was artistically decorated for the occasion. Rev. C. W. Pullet, pastor of the M. E. Church, Princess Anne, Md., ably addressed the class on the subject, "Why Some Fail." Much valuable instruction could be gleaned from his remarks.

On the same date, at 8:30 p. m., the Margaret Hargis' oration prize contest was held in the Metropolitan M. E. Church. The prize, a ten dollar gold medal given for the best English oration written and delivered by the competitor, was won by E. Parker Moore, of Magnolia, N. J.

Tuesday, at 11 a. m., the graduating exercises were held in the above-named church. The graduates were as follows: Harry S. Briggs, Winters J. Barkly, Annie E. Brown, Emma M. Cottman, Benonie F. Dennis, Matthew J. Hall, M. Lydia Johnson, Edith S. Miles, Mary J. Snowden and Bessie L. Waters.

A very eloquent address was delivered to the graduating class by Rev. R. G. Waters. Rev. Waters is one of the most eloquent and fluent speakers that ever addressed a graduating class. The thought which he presented to the large audience was one which the Negro of to-day needs to inspire him to greater efforts and higher ideals.

Dr. J. O. Spencer, president of Morgan College, presented the diplomas to the graduates.

Things Not to Do

To contradict your friends when they are speaking.
To say smart things which may hurt one's feelings.
It is bad to make remarks about the food at dinner.
To talk about things which only interest yourself.
To grumble about your home relatives to outsiders.
To speak disrespectfully to anyone older than yourself.
To be rude to those who serve you either in shop or at home.
To dress shabbily in the morning because no one will see you.
To think first of your own pleasure when you are giving a party.
To refuse ungraciously when somebody wishes to do you a favor.
To behave in a street car or train as if no one else had a right to be there.—*Gem.*

No large, generous soul was ever a worrier. Calmness, serenity, poise, and power to move through life rhythmically, without jar or fret, are characteristics of greatness and true nobility. —*Success.*

He who will not answer to the rudder must answer to the rock.—*Archbishop Herve.*

EPWORTH LEAGUE

BY REV. J. M. SCOTT, D. D.

Lesson Topic July 23.

Preparing for Our Heavenly Home

Scripture References—Phil. 3:20, 21; Heb. 11:8-10, 13-16.

The Word. In our first selection the word "conversation" would be better translated "country" or "citizenship." The force of the exhortation is this: The persons just described in the chapter belong to the earth, and walk in earthly sins; but you ought to walk as I Paul walk, in a heavenly manner, for we belong to heaven. We have now an earthly body, but then we will have a glorified body like unto the risen body of Jesus. In Hebrews we have Abraham and the other worthies "looking for a city" and "seeking a better country," indicative of the fact that in all ages God's people have lived not for this life only but for heaven and eternal life.

Our Homily: Seeking a Better Country. The universal instinct is for one to better his condition. That explains the successive migrations which have populated the earth. The Old Testament worthies felt that they were "strangers and pilgrims" here, that their home was in heaven. They inherited a land of milk and honey, yet felt that they were destined to abide here only a brief time and then go "home."

What is there in the heavenly land which should cause these old heroes to "desire it"? Why should we, to-day, have a thought and care for that heavenly home?

Because it is a *better* country. We live in an age when the temporal is exalted. The conditions of life are often so happy and pleasant that we are in danger of forgetting this great fact. Heaven is a better country than this. It is the above of *satisfaction*. We are too big for this world. We are never satisfied here, nor ought we to be. We will be satisfied when we awake in His likeness. It is the asylum of life. Death reigns here, but not there. It is the seat of rest. Restless here, there we shall have eternal rest.

Now, our lesson represents a desire for heaven an index of character and pleasing to God. Why? Surely all men desire heaven. Yes, in a sense, but not in the sense meant here. What are the characteristics of a true desire and preparation for heaven?

A desire for that which is supreme in heaven. This is a holy character. We are to desire heaven not for its rest, its happiness, its pleasures; but for its holiness and purity. The object of desire is always a touchstone of character. Why do you desire wealth, knowledge, power? Tell me why, and I will tell you your character. Why do you seek heaven? If a true child of God it is because there you will be *like* Jesus. A Godlike character is the real object of the Christian.

An intense desire is necessary. Not the man who has a lazy, languid wish for heaven is commended to God, but the man who earnestly strives for it. Only the man who really *longs* for wealth, knowledge, or fame, gets it. Only the Christian who is ready to sacrifice everything for heaven and holiness secures these.

It must be also an unselfish desire. We are to seek heaven not simply to enjoy it, but to realize its character. Not to sit down and be happy only, but to be prepared for heavenly service, is to be the thought of the Christian. A preparation for heaven is to be had with the thought that all eternity is to be filled with service for God.

Heavenly Axioms:

Heaven is a prepared place for prepared people.

To get into heaven we must first have heaven in us.

Preparation for earthly service is preparation for heaven.

Heaven has a distinct place for each person.

Heaven is a place, a home, a city.

From Notes on Epworth League Devotional Meeting Topics.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson IV—July 23, 1905. Title—"The Gracious Invitation" (Isaiah 55:1-13.) Golden Text.—"Seek ye the Lord while He may be found" (Isaiah. 55. 6.)

The gospel is a gift for the entire world. The promises in the preceding chapters are sure. God demands the acceptance of them through faith. Jesus is a self-offered sacrifice of infinitely greater value than "the blood of bulls and of goats." These chapters speak not of the times of Isaiah, nor of the exile, but of the rising plains of Peter, John, and Paul; and also of the far ages of the church still future.

I. *A call to faith in a promised Messiah.* (Ver. 1-5):

1. *The covenant of grace*: "I will make an everlasting covenant with you, even the sure mercies of David." A covenant is a contract made between two parties. God saw proper, in His goodness, to enter into an agreement with man, to redeem him from the power and dominion of sin, through the Lord Jesus Christ. Man in order to receive the benefits of this testament must comply with the conditions God has given in this contract—in His written Word. This promise was made first to Adam and Eve in the Garden of Eden, Gen. 3:15; renewed to Noah at the close of the flood, Gen. 9:8-12; and took on all the nature of a covenant with Abraham, Gen. 15:1-18. It was renewed with Isaac, Gen. 26:1-5, and also with Jacob, Gen. 28:10-15. It was entered into again with David, 2 Sam. 7:12-16. "The sure mercies of David," refer to Jesus the Christ: to His spiritual reign, and to all the blessings brought to the world through that reign. God gave Him, in the fullness of time, to be a witness to the people, a leader and commander to all nations.

2. *This covenant of grace is for all nations*: "Thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee." It began with Abraham, and grew as his descendants multiplied. When Jesus came He found it confined to the Jewish nation alone. But the angel said: "The good tidings of great joy shall be for all nations." Simeon said Jesus was "a light to light the Gentiles, and the glory of Israel." Jesus said: "Whosoever will may have everlasting life." Again: "If I be lifted up from the earth I will draw all men unto me." John said of Jesus: "He is the propiation for our sin, and not for ours only, but also for the sins of the whole world." Jesus is calling the nations to Himself through His gospel, His written word, His Spirit, and His church.

3. *The blessings of the covenant of grace is as a feast.* Jesus is the bread of life to a hungry soul, and the water, milk and wine of life to the thirsty. Many places in the Bible are the blessings of the gospel compared to a feast, and partaking of them like enjoying a banquet. Jesus in the parable of the marriage of the king's son shows clearly the blessings of the gospel feast. (Matt. 22:1-14.) In this parable story the father represents God, this son is Jesus the Messiah, and the bride is the church. Jesus is represented as going forth, courting the church, winning its love, and offering to become its husband. The church is represented as receiving His love, considering His offer, and consenting to become His bride. The table is then spread, the fatlings are killed, and the people invited to the marriage. All this refers to the plan of salvation wrought out by the sufferings and death of Jesus.

4. *Four times in these verses are we invited to come to this feast.* God has said: "Come unto me." "Come ye to the waters." "Come ye, buy and eat." These invitations imply: (1) that we are away from this feast. We read: "Your iniquities have separated between you and your God, and your sins have hid His face from you." (Isa. 59:2.) All who have not saving faith in Jesus Christ are away from this banquet of love. (2) That we have the power to come to this feast. The will of man is under law: it is limited. There are things it cannot do. The will is free: there are things it can do, or leave undone, as it wishes. The will has power: it can reach conclusions, and then con strain the entire man—mind, soul and body—to walk in its ways. (3) That God desires us to come to this feast. He knows the joys of heaven, the horrors of hell, and the worth of the soul. Heaven is too great, hell is too awful, and the soul is too valuable to be trifled with. (4) That there is a way by which we may come to this feast. It is the way of faith, repentance, prayer, baptism, and a consecrated life.

II. *An exhortation to be converted.* (Vers. 6-9):

1. *Sin*: "The wicked and the unrighteous." The transgressor of law and the neglector of duty. The sinner and the moral man. The one is to forsake his thoughts and the other his ways. Sin is the transgression of the law (I John 3:4), the omission of duty (James 4:17), and the inclination of the soul towards evil (Ps. 51:6). The first stage of sin is a depraved nature; the second is a wicked life, and the third is as a loathsome disease working death, temporal and eternal. Jesus is the only physician that can heal the malady of sin.

2. *Repentance* is a godly sorrow for sin: an earnest wishing that something that has been done was undone. It is legal when it reaches the outward life only, and evangelical when it affects the moving causes of the outward life—the mind and soul. Repentance implies (1) *knowledge of sin.* All men are sinful by nature. "There is none that doeth good, no not one." The thoughts and ways of the unsaved are not as God's thoughts an dways. The first work of the gospel is to cause men to feel that they are sinners. This is done by the preaching of the gospel, the study of the Scriptures, and the peculiar working of the Holy Spirit.

(2) *Sorrow for sin.* God saw the tears and heard the prayer of Hezekiah, and added unto his days fifteen years. The Psalmist said: "I will be sorry for my sin." The sacrifice of God is a broken spirit. The Lord through Joel said: "Turn ye to me with all your heart, with fasting, with weeping, and with mourning." St. Peter, after he had denied his Lord, "went out and wept bitterly." Paul sat in darkness fasting and praying three days. He rejoiced because the Corinthians "were made sorry after a godly manner."

(3) *Confession of sin.* Man is disposed to cover his faults. But sin cannot be hid. Murder, lying, stealing, and all other vicious habits, will work their way to the light. The Psalmist said: "I confess my sin unto thee." "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." The people baptized of John in Jordan "confessed their sins." While Paul preached at Ephesus "many that believed came and confessed and showed their deeds." John said: "If we confess our sins, He is faithful and just to forgive us our sins." Confession of sin should be made to God.

(4) *Abandonment of sin.* Job said: "If I have done iniquity I will do no more." The text says: "Let the wicked forsake his way, and the unrighteous man his thoughts." God said to Israel: "Amend your ways, and I will cause you to dwell in this land." John told the Pharisees "to bring forth fruits meet for repentance." Paul said: "Let him that stole, steal no more." God does save men in their sins, but from them. No man has a true desire for heaven who continues in sin.

3. *Pardon*: "And to our God, for He will abundantly pardon." (1) *Justification* is that act by which God accepts one who is guilty, who confesses his guilt, who repents and believes in Jesus Christ. The moving cause of justification is the love of God, the meritorious cause is Jesus Christ, and the instrumental cause is faith in the Son of God. The acts of saving faith are three: the assent of the understanding to the truthfulness of the gospel, the consent of the will to be saved on the terms of the gospel, from these results actual trust in Jesus. (2) *Regeneration* should be distinguished from justification, yet we may not separate them. Cleansing directly follows pardon. Both enter into the experience of the same person. Regeneration is that work of the Holy Spirit by which we experience a change of heart. It is variously expressed in Scripture. "Ye must be born again." "If any man be in Christ he is a new creature." "You hath He quickened who were dead in trespasses and in sins." (Binny.)

III. *The happy success of those who believe.* (10-13):

1. *The gospel will not return to God void*, but will accomplish that whereto He sends it. As the rain and the snow descend from heaven, and return not there again, but fall in refreshing showers upon the earth, reviving vegetation, giving seed to the sower and bread to the eater, so shall the word of God be. The growth of the church is like the grain of mustard seed: small but developing into a very large plant. It is like the leaven hid in the meal, which worked till all was leavened. It is like the stone cut out of the mountain without hands, that broke the image in pieces, and became a great mountain that filled the whole earth.

2. *The gospel will bring great blessings with it.* It will cause the people to go out with joy, and be led forth with peace. This no doubt refers to the Jews in their return from captivity in Babylon. They went out with singing and great joy. The governor and high priest were as mountains, the lower officers were as hills, and the common people as trees. But this is a very striking figure of deliverance from the bondage of sin. This freedom is secured by the preaching of the gospel and the power of the Holy Spirit. The redeemed will sing the praise of God. The thorn and the brier are figures of the wicked, while the fir tree and the myrtle tree represent the righteous. The transforming power of the gospel will do away with the wicked, which are as undesirable as the thorn and brier, and bring about the righteous which are as desirable as the fir tree and the myrtle tree.

Lincoln High School

This school was established in 1881 with Prof. D. V. A. Nero principal.

It was at first connected with the Grammer school and for many years was operated as a distinct High School. The present faculty is as follows: G. N. Gresham, A. B., Anna H. Jones, Ph. B.; D. N. Crosthwait, A. M.; H. O. Cook, A. B.; W. H. Dawly, A. B.; Cornie Cross, A. B.; Maybelle D. Lucas (music), Oberlin College.

The first graduates were four in number. The class of 1905 numbers 21. This class for the first time (to the writer's knowledge) decided to have a baccalaureate sermon (which is a marked improvement). Asbury Methodist Episcopal Church was the first to be honored in this respect. The sermon was preached by the pastor, W. H. Wheeler, May 11, 1905.

Members of the class present: Arthur L. Steele, president of class; Sophronia Keys, Lemuel Patton, Fannie Taylor, Estella Christian, Henry Chapman, Ellen Watson, Irene Reeves, Caliss Spencer, Blanche Roberts, Mammie McFadden, Georgia Henderson, Myrtle Moore, Mabel A. P. Wheler.

Commencement exercises, June 16, 1905, were highly commendable. Each participant performed his part with credit and well merited the applause given by the audience of about 2,000 people. Class motto, "Climbing, though the rocks be rugged." President Norman of the School Board, who presented the diplomas, said, among other things, that it had not been his pleasure to listen to a better program by the High School, and that he was glad to say the School Board had voted to build another High School with increased advantages and a larger faculty. Also, to replace an old ward school by a new one of modern design.

Fairness and charity are sure fruits of heart communion with heaven, and these perfumes of the soul cannot be long preserved unless we come sometimes into a desert place and rest awhile.—*T. K. Cheyne.*

Conventions

TENNESSEE CONFERENCE EPWORTH LEAGUE.

The Tennessee Annual Conference Epworth League Convention convened June 21-27, 1905, at Humboldt, Tenn., in Key Chapel M. E. Church, Rev. Jesse P. Price presiding. Rev. Price is the successful pastor here. The following ministers of Humboldt were present and took an active part in the convention: Of the C. M. E. Church: Drs. G. W. Wiley, L. E. B. Rosser, G. W. Spearman, editor of *The Afro-American Journal;* Rev. Dr. E. McKnight, A. M. E. Church; Rev. J. H. Dawson, Baptist Church; Mrs. Josephine Price McNairy, daughter of Rev. Price, the music instructor of Walden University. Mrs. McNairy gave recitals on Friday and Monday nights to the delight of all who were present, assisted by Mrs. Rosa Ross, of Paris, Tenn. Mrs. McNairy made several talks to the convention and the young people of Humboldt, which were very interesting. The program was nicely rendered. Many interesting words were spoken in the discussions of all the subjects. Rev. S. M. Strayhorne, of Union City, Tenn., Rev. M. Williams, Centenary M. E. Church, Memphis, Tenn., Rev. J. A. W. Moore, presiding elder, West Tennesee District, and the writer, pastor of Shelbyville (Tenn.) charge, took an active part in all discussions. The following officers were elected for another year, viz.: Rev. Jesse P. Price, president; E. J. Guthrie, secretary; Rev. R. A. Dowell, 1st vice president; Rev. H. H. Hinton, 2nd vice president; Rev. W. Ellison, 3rd vice president; Rev. A. J. Procter, 4th vice president; Rev. S. M. Strayhorne, treasurer; Rev. J. M. Lyte, Jr., superintendent Board of Control; Rev. J. F. R. W. Summerhill, Rev. T. W. Johnson, Rev. B. F. Anderson, Joseph Harrison and the presiding elders. The pastor and good people of Humboldt entertained the convention royally. The conventin was in some respects the best ever held in the history of the conference.

E. J. GUTHRIE. Secretary.

TEXAS CONFERENCE EPWORTH LEAGUE.

The 12th annual session of the Texas Conference Epworth League Convention met in the M. E. Church, Conroe, Texas, June 13, 1905, with the president, Rev. B. M. Taylor, presiding. The opening sermon by Rev. S. M. Bolden of Yarboro, Texas, was quite a treat. The program was largely carried out. The subjects were very interesting and the discussions quite lively. Rev. M. Fountain preached the annual sermon, to the delight of the large congregation. Rev. J. E. Bryant, A. B., presiding elder of the Navasota District, acquitted himself with credit on the subject, "What has been the benefits derived from the M. E. Church by its Colored membership?" Revs. J. Johnson and J. J. Turner, of the Baptist churches, were present and delivered short lectures, Rev. Turner making the welcome address on behalf of the city. Rev. G. W. Hamilton, of the A. M. E. Church, gave the welcome address on behalf of the city churches and took part in many of the discusions with evident pleasure. He together with a representative of the Allen Christian Endeavor Society presented to the Convention several beautiful bouquets. We found perfect peace between the pastor and people of the different churches. Rev. Adams of the M. E. Church South, gave us a splendid lecture. Rev. T. S. Prior and his people did their utmost to make it pleasant for the convention. All denominations opened their doors to the delegates. Rev. B. M. Taylor deserves great credit for the manner in which he conducted the business of the convention. The query box, conducted by Rev. T. Cole and Mrs. H. E. Taylor, was a rare treat. The next convention will meet at Palestine, Texas. League officers for the ensuing year: President, Rev. S. M. Bolden, Yarboro, Texas; 1st vice, Rev. M. Fountain; 2nd vice, Rev. S. A. Kelly; 3rd vice, Miss Carrie Burns; 4th vice, Rev. J. A. Tillory; Supt., Jr. League, A. F. Johnson Librarian, Miss Blanche Todd; Organist, Abella Morgan; League guard, Rev. T. S. Prior; Treasurer, Mrs. H. E. Taylor, Marshall, Tex.; Musical director, Prof. Landry; Rec. Sec., Prof. J. A. Strain; Cor. Sec., M. Q. A. Fuller. Rev. F. Gary was present and notwithstanding his long illness, was as usual ready to talk and make all feel glad for his presence.

M. Q. A. FULLER.

WESTERN DISTRICT.

The Epworth League Convention of the Western District convened at Brook's Chapel M. E. Church May 25-28, 1905. The annual sermon was preached by Rev. R. J. Shipp. Wednesday the president, Rev. G. W. Brower, opened with a lively song service and testimonies were given, the young people taking part. The district officers' reports showed some improvement and deep interest in the work. Friday evening the local chapters made their reports and from all indications the local chapters had been doing good and active work. Rev. J. W. Wells, an ex-pastor of this charge, now representing the American Bible Society, was introduced and spoke concerning his work. Rev. N. D. Shamborguer made an interesting talk on "Woman, Man's Equal." Miss Hattie Latimore and Mr. R. N. Brooks were chosen as secretaries. All members of the convention wore the badges of red and white. Saturday at 2 p. m. a joint session of the Shelby, Fallston and Forest City quarterly conferences were held, with Presiding Elder M. M. Jones in the chair. The conference was a great success. Sunday morning at 11 Rev. A. H. Newson preached to a crowded house; Rev. W. M. Crofford at 3 p. m., and Rev. N. D. Shamborguer at 8 p. m. The young people on this district are fully alive to the importance of the League. District officers for the ensuing year: President, Mr. R. L. Brower; 1st vice, Miss J. D. Johnson; 2nd vice, Miss C. M. Conner; 3rd vice, Miss Hattie Latimore; 4th vice, Mr. C. J. Young; secretary, Mr. R. N. Brooks; Cor. Sec., Miss Hattie Horn; treasurer, Mr. R. C. McKorkle; Jr. Supt., Miss C. L. Shipp. Revs. G. A. Brower and Crofford are our delegates to the International E. L. Convention.

R. J. SHIPP.

LAYMEN'S ASSOCIATION, BIRMINGHAM DISTRICT.

On the first day of June the laymen of Birmingham District, Central Alabama Conference, met in their third session at Bessemer, Ala., in the First M. E. Church, of which the Rev. N. H. Redrick is pastor. The pastor and his people had made ample preparations for the entertainment of said body and the reception was very warm and cordial. Mr. John L. Sneed, of the Enon charge, presided over the deliberations of the meeting. The majority of the pastors of the Birmingham District were present and sustained the relation of honorary members and counsellors. Since the organization of this Association the ministers of the district have never failed to meet the laymen and give them words of good cheer and encouragement. All the churches were represented except three, and those who came certainly enjoyed a rare treat. This Association of laymen, the first ever organized in the state among our Methodism, was organized by such laymen as John L. Sneed, Prof. W. C. Davis and others of their character, in whose hearts burn a constant love for the church, and are giving to it their time and continued service. The object of the Association is to awaken an interest in the work and duties of the laymen independent of the pastors. In other words, it is the effort of the Association to point out from time to time what the laymen can and should do to build up and push on the various interests of the church, not independently of the pastors, but along with them. It is not only to awaken an interest in the various causes of the church, but to cultivate a genuine love for the church and its work. There were four days spent in the work, by means of daily discussions of vital subjects pertaining to the material and spiritual good of the churches, by means of suitable sermons for the occasions, and special prayers for the pastors, the churches, the Sunday schools, and Leagues and for the various auxiliaries of the church, and the labors they are putting forth. Each session both night and day, was well attended and the interest did not lag. The good work will be continued of course, and the Association elected for the ensuing year Messrs. J. L. Sneed, president; G. W. Brownlee, vice president; J. Eatman, treasurer; Mrs. W. H. Nelson, Cor. Secretary, and Mr. M. S. Colman, Recording Secretary. After four days' meeting, each delegate returned home with new inspiration and all promised to do more than ever in the pew, and in the laymen's field. The next annual session will be held in the M. E. Church at East Thomas, Ala.

(MRS.) W. H. NELSON.

Children's Day Reports

HARLETON, TEXAS.—"Children's Day was observed: program carried out successfully. Prof. W. H. Reynolds, of Wiley University, preached a fine sermon on 'Education,' and $12 were raised. Collected for all purposes, $20.75. Mr. L. L. Moon is striving earnestly to make the Cedar Grove Sunday School second to none on the Harleton Circuit," writes the pastor, Rev. M. Q. A. Fuller

DUCKHILL, MISS.—Children's Day was joyfully observed; large congregations attended. Superintendents A. T. Pratt and G. M. Frazier proved themselves to be excellent supervisors. The music and program, in charge of Mrs. Henrietta Fullilove, were delightful. Collections, Binford, $10.80; New Salem, $34.71; total, $45.51.

EARLSBORO, O. T.—With several interesting as well as instructive papers, beautiful music, songs of praise and glad hearts the day was spent on this charge. Collection for the day, $39.46. J. A. Gallon, pastor.

ACKERMAN, MISS.—The exercises were successfully carried out at Rockport Church, the program being conducted by Mrs. L. R. Miller, superintendent; music under the direction of Messrs. B. Little and J. C. Kennedy. Collection, $23. J. W. Byrd, pastor.

GOODMAN, MISS.—The Children's Day program was carried out in full and the result of the earnest efforts on the part of the Sunday school workers here was the neat sum of $50. R. A. Wadkins, pastor.

STATESVILLE AND PHILADELPHIA, N. C.—The program was carried out nicely on this charge. At Philadelphia church, Miss T. L. White, superintendent, the day was one of great joy. Sermon by the pastor, Rev. A. B. McQueen. Two conversions and three accessions. Collection, $14.

WALLER (CT.), TEXAS.—The pastor, Rev. Geo. E. Belcher says: "Our Children's Day was excellent. Very good audiences during the entire day. Exercises good; collection for the day, $25.10."

HAMPTON CHARGE.—The efforts of this people on Children's Day was crowned with success. Collection $42. Rev. E. J. Kight, pastor, writes that they are planning to build a new church in the near future.

HEARNE, TEXAS.—The superintendent, Mrs. Willie Frazier, conducted an excellent program. The church was organized into clubs and their work was financially successful. A. L. Gabriel, pastor.

BUFORD (CT.) MISS.—Rev. John H. Johnson, pastor writes: "Children's Day was observed at Pleasant Valley Church, and the program was well rendered. Bro. S. H. Henry, our superintendent, and his helpers, deserve much credit. Collection, $12. Children's Day was also observed at St. Paul Church, this circuit. Program nicely carried out. Bro. John Hampton, superintendent. Collection, $7."

BUNCKLEY, MISS.—Miss Susie Coston, assistant Sunday school superintendent, writes that the program arranged for Children's Day was carefully rendered. Address by the pastor. Collection, $23.85. Five new members received holy baptism.

MARION, N. C.—Children's Day was much enjoyed. Collection, $18.25. L. B. Budge, pastor.

PINE BLUFF, ARK.—Children's Day was a happy occasion. The program was well rendered. The pastor, Rev. W. H. Higgins, preached an interesting sermon to the children, ten of whom received baptism. Collection, $7.50.

ARTHUR CITY, TEXAS.—Children's Day collections raised by Sunday schools of Medill Circuit: St. John, William Ellis, superintendent, $2.05; Reed's Chapel, A. Lawrence, superintendent, $2.12; St. Paul, Harris, Baity, superintendent, $6.15; White's Chapel, F. Mays, superintendent, $2.05. This work is in fair condition. W. M. Josey, pastor.

FORT STEPHEN, MISS.—Children's Day Service was carried out according to program. At Snowden M. E. church the meeting was a success. Miss Allie M. C. Call had given the children excellent training. Collection for the day, $8.32.

There is a world of comfort in the thought that all days are not alike. If to-day is a day of suffering and discouragement, or of defeat and humiliation, to-morrow, or the next day, or the next, is almost sure to suffer a sky-change. The weather is bound to shift. It cannot rain always, any more than it can shine always. Think of that our forgetting it that makes these transitory clouds so much more saddening than they need to be.—*Selected.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

UNANSWERED YET

October 31st--Great Day of the Year--will soon be upon us. Then --What?

Surely you cannot afford to be indifferent. You--what will YOU do?

FAITH NOT DOUBT

The world has enough of doubts and fears. There are some who have no other source of claim upon public attention other than the proclaiming of their doubts, in man, in the Bible and in God. They offer doubts, but offer nothing instead upon which one may rest an individual faith. They doubt all men, because they doubt themselves—and as an attempt at scholarship, they shout their doubts in God and His word. What the world needs to know are not of the negative things, but the positive. Recently we came across these beautiful, fine and striking lines:

"Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; push back upon the shelf
Of silence all your thoughts till faith shall come.
No one will grieve because your lips are dumb."

A TRIBUTE TO JOHN HAY

One could hardly be extravagant in speaking of the late Secretary of State, John Hay. His was a most beautiful, honorable, and useful life. The following tribute to Mr. Hay is taken from the *Kansas City Star*:

"John Hay—Strong his nature was, but serene as the unfretted rainfall that is a prosperous benediction to the soil where tempest would but rend and overthrow. Manifold activities engaged his mind and stern emergencies challenged his potent hand and no responsibility failed acceptance. Calm, poised like a star, his public service ne'er once forfeited the accustomed trust of his people. In youth a poet, simple, straightforward, his mature manhood saw the flowers of his fancy blossoming in the mind of the daughter of his heart. Historian, he read the meaning of the unrolling scroll and, comprehending, set down the lesson of it. Statesman, he spoke definitely, understandingly, with world-wisdom and with the wide charity that he drew from the majestic Lincoln. Thus, nobly dominating the passions of the hour, he saved from rapacious dismemberment the dumb, untutored, helpless giant nation of the East. And thus did he many things. His genius ripened to fulfilment in the exact hour of the swift involvements of his nation's new-flung destiny. Prepared, unfaltering, resolved, chivalrous, he so administered his high employments that the great republic which he served became the white knight of the world's honor, standing at the crossroads of strife and amity and steadily pointing the way. Now, his admirable life ended, his name is exalted and a symbol wherever men, in uprightness and courage, confront the momentous enigmas of alien nations opposed.

CHURCH AND STATE SEPARATED

In 1807 Pope Pius VII and Napoleon signed the famous concordant which gave the religion of the Roman Catholic Church a governmental standing in France. Since then the churches have been the property of the state and the clergy was paid by the state, the administration of church being under the direction of a member of the Cabinet. During the recent months agitation on the division of the state and church in France has arrested public attention. A bill introduced in the Chamber of Deputies, providing for the separation of state and church, was passed July 3 by a vote of 341 to 233, but only after the most persistent work of the opposition which introduced more than two hundred amendments.

The general principle of the measure as finally adopted by the Chamber of Deputies is as follows:

"The Republic assures liberty of conscience and guarantees the free exercise of religion subject to the restrictions of public order. The Republic neither recognizes, pays stipends to, nor subsidizes any sect, but provides funds for colleges, hospital and asylum chaplains. Otherwise the public worship budget is abolished, and public establishments connected with religion are suppressed."

THE LEAGUE WORK APPROACHING SELF-SUPPORT

The church has been generous in providing for the development of the work among our people, but from the beginning we have looked forward to a time when the church would no longer be called upon to subsidize the various agencies. Self-support has been the watchword. Not only self-support but actually contributing to the development of our world-wide Methodism. All have worked hard, but perhaps no individual has worked harder for self-support than Dr. I. G. Penn. Thro the generous help of the Conferences by raising general Epworth League expenses, the year just closed makes a fine showing for the League work among our people. Dr. Penn in his annual report at Denver pays a special tribute to the brethren who by their loyalty in raising league expenses made it possible for him to announce that our department of the League is self-supporting or nearly so. On this point in his yearly report Dr. Penn says:

"Our slogan is enough and more funds in the sale of literature and from general Epworth League expenses to replace every dollar drawn from the Book Concern for the maintenance of the work in the South. How far have we approached that in the last eight months? The salary and office expenses for the past eight months amounts in round figures to $1,756. Our reports to the Book Concern and Central Office amounts to $2,800. We have therefore reported to the Central Office as raised on general Epworth League expenses and as sent to the Book Concern on sale of literature $1,044 *more* than has been our drafts on the Central Office and Book Concern for all purposes. It is fair to presume that this $1,044 would at least pay the actual cost of the literature sold. If it does our work has reached the place of self-support, if, indeed, it is not a profit to the church, for we are not counting at all the orders for League supplies which go direct from hundreds of our ministers who have credit with the Book Concern and take advantage of same in their orders, nor the hundreds of subscribers to the *Herald* in our field whose subscriptions are renewed direct from the chapter and from the individual to Chicago."

Dr. Penn deserves the hearty congratulations of the entire church for this magnificent showing.

NEGRO CHURCH NOT WANTED

The African Methodist Episcopal Church seems to have a hard time in the operation of its missionary work in South Africa. Some time ago we called attention to an article published in London which discussed the idea of "Africa for Africans" and pointed out that it was the intent of the Europeans to make South Africa practically a white man's country. Bishop C. S. Smith, D. D., of the African Methodist Episcopal Church, has been assigned to Episcopal duties in South Africa, and it is his experience that the American Negro is regarded with suspicion lest he gives the African an idea of liberty and citizenship. Bishop Smith says:

"It is the unparalleled advancement that makes the American Negro such an object of dread and suspicion in South Africa and so unwelcome thereto. There is great fear lest he may instil into the minds of the natives that love of liberty and independence so characteristic of a republican form of government. The American Negro, whether as missionary, teacher or trader, will find South Africa a most hostile region. Present conditions do not point to the successful operations of any American Negro Church; conditions that will at least continue to exist until the success or failure is demonstrated of the present fixed purpose to Europeanize South Africa and make it the permanent home of the white man."

THE NEW SECRETARY OF STATE

Hon. Elihu Root, former Secretary of War, has accepted the secretaryship of the State Department made vacant by the death of Secretary John Hay.

Mr. Root was born at Clinton, N. Y., 1845. Graduated from Hamilton College, 1864. Taught at Rome Academy, 1865. Graduated from the University Law School College, 1867. United States attorney for the Southern district of New York, 1883-85. Delegate-at-large to the State Constitutional Convention and chairman of the judiciary commission, 1894. Appointed Secretary of War by President McKinley, 1899. Reappointed Secretary of War, 1901. Resigned as Secretary of W[illegible]03.

In accepting the portfolio of State Mr. Root gives up a law practice that yields him $200,000 a year. Mr. Root's past record is a guarantee that he will serve his country in this new capacity with efficiency.

OFF FOR DENVER

On Monday of last week Miss Nellie V. Landry, Miss Anna S. Duncan, Miss Birdie Miller, and the editor and wife left for Denver. At Jackson, Miss., the party was joined by Rev. G. W. Arnold, of the Mississippi Conference, and at Grenada by Mrs. Marion Golden. Memphis was the meeting point for others. They had come from the adjacent towns and states. The party leaving Memphis Monday, besides those already mentioned, were:

Bishop C. H. Phillips, D. D., and wife, Rev. G. W. Stewart, D. D.; Mrs. Susie Davis, Grenada, Miss.; Mrs. Estella Knox, Memphis, Tenn.; Miss Maggie B. Cox, Memphis, Tenn.; Mrs. Hattie Boyd, Memphis, Tenn.; Rev. J. A. Bray, D. D., president Lane College, Jackson, Tenn.; Miss G. A. Nugent, Louisville, Ky.; Mrs. M. L. Rosemond, Grenada, Miss.; Rev. I. M. Thompson, Columbus, Miss.; Rev. E. C. F. Troupe, Grenada, Miss.; Rev. D. T. Burch, Memphis, Tenn.; Mrs. S. W. Burch, Memphis, Tenn.; Mr. Ed. Chany, Mobile, Ala.; Mrs An-

nie Bobo, Memphis, Tenn.; Rev. W. M. Crawford, Sperrill's Ford, N. C.; Prof. G. S. Goodman, Miller, Miss.; Rev. R. Sewell, Memphis, Tenn.

Personal and General.

Rev. W. M. Perkins has been changed from Bonus, Texas, to Fayetteville, Texas.

Mrs. Caroline S. Lang, wife of Rev. W. H. Lang, of Vanceville, La., is spending some time with relatives in Donaldsonville.

Miss Ida Hall, the musical instructor of Straight University, is spending the su mer with friends in Chicago, Ill.

Mrs. Delia Adams, of this city, who is employed as secretary at the Grammar School of Theology, is at home for the summer.

The General Missionary Committee will meet in Jane's Methodist Episcopal Church, Brooklyn, Wednesday, November 6, at 10 o'clock a. m.

Miss H. K. Patrick, the efficient superintendent of the Girls' Department of the A. and M. College, Normal, Ala., was in our city recently, the guest of relatives.

Wesley Chapel, our church at Gunnison, Miss., of which Rev. R. L. Lee is pastor, was wrecked by the storm which passed through that portion of the State on Sunday night, July 2.

It has been decided to hold the forthcoming session of the West Tennessee District Conference at Martin, Tenn., August 22, instead of Kenton, Tenn., as formerly announced.

Mrs. Stewart, wife of Prof. A. W. Stewart, of Shreveport, accompanied by her small daughter, Pansy, was in the city this week, the guest of her eldest daughter, Mrs. A. Vera Davage.

Under the direction of Rev. A. B. Harris, a new Methodist Episcopal Church will soon be erected in West Carrollton, New Orleans, lumber for the building being already on the ground.

Mr. J. R .Robinson, the well known contractor of Orange, Texas, and his son, Mr. J. L. Robinson, one of Wiley University's most excellent young men, called at the SOUTHWESTERN a few days ago.

Mr. Adolph P. Gaudet, an employee in the Custom House of this city, and Mrs. Frances A. Joseph, were married Tuesday evening, July 11, at the Colored Industrial Home and School, of which Mrs. Joseph has charge.

Rev. W. P. Ryder, treasurer of the Washington Conference, pastor of our church in Wheeling, West Virginia, owing to a serious illness has not been able to take charge of his church services since the first Sabbath in May.

Miss Portia M. Washington, daughter of Dr. Booker T. Washington, in company with Miss Jane E. Clark, sailed June 24 for Europe. Miss Washington will spend three months traveling in the old world, and in September she will begin a special course in music at Berlin.

Dr. G. R. Townsend, who has practiced medicine for more than 20 years at Victoria, Texas, will move to Fort Worth, Texas, and hang out his shingle. The Doctor is a physician of eminent ability and no doubt in his new field will have success from the start.

Wesley Chapel Methodist Episcopal Church, this city, granted its pastor, Rev. T. J. Johnson, a vacation, and he is now attending the Epworth League Convention at Denver, Colo., accompanied by Messrs. Charles W. Dale and Robert Williams, members of Wesley.

Moore's Hill College conferred the degree of LL. D., upon Rev. Levi Gilbert, D. D., editor of the *Western Christian Advocate*, at its recent commencement, and the Upper Iowa University conferred the same honor upon Rev. H. C. Jennings, D. D., publishing agent of the Western Book Concern.

We are grieved to learn that Bishop I. W. Joyce was stricken with paralysis while preaching at Red Rock, Minn., Sunday, July 2, and that his condition is now serious. The prayers of the church, we are sure, ascend to the throne of grace for the restoration to health of this beloved Bishop.

Dr. E. W. Rogers, of Chattanooga, Tenn., has just returned from Philadelphia, Pa., where he has finished a post-graduate course in the Philadelphia Polyclinic and College for graduates in medicine. He is enjoying a very large and lucrative practice, and is one of the leading physicians of Chattanooga.

The keynote of the recent International Sunday School Association at Toronto was "Progress," and the financial progress of this body was evidenced by the subscriptions of about $75,000 pledged for the work of the triennium. Field workers among the colored people are to be increased from two to four or five.

Rev. Dr. E. L. Parks, at one time a Professor in Gammon Theological Seminary, has engagements for Bible School methods and work at the following Chautauquas: Lake Madison, S. D.; Devil's Lake, N. D.; Pontiac, Shelbyville and Rockford, Ill. At several of these he will also deliver his lecture on "The Negro and the Nation."

The Rev. DeWitt Proseus, of the South America Conference, arrived in New York Friday, July 1, on the steamer New York, coming by way of England. Mr. Proseus went out from the Central New York Conference early in 1902 for missionary work in Argentina Republic, and now returns to the United States because of poor health.

The Leonia Church on the Paulding Circuit, Leonia, Miss., was destroyed by fire on the morning of June 11, causing a serious loss to this membership, as the building was not insured. Nevertheless, they are already planning to rebuild and to this end the friends of Methodism are asked to send contributions, however small, to the pastor, Rev. B. W. Robinson, Leonia, Miss.

Dr. D. W. Shaw, our pastor at Cumberland, Md., of the Washington Conference, is pushing his work with vigor. He has just held his spring rally and the church raised $474.51. The week that the Washington Conference was in session Dr. Shaw bought a parsonage lot for $400. The total receipts for the first eight weeks of this conference year amounted to $618.

The Rev. W. A. Quayle, D. D., pastor of St. James Methodist Episcopal Church, Chicago, will deliver the Matriculation Day address at Boston University, School of Theology, on Wednesday, October 11, at 10 a. m. The opening day address will be delivered by the newly elected professor of Practical Theology, Rev. Samuel L. Beiler, Ph., D., on September 20.

Bishop I. B. Scott was the honored guest at Epiphany Hall Cuttington, Cape Palmas, one day during March. The Bishop was introduced by the principal, Rev. J. F. Dunbar, and after he had resigned the floor, to quote the *Liberia and West Africa*, "his Lordship interestingly addressed the boys; sometimes causing them to indulge in roars of laughter and sometimes causing them serious reflections."

A most pleasing program was rendered at the closing exercises of Lowes Chapel Public School, Crystal Springs, Miss., held recently. J. Powell delivered the opening address; Rev. J. L. Buckwalter, of Drew, Miss., was present and chose as his theme, "Education and Its Qualifications," and an address was made also by the pastor, Rev. J. A. Tatum. The exercises closed with the impressive farewell words of the talented young teacher, Miss Louella A. Ford.

Prof. and Mrs. Carl N. Vance, of the North Andes Mission, have been obliged to return to the United States temporarily, with their infant son, because of ill health brought about by the trying climatic conditions of the Isthmus of Panama, where they have been doing missionary work since last spring. Prof. and Mrs. Vance arrived in New York June 30, and left immediately for their home in Indiana.

Since the last session of the Shreveport District, Louisiana Conference, a neat frame church has been erected at Leesville, La., at a cost of nearly $1,000, and it is to the credit of the pastor, Rev. J. D. Brightop, that probably less than $35 of that amount remains unpaid. This edifice is neatly painted, has a bell tower and is in every particular one of the best arranged and nicely finished churches in Leesville.

The "Diplomatic Function at the American Legation," given by the Hon. Ernest J. Lyon, American Minister Resident and Consul General to Liberia, and Mrs. Lyon, in honor of his excellency, Edward Wilmot Blyden, D. D., the recently appointed Envoy Extraordinary and Minister Plenipotentiary to France from the Liberian Republic, was a unique and patriotic affair. An interesting account of the distinguished guests there assembled and the able addresses delivered appears in the May issue of the *Liberia and West Africa*.

NEWS NOTES

It is announced that the board of lady managers of the St. Louis World's Fair have returned to the general board $26,000 of the $100,000 placed at their disposal.

The wealth of Foster Williams, the Negro who conducts one of the largest grocery stores in Coffeyville, Kansas, and has charge also of a dry goods store, is estimated at $75,000.

"The Duties of the Rich" was the subject discussed by President Roosevelt on the closing day of the National Education Association Convention held in Asbury Park, N. J., last week.

The body of the naval hero, Admiral Paul Jones, was delivered to the representative of the United States July 6 in the American Church of Paris, and was conveyed by American warships to Annapolis, Md., for interment.

Henry Vertrees, a Negro of Jeffersonville, Ind., has been appointed government blacksmith for the Klamath Indian Reservation, in the State of Oregon. In the examination Mr. Vertrees led his class, making 99.3 per cent.

Mr. Joseph Milbank has given $300,000 for a building in Jersey City, known as the "People's Palace," which is designed to become an uplifting power in the community by providing for the social needs of all classes of people.

The tornado which passed over one of the richest farming sections in Texas, July 5, caused the death of probably forty persons and injured a large number. Property was seriously damaged and the crops and cattle suffered heavily.

A neat and interesting program has been issued of the Indiana District Woman's Home Missionary Association, to be held at St. John Methodist Episcopal Church, Evansville, Ind., August 10-12, Mrs. George A. Sissle, president.

Five hundred dollars of the fund left in trust by the late Philo Bennett, of New Haven, Conn., have been set apart by Hon. William J. Bryan, of Nebraska, as trustee, for the purpose of aiding poor and deserving negro boys in obtaining an education at Tuskegee Institute.

A raid was made by four hundred policemen a few days ago against one hundred and fifty questionable resorts, scattered over twenty square miles of Philadelphia, Pa. About two thousand men and women were arrested, and gambling houses of various kinds were closed.

Henry Arthur Callis, son of Rev. H. J. Callis, D. D., of the A. M. E. Zion Church, the first negro student to graduate from the Binghampton, New York, High School, won the Cornell scholarship from the county, having stood higher in the examinations than any of his white competitors.

The presence of President Roosevelt at the twenty-fifth anniversary of his class and as the honored guest of the University, and his address at the alumni dinner upon the functions of the university and the spirit and ideals that should be those of the graduate, were notable features of the commencement week at Harvard.

The presence of Chief White Swan, of the Yakima tribe, is one of the chief attractions of the Methodist Congress now in session at Portland Oregon. White Swan, who has been a member of the Methodist Church since 1861, will appear in full Indian costume and tell many interesting things concerning the early history of the country.

An institution, known as the Sunlight School No. 1, was opened June 19 at Maillard, La., with an enrollment of thirty-three, under the direction of Julius J. Schexnayder, who had interested in this movement such men as Rev. W. R. Butler, presiding elder of the New Orleans South District, and Mr. M. S. Alexander, of Maillard. The officers are: Messrs. Alphonse Cenf, president; L. C. Jolly, vice president; Thomas J. Volter, treasurer; K. C. Mitchell, secretary. Miss Sophronia Robertson is the teacher and Julius J. Schexnayder, general manager.

Doings of the Workmen.

LOUISIANA.

Spider, T. P. Norris, Pastor—About thirty members and friends of Shady Grove, the evening of April 12th, stormed the parsonage. They brought many pounds of groceries and chickens. Those prominent in the affair were Sisters R. J. Walker, Hannah Limon, Fanny Williams, V. Cato Laura Bryan, Polly London; Brothers A. C. Cato, R. London and Wm. Walker of St. Matthew, who spoke of the SOUTHWESTERN. Short addresses were made by several. I take this method to express my thanks.

Boyce, W. L. Dyas, Pastor—My second quarterly conference convened June 10th, with Rev. Obee presiding. Every officer presented written reports which showed that $336 had been raised by the pastor's planning, and that $485 had been paid out by the stewards and trustees. Lumber is on the ground with which to repair Rynett Chapel, and the carpenters are at work on the same. Paid presiding elder in full.

Central, Allen Johnson, Pastor—Our first quarterly conference was held April 15-16 by Rev. J. F. Marshall. His appeals for the SOUTHWESTERN and the benevolences were fervent and have brought much fruit; $138 raised. The revival was going on with marked success. Six precious souls have been saved. The great Woman's Missionary, Sister M. A. Young, was with us, doing good work. Revs. J. H. Thompson and Davis preached during the week.

Sterlington, C. L. Angrum, Pastor—My first quarterly conference was held at Mt. Sinai M. E. Church, March 29th, by Rev. J. O. Brown. All were present with written reports, which showed a marked improvement.

Sublime, A. G. Warren, Pastor.—The work here is succeeding nicely. We have finished a nice church on this charge, which is worth about $300.50. This is my second year here. When I came, I found two school houses, but not one church on the work. We were made very happy the first Sunday in April over the conversion of a dear old lady, of about 60 years. She cast her lot with us.

Bremond, R. H. Duncan, Pastor.—Our second quarterly conference was held April 22-23, with Rev. J. H. Swann in the chair. Saturday evening at 3 o'clock, the business session was held. Reports from all showed marked improvements on all lines. More than $17.00 were reported. Accessions 29. On Sunday morning all were delighted with the beautiful appearance of the church. The Bible furnished on Sunday by Sister Nellie Maderson for the occasion was a beautiful one. The elder preached two good sermons, raised for all purposes during the quarter, $65.50; paid the elder in full, $22.50.

MISSISSIPPI.

Natchez, W. P. C. Morrison, Pastor—Our rally on the 28th ult. resulted in the raising of $200. Dr. J. W. E. Bowen lectured to us on the 26th and preached Sunday morning at 11 o'clock, also at 8 p. m. Words are inadequate to express the good done for our Methodism by the service of Dr. Bowen. The conference brethren are slowly reporting the results of Natchez Day. We urge upon them immediate action, or we may suffer serious embarrasment.

NORTH CAROLINA.

West Asheville, J. W. Simpson, Pastor—On a recent Sunday $55.00 was raised by this circuit with which to purchase for their pastor, by whom they are standing loyally, a conference suit. Mesdames Hattie Greenlee and Annie Greenlief subscribed $5 each; Mrs. Martha Greenlee and J. D. Smathers, $3 and $2 respectively; a number of others giving from $1.00 to $1.50 each.

TEXAS.

Yorktown, Velma Ross.—The sisters were called together one evening recently by Mrs. Sophie E. Tyler. Quite a number met at the parsonage. Sister Tyler organized the Woman's Home Missionary Society, with 16 members. We elected Sister Emma Fields as president, Miss Louisa Davis, vice-president, Sister C. L. Davis treasurer, Miss Velma Ross secretary. Mrs. Tyler then put a project before the sisters which was then gladly endorsed. Rev. G. E. Tyler gave us a few words of encouragement.

TENNESSEE.

Marion, Miss Susie B. Madison.—The second quarterly conference of Mt. Pleasant Church convened April 1st and 2nd. The presiding elder, Rev. R. A. Swann, was present. The meeting was a success, both spiritually and financially. A large number was present on Saturday night. Excellent reports from the officers, they having raised during the quarter for missions $2.00; pastor, $81.64; raised during the day, $16.00. The work of the church under the estimable pastor, Rev. E. J Cox, is in a more prosperous condition than ever before. On Sunday the presiding elder preached two beautiful and inspiring sermons. In connection with the morning services the four dear little children of Mr. and Mrs. Henry Mills were given to the Savior in holy baptism, by the elder, assisted by the pastor, after which the Holy Sacrament was administered to a large number of communicants. In the afternoon the quarterly love feast was held and more than 50 persons testified for the Savior. At night we had a most glorious meeting. Four persons were connected with the church. Revival services began March 26 and nine persons have accepted Christ. The pastor is putting forth every effort for the salvation of souls.

Chattanooga, S. C. Priest, Pastor.—Our second quarterly conference was a grand success. We paid the presiding elder his assessment in full of $6. This membership is small, but they are faithful. On the 30th Sister Harriette Scotte, with about twelve of my good sisters of Sherman Height, came to my home and left the table laden with many good things.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

Humboldt, Rachel E. Lowry.—The Preachers' Alliance of Humboldt has just closed a very successful two weeks' meeting, which was conducted by Rev. J. P. Price, president. Rev. H. M. Tate did most of the preaching. There were 18 converts. All of the churches were wonderfully revived.

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he Alliance has done much good in ffecting a union amng the churches ere.

Humboldt, Miss Rachel E. Lowery —The Preachers' Union, of Humboldt, eld two very interesting meetings. he first was a mass meeting at the . M. E. Church, the last Wednesday ight in March. Devotions were con- ucted by the president, Rev. J. P. rice. Welcome address by Rev. E. Mc- Knight, pastor; sermon by Rev. H. . Tate, D. D. Revs. L. E. B. Rosser, . Moody and J. W. Wiley made short peeches. On Sunday, April 3, at 3 'clock p. m., Rev. L. E. B. Rosser reached a very able sermon. The eeting proved a success.

Savannah, Rose Macky.—Our second uarterly conference was held in St. ames Church, April 1-2, by Presiding lder A. Phillips. The elder preached wo acceptable sermons to large con- regations. The reports showed in rominent. We paid the elder in full. aised in the quarter $16.48. Raised his quarter, $69.20. Our pastor, Rev. . A. Sanford is succeeding along all ines.

Nolensville Cir., H. H. Hinton.—Our econd quarterly conference was a rand succes. The good people of this ircuit have stood well at their posts f duty. Our ney presiding elder, Rev. W. R. Smith, preached to a large udience, Sunday morning, and all present were strengethened. Reports howed that two had been added to the hurch. $54.89 raised for the pastor, The elder paid in $17.00. Collections or Sunday and Monday amounted to 25.64. Ninety-two communicants and ne addition. We began a revival two ights ago at Mt. Pisgah, and have had hree conversions.

Caplenville, J. M. Moody.—Our sec- nd quarterly conference was held at Burdett Chapel, Rev. A. J. Porter pre- iding. He preached acceptably on Sunday and 95 communed. Raised this quarter, $41.62.

Knoxville, John T. Wilson, Pastor.— Senney Chapel, M. E. Church.—Our second quarterly conference convened April 12, Rev. W. A. Webber presiding. Sunday service—The pastor preached at 11 a. m. and 7:30 p. m. The elder preached at 3 p. m. This year at the first quarterly meeting we raised $55.00 and at the second quarterly meeting $34.00. The trustees are preparing to have the church painted. Our prayer and class meetings are well attended by the young people. Miss Callie Stol- land, our superintendent of the Sunday school, has been present every Sun- day for eight months. Misses Frenchie Armstrong and Sarah Lee Cobb are good workers.

The Epworth League Convention of the Cumberland River District which met for its first session this confer- ence year in Dowell Chapel, Cherry Valley, at 9:30 a. m., May 25. Program —Opening address, Rev. L. M. Morres, D. D. The Epworth League sermon was preached by Rev. Henry Primm, alternate, E. F. Carter, "The English Bible; How to Study and How to Use It," Rev. S. G. Gordon, J. A. Swift, A. L. Nelson and B. F. Ander- son; "The Department of Literary and Social Work," delegates from Harts- ille, Gardensville, Allgood and Leban- on; "The Father of the Epworth League in this Land," Dr. H. W. Key; "Should Local Preachers Attend the Epworth League," Revs. J. W. Betty, R. Carter, and B. F. Clod; "What Can We Do to Make the League a Success?" delegates from Lebanon Mission, Bell Wood, Seay's Chapel and Liberty.

Martin, Mrs. W. M. Cooper.—Our sec- ond quarter was held April 30th, with Rev. J. P. Price in the chair. Reports were god and indicated that our church work is progressing as never before. Paid the elder $14.65. Collection for the day $18.45. Rev. Dr. J. W. Rich- mond had just closed a glorious re- vival with 41 conversions and 49 addi- tions. Our rally for McCabe Temple was on May 7th. The Russians, under the leadership of Miss Cora Wagoner, raised $66.28; while the Japanese, with Mrs. Edie F. Martin at the head, raised $70.20; total, $136.48. The day's col- lection was $142.48. Rev. J. W. Rich- man is a good preacher and a splendid pastor. His large church is well filled every Sunday. He is well liked by the young people, as is also his wife.

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Literary Notes

BOOKS RECEIVED.

"Complete Index to the Expositor's Bible—Topical and Textual," by S. G. Ayres, B. D. General preface to the Expositor's Bible, by the editor, W. Robertson Nicoll, M. A., LL. D., to- gether with introductions to the Old and New Testament sections, by W. H. Bennett, M. A., D. D., and Walter F. Adney, M. A. Published by Eaton and Mains, 150 Fifth Ave., New York. Price, $1.00 net.

In the July issue *The Century* con tinues its policy of presenting reports, by experts in their different lines, of the progressive work and investiga- tion of the world, with the first of two papers on "The Electric Railway" by Frank J. Sprague, former president of the American Institute of Electrical Engineers. Personal recollections of the expedition which resulted in open- ing the ports of Japan to the world are contributed by John S. Sewall, under the title "With Perry in Japan." There is a further installment of L. Frank Tooker's vigorous novel of the sea, "Under Rocking Skies," and six short stories for leisure hours.

The Living Age for June 17 con- tains two articles of especial interest to American readers—Lucas Malet's sprightly and pungent contribution to *The Fortnightly* on "The Threatened Re-subjection of Woman," apropos of President Roosevelt's recent utter- ances.

INQUIRY.

My brother, Washington Shelton, or Lisbon, I have not heard from since the war. The last heard of, he was in Galveston, Texas. My father's name is William Shelton; mother's, Fannie Shelton, and one sister, Anita. My name was Jane Shelton at that time. Any information will be thankfully re- ceived. Jane Pierre, Hahnville, La.

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Conference Notices

NEW ORLEANS NORTH DISTRICT CONFERENCE.

Program of New Orleans North District Conference which convenes in Lutcher, La., July 26th at 10 a. m.:

Wednesday. Devotional services and organization; afternoon, sermon, John McKee. The SOUTHWESTERN and its influence in the home, John Wise and T. B. Cooper. At 7:30, Introductory Sermon, Wm. Harrell.

Thursday. Disciplinary Questions. Afternoon: Sermon, D. M. Seals; "How to make our class meetings more attractive and interesting," Edward Fields and G. W. Forest; 7:00 p. m., Missionary Sermon, W. S. Chinn; Missionary Anniversary, D. J. Price.

Friday. Disciplinary Questions. Afternoon: Women's work, conducted by Miss Ruth B. Smith. "Methodism and its outgrowth," Henry Taylor. "How can the Local Preachers best assist in advancing the church work." A. C. Mitchell, Nelson Burton; 7:30 p. m., "Freedman's Aid and Southern Educational Society," Valcour Chapman.

Saturday. Disciplinary Questions. Afternoon; Sunday School, Epworth League Work, B. R. Jackson. "How can we best encourage our young men to school before applying for admission into the traveling connection," J. A. Lindsay and A. B. Harris. "The best method of raising our Benevolent collections earlier," M. C. Harrison, C. O. Pardo. "How best to secure the attendance of Local Preachers to the Sunday School," Robert Young and T. W. Williams.

Sunday. Love feast conducted by H. A. Sorrell and C. D. Crockett; sermon by J. F. Marshall, P. E. Afternoon: Field Day. Each minister to take a part; 7:30 p. m., Devotional exercises conducted by H. J. Wright; sermon, F. T. Chinn. Each local preacher will select his own subject.

The presiding elders of the Louisiana Conference, President of Gammon Theological Seminary, Field Agents of the Missionary Society, and of the Sunday School Union, Corresponding Secretaries of the Freedman's Aid and Southern Education Society are invited to attend. VALCOUR CHAPMAN,
Secretary for Committee.

TUPELO DISTRICT.

THIRD ROUND.

Pontotoc, July 8-9; Pontotoc Ct., 8-9; New Albany, 15-16; Houston, 22-23; Cotton Plant, 29-30; Nettleton, Aug. 5-6; Amory, 12-13; Amory Ct., 16; Ripley, 19-20; Corinth, 25-27; Corinth Ct., 26-27; Union Grove, 26-27; Okolona Ct., 26-27; Houston Ct., 30; Bell, Sept. 2-3; Okolona, 2-3; Tupelo, 9-10; Tupelo Ct., 9-10; Ripley Ct., 13. Brethren: Remember that the District Conference and Epworth League Convention will convene at Houston, Miss., July 19-23. Don't fail to raise the amount apportioned to your charges for the Rust Building Fund. The work is now going on and the money is much needed. Bring as many subscriptions to the Conference as you possibly can for the Southwestern. We can not afford to fall behind any district in this. Try to have your benevolence raised and paid in full. Faithfully yours, W. C. Clay.

WAYCROSS DISTRICT.

Valdosta, July 8-9; Patterson, 15-16; Folkston and Traders Hill, 22-23; Blackshear, 29-30; Waycross and Waresboro, Aug. 5-6; Fitzgerald and Douglass, 10-11; Cordele, 12-13; Eastman, 19-20; Macon, 26-27; Forsyth, Sept. 2-3; Flovilla, 6-7. Dear Brother Pastors, Officers and Members of the Waycross District: The District Conference convenes at Blackshear July 26-31. Let us all plan to be present. Pray and work for an outpouring of the Holy Spirit upon us, for the conversion of sinners and the upbuilding of the Master's Kingdom. Build churches, repair old ones, bring up the Sunday Schools and Epworth Leagues. Set every member to work; give them something to do. Believe me, ever yours in Jesus, A. B. Allen, P. E.

SAVANNAH CONF. CONVENTION.

The Sunday School and Epworth League Convention of the La Grange District, Savannah Conference, convened at Pleasant Grove M. E. Church, Orchard Hill, Ga., Friday, May 5, 1905. The devotional service was conducted by Rev. R. R. O'Neal, P. E., assisted by Revs. E. D. Giddens, E. J. Kytes and G. H. Lennon. Invocation, by Rev. E. J. Kytes. The Presiding Elder made a brief address. Rev. J. O. Murphy was elected secretary; Mr. E. P. Jenkins, assistant. The Revs. J. A. Richie, G. Y. Flemister and E. J. Kytes, distinguished visitors from the Griffin District, Atlanta Conference, made very instructive addresses. Reports from the various Sunday Schools were read and adopted, the majority of which showed marked improvement. At 7:30 p. m. the welcome address was read by Miss Hattie Taylor. This address was ably prepared and eloquently delivered. Rev. F. R. Bridges responded in a most pleasing manner. Introductory sermon by the writer. Saturday morning session: Devotional service, after which Rev. R. R. O'Neal called the house to order. The majority of reports from Epworth League chapters showed splendid advancement. The cabinet officers for the District and the Junior League Superintendent were elected. The 11 o'clock sermon was ably preached by Rev. F. R. Bridges. At 2:30 p. m. the Literary Progrram, rendered by the young men and women who represented the various charges showed that they had made special preparation for the work assigned to them. At 7:30 p. m. the Epworth League Anniversary was conducted by the writer. Very interesting speeches were made by Presiding Elder O'Neal and Rev. D. McLendon. It is earnestly hoped that these Leaguers and superintendents have been awakened to new life and inspired for greater efforts in the future. Sunday was a great day in our Zion; the Sabbath School was fully alive. At 11 o'clock Rev. E. D. Giddens preached a logical and forceful sermon. At the 3 o'clock service Rev. J. B. Maddox preached to a large and appreciative audience. At 8 p. m. the writer preached. These services proved to be seasons of great refreshing. Rev. M. P. Moore and his good people have done a grand work on this charge. They are nearing the completion of a beautiful concrete edifice, which will be a credit to any conference. Bro. Moore and his people recently held quite a successful rally, in which they succeeded with splendid results. Mrs. Fannie Skandrick, a stewardess and leader, is a prime factor in the work of the upbuilding of the church. The pastor says her work as a leader is inestimable. Much credit is due to this beloved pastor and people for the splendid way in which they provided for the convention.

R. R. O'NEAL, *President.*
G. H. LENNOX, *Reporter.*

DALLAS DISTRICT.

To Each S. S. Superintendent of the Dallas District: Each Sunday School is assessed $1.25 for general expenses. Dear Superintendents, will you see to it that the same is raised and forwarded to the District Sunday School Treasurer, Mrs. Alice Green, 527 E. Main Street, Waxahachie, Tex. See to it that this amount is raised not later than July 9, if possible. But, failing in this, send general expenses to the Conference July 17, Pilot Point, Tex., by your delegate. Superintendents, this depends entirely upon your promptness and faithfulness. It is impossible for me to make my official visits, which I regret, so do your best in this cause. H. W. HATTEN,
District Superintendent.
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GREENVILLE DISTRICT.

THIRD ROUND.

Indianola, July 22-23; Moorhead and Sunflower, 29-30; Head and Holly Ridge, Aug. 5-6; Baird, 12-13; Doddsville and Blaine, 19-20; Stephensville, 19-20; Belzoin, 26-27; Shelby and Mound Bayou, 26-27; Itta Bena Mission, Sept. 1-3; Sheppardtown, 2-3; Hollandale and Bourbon, 10-11; Itta Bena, 16-17; Dahony and Winterville, 22-24; Gunnison, 23-24; Greenville, 30-Oct. 1. Brethren: Rally your forces. Remember that no blanks must occur in our columns. Our benevolence must be full. The SOUTHWESTERN must be placed in every home upon the district. Brethren, strive; the time is short. Remember the Rust University rebuilding fund must be raised, every minister doing his part. The interest of the Missionary and Church Extension Societies must be pushed to a finish. I am praying for great revivals in every charge. Always your brother,
J. W. WINBUSH, P. E.

WESTERN DISTRICT.

FOURTH ROUND.

Marion, July 15-16; Elbethel, 22-23; Machpelah, Aug. 5-6; Forest City, 5-6; Shelby, 12-13; Sherrill's Ford, 19-20; Franklin, 19-20; West Asheville, Sept. 1-3; Asheville, 3-4; Old Fort, 9-10; Lenoir, 15-17; Lenoir Cir., 14-17; Patterson, 16-17; Hickory, 23-24; Newton, 22-24; Gastonia, 30-Oct. 1. Our district conference will meet in Newton July 26-30. Don't fail to attend this meeting. We want it to be a great one. Push your benevolent collections. Do not wait until the close of the year to get your money but get it now. Do your best to have a good revival in your charge. Put the SOUTHWESTERN in all the homes of your people. Strive to come to the district conference, prepared to report, if possible, the full apportionment raised. Yours for success, M. M. JONES, P. E.

FORT SMITH DISTRICT.

THIRD ROUND.

Bentonville Cir., July 29-30; Harrison Cir., Aug. 1-2; Fayetteville, 5-6; Fort Smith (Mal.), 12-13; Fort Smith, (Eb.)), 13-15; District E. L. Convention, 16-20; Van Buren, 26-27; Morrilton Cir., Sept. 2-3; Blackwell Cir., 4-5; Conway Cir., 9-10; Little Farm, 11-12; Marche, 23-24; Springfield Cir., 16-17; Little Maumelle, 30-Oct. 1; Roland Oct. 7-8; Danville, 14-15; District Conference at Conway, Ark., Oct. 18-22. Schedule of Camp Meetings on Fort Smith District, conducted by M. M. Langston, P. E. Bentonville, July 26-Aug. 4; Fort Smith, 9-20; Solgóhachia, Aug. 29-Sept. 7; Brown's Chapel, 6-13; Centre Ridge, 13-22; Marche, 20-29; Little Maumelle, 27-Oct. 6; Danville, Oct. 9-16. Brethren: There are several features to the schedule of the third round, that I much desire you to make a special study and plan for the materialization of each. 1. The E. L. Convention to be held at Fort Smith Aug. 15-20. Please collect every dollar of your apportionment for this cause, take your representative fee; collect, presiding elder, $2, pastor's $1, district officers 50 cents, lay officers 25 cents and each member 10 cents for League and Sunday School League, or no League, Sunday school or no Sunday school. Dr. J. M. Cox will hold his anniversary Friday night. Dr. J. W. E. Brown will preach Sunday morning at 11 o'clock. Drs. I. L. Thomas, G. G. Logan and the State Epworth League President will have places on program. 2. The District Conference, Conway, Ark., Oct. 18-22: Collect your representative fee, just as you do for convention; P. E., $2; pastors, $1; district officers, 50 cents; lay officers, 25 cents and 10 cents per capita to the membership of church. 3. The Camp meeting schedule: Pray and plan for a spiritual awakening among the masses this summer. Our motto is, "a thousand souls for Christ, a hundred subscribers for the SOUTHWESTERN, and the ultimate triumph for good of our Methodism throughout the length and breadth of the Fort Smith District." Brethren, you must raise your missionary money and send in every dollar by Oct. 1. Let every brother have his missionary voucher in the 3rd quarter. There will be a missionary day during our district conference, conducted by the presiding elder, Revs. W. McIntosh and L. G. Hodges. Let each charge strive to raise more for missions this year.

M. N. LANGSTON, P. E.

GULFPORT DISTRICT.

THIRD ROUND.

New York, July 19-20; Lumberton, 23-24; Picayune, 25; McNiel at White Sand, 29-30; McLaurian, Aug. 2-3; Raglan, 4; Augusta, 5-6; Hattiesburg, Bentley Chapel at Parmer's Cro., 1-6; Bason, 12-13; Donavan, 12-13; Hattiesburg, St. Paul, 19-20; Semmarole, 16-17; Bond, at Wiggins, 26-27; Wortham, 28; Handsboro, at Turkey Creek, 29-30; Biloxi, 26-27; Center, 31; Pearlington, Sept. 2-3; Pass Christian, 8-10; Delial, 9-10; Bay St. Louis, 9-10; Moss Point, 9-10; Vancleave, 11-12; Ocean Springs, 12-13; Gulfport, 14-17; Escatoupa, at Three Rivers, 23-24. Brothers, this being the third round, do your best to surpass the second. You have

lone well but push your work. Yours truly, R. N. JONES, P. E.

LITTLE ROCK CONFERENCE.

The ministers of the Little Rock Conference will please notify us of the number of delegates coming to the District Conference, to be held at this place, in order that we may secure homes for their entertainment. Already we are making extensive preparations to that effect. The A. M. E. and Baptist churches are co-operating with us for the comfort of our friends. I also hope that each church official will notify me personally of his coming. WM. WHITE, Pastor.

Newport, Ark.

PINE BLUFF DISTRICT.

Brothers: Collect $1.00 from your charges and send to Mrs. Nasmyth at Little Rock, Ark. The Woman's Home Missionary Society will meet at Cotton Plant July 20. Do this at once. The District Conference will meet at Luna, Ark., Aug. 17-27. Let every pastor come, also district stewards and class-leaders, with written reports. Begin your preparations now for District Conference. Collect your missionary money and send it in. Dr. Logan will be with us. Be prepared to turn over to him all that you have not sent to New York, and remember our duty to Philander Smith. Collect all your F. S. E. and send to Dr. Cox. The boys' dormitory must be completed. We are crowded there. Let us stand by this school. The brethren that failed to report at convention come prepared to do so at District Conference. Push the work. I am yours truly,

S. MCDONALD, P. E.

WEST VIRGINIA.

BUCKHANNON.—After many years of labor and trials, the colored people of Simpson's M. E. Church, succeeded by the generous aid of their many white friends, in erecting a beautiful brick church 38 feet by 42 feet, which is said by all to be the finest little church in all Buckhannon. This new church was opened for service Sunday, June 25, 1905. The services were enjoyed by all present. The inspiration received from the service conducted by Rev. D. H. K. Dix, was the mainspring of all the services of the day. The sermon by Rev. S. D. Tamblyn, at 10:30, inspired the hearts of the people, as he so beautifully and eloquently urged them to "strive to excel." The sermons by Rev. G. W. W. Jenkins, of Parkersburg, W. Va., at 3 o'clock and 8 o'clock, were wonderfully inspiring. Rev. Jenkins was the man for the occasion and his many newly made friends and well-wishers cordially invite him back to Buckhannon's lofty heights. The choir rendered excellent music at all the services. The pastor and members wish to thank all who contributed money to eliminate the debt on the new church. Cash received amounted to $102.11 and the subscriptions amounted to $149.55. We hope in the near future to raise $1,000 and dedicate our beautiful church free of debt." Rev. Rutherford R. Robinson, pastor. Rev. L. W. Briggs, P. E.

INQUIRY.

I inquire for my brother Aron Cathey. The last I heard of him was 20 years ago; he was in Richmond, Va. His father's name is Cuffie Cathey and his mother's Sofa Cathey.

HANNAH REVENS,
R. F. D. 22, Huntersville, N. C.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

Doings of the Workmen

LOUISIANA.

Covington, B. R. Jackson, Pastor—Our first quarterly conference was held on April 21 by Rev. J. F. Marshall, all reports showing well. The presiding elder preached and a glorious time was had. Three came up for prayer, two backsliders reclaimed and one old sinner, about 70 years old, was happily converted.

Campti, E. H. Clark, Pastor—The first quarterly conference of St. Paul and Mt. Zion M. E. Churches was held April 7th, with Rev. H. Daniels. The reports were good and his lecture was timely. At 11 a. m. at Mt. Zion, and 8 p. m. at St. Paul, the memorial service of Rev. A. H. Banks was held. Revs. Geo. Thomas, Dorsey of the Baptist Church, and the local preachers assisted in the service. We paid him $20 that was due.

Washington, G. Nash—Memorial services in honor of the late Rev. S. Duncan were held in St. Mark M. E. Church, May 28. Song, "Nearer My God to Thee;" scripture lesson by Rev. S. Green; papers: "His Life As a Christian Minister," Prof. S. A. Gray; "His Life of Faithfulness," S. Strode; "His Purity and Cleanliness," Wm. Cooper; "Reality of Religion," G. Nash. Closing remarks and advice to the young people by Rev. S. Green.

THIS TESTIMONY

WILL SURELY INTEREST MANY READERS OF THIS PAPER.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: "I live in the Missouri Swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicines I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malaria, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle."

A. A. Felding, Knoxville, Tenn., writes: "I had a bad case of sour Stomach and Indigestion. I could eat so little that I was 'falling to bones' and could not sleep nor attend to my business. I used the test bottle and two large seventy-five cent bottles, and can truthfully say I am entirely cured. I have advised many to write for a free test bottle."

J. W. Moore, Monticello, Minn., makes the following statement about himself and a neighbor. He says: "Four bottles of Drake's Palmetto Wine has cured me of Catarrh of Bladder and Kidney Trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist, and he and our local doctor said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering."

The Drake Co., Drake Bldg., Chicago, Ill., will send a test bottle of Drake's Palmetto Wine free and prepaid to any reader of this paper. A letter or postal card is your only expense to get his free bottle.

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They Live in Our Memory.

REV. C. P. HEAD.

Rev. C. P. Head, one of the oldest and most influential members of our church at Edwards, Miss., died June 24, 1905, in full triumph of faith. He said he was at peace with God and was willing and ready to go. He was a member of the Upper Mississippi Conference and as a preacher ranked high among his brethren. He filled many of the important charges of our church in the state before the conference divided and when the Mississippi Conference was divided he was placed with the Upper Mississippi Conference and served one term as presiding elder. His last year as pastor was crowned with great success. He was granted the superannuate relation at his own request. Brother Head remained at his comfortable home with his loving wife four years and died at the age of 77 years and 6 months. His funeral was largely attended and was conducted by Rev. J. W. Parks and the pastor, J. A. Patterson. His remains were laid to rest by his fraternal brethren of the Free Masons. He leaves a loving wife, son, two daughters and a host of friends. "Servant of God well done."

JACKSON.—At Pelahatchie, Miss., June 5, 1905, the Rev. J. J. Jackson, aged 66 years, a local deacon of the Pelahatchie Circuit, fell asleep in Christ after seven months illness. He was a faithful member and preacher, much beloved by both colored and white. His death was not a surprise but a great loss to the church and the community. He was a Christian man, and lived as such. As a preacher he was above the average. He was a good father. Bro. Jackson had traveled over the circuit, as the various pastors and the whole people respected him, both for his honesty and Christian zeal. He was ordained a deacon at Crystal Springs and served well all appointments. Mt. Pleasant M. E. Church has lost a good and faithful man. He leaves two sons, three daughters and a number of grandchildren. All of his children are members of the church, except one. Funeral was largely attended by the white people and the members of the circuit; the pastor being absent, he was laid to rest by the Masonic Fraternity.

S. JOSSEL, Pastor.

On Thursday, June 15, 1905, Wendell Philip Clark departed this life. He was a young man of great promise; secretary of the First Street M. E Sabbath School, of which church his parents are worthy members. The funeral was largely attended. Brief addresses were made by Revs. F. T. Chinn, V. Chapman, J. A. Tircuit, the pastor, Mrs. O. A. Gould and F. B. Smith. His dying testimony was read by Mr. R. Vining.

The following resolutions were adopted by the Sabbath School:

"Whereas, It has pleased the Heavenly Father to take from among our Sunday school workers our dear secretary, Wendell P. Clark, be it resolved, that

"We, the officers, teachers and scholars of First St. M. E. Sunday School, tender our heartfelt and deepest sympathy to the family in their hours of sadness.

"Be it further resolved, that we commend them to the Master who doeth all things well, and while they have lost one of the members of their family circle heaven has gained a precious soul.

"Be it further resolved, that a copy of these resolutions be sent to the bereaved family, also published in the SOUTHWESTERN CHRISTIAN ADVOCATE and spread on the minutes of the Sunday school."

BOOZE OR MEDICINE?

Which will you have? If a woman suffering from one of the delicate ailments peculiar to your sex it will be well for you to know that Dr. Pierce's Favorite Prescription is the only remedy advertised for such maladies which is absolutely free from intoxicating liquors and all other harmful agents. The good you feel from its use is not the delusive exhileration from a tippling beverage, from which the system reacts into a worse condition than before. It may be a little slower in manifesting its bracing and invigorating action, but its benefits are none the less positive and, best of all, they are *lasting*. It's an honest medicine—not a beverage.

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Every suffering woman in this land should write to Dr. Pierce and learn how certainly he can help her to health and strength. It costs nothing to write and receive entirely free the advice of one of the most experienced physicians in this country. His great thousand-page book the Common Sense Medical Adviser, in stiff paper covers, will be sent free for 21 one-cent stamps the bare cost of mailing; or, send 31 stamps for cloth bound. Address Dr. R. V. Pierce, Buffalo, N. Y.

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Don't allow the dealer to insult your intelligence by offering his own remedy to you instead of this well-known preparation of Dr. Pierce.

EASTER REPORTS.

(These delayed reports have been received within the last few days.)

Pine Bluff, Ark.—Easter Sunday was joyfully observed at Liberty M. E. Church. Nine persons contributed from $1.00 to $1.50 each, a number of others contributing 25 and 50 cents, making the total collection $25.95. Rev. W. H. Higgins, pastor.

DeSoto, Miss.—An enjoyable Easter program was rendered under the efficient leadership of Mrs. M. A. Howard. Rev. C. W. Washington, pastor. Collection, $3.50.

Tabbville, Miss.—The Easter exercises at this point were of an interesting nature and largely attended. Mr. R. Porter, superintendent.

Richmond, Tex.—Easter Sunday was observed. Prof. J. S. Sidney conducted a very creditable program. Excellent music by Miss B. James. Raised for missions, $4.40. L. L. Graham, pastor.

Newton, Miss.—The rendition of the Easter program greatly delighted the large audience. Mrs. B. E. Franklin, Laurel, Miss., presided at the organ. Collected during the day $44.00. Rev. W. H. Smith, pastor.

Hickory, Miss.—The pastor, Rev. W. H. Smith, reports a very successful Easter service. Choice music furnished by Miss S. Hinton. Collected for all causes, $23.00. Rev. D. G. Taylor, superintendent.

Monroe, La.—Easter services were well attended. A very good program was rendered, under the direction of Miss P. Posey and Mr. James Wilson, superintendent. Missionary collection, $8.16; total collected during the day, $38.22.

Oxford Miss.—Easter day was quite a success with us. Collected $80.00. Children's Day was also a good day. Collected $180.00. Rev. N. R. Clay, A. B., and wife, were with us on Children's Day. Bro. Clay preached an able sermon at night, writes the pastor Rev. E. F. Scarborough.—(Received June 16.—ED.)

The A. & M. College, GREENSBORO, N. C.

The fall term begins Sept. 1, 1905; Strong faculty; unsurpassed facilites; new dormitory being erected to meet increasing demands; short courses in Agriculture; two-year courses in trades; two practical four-year courses, one in Agriculture leading to the degree of B. Agr., and one in Mechanics leading to the degree of B. S.; graduates in great demand.

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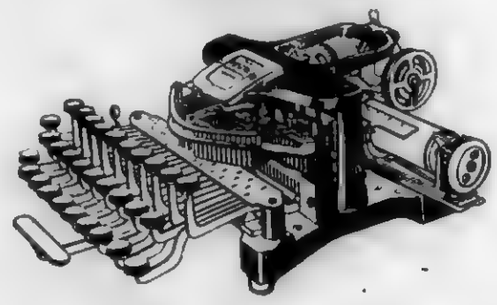
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UNITED FOR LIFE.

HOLDEN-ADDISON.—At St. Paul M. E. Church, Jefferson, Tex., on June 25, 1905, occurred a very pretty wedding—that of Rev. E. H. Holden and Miss Marie E. Addison, by Rev. M. C. Gillespice.

PHILLIPE-ROBINSON.—At the M. E. Church of Pickens, Miss., June 14, 1905, by Rev. O. W. Crump, Mr. Samuel K. Philippe to Miss S. C. Robinson, a teacher in our public schools.

RANDOLPH-RAMSEY.—On Wednesday evening, June 7, 1905, a very beautiful wedding occurred at the residence of Dr. and Mrs. E. B. Ramsey, of Houston, Tex. Miss Gertrude Mae, their only daughter, was the bride, and Prof. J. B. Randolph, of Pass Christian, Miss., instructor of Greek and Latin, Wiley University, Marshall, Tex., was the groom. Madame Rochon Chandler, a popular and talented pianist, accompanied Mrs. Phil Herbert, an accomplished vocalist, in that beautiful song of Mascheroni, "Till Death." Miss R. M. Bailey, assistant instructor of music at Wiley University, played Mendelssohn's wedding march as the bridal party entered the parlor. Dr. W. H. Logan, pastor of Trinity M. E. Church; Dr. M. W. Dogan, president of Wiley University, and Dr. J. J. Blackshear performed the ceremony. The groom's brother, Mr. O. M. Randolph, of Washington, D. C., was best man; receivers, Misses Nina Williams, Mattie Bell Brown, Anita Bell and Magnolia Johnson. Groomsmen and bridesmaids, Dr. P. W. Watts and Miss Salome Pratt; Mr. Charles B. Johnson of Victoria, Tex., and Miss Euretta Fairchild; Miss Revoydie Adams, of Shreveport, preceded the bride. The home was beautifully decorated. Music was furnished at intervals by Clark's orchestra during the evening.

Miss Gertie is the only daughter of Dr. and Mrs. E. B. Ramsey. She is an accomplished pianist, having studied in Chicago and at Wiley University, where she graduated with honor.

Prof. Randolph is a leading educator and a young man of considerable ability, a college graduate of the New Orleans University, from which school he holds two degrees. For the past three years he has been in charge of the department of Greek and Latin in Wiley University. He is also director of the choir of that institution. He is an expert stenographer and music is his fad.

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	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
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1	St Louis x	2,	St Louis Lim 9:10 a m
3,	St Louis Lim 8:45 a m	4,	St. Louis Ex. 7:30 p m
5,	Local 1:45 p m	6,	Local 6.00 a m

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No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom.	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	5:15 p m
Vicksburg ex.	8:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston	7:05 a.m.	
8:50 a.m.	Pacific Coast Express	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

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Literary Notes

From the standpoint of fashion the August *Delineator* is a most attractive number. Articles on "Old-Fashioned Timepieces," and "Old-Time Summer Resorts," and on Martin Luther's famous hymn, "A Mighty Fortress is Our God."

Crescent City Notes

At Mallalieu Chapel, on Wednesday night, a glorious love feast was held, Rev. J. F. Marshall presiding. Revs. V. Chapman, John McKee, Joseph Jones, J. A. Lindsay, W. Scott Chinn, B. F. Branch, and representatives from Simpson Chapel and other churches were present. Paid the presiding elder up to date, $29.10, balance due him $2.90, which the pastor, Rev. H. J. Wright, says will be paid before the date of District Conference, July 26.

At Pleasant Plains Church, Sunday, July 2nd, the excellent services held throughout the day were attended by large congregations. The pastor, Rev. William Harrell, preached a splendid sermon at night. Collection, $8.00.

On last Sabbath, the Sunday school service of Haven Chapel, Rev. J. McKee pastor, was well attended, also the speaking meeting at 11 a. m. Sunday evening the Sacrament was administered to a large number of communicants. Collection, $28.51.

Doings of the Workmen

OKLAHOMA.

GUTHRIE.—D. Coburn, Pastor.—My first quarterly conference was held at Boly, I. T., May 20-21. The elder preached two good sermons and administered the sacrament of the Lord's supper to 45 communicants. Collection, $29.11.

TENNESSEE.

CUMBERLAND FURNACE.—J. R. Reasonover, Pastor.—Some days ago Rev. E. R. Gravelly, one of our missionaries from Africa, visited my charge and preached two wonderful sermons; also delivered several lectures. Rev. Gravelly is a fine lecturer and a good preacher. We gave him about $15 to help him in his medical course, after the completion of which he hopes to return to Africa and there aid suffering humanity. Bro. Gravelly has the sympathy of my people, and may God help him in his great undertaking.

VIRGINIA.

GATE CITY.—A. Davis.—Our third quarterly meeting was held at Gate City May 27-28. Presiding Elder R. A. Swan presided, with his usual care and dignity. Reports from all the work indicated the same to be advancing along all lines. Our Sunday school at Big Stone Gap, under the superintendency of Mrs. M. E. Martin, is the banner school of the district. Raised for all purposes this quarter, $189.08. The pastor reported two good Sunday schools and one Epworth League in good working condition. The elder's sermons on Sunday were a treat. The sacrament of the Lord's Supper was administered to 36 communicants. Collections for the day, $15.60.

NEW RIVER.—J. M. Watson, Pastor.—The club rally for pastor on June 18 was a success. At 11 a. m. Rev. A. I. Weems preached the funeral sermon of Rev. Mills Black, who died in full triumph of faith some months ago, preaching again at 8 p. m. At 8 p. m. Rev. A. W. Randolph preached, to the delight of all. Club No. 1, Mrs. Walter Trigg, Bros. Jno. Brown and W. H. Minter, raised $27.91; Club No. 2, Bro. R. C. Austin, Miss Susie O. Crockette and Mrs. Hugh Crockette, raised $32.09; raised for Rev. Weems, $5.22; total, $65.22.

OHIO.

TROY.—T. R. Fletcher, Pastor.—Our June rally was a success. Club No. 1, T. C. Arnold and Dicey L. Jones, leaders, raised $44.80; No. 2, Eugene Jones and Louwanie E. Farmer, raised $35; No. 3, William Ross and Amanda Ellett, raised $6. Total raised, $85.50.

ARKANSAS.

BATESVILLE.—W. H. Simpson, Pastor.—Our second quarterly Conference was quite a success. Rev. W. S. Sherrill, P. E., preached two great sermons on Sunday to a crowded house. We paid him in full. Raised for all purposes this quarter, $141. We have put in electric lights and built a new tower, which adds beauty and comfort to our church. We are trying to put the Southwestern in every home.

COTTON PLANT.—G. W. Johnson, Pastor.—Presiding Elder B. J. Griffin held our second quarterly conference May 20-21, and preached during his stay two able sermons. Three persons joined the church, making thirteen accessions during the quarter. Paid elder in full, $17.60; pastor, $79.80; raised for benevolence, $53; parsonage repairs, $250; for the poor, $3; total, $402.80.

PINE BLUFF.—W. H. Higgins, Pastor.—Our presiding elder, Rev. S. McDonald, was with us the first Sunday in April and preached a wonderful sermon that gladdened all hearts. Our work is in fair shape.

POINDEXTER.—T. Vanzant.—C. A. Taylor, our pastor, was with us June 18, looking after every interest of his church. He preached two sermons. Collections, $4.66, and one annual subscriber for the Southwestern.

GEORGIA.

GRIFFIN.—On Sunday, June 18, we had with us Dr. I. L. Thomas, D. D., field agent of the Board of Church Extension. At 11 a. m. he preached from the 24th Psalms, and all went away rejoicing. At 3 p. m. Dr. Thomas conducted an experience meeting, at the close of which we baptized several persons. Dr. Thomas will be with us again the fifth Sunday night in July in the interest of our church extension claims.

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Southwestery Christian Advocate

ROBERT E. JONES, Editor.
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NEW ORLEANS, JULY 20, 1905

Vol. 39 No. 29

Garrett Biblical Institute

Editorial

The sheriff at Gadsden, Ala., has given an example of the protection of Negro prisoners against the mob. Five Negroes were arrested and jailed on a charge of murder and a mob gathered to lynch them, but the sheriff's prompt action in requesting State troops, as well as his firm hand in the situation prevents lynching and guarantees the prisoners a fair trial before the jury.

Capt. Robert E. Peary is to make another trip in search of the North Pole. He is to make the trip in a ship especially constructed for the Arctic region, which is named "The Roosevelt." In 1890 Abruzzi reached the 86.33 latitude, which is 241 miles from the Pole. If Captain Peary makes a successful trip and finds the Pole he will not only immortalize his name, but open a field for new scientific investigation.

The separate street-car law works an annoyance and an inconvenience wherever operated. Perhaps there is no more interesting case than that to be found at Bristol, Tenn. It will be remembered that this town occupies territory both in Virginia and Tennessee, the state line being in the middle of one of the principal streets. On this street is laid one of the street-car tracks, which puts half of the car in Tennessee and the other half in Virginia. There being no separate street-car law in Virginia, it is only necessary for the Negroes to take a single step and pass over to the Virginia side and thus avoid the separate car law.

General William J. Blackmar, Commander-in-Chief of the Grand Army of the Republic, died rather unexpectedly at Boise, Idaho, July 16. The General was on a tour visiting the Grand Army posts in the Northwest. He was elected Commander-in-Chief at the last National Encampment. Gen. Blackmar was born July 25, 1841, at Bristol, Pa. He enlisted in the Fifteenth Pennsylvania Cavalry and subsequently joined the First West Virginia. He served with distinction throughout the war and at Five Forks was promoted on the field by Gen. Custer to the rank of captain. Throughout three administrations, those of Govs. Long, Talbott and Rice, he was Judge Advocate General of Massachusetts.

We are in the midst of the hot mid-summer days and deaths from heat prostration are reported to have occurred in most of the large cities of the North. The maximum temperature for Monday is given for several cities: Philadelphia 96, Chicago 94, Cincinnati 94, New York 94, Detroit 94, Washington 93, St. Louis 92, Pittsburg 92, Boston 90. The maximum temperature for Uew Orleans for the same day was 80 and the minimum 76. At the same time we had a precipitation of .53. While the cities of the North have reported prostrations and deaths from insufferable heat, not a single case has been reported in New Orleans. We are favored with a cool breeze from the Mississippi river and Lake Pontchartrain and almost daily a shower of rain. For these reasons the heat is not as intense here as at the North.

"CHRISTIAN FRATERNITY"

Christianity is essentially a brotherhood. A fellowship that discountenances race, section and condition. It is a fellowship in Christ Jesus that is at once brotherly and helpful. Christianity does not mean segregation, but congregation. Why should not there be a fellowship of all the saints of God?—and there would be fellowship if all were saints. A church that is tagged, North or South, white or black, say what we will or may about it, does not reflect the full purpose of the Gospel that knows neither Jew nor Greek, bond nor free, male nor female, "for all are one in Christ Jesus." Why should there not be a federation of all the churches? There could be if men would drop their petty prejudices and accept the true spirit of the Gospel. Why should we have a distinct white federation any more than we should have a black federation? Unless the latter, perhaps, is such by forced circumstances.

Rev. Dr. H. S. Bradley, pastor of Trinity Methodist Episcopal Church, South, Atlanta, Ga., delivered recently a notable sermon on "Christian Fraternity." Among other things he said:

"The editor of one of our leading magazines, himself one of the greatest preachers of modern times, recently wrote: 'The fundamental message of Christianity is this: that there is a real quality in men because a real life in all, and men are worth working for and worth fighting for.' There is no man in all this world who is not worth working for, since Christ has worked for all; no man in all this world who is not worth dying for, since Christ has died for us all. No longer can we draw a line and put on one side men like the Negro, and say, they are not worth it, and on the other side an Anglo-Saxon race and say, they are not worth it. All men are men; all men are God's children. To live, to suffer, to serve, to die for the feeblest, the poorest, the most ignorant, the most unworthy, is to die, to live, to suffer, to serve one that has in himself the undeveloped germs of infinite worth."

This strikes us as the essence of the Gospel.

It is, of course, understood that the social question is one that is the cause of much annoyance and concerning which there is all too much sensitiveness. Dr. Bradley very appropriately and strikingly remarks on this point:

"This social caste that has grown up among us has led many of us to believe that somehow because we happened, without any choice or any merit of our own, to be born with a white skin the Lord loves us better and thinks a little more of us than he does anybody with a darker skin.

"But I want to say to you that the man who does not admit and live up to the fraternity of the Negro—yes, the fraternity, that is the word—whatever else he may be he is not a Christian.

"I am not afraid of race equality, and I'll tell you my opinion of the man who is. It is this, that his social status must be very, very insecure that he should be so infinitely solicitous about safeguarding it."

It seems as tho there is extreme apprehension when it comes to fellowship with the American Negro. Indeed, the sensitiveness is becoming acute. Before the war Negroes were seated in the same church with white people and administered to by the same pastor. It is true that very generally the Negroes occupied the galleries in the churches, where there were galleries; nevertheless they worshiped in the same church. But it has come to pass in recent days that a certain denomination in a certain large city has work among both the white and colored. Recently the colored congregation bought a building diagonally across the street from the white congregation and their white brothers of the same connection set up a wail of woe and of objection. What a travesty on Christian fellowship! What a mockery on Christian brotherhood! There are very few barrooms where Negroes and whites do not drink together. There is a good deal of mixing in the lower elements, but when it comes to real Christian fellowship then the lines are very often drawn.

People who do missionary work among the Hottentots in Africa are received and honored when they return to this country, but people who dare to do missionary work among the Negroes of the South are ostracised. There was a time when Generals Lee and Jackson taught in a Negro Sunday school at Lexington, Va., but the feeling is now so strong that except in rare cases Southern white people do not dare do missionary work among the needy Negroes at their own doors. Dr. Bradley, in the course of his remarkable address on this point, makes the following pertinent statement:

"Hundreds of our young men and women who have volunteered to go as missionaries to the foreign field, where they have to labor with people every whit as ignorant and sinful as our Southern blacks would shrink from doing the same service for the Negro at home. Miss Laura Haygood once told a Young Women's Missionary Society of the church of which I am pastor that unless they were willing to go into a hovel at home and nurse back to health a sick Negro they should not go as missionaries to China. Said she: 'The Gospel of Jesus Christ is a good news of brotherhood and sisterhood and you should begin illustrating it at home.'"

Statistics may not always be reliable; they at times, however, furnish a source of interesting study. Great Britain has an income tax, and statistics that reveal the individual wealth have recently been given out. In a population of 42,000,000 in Great Britain and reland only 433,017 persons have an income of $800.00, while of this number, according to the income tax, 133,462 have an income of less than $1,000 per year. There are only twenty persons in all of Great Britain with an income exceeding $250,000, and of this twenty, one is an Irishman. There are 200 Britains with an income of from $50,000 to $250,000, while 428 pay taxes on incomes from $25,000 to $50,000. These statistics may not be absolutely correct, but they show that a majority of the people of Great Britain—and this is true in all other countries—are very moderate livers. Nor do millionaires seem to be very plentiful in Great Britain. In this matter Great Britain is far behind America, for 'tis said that on a single street in Colorado Sprlngs, Col., there are quite fifty millionaires.

Love God With the Mind

By Bishop H. W. Warren

In our constant effort at analysis we are wont to consider love as a function of the affections, and this assignment of love to the reasoning faculties seems incongruous. But long before man employed his powers of dissection on himself the Bible recognized the true trichotomy. There is eminent propriety in the injunction to love God with all the mind.

The Lord quoted that early injunction of Deut. 6:5 to love the Lord with all thy heart and with all thy soul and with all thy might to the scribe seeking light, and when he answered that men were to love God with the understanding, the Lord told him that he was not far from the kingdom of God. So in the exquisite summary of the things that love does in I. Cor. 13, it is said that love thinketh no evil. The same word is used as in Rom. 2:3, "And thinkest thou, O man, to escape the judgment of God?" Also in Phil. 4:8, "Think on these things."

The fact that men are commanded to love shows that its exercise is within the control of the will, and all know that the action of the will is, or should be, based upon intelligence. The whole composite nature of man is not made up of separate faculties, each independent of all the rest, but is a composite whole, each faculty or function intimately related to all the rest, like a complicated machine, where any wheel or even a cog missing deranges everything. The commandment, then, is to bring every faculty into its legitimate play in order to love God with extreme intensity.

What part does the mind play? Intelligent love depends much on knowledge. A German might bestow a passing glance on the blue cornflower by the dusty roadside, but when he is informed that it is the favorite flower of his emperor, he transplants it to his garden, his buttonhole, and his heart. A man may regard with decent complacency his country; but when he studies the principles of its constitution, learns that the rights of men are embodied therein as nowhere else outside the Bible, sees millions escape from the oppressions of the old world to the freedom of the new, goes to Bunker Hill, Valley Forge, Yorktown, and Appomattox and sees where men have died for God and native land—nay, when he enlists in its armies of war or peace, endures hardness as a good soldier and is ready to lay down his life for his country, then he knows how every faculty can combine to make his love intense.

John Fiske, in his "Through Nature To God," takes one out into a June field of daisies in the dewy hour of sunrise, the luxuriant splendor of the moontide, or the pensive time when the long shadows are thrown eastward, or the solemn hour of night, for him to find his way to God. "One's thought is carried back for the moment to that morning of the world when God looked upon His work and saw that it was good." Thus perception, reasoning, seeing, means adapted to ends, realizing that Providence is as constant and careful as our needs, feed love and make it grow to that intelligent intensity expressed by all our "Might."

No one supposes that domestic love comes to its best development by being left alone as if it had an infinity of affluence in itself. It is fed by sunrises of brightening eyes, tender touches, surprises of thoughtfulness, and thoughts for making fit return. Love is ever heightened by thoughts of the mind toward the one beloved, and especially by deeds done for the beloved. We often miss the true mental connection of two phrases of our Lord's last utterances—"He that hath My commandments and keepeth them will"—consequently—"love Me and be loved of My Father." I always had a great respect for the exegesis of Rom. 13:10, by an old saint—"Love is the fulfilling of the law." He put this seeming predicate for the subject and said, "The fulfilling of the law of love;" *i.e.*, results in love. He may have gotten his hint from Chrysostom: "Thus then (by keeping commandments) shall we love one another and then Him who has most loved us, that is, God."

Here, then, is a remedy for a state of Christian experience greatly to be deplored. Hymns and testimonies are too full of the expression of a too languid love.

"Lord, it is my chief complaint
That my love is weak and faint,
Oh, where is now that glowing love
That marked our union with the Lord!"

The way out of this delicate state is the use of all the appropriate faculties for heightening love. First of all, is the doing of things for love's sake. That is why the young of the human race are, of all the young of living creatures, the most helpless. A two-hours-old chicken can take care of itself if it can have warmth. But, since love is the crowning excellency of the human race, the circumstances of life are arranged to develop it. The long and many helpless years of childhood are for that end. Action works both ways—it both expresses and develops love. Love of "our nation" expressed itself in building a synagogue and made the man worthy to ask of the Lord His highest gift. If all service of God be done from love, then are we children and not servants.

It is easy to see how some systems of thought might hinder love. Any system that puts God's agency far off through unnumbered eons would greatly diminish love. On the contrary, any view of God that says "He thinketh of me, I am an embodied want, he an infinite and immediate supply," would bring us at once into the presence of the beloved. Nay, it would glorify all earthly things on which we thought, like Browning's "Garden Fancies," where the lover walked and felt that the lady who "walked across, arm in my arm," had given an aroma and soul to every flower it never had before. "June's twice June since she breathed it with me."—*In Northwestern Advocate.*

Denver, Colo.

A Little Story of Self-Help

By Miss Hattie E. Emerson

An occasional review is helpful in most of the affairs of life. Between the milestones of past years we find incidents that offer suggestions profitable for the present hour, with here and there an experience memorable for the hope and encouragement it brought when we were ready to faint by the way.

In the early days of the Woman's Home Missionary Society a tiny seed of the work was planted in one of the small conferences, located on Mission ground. The story of its growth taken at random from reports and statistics is very short and may possibly invite the criticism of those who see only the printed record of achievement. The unwritten story of sacrifice and effort may be read between the lines by those who know the local conditions and surroundings.

Reading recently the brief notice of the death of Mrs. Fanny Savalle, of St. Augustine, Fla., for many years the treasurer of the Woman's Home Missionary Society auxiliary, I recalled the interest so often expressed in her letters for this "grand work of the church." Death has claimed many who gave cheerfully of their time and of their earnings to help the work, and still a loyal little company remain. For their help and encouragement and as a possible incentive to increased interest and effort on the part of the younger women, their successors, this brief glance backward over the published records of th Florida Conference Woman's Home Missionary Society is offered.

In the third annual report of the society, 1883-84, is found a three-line item from Florida secretary and treasurer, Mrs. S. B. Darnell. The first dollar membership was paid by Mrs. W. J. Salmond, of precious memory, who was afterward the conference treasurer for eleven years. This society was organized in 1884 by Mrs. J. L. Whetstone and Mrs. Wm. Runyan, of Ohio, at a very enthusiastic meeting held in Jacksonville, when Mrs. S. B. Darnell was made the first life member of the conference. With this official report to the general treasury of $37.21 begins a varying but unbroken record since that time.

Thirty-five charges have been enrolled, nine of them averaging but $1.50 for the entire period, and nine others average but $5 for the same. This is enough to say of them, except the admission that with better instruction and leadership they might have done more. The next four auxiliaries average $15.50 for the twenty years. Among these Key West is an exception, as they contributed generously in proportion to their ability, in the support of the school conducted by Mrs. S. A. Daley during the five years of her work there. A creditable amount of other local work never officially recorded would largely increase the financial report of woman's work in the conference. Six charges follow with an average of $45 sent to general treasury.

In this list Free Canaan and West Jacksonville are among the new auxiliaries with a record of less than five years, and both show what earnest young women can do when interested. To Miss Carrie Cooper and Miss Jessie Bailey belong much credit for the $40 sent from each of these small country charges.

On the honor roll is Wrightsville auxiliary, where a little band of praying souls, only a few of whom could read in the early days, have cheerfully contributed $122, with $5 from the children's band additional. The story of these dollars if it could be written would preach a genuine missionary sermon. The faithful few in Waldo, the home of the Conference president, Mrs. Annie Jenkens, deserve mention, and their offering of $75 represents labor and sacrifice.

St. Augustine has a room named in both Boylan and Emerson Homes, and stands second on the list of auxiliaries, credited with $267.20.

Ebenezer, the pioneer church, leads the list, with a record of $382.13 contributed, to which should be added the amount raised by Ebenezer Band, which flourished from 1885 to 1889. The young people named a room for Mrs. J. L. Whetstone in Boylan, and are credited with $141.75. At this time Cookman and other bands, not including those in the Industrial Homes, gave $214.04. More should be done by the young people now in consideration of this past record.

Boylan and Emerson Homes have by careful instruction and special effort influenced many dollars in thank-offering. The Ocala Church band, and the Emerson Home Circle have contributed $153.37. Boyland Band and Circle have given $196.58, and from entertainments and card collections have secured $650 for the Home improvements. Of this amount $100 is designated local work and is not officially credited. The total returns from the Conference annual reports are as follows: Auxiliaries, $1,222.27; Bands or Young People, $1,048.38; special and Conference collections, $663.38; other sources, $267.85; annual report 1893, with no special credits, $1,741.90, making a grand total of $4,943.78. This is commendable as an earnest attempt at self-help, while not large enough to admit of vain-glory on the part of the workers.

Remembering always the beneficent work this great organization has established and maintained within the bounds of the Florida Conference and the great expenditure of time and money the work has involved, it becomes the duty of every member to promote its interests in every way possible. Those whose lives have felt the inspiration of the homes and schools planted in their midst should feel the obligation of Christian womanhood upon their hearts and with good will do service for a cause so great in any way they can.

"He who helps another strengthens more than one," and in the record of the past there is encouragement for the workers of to-day.

Bristol, N. H.

Delaware Conference Letter

By Rev. F. H. Butler

At the Frankford, Philadelphia, Church, the Rev. T. M. Hubbard is in his tenth year as pastor, and on a recent Sunday raised over three hundred dollars on the church indebtedness. Brother Hubbard is one of those men who knows how to do things. He has a remarkable influence among his people that seems to increase as the years go by.

The Rev. A. L. Martin is still earnestly at work on the new church at Cambridge, Md. This church when completed will be the cathedral of the Eastern Shore peninsula. Brother Martin has the confidence of the entire community in and around Cambridge. Mr. Andrew Carnegie is one of the largest contributors to the enterprise.

Mother Zoar enters upon a year of expectant success under Dr. W. F. Cotton. A fine pastor's reception was given recently, which was representative in every particular. The leading clergy of the city paid glowing tributes to the newly appointed pastor, including Dr. Reeves, of the Presbyterian Church; Dr. Fickland, of the A. M. E. Church; Dr. Credit, of the Baptist Church, and Dr. McGuire, of the Episcopal Church.

Ezion Church in Wilmington enters upon the year of her centennial. For a century she has been contributing to the religious life of Wilmington and vicinity. She is a veritable Gibraltar of Methodism, and her influence has been widespread throughout our Conference territory. Brother J. E. A. Johns enters upon the work of the pastorate here under promising circumstances. A great debt-paying rally is on foot for the month of October. Pastor and people are anxious to pay off the mortgage, and are working out an excellent system to bring this about.

The Rev. H. T. Johnson is arranging to build a new church at Eastnewmarket, Md. The congregation here is very much in need of a suitable house of worship. The edifice will be erected according to one of the Church Extension plans.

The Rev. A. L. Henry still maintains his reputation as the prince of financiers. Not only has he paid every cent of indebtedness on the church at Easton, Md., but he has renovated both church and parsonage and built a fine summer tabernacle where his summer services are held, as well as entertainments and public meetings. Brother Henry's mind is a storehouse of unique plans for raising church funds. He has a remarkable influence among his people and gets any amount of money he aims for.

The Rev. J. W. Bond is doing a good work at Pomona, Md. Brother Bond deserves great credit for his stand against camp meetings and the good he has done in influencing the laymen in Kent county to abolish them.

Dr. J. W. E. Bowen has been in our territory recently. He addressed the graduating class at the Howard High School commencement in Wilmington, preached at Zoar Church, Philadelphia, and delivered the annual address to the Wilmington District Epworth League Convention at Middletown, Del.

Our new Presiding Elders are entering upon their work under auspicious circumstances. Grand receptions were tendered Drs. H. A. Monroe and J. R. Brown by the brethren of their respective districts. Dr. P. O'Connell is making an excellent impression on the Salisbury District. The work on the other two districts is moving along smoothly under the watchful eye and careful supervision of Drs. J. H. Nutter and N. W. Moore.

Street gamins forced an entrance into the St. John's M. E. Church at Newark, N. J., and broke seven of the stained glass windows, all the chandeliers and mutilated the piano and the Sunday School organ. Over seven hundred dollars' worth of damage was done. Brother Handy, the pastor, has recently renovated the church at a cost of three thousand dollars. The pastor and people have the sympathy of the Conference in this hour of misfortune.

The St. Mark's M. E. Church, at Montclair, N. J., is to be repaired at a cost of three thousand dollars. The church is to have new foundations and a basement, with modern improvements. These improvements are to be completed by September. A larger church edifice is much needed at this point to accommodate the ever-increasing congregation.

There will be less camp meetings on the peninsula this year than ever before. Many charges are realizing it doesn't pay. The interest in them seems to be on the wane. Many of the pastors have planned other ways to make ends meet.

The Rev. W. T. Hemsley, at Haven, Philadelphia, is planning to rebuild. Dr. S. S. Jolley has plans on foot to enlarge the church at Atlantic City. The Rev. W. J. Moore is completing one of the neatest and best planned churches in the Conference at Magnolia, N. J. Thus we are pushing Methodism to the front in this Northern territory.

Montclair, N. J.

The Woman's Home Missionary Society

By Mrs. H. M. Nasmyth

Before I leave the state for the summer, to travel in the North and East, in the interest of our work, it is but right that I should speak a word to presiding elders, pastors and friends of our Woman's Home Missionary Society and stir up your "pure minds" to do more active and willing service for this splendid and commendable work. I have been making out my annual report for our fiscal year and it stands as follows: Forrest City District, $6; Clow District, $7.50; Little Rock District, $24.50; Pine Bluff District, $29; Ft. Smith District, $59.60; money in mite boxes raised by girls in Adeline Smith Home, $45; money for Silver Anniversary, given by graduates of Adeline Smith Home, $10; total, $181.60.

It was the request of our Board of Managers that we raise this year $220, and you see that we still lack $38.40. That amount should be made up at once. If our five presiding elders would co-operate with pastors and people and raise $44 per year for each district, we would get the required amount. You will notice that Presiding Elder Langston's district leads all the rest with $59.60. This is the youngest district and too much praise cannot be given him for his earnest endeavor and unselfish devotion to the work so dear to us. We cannot but remember how he said to us before he held his district conference last August: "Mrs. Nasmyth, if you will come to us and represent your work for us at our District Conference, I shall take the collection myself and raise you $25." We took him at his word and the $25 were forthcoming and sent to our National Treasurer. May I not ask that each pastor will take a collection once each quarter for this noble and grand work. Think of the scores of girls our own Adeline Smith Home alone has educated either in part, or wholly so. To-day these girls are wives of clergymen, doctors, teachers, business men and farmers, others who remained single teach and sew, and all scatter the seed of a brighter, purer and holier home life among their peopl. We must not be forgetful of our obligations to this good Society, every one in the state are recipients of the blessings that come from this Society, and why should we not league ourselves together to promote its interest? Present its work in your churches and take up a collection and send to the treasurer in care of Adeline Smith Home, Little Rock, Ark., and she will get it. Let us show our friends in the North who have labored for us these 25 years, that we are grateful and have a desire to help ourselves.

You will notice that our girls in the Home raised $45 in mite boxes. These mites were gleaned from friends in Arkansas, Louisiana, Texas, Mississippi, Tennessee, Missouri, Illinois, Kansas and Indian Territory. When you see one of our girls approach you with a little mite box, hail it as a friend and drop therein a special gift for our work in recognition of God's great blessings to you. Let us all arise and labor with our might in the interest of this splendid work, and when the Lord of harvest comes, we will receive our reward.

Little Rock, Ark.

SMALL BEGINNINGS.

Many of the most serviceable and extensive enterprises in the land had very small beginnings. In numerous instances only one person, full of hope and zeal, started the work, and under very discouraging conditions; but he kept on, daily doing the best that he was capable of, and after a while he had the aid of others and the patronage of many, accompanied by most substantial results. An instance of this kind is seen in the ministry of Rev. Charles Wagner, of Paris, who recently visited this country. From an interview, as printed in a paper before me, I quote the following sentences: "When I first began to preach this plain gospel in Paris it was in a small hall. Very few people would come to hear me; the rich were not interested and stayed away; the poor came, but they did not continue. Only the young and a few others were interested; so I preached in the mission, largely to the children in those early years. Then the older people began to come in crowds, and they urged me to become their pastor; but I said: 'No, you are not serious enough yet. You are still too unsettled, and you would not remain. I will preach to the young.' I kept them off for two years, and then they came to me again and urged me very earnestly to become their pastor, and I consented. By this time they came in crowds to listen to the plain doctrine I set before them, the doctrine of Jesus Christ, with no dogmatic theology or denominationalism whatsoever." Since then, and for many years, Pastor Wagner has steadily conducted a work of great magnitude, resulting in a very large number of wholesome conversions, and other forms of vital usefulness. If he had been like a great many young ministers in our land he would have soon quit his mission on account of the discouraging features; but the small beginning did not smother his zeal. A small congregation, mostly children, did not quench his hope, nor cause him to abate his ardor for his Lord's sake. He kept looking to God, and not to mere audiences. He did not preach the gospel for the sake of pleasing either himself or men. His noble example should have many imitators.

C. H. WETHERBE.

A good woman is a wondrous creature, cleaving to the right and good in all change; lovely in her youthful comeliness, lovely all her life long in comeliness of heart.—*Alfred Tennyson.*

THE CHRISTIAN LIFE

God Never Fails

The dearest things in this fair world must change;
  Thy senses hurry on to sure decay;
Thy strength will fail, the pain seem no more strange,
  While love more feebly cheers the misty way.
What then remains above the task of living?
  Is there no crown where that rude cross hath pressed?
Yes, God remains, his own high glory giving
  To light thy lonely path, to make it blest.

Yea, God remains, though suns are daily dying,
  A gracious God, who marks the sparrow's fall;
He listens while thy aching heart is sighing;
  He hears and answers when his children call;
His love shall fill the void when death assails,
The one, eternal God, who never fails.

—*W. O. Partridge.*

Pious ejaculations are not always an evidence of pity.

It is hard to believe that high society that goes half dressed are all clean.

"Charity begins at home." Certainly. But it reaches out, else it is not charity, but stinginess.

Since God keeps the worlds in their places and safe, and feeds the sparrows, we need not fear. "O ye of little faith."

The sermon that hits you, does it please you just as well as the one that does not?

The lark cannot soar as does the eagle, but sings sweeter. Among men it is not always the one who soars highest that sings sweetest.

"Inasmuch" is a door that swings both ways, in and out, gloryward and hellward, opening to eternal light or darkness. Read Matt. xxv. again.

"Thou shalt not take the name of the Lord thy God in vain." Some do in prayer. We need be careful. "For the Lord will not hold him guiltless that taketh His name in vain."

"Many," "Few," "Strive," "Seek.' Have you closely considered these words in their settings? They are pregnant with meaning.

"Prayer is the highest form of Christian service."—*E. S. Dunham, D. D.*

With every Methodist on fire for God and hot on the trail of sinners, it would be a comparatively easy task to gain a million converts three times over.

Sometimes Christians do as mules, kick when there is no occasion to.

Most people are as indifferent to and unmindful of the voice of God to their souls as birds are to the messages passing over the wires on which they sit.

"We have a base, man-pleasing temper so that we let people perish rather than lose their love; we let them go quietly to hell lest we should offend them." Disc. page 104. The blood of such God will require at the hand of those who are guilty as here charged. Eze. III. plainly says so.

"That which is highly esteemed among men is abomination in the sight of God." Sandwiched between the parable of the unjust steward and the account of Dives and his death we find this strong statement. There can be no mistaking its meaning. At least two things that are abomination in God's sight are business shrewdness, of which the unjust steward is an example, and riches, of which Dives is an example. Yet who believes it? When will we learn to esteem things as God does? In face of this men in the church as well as out of it will continue to esteem success by business shrewdness as the thing to be desired.

Simplicity and Purity

BY REV. JAMES MUDGE, D. D.

Simplicity and purity are the two wings with which man soars above earth, and all temporary nature. Simplicity is in the intention, purity is in the affection; simplicity turns to God, purity enjoys Him. No good action will be difficult and painful if thou art free from inordinate affection. And this internal freedom thou wilt enjoy when it is one simple intention of thy mind to obey the will of God, and do good to thy fellow creatures.

Thy desires must be wholly referred to Christ; and, instead of loving thyself, and following thine own partial views, thou must love only His will, and in resignation and obedience be zealous to fulfill it. When desire burns in thy heart, and urges thee on some pursuit, suspend its influence for a while, and consider whether it is kindled by the love of Christ's honor or thine own personal advantage. If he is the pure principle that gives it birth, thou mayest yield thyself to its impulse without fear; and, whatever He ordains, thou wilt enjoy the event in tranquillity and peace. But if it be self-seeking, hidden under the disguise of zeal for the Lord, this will produce obstruction, disappointment and distress. It is always necessary to resist the sensual appetite, and, by steady opposition, subdue its power; to regard not what the flesh likes or dislikes, but to labor to bring it, whether with or against its will, under subjection to the spirit. And it must be thus opposed, and thus compelled to absolute obedience, till it is ready to obey in all things, and has learned to be content in every condition; to accept of the most ordinary accommodations, and not to murmur at the greatest inconvenience.—*From Honey from Many Hives.*

Release

BY MABEL EARLE.

Out of myself, Lord!
  From the narrowing prison,
The grave-clothes bound on hand and foot and knee,
Up to that life and light where Thou art risen,
Call me, and set me free.

Out of myself, Lord!
  From the restless seeking,
The babel of earth's care and fret and loss,
Into the hush where love alone is speaking,—
The silence of the cross.

Out of myself, Lord!
  From life's tangled story,
The doubts unsolved, the fears unanswered still,
Into the clear white morning of thy glory,
The peace which is thy will.

Out of myself, Lord!
  What shall yet befall me
I ask no more; enough that thou art mine.
Turn but thy face, O Son of God! and call me
To lose my life in thine.

Omaha, Neb.

Step by Step

The one lesson we must not forget is this: We see only what we are fit to see, what we are near enough to see, and we can hear things only step by step, in orderly progression. Men cannot leap great gulfs at a single bound. The natural man need not seek to plunge at a moment into the profundities of Christian knowledge and experience; he should begin with the truth that lies closest to his experience, and which most concerns him. He cannot leap immediately from earth to heaven; but God has let down the ladder of the gospel, and he can rise upon the lower step to-day, upon the second step to-morrow; and thus, by learning more and more as knowledge comes, can reach at last the heaven perfect light and peace and joy. Wisdom is the wise; milk is the food ordained for babies. *Selected.*

One Day at a Time

We carry too often the burden that ne'er
Was meant for this day, nor the next, to bear.
How often we borrow the ills we deplore,
And shrink from the woes that ne'er darken our doo
Such worry's a sin; let's be quit of the crime,
By living one day, just one day, at a time.

A day at a time—that's enough, if we knew,
To spend all our strength on, and anxious though
  too.
Its tasks and its trials, its varied demands,
Are all we can handle with one pair of hands.
Each day fitly lived makes the record sublime;
God perfects us slowly—one day at a time.

Then let the to-morrows stand waiting, I say,
And deal with each one when its name is To-day.
The best preparation the future can ask
Is doing one's best with to-day and its task.
Life's highest and best, that's the peak we must clim
By faithfullest footsteps—one day at a time.

—*James Buckham, in "Wayside Altar*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: Gen. 4:9.
Theme: Human Responsibility.

The law of human responsibility is as old humanity itself, and is as strong and as bindi as are all the laws of God.

The law of responsibility of man to God w the first one given man by the Creator in ever-memorable words of permission and pro bition: "Of every tree of the garden thou may freely eat. But of the tree of the knowledge good and evil, thou shalt not eat of it; for the day thou eatest thereof thou shalt surely di Human responsibility is clearly taught in t first commandment. The law of responsibili was in use and was powerfully wielded agai offenders before man was created. Jude, verse Where there is not capability, or power to d charge an obligation, there can be no punis ment, and where no punishment is inflicted neglecting to discharge an obligation, there is responsibility. The ambitious world has alwa claimed that it is not its brother's keeper, a that it is not in any way responsible for a other; no, not even so much as for its own co duct. Notwithstanding this proud taunt of t world, there is an invincible power exerted Providence that holds each man responsible the life he lives, and for the influence wielded him among his fellows. The sin of Adam still alive and at work after many thousa years in all nations of the earth. The peculi constitution and structure of society makes possible for one man to injuriously affect t whole general life of mankind forever. This l of solidarity is a benediction as well as a curs

Man is responsible to God as Creator, as R deemer, and as a gracious Saviour. Man responsible to other men as keeper, as teache as friend, and as a helper in all the walks noble life and holy living. When I think se ously over the past, and consider that all of ye terday is gone beyond recall, and that to-morro will never come, my heart is stirred within m while accepting the grave responsibility of t Lord's work, knowing that to-day only remai for me to discharge my duty to God, to huma ity, and to myself.

Responsibility is indeed serious and weigh but it is also a privilege, and it may becom joy and a blessing to all who enter into the spi of brotherly love and mutual helpfulness taught by our Lord Jesus Christ.

Greenville, S. C.

Alcorn A. & M. College Commencement

Natchitoches Public School

The closing exercises of the colored public school, on Friday, June 16, was a grand affair. The pupils performed their parts very creditably. One could readily see that the most thorough preparation had been made, the result of which made a most pleasing impression upon a large and appreciative audience.

Prof. J. W. Thomas, the principal, was highly complimented by both white and colored upon the excellent work that has been accomplished during his administration of the last four sessions.

The Colored High School of Washington, La

The Colored High School of Washington, La., gave its closing exercises Saturday night, July 8. An interesting program was rendered. One graduate went forth with honor, viz., Miss Josephine Walker; the young lady is a bright scholar and we predict for her a very successful future. Diploma delivered by Prof. F. C. Blundon. The large crowd was enthused. The school, tho in its infancy, is rapidly growing; conducted by Prof. S. A. Gray, principal.

The Peabody Summer Normal

The Peabody Summer Normal School for Colored Teachers, held in Alexandria, La., opened June 12, and, continuing twenty days, closed July 7. The faculty consisted of four: J. W. Hunter, A. B., conductor; H. W. McDonald, A. M.; R. F. Long, and Miss Hildred Williams. Ninety-four teachers from twenty-one different parishes of the State were in attendance. The interest manifested and the amount of work done during the session were very marked, surpassing any of previous years. Great interest in education is being aroused by the present state administration and the Negro's interest is being favorably considered in the program pursued.

In the hands of each teacher was a "Manual," giving in well-arranged outlines and details a lesson plan and course of study to be pursued in the normal. Teachers who attended the twenty days received certificates, certifying to their attendance and character of work done, and the holder is also entitled to special benefits and privileges granted by the State Board of Education. During the session the following distinguished persons visited and addressed the teachers: State Institute Conductor J. E. Keeny, State Superintendent J. B. Aswell, Dr. G. R. Glenn, president of Georgia Agricultural College; Dr. R. E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE; Prof. Jonas Henderson, A. M., principal of Howe Institute, New Iberia, and the following ministers and educators of Alexandria: Rev. Hoover, of the white Baptist Church; Rabbi Emile Ellinger, Ph. D.; Rev. P. W. Clark, Dr. Brown, and Prof. Wright, principal of Central Baptist High School.

The teachers in attendance placed themselves on record, favoring the organization of a State Teachers' Association. Delegates were elected —one from each parish represented—to meet in convention in Alexandria September 26, for the purpose of effecting a permanent State organization. Delegates from the Shreveport and Lake Providence Normals will be chosen accordingly and will meet in Alexandria next September.

The normal was one of the best ever assembled in the State. The closing exercises were held in Shiloh Baptist Church, Friday night, July 7, at the conclusion of which resolutions were read expressing thanks to the kind and hospitable people of Alexandria., Revs. Israel Thomas, P. W. Clark, H. B. N. Brown, Rev. Junson and Rev. Davis, and to the different speakers who addressed the normal

In all there were three such normals for the colored teachers, provided by the State Institute Board this year. This is better than previous years. The board, and particularly State Institute Conductor Keeny and State Superintendent Aswell, are to be congratulated for the "manual," outlines of the summer work and the Course of Study laid out for all of the public schools of the State. May this interest in the educational work of the State grow continually year by year.

H. W. McD.

Sterling College

The ninth annual commencement of Stirling College began Thursday evening, May 25, with the exercises of the kindergarten department, which was one of the best of its kind we have ever witnessed.. Friday evening the program of the intermediate department was rendered. Much interest was centered in this very large department, and quite early the campus and the spacious chapel were filled with an unusually large body of people. The auditorium was beautifully decorated; specimens of the work of the art department were everywhere displayed, and the exercises were excellent. Really this department excelled itself.

Sunday, at 11:30 a. m., Rev. R. Lee Hickson, of Columbia, S. C., Presiding Elder of the Spartanburg District, preached the baccalaureate sermon in a manner that greatly pleased the large audience. His eloquence, oratory, beauty of argument all combined to make the sermon a very impressive one. At 3:30 p. m., Rev. P. F. Maloy, D. D., pastor of Springfield Baptist Church, preached the annual sermon and for fifty minutes held his audience with a matchless flow of eloquence.

Monday evening the first year students appeared before a vast concourse of people. The exercises were simply superb. Much interest was manifested in the second year prize contest, which was the feature of the Tuesday evening exercises. Two valuable prizes were awarded to the members of the class, who delivered the best orations. The occasion was a feast and the competitors fought like Spartans for the laurels of the day. Miss Ora L. Sellars, of Greenville, won first prize, and to Miss Nellie S. Johnson, of Anderson, was awarded the second prize. All the class had received the most careful training. Wednesday afternoon, at 3:30, the annual meeting of the Board of Trustees was held in the college chapel. The president, Rev. D. M. Minus, D. D., presented his report, which was the best ever rendered in the history of the institution. It showed that great had been the improvement in every department of the work, and the board was elated over it. Two philanthropists were present and made the college a donation of $1,400. Wednesday evening the graduating exercises came off. The building was crowded by 8 o'clock and standing room was at a premium. The class consisted of seven students, three college preps. and four normals. To say that these youths creditably acquitted themselves is to give but a faint idea of how excellently they covered the ground. The auditors, trustees and faculty were all proud of them.

The Rev. Clayton R. Brown, of Florence, S. C., and Rev. David H. Kearse, of Cowpens, S. C., having passd satisfactory examinations, were awarded the degree of doctor of divinity. The Rev. Robert L. Hickson, of Columbia, S. C., having met all the rigid requirements, received the degree of master of arts.

Miss Cecelia Johnson, a talented musician, presided at the piano. Truly, this has been Stirling's greatest year, which next year promises to surpass by far, especially in point of increased enrollment. A first-class library is being fitted up for the school, and twenty scholarships are being offered worthy students. That Stirling is fully meeting a longfelt need in the Piedmont section of South Carolina and Georgia is a fact beyond question, so says the public.

VERITAS.

The Teachers' National Association

BY JAMES W. WOODLEE.

The Teachers' National Association held a three days' session in Atlanta, Ga., June 28-30. Hon. J. B. Woodward, Mayor of the city, made a brief welcome address, and other addresses were made by Hon. J. Max Barber, editor of *The Voice of the Negro*, and Prof. J. Hope, of Atlanta Baptist College. Responses were made by gentlemen representing three other States. The discussions were on a very high order.

Thursday morning the national body by vote agreed to postpone its evening sessions to meet with the Georgia State Teachers' Association that was in session in another part of the city.

Thursday night Dr. P. B. Guernsey, of Roger Williams University, made a most excellent address.

Friday's sessions were very liberally attended by local teachers.

Among the most prominent present were: Mr. J. H. Murphy, of *The Baltimore Afro-American Ledger;* Mr. Charles H. Stewart, Associated Press correspondent; Dr. P. B. Guernsey, Nashville, Tenn.; Prof. J. W. Bell, Kentucky; Prof. W. H. Holtzclaw, Mississippi; Prof. Riley, Florida; Dr. J. W. Darden, Alabama; Rev. W. D. Chappelle and Prof. Frank Smith, Tennessee; Prof. John Hope, Atlanta; Prof. Thweatt, Georgia.

Prof. J. R. E. Lee, the president of the Association, was unable to attend on account of sickness. The meetings were presided over by Prof. J. E. Knox, of Brinkley, Ark. By vote the Association decided to meet in Montgomery, Ala., next year.

As a sequel to the meeting, the Southern Press Association was formed. Mr. Murphy, of the *Baltimore Afro-American Ledger*, was elected president; Rev. W. D. Chappelle, of the *Nashville Monitor*, was elected vice-president; Mr. J. J. Davis, of *Atlanta Independent*, secretary; Mr. James W. Woodlee, of *The Voice of the Negro*, treasurer. Mr. Charles Stewart, general organizer. A manifesto will soon be issued and sent to all Southern newspapers, which by action of the newly formed association, are considered as members.

The secret of success of one of England's most learned men was bound up in four little words, which he took as a motto: "I'll think of it." And although to-day we may think it a little thing *to think*, let us learn that it is the power that moves the world. That it is the great drive-wheel of progress, driving, with its propelling force, humanity from wrong to right: driving it from the dark shades of barbarity into the sunlit regions of civilization; lifting it higher, step by step, into that glorious realm, manhood. And as surely as terrestrial power is drawn from the sun, so surely is the propelling power and influence over man drawn from that fountain ever rich and full, the mind.—*Selected.*

"A singer sang a song of cheer,
And the great world listened and smiled:
For he sang of the love of a father dear
And the trust of a little child;
And souls that before had forgotten to pray
Looked up and went singing along the way."

Let your friends have your sympathy and your help * * * and let simplicity, love, and humility be your great aim—just to do God's work without an atom of self-love in it. Keep this aim ever true and pure and all will come out right, even though many a weary step has to be trod in the footsteps of Jesus.—*H. Monsell.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson V—July 30, 1905. Title—"Manasseh's Sin and Repentance" (2 Chron. 33:1-13.) Golden Text.—"Righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 14-34.)

Hezekiah lived fifteen years after he was healed by the Lord. When he slept with his fathers they buried him in the chiefest tomb of the sons of David. All Jerusalem did him honor at his death. Manasseh, his son, was only twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. He did evil in the sight of the Lord, for which he was punished. He repented, was restored, and did some noble works. Here is an instance where a good father raised a bad son. The same may be said of Adam, of Jacob, of Eli, of Samuel, and of David. It has often been said that the sons of ministers are more wicked than those of other men. The statement is not true. Statistics are against it. In a number of towns and colleges it has been investigated, and in every instance has been found to be false. (Peloubet's Notes, 1898.) The sons of ministers do not turn out worse than those of lawyers, doctors, teachers, and other classes of professional men. It is not true that when a child passes out from the restraints of a religious home he drifts to the other extreme. Train up a child in the way he should go, and when he is old he will not depart from it. Hezekiah died when Manasseh was twelve years of age. The young king seems to have assumed the reigns of government at that time. This may account for the evils of his early life. Many of the people were no doubt anxious to throw off the yoke laid on them by Hezekiah. The young king likely fell into the hands of the idolatrous class.

1. *Sinning.* (1-10). Manasseh's wickedness is seen in many ways. (1) He introduced again the worship of idols. In ancient times it was thought wrong to shut up the gods within walls, hence groves were the first temples, and are often mentioned with the worship of the true God. The high place which had been removed by Hezekiah were rebuilt, and groves were again dedicated to the service of idols. Altars were erected in these high places in the groves, in the house of the Lord, and in the courts of the temple. Images of Baal, Ashtoreth, and Moloch were placed above these altars, and victims were sacrificed to them. The worship of the heavenly bodies was also restored. In gardens and on the roofs of houses were built little altars of brick, and from them clouds of incense were daily ascending to heaven. In the streets were furnaces, for which the children gathered wood, and in which mothers baked cakes as offerings to Astart. Human beings were sacrificed to their gods, and children were compelled to pass through the fire to Moloch. (2) He neglected the house of the Lord. The temple where God had said: "My name shall abide forever," was neglected, and the worship of Jehovah was wholly given up. The priesthood became worldly or idolatrous. The Scriptures were not taught or practiced. The temple was desecrated and given over to the worship of images. Idolatry is a part of one nature, which may grow into a disease and work eternal death. (3) He persecuted the church. The Lord told him, through the prophets, that He would bring such evils upon Judah that the ears of those who heard of them would tingle: that He would stretch over them the line of Samaria and the plumit of Ahab; that He would wipe Jerusalem as a man would wipe a dish and turn it upside down to dry; and that He would forsake the remnant of His inheritance, or give Judah and Benjamin over to their enemies. All this would be done because Manasseh had shed innocent blood, and filled Jerusalem with it from one end to the other. **This was a very bitter persecution.** Prophets and people were put to death. Isaiah was likely sawed asunder at this time.

2. *Suffering.* (Ver. 11.) The king of Assyria was at this time Esarhadden. This is clear from the fact that no other king of Assyria, so far as we can learn, had a palace and held his court in Babylon. He does not seem to have come up against Jerusalem himself, but to have sent the captains of his army against it. We are told that Palestine was overrun by his army at this time. The invasion was likely a Godsend. Manasseh was the man they sought, and when they found him they departed. They took him "among the thorns," likely means they "took him with hooks." They probably put a ring through his nose, or upper lip, attached a chain to it, and led him wherever they wished him to go. This shameful and humiliating method of dealing with distinguished prisoners was practiced by the Assyrians. Babylon, located on the banks of the Euphrates river, about five hundred miles east of Jerusalem, was at this time one of the largest cities in the world.

3. *Repenting.* (Ver. 12.) Tradition says Manasseh was taken to Babylon, put in a brazen cage, and fed on bread made of bran dipped in vinegar. While there he humbled himself before the God of his fathers, earnestly repented of his sins, and faithfully called upon the Lord in prayer. He no doubt promised to lead a devout life. A godly sorrow for sin is essential to salvation. We need not hope for pardon without it. We must not only hate our sins, but also the principle within that leads to them.

4. *Forgiving.* (Ver 13.) The Lord was entreated of him. He was moved with compassion towards Manasseh. The Jews say the Lord became a flame of fire about him till all the bars of his cage were melted. The Lord heard his supplication, and was touched with a feeling of his infirmities. He decided to do as Manasseh desired. God moved the heart of the king and nobles to release him from prison, and send him back to Jerusalem. There was something very unnatural in this act. But God can make the wrath of man to praise Him. We know not how long Manasseh was out of Jerusalem, or what Judah did for a king during his absence, but when he returned he was again placed on the throne.

5. *Working.* (14-17.) He fortified the holy city by building a strong high wall on the northwest side: he put captains of war in all the fenced cities of Judah: he took away the strange gods from the house of the Lord: he removed all the altars he had built in Jerusalem: he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings: and he commanded Judah to serve the Lord God of Israel. *Note*—The parable of the Prodigal Son was surely founded on the life of Manasseh. The king sinned—the younger son "wasted his substance with riotous living." The king was led a prisoner into Babylon—the younger son "joined himself to a citizen of that country." The king earnestly repented—the younger son "came to himself and said, 'I will arise and go to my father.'" The king was freely forgiven and returned to his throne—the younger son was anxiously pardoned and taken back into his father's home.

Guanajuato, Mexico, which was overwhelmed by a great flood a few days ago, is the seat of a prosperous Methodist Episcopal Mission. A telegram to Secretary H. K. Carroll, of the Missionary Society, announces that "all the workers" in that place "have been mercifully preserved, and the properties of the Mission are intact." There are two Methodist congregations, two Sunday schools, two day schools, and a hospital, employing four doctors and about twenty nurses. The property of the Good Samaritan Hospital has recently been extended by the addition of a new wing, and its efficiency has been increased by the installation of an electrical plant and waterworks. Mary Ann Cox Memorial College for Girls has a total enrollment of 153. There is a training school class for Bible women, and a primary school for boys with an enrollment of 70 pupils.

EPWORTH LEAGUE

BY REV. J. M. SCOTT, D. D.

Lesson Topic July 30.

Missions in Eastern Asia

Scripture References: Psa. 22:27, 28; Jer. 16:19.

The Prophecy: Our Scripture selections are prophecies concerning the conversion of the Gentiles to Christ and have special reference to our modern missionary operations. Our selection from Psalms is one of the Old Testament's expressions foretelling Messiah's universal reign. This is being specially fulfilled as the great nations of heathenism are being permeated with gospel influence. Jeremiahs prophetical prayer for the heathen has the same interpretation. The nations will repudiate the false superstitions of heathenism and accept the gospel of Christ.

The Field: Eastern Asia is a term which is used to designate our missions in China, Korea, and Japan. It should possibly take in our work in the Philippine Islands, but they are embraced in our Malaysian work, which is under the Southern Asia work. The field embraces the five great Conferences in China with her four hundred millions—the Foochow, the Hinghua, the Central China, the North China, and the West China Mission. It takes in also the two Conferences in Japan—the Japan and the South Japan. It also embraces the Korean Mission. A good missionary map should be procured and hung up in the League room, and a careful drill be given on the location and condition of each mission. This field is one of the largest, one of the most important, and one of the most difficult of any of the mission fields of our church. Let us take a glance at each division:

China: The China Mission was begun in 1847 by Revs. Judson D. Collins and Moses C. White. They began at Foochow, and from their work it has spread to nearly every part of the empire. The Foochow Conference embraces the Fukien Province, and was organized into a Conference in 18877. The Hinghua Mission Conference includes two perfectures of the Fukien Province, and was opened in 1864 and organized as a Conference in 1896. The Central China Mission was begun in 1867 by workers from the Foochow, and set apart as a mission in 1869. It includes Central China, with headquarters at Nanking. North China Conference includes the northern provinces of Shantung and Hohan. Work was begun in 1869, and the Conference was organized in 1893. The West China Mission is in the western part of the empire, the farthest removed of all our missions from the United States. It was opened in 1881.

Japan: Work was begun in Japan by our church in 1873. Dr. Maclay founded the mission. The work in the northern part was organized into a Conference in 18884. Work was begun in Nagasaki in 1873 by Dr. Davidson, which was organized into a Mission Conference in 1898. This South Japan Conference embraces the southern one of the four large islands of the empire and Formosa.

Korea: This mission was begun in 1885 under the superintendency of Dr. Maclay, of our Japan Mission. It embraces the entire kingdom and has been very successful. It is in the midst of some twelve millions of people.—*From Notes on the Epworth League Devotional Meeting Topics.*

O hearts of love! O souls that turn
Like sunfloflwers to the pure and best!
To you the truth is manifest:
For they the mind of Christ discern
Who lean, like John, upon His breast
—*Whittier.*

He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, *sees* God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water.—*Arthur T. Pierson.*

New York Letter

GAINESVILLE DISTRICT.

The thirteenth annual session of the Sunday School and Epworth League Association of the Gainesville District, Florida Conference, met in the Mt. Pleasant M. E. Church, Gainesville, Fla., June 22, 1905. The meeting was largely attended and was a success from the beginning to the end. It was to be seen through the reports of the superintendent and delegates that the Sunday School and League work is achieving great results on the Gainesville District. Much interest was manifested in the discussions. Rev. S. A. Huger, presiding elder of the Ocala District, and Rev. J. S. Todd, D. D., of the Jacksonville District, were present and rendered acceptable service. Sermons were preached by the different ministers Wednesday night the Rev. J. M. Trammel preached the introductory sermon; Thursday night Rev. I. P. Ferguson preached, and both sermons were enjoyed by all who heard them. Friday night the Mt. Pleasant church tendered a reception to the Association, and all were royally entertained. The following ministers spoke on Sunday: Revs. A. B. Young, H. Hawkins and T. W. Williams, and all were made to feel that it was good to be there. Raised during the meeting, $117.45, $5 of which was donated to the Bishop Scott launch fund.

T. W. WILLIAMS.

MARION DISTRICT.

The Missionary Convention of the Marion District, Mobile Conference, was held in Eutaw, Ala., June 8-9, Rev. H. N. Brown, D. D., B. S., presiding elder. As Dr. G. G. Logan, Missionary Secretary, on account of a similar meeting in South Carolina could not be present, Rev. S. A. Cowan, D. D., of Meridian, Miss., came in his stead. The Doctor preached two masterly sermons and eloquently addressed the convention Thursday night, giving the history of the church. Dr. H. N. Brown, in a few well chosen words, stated the object of the convention and Rev. S. D. Davis gave a brief address on "Missions." A collection of $2.25 was taken for missions. Friday morning, after the devotional exercises, Rev. A. G. Glenn, D. D., delivered an excellent address, subject "The Great Commission." Rev. W. M. Jones represented the Missionary Causes of the M. E. Church. Rev. S. D. Davis read a paper on "The Macedonian Cry;" Mrs. Atta B. Jones read a paper, subject, "The Life and Work of John Stewart;" Prof. R. M. Davis, A. B., discussed the "Life of Melville B. Cox." Papers by Rev. R. S. Cobb, on "The Epworth League," and J. W. Knox, "What Ought the Mobile Annual Conference Do For Missions?" "The Response of the Marion District" was made by J. A. Knox. The various charges on the district were called and answered, viz.: Marion, A. G. Glenn, D. D., $21; voucher for $19; Old Town, I. A. Knox, $6.77; Scott's and Allen's, R. Cox, voucher, $6; Wedgworth, cash, $2.93; Newberne, S. D. Davis, voucher $16, cash 25 cents, $16.25; Eutaw, W. M. Jones, $30; Union, D. Heron, voucher $2, cash $16.15. total, $18.15; Clinton, T. S. Sanders, $17; Gainesville, R. S. Cobb, voucher $28, $30; Mount Sterling, J. W. Knox, $4. Other collections and vouchers for missions on the district amounted to $173.35.

R. M. DAVIS, Secretary.

FLORENCE DISTRICT.

The Missionary Convention of Williamsburg county met Monday morning, June 12, in the M. E. Church, Kingstree, S. C. Song service was conducted by Rev. C. R. Brown, presiding elder, who afterward addressed the convention in a short, pointed way. Dr. G. G. Logan was called to preside and M. F. B. Cottingham was elected secretary. Dr. Logan then spoke on "Giving and Giving Willingly to Missions." Rev. R. A. Cottingham read a carefully prepared paper on "The Great Commission." Rev. Benj. Brown gave a statistical synopsis of the "Benevolent Causes of the M. E. Church. The name of Rev. J. H. Parks was called and Rev. Brown announced his death, which occurred a few weeks before. "Servant of God well done" was most touchingly sung, convention standing. Rev. Dr. Salter's paper was short and inspiring. "Our Duty to the Missionary Society" by Rev. J. A. Harrell was carefully prepared and instructive. "Sunday School and Missions," by Mr. E. J. McCollum, was good in plans for systematic giving. He spoke of the good being done in rural districts. Rev. I. Myers was reported sick. Dr. Logan then spoke of his work in general. Benediction by Rev. B. Brown. Afternoon devotions were conducted by Rev. R. A. Cottingham. Rev. Neal read an excellent paper. Five minute talks were then made by the delegates from the several churches. They pledged to make the "Outlook" a reality and enforced the pledge by giving a collection. Reports were received from the Sunday Schools. Dr. Logan pointed out on his immense map the territory as yet unsaved and that which has never heard of Jesus. His lecture was one among the best ever listened to. All who heard him were inspired to do more for missions. He was to have preached in the evening, but the rain prevented. Both sessions were crowded, many coming twenty

or more miles and no one went home disappointed.

LEXINGTON CONFERENCE.

On the morning of May 10th, 1905, Mount Zion M. E. Church, Walnut Hills, Cincinnati, O., Rev. H. W. Tate, pastor, was the scene of a manifestation of woman's worth to the church. The occasion was the fifth annual session of the Lexington Conference, Woman's Home Missionary Convention.

Rev. Tate being a loyal Methodist preacher, naturally believes in all of the departments of the grand old church, hence he said to his missionary ladies and others of his congregation that he would heartily join hands with them in their efforts to prepare for and entertain the Convention. The church was cleaned and elaborately and tastefully papered and frescoed for the occasion. He was glad to report at the close of the Convention that our meeting had been a spiritual, instructing and financial benefit. Forty-five women were well entertained in beautiful, comfortable homes. The good women and friends of Mt. Zion Auxiliary can not be forgotten for their splendid and successful effort to entertain those who came within their gates.

"God be with them till we meet again."

So began the first independent session of the Woman's Home Missionary Society of the Lexington Conference. We say "independent" as it was the first time we have met separate from the Ministerial Conference. At times we felt that we were mistaken in this, for the voices of the women were often drowned in their efforts to be heard by the chair, by the voices of Presiding Elder E. A. White, Revs. H. M. Tate, D. E. Skelton, J. W. White and the Lexington Conference Secretary, J. W. Robinson. The inspiring remarks and points given by these earnest brethren were indeed appreciated. Dr. M. C. B. Mason delivered a fine welcome address.

From the beginning until the close of the session we felt the presence of God with us. Among the many other treats that we enjoyed were the splendid addresses by the following general officers: Mrs. I. D. Jones, Mrs. Dr. Thirkield, Mrs. Goodman and Miss Gray, the first deaconess, of Kentucky. The good thoughts and fine experiences told by these great women inspired us to greater usefulness. Four years ago we only reported $10 to the General Society as a Conference organization. At this session the Treasurer reported over $350 turned over to the General Treasurer, and that more than $1,000 had been raised for all purposes, including value of supplies sent to ministers and students. The Conference Society also paid a $20 pledge to Kent Home, besides other student funds. Now that the work is becoming so well understood and organized, the Convention will send Miss Mary Ross, the daughter of the late Rev. Jacob Ross, of the Lexington Conference, to one of the Industrial Schools in the South. This will mean about $100 to be raised for this purpose alone. Every representative at the Convention heartily endorsed the plan. More and more we see the need of an industrial school within the bounds of our Conference. Had we been better able to estimate the co-operation of the dear pastors to whom we must look for the success of the work, we could have had three students leave our Conference next September. Two other girls applied, in a manner, for our aid. We feel that each time we meet we are better able to explain the workings of this great society, and by so doing we gain the assistance of the brethren. The Lexington District being only one year old, feels greatly honored in carrying off the banner, having raised for general fund and contingent money alone $1191. The Louisville District received the membership banner, having added 56 new members to the district this year. Paris, Ky., will be the seat of our next convention. We know what to expect at the hands of that enthusiastic and untiring District President, Mrs. Dr. J. H. Stanley. The same officers were re-elected with the exception of the Supply Secretary, who is now Miss Martha Minnis, of Versailles, Ky. The Conference Treasurer is Mrs. D. Lula E. Allen, of 385 E. Short street, Lexington, Ky., Mrs. A. Sissle having served as Treasurer for three successive years, was compelled to decline a re-nomination, having as her only reason too much house care and an increase in church duties, as her husband will soon resume the work of the pastorate again after this year. The society was indeed grieved to accept the statement from one so faithful and who has done more than any one member of the Conference to bring the society up to its present standard. Yet they know there is no resting of oars in so ardent a lover of the Missionary Society. We will hear from her as a Conference organizer. The SOUTHWESTERN was ably represented, in the absence of the editor, by Mrs. Sissle.

Mrs. Louise Montgomery, of Chicago, not only represented the law in the convention, but solicited enough money to pay for four volumes of Dr. M. C. B. Mason's "Pulpit Gems," with which to present the President, Corresponding Secretary, Recording Secretary and Treasurer, as a small token of the appreciation of their services to the convention.

Very fitting and touching words were spoken by Rev. J. W. Robinson, of Covington, in his presentation speech. The convention also remembered the faithful pastor, Rev. Tate, and added to his lapel decoration the unique pin of the Woman's Home Missionary Society.

Presiding Elder E. A. White was deeply moved with joy on receiving from the convention his gift of "Pulpit Gems," the Chautauqua salute, and the joyous appeal of the full chorus of "Glory, glory, hallelujah!" by the crowded convention. Much of the spiritual blessings of the convention were due to the inspiring touch of Mrs. W. H. Pope, at the organ, and the prayers and sermons of our blessed evangelists, Sister Cassie Jackson and Sister Dollie Lewis.

The program rendered on Saturday afternoon by the young people from the circles of Cummingville, E. Covington, Ky., St. John's, Cincinnati, and Mt. Zion, Cincinnati, was a rare treat. The hope of the development of the missionary spirit among our race was made certain by the one hundred boys and girls who had been so carefully trained for this missionary service. Mrs. Monroe and Miss Ella Brown and others deserve great credit for their efforts to show the work of the young people. Our work in this department will be looked after in an interesting manner by Miss L. Marshall, 9th street, Covington, Secretary of Conference, Young People's Work.

MRS. J. W. ROBINSON,
MRS. GEO. A. SISSLE,
Reporters.

TEMPERANCE RALLY.

The temperance loving people of Galilee M. E. Church, Lauringburg, N. C., on July 4th, assembled together in a temperance rally, under the management of Mr. E. L. Fletcher. The occasion was a rare one. There were several speakers, viz: Messrs. C. S. Gibson, Nathan Davis, Charlie Gibson, E. L. Fletcher, J. R. Gibson and Mrs. A. E. Peace. Two very fine addresses were made by Revs. W. R. Hayes and J. C. Robbins. They were to the point and very helpful indeed. Every one who spoke had for his or her subject "Temperance," but each treated the subject from a different point of view, making it the more instructive and interesting. It is hoped that our people will bestir themselves more largely along the line of temperance work. The black demon rum is fast ruining many of our homes. We hope to have another temperance program soon. A missionary collection was taken up after the program, and more than $4.00 were collected. Bro. E. L. Fletcher was master of ceremonies. We are praying that the good work of the temperance cause may be felt more and more in the home, in the church, and in the State.

A. E. PEACE.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE LAUNCH FUND

Previously acknowledged	$1,691.62
Rev. E. R. Miller, Grantville, Georgia	1.00
John Wesley, Junior League, Salisbury, Md.	2.00
Total	$1,694.62

It will be noted that in the Launch Fund acknowledgment is made of a contribution from the Junior League of John Wesley Methodist Episcopal Church, Salisbury, Md., Rev. J. H. Blake, pastor. Mrs. M. J. O'Connell, wife of Dr. P. O'Connell, is the Junior League superintendent. This is Mrs. O'Connell's second effort for the Launch Fund, the first being a large contribution through Ezion Church, Wilmington, Delaware, where Dr. and Mrs. O'Connell were then laboring.

OUR WORK IN EAST CENTRAL AFRICA

Bishop Hartzell has just closed a very successful session of the East Central Africa Mission Conference, which includes the work in Portuguese East Africa and Eastern Rhodesia. The reports show that the church membership has increased from 271 to 580; 3,000 cases have received medical treatment; the Old Testament is being translated and the New Testament is already in two languages; the printing press has been kept busy, and a hymn book of 200 pages and 500 copies of the books of Ruth, Esther and Genesis have been printed. All told, 1,600 volumes, amounting to 160,000 pages, have gone forth from the press as healing leaves. In the day schools are 446 children and 600 are in the Sunday schools. That the people are helping themselves is shown by the fact that they are contributing 21 pence per member, including probationers. It is said that Umtali Academy is the best equipped and managed school in Rhodesia. Bishop Hartzell is proving himself quite a statesman in handling the affairs of the church. It will be remembered that some time ago Bishop Hartzell received through Right Hon. Earl Grey and Mr. Cecil Rhodes quite a concession of lands and buildings. The Bishop has succeeded in getting the privilege to exchange a part of the lands given for tracts in other sections of the country that will be of more advantage to our mission work. Bishop Hartzell was most cordially received by all, and the *Rhodesia Advertiser*, published in Umtali, publishes a large supplement giving a full account of our work in that section.

At a meeting of the trustees of the Christian Endeavorers at the Belvidere Hotel, during the recent convention in Baltimore, Md., Bishop Alexander Walters and Bishop B. W. Arnett, who were delegates, being refused admittance in the front elevators, were compelled to use the back elevators.

RESOLUTIONS ADOPTED AT THE DENVER EPWORTH LEAGUE CONVENTION

Resolved, That the National Bureau of Reforms, of which Dr. W. F. Crafts is the secretary, the Lord's Day Alliance of the Dominion of Canada, and other similar associations having for their purpose the promotion of civic righteousness and moral reform legislation be heartily commended to the support of league members throughout the United States and the Dominion of Canada.

Resolved, That we believe the temperance movement to be especially important to the social conditions of our own times, and that no compromise should be made in the incessant warfare that must be carried on by the church of God against all forms of intemperance. That we reaffirm our conviction that the Methodist Church is the greatest and most efficient temperance agency in the world, and urge Epworth League members everywhere to adhere closely to the position of Methodism in its warfare against the liquor traffic in all its forms. And that we heartily commend all the forces that are working for the promotion of temperance and prohibition of the liquor traffic by education and legislation; and we express our especial gratification over the substantial victories won, and the encouraging progress made by the Anti-Saloon League in the United States and the Dominion Alliance in Canada, and recommend to Methodist young people earnest co-operation with other churches and organizations through these mediums.

Resolved, That we urge upon our league members and all others whom we may influence the courageous advocacy of a social standard by which the law of purity shall bear equally upon men and women.

Resolved, That inasmuch as Reed Smoot, Senator-elect from the State of Utah, is subservient to a system that is antagonistic to the purity and integrity of the American home and subversive of the law of the land by reason of his official relation to the Mormon hierarchy, we earnestly and solemnly protest against his admission to a seat in the supreme legislative body of the nation, and we urge upon the attention of Congress the need of passing laws making it henceforth impossible for representatives of such a treason-working system to obtain seats in the legislative bodies of the United States. And we urge the Congress of the United States to submit to the people a constitutional amendment prohibiting polygamy or plural marriages within the territory of the United States.

Resolved, That we are fixed in our attitude of uncompromising opposition to the sale of beer, wine and spirits in the army canteens and deplore the advocacy of the canteen by officers of the army and others as a place for dispensing intoxicants; and that we call attention to the dangerous confusion (on the part of such advocates) of the moral issues involved with the separate question of the provision by innocent means for all the social and material needs of our soldiers.

Reolved, That the growing evil of divorce calls for uniform legislation by which the whole nation should be protected from the evils of legalized lust and encroachment upon the sanctity of the marriage bond.

Resolved, That the Hepburn-Dolliver bill for the prevention of the interstate transportation of intoxicants in plain violation of the prohibitory laws of the several states deserves and has our hearty approval, and that we seek to influence by all right means, members of the national legislature in the interest of the bill.

Resolved, That the convention has felt deeply grieved by the absence of Bishop Joyce, former president of the board of control of the league of our Methodist Episcopal Church, and that our prayers go out to the Father of Mercies for him in this experience of nearness of the last enemy; and that our sympathies are with the loved ones who watch by his bedside.

Resolved, That we gratefully acknowledge the unselfishness and efficient labors of the Denver committee of arrangements, their unvarying politeness, fine organization and ample provision for handling the vast concourse of the Seventh International Convention.

Complimentary resolutions were also passed thanking the churches of all denominations of Denver, the railroads, the press of Denver, the general secretaries and editors and publishers of church papers, for their interest and help in making the convention a success.

BISHOP WALDEN ABUNDANT IN LABORS

A recent issue of the *Western* gives the following account of Bishop Walden's labors during the past six months:

"Bishop Walden, president of the Southern Education Society, was prevented by his accident from attending those Fall Conferences, where he was to represent this cause. He has, however, had opportunity to visit several parts of the South in this interest. Starting the middle of January he, within a month, reached Grant University, Chattanooga; Claflin University, Orangeburg, S. C.; Cookman Academy, Jacksonville, Fla.; Clark University and Gammon Theological Seminary; Atlanta. Only from three to six days were spent at these schools severally, as he returned to Cincinnati late in February to attend the final meeting of the Commission on the Catechism, of which he is a member. Mrs. Walden, accompanying him on this trip, visited the Model Homes and Schools of the Woman's Home Missionary Society (of which she is vice-president) in Orangeburg and Camden, S. C.; Savannah and Atlanta, Ga., and Jacksonville, Fla. The Bishop, on this trip, also visited the American Missionary Association Schools at Charleston and Savannah, and the State Industrial School, near the latter city. In March he represented our Southern education cause at the Virginia Conference in Wise, Va., and visited Roanoke in the interest of the society. Early in April, to meet the special request of the board, he and Mr. George B. Johnson visited the schools at Baldwin, La. This gave opportunity to visit the Academy at Meridian, Miss.; the University in New Orleans, and the Normal and Industrial College, Morristown, Tenn. In May he visited Walden University in connection with delivering the Commencement address. Later he, with the special committee of which he was chairman, visited Fort Worth in the interest of the University there. As noted last week, he has just attended the annual meetings of the trustees of Clark University, Gammon Theological Seminary and Walden University, of which boards he is president, and of the Grant University Board, of which he is a member. In making these trips he has traveled 9,089 miles by railway, including other trips, mostly to meet Church engagements. His railway travel during the first six months of the current year has been nearly fourteen thousand miles.

Dr. A. B. Leonard, corresponding secretary of the Missionary Society, left Ketchikan immediately after the meeting of the Alaska Mission, which began June 29, and in company with Dr. John Parsons, superintendent of the Mission, started on a trip through the interior of Alaska. His plan was to return to Skagway, at the terminus of the Lynn Canal, and to take a train across White Pass to White Horse on the Yukon river, thence to take the steamer to Dawson, and from there to the mouth of the Tanama river and up that river to Fairbank. Returning to the Yukon, they planned to proceed to St. Michael's and thence to Nome, where they were to take ship to Dutch Harbor, Unalaska. At Juneau, Dr. Leonard plans to take the steamer for Seattle on his return home.

OCTOBER 31--That Great Day--Our Next Issue Tells About It

BISHOP JOYCE

The *Central Christian Advocate* gives a full account of Bishop Joyce's recent attack. In no part of the church is the Bishop more loved than in the South. Concerning his condition the *Central* in its last issue says:

Bishop Joyce, while lifting up his voice in the sweet message of salvation, received his death summons, as we fear, at Redrock Camp-meeting, Minnesota, Sunday, July 2. From various sources, papers, letters and conversation, we have the account of the stroke, and from them we compile the following:

Bishop Joyce was preaching at the principal morning hour of worship on the Redrock assembly grounds. The regular meetings of the Minnesota Pentecostal Association had been in progress since June 23. The meetings are always largely attended by Methodists and other Christian people from all over the State, and a large congregation had assembled to hear the beloved prelate.

Bishop Joyce, having spoken fifteen minutes, had advanced well into his sermon when he was seen to stagger and start to fall. He ceased speaking and kept himself from falling by clinging to a post which supported the roof of the speakers' stand. Again he endeavored to speak, and again was seen to stagger. Ministers who occupied seats on the platform rushed to his assistance, but he assured them that he was all right and would be able to resume his sermon in a few minutes. He made the attempt but suddenly fell to the floor. * * * He was removed to a cottage and Dr. C. C. Squires, of Newport, was called to attend him.

The physician advised that Bishop Joyce's own family physician be called, as the case appeared to be serious, and that the distinguished patient be removed to his home at once. Col. F. M. Joyce, in whose house the Bishop lives in Minneapolis, was advised of the condition of his father, and rather than wait for a train to take him to the assembly grounds, he decided to make the trip in his automobile. He summoned Dr. Mark C. Smith, and in all haste made the trip of eighteen miles, arriving about 3:30 o'clock.

Bishop Joyce's wife and a host of solicitous friends had done all in their power to relieve his suffering, and when Colonel Joyce and Dr. Smith arrived, he had so far recovered as to be able to undertake the trip home. The journey to St. Paul was made by the Burlington motor, and from St. Paul to Minneapolis by the regular evening train on the Minneapolis and St. Louis Railway. He was unconscious during the trip.

The Bishop seemed to stand the journey well, and once at home he was soon made easy, and under powerful stimulants seemed to rally. Late in the evening he had recovered the partial use of his right shoulder, but was still unable to talk.

Paralysis of the tongue continued during the night, but, in response to direct questioning, by nods of his head he indicated that he was perfectly conscious and had coherent ideas of all that was going on about him and recognized every one present. Later he fell asleep of lapsed into a semi-conscious state.

CONFERENCE CHANGES

The dates of the Conferences and missions where changes have been made now stand in the Episcopal Plan as follows:

Atlantic Mission Conference, October 19th.
Central German Conference, September 13th.
Central Tennessee Conference, October 11th.
Northern German Conference, September 20th.
Tennessee Conference, October 4th.
Upper Iowa Conference, September 27th,
West German Conference, September 6th.
Wyoming Mission, August 23d.

Where changes in the places of meeting have been made, they stand as follows:

North Pacific German Mission Conference, Portland, Ore., September 7th.
Utah Mission, Salt Lake City, August 9th.
All changes in the plan to July 1st noted here.

JOHN M. WALDEN, Secretary.

Personal and General.

Rev. Dr. J. W. E. Bowen is in Baltimore.

Rev. Thomas F. Roberson, pastor of our church at Longstreet, La., was in the city last week.

Rev. M. J. Naylor, D. D., has been elected president of the Baltimore Episcopal Ministers' Meeting.

Mrs. Sarah Drummond, of this city, leaves in a few days on a visit to her relatives at Spartanburg, S. C.

A statue of the late President McKinley was unveiled Tuesday, July 4th, in the McKinley Park, of Chicago.

Rev. T. P. Colwell and Mr. M. J. Tucker, of Yazoo City, Miss., were in the city last week and called at the SOUTWESTERN office.

Rev. S. M. G. Taylor, our pastor at Eola, was in the city this week, looking after business interests. We were glad to have him call at our office.

The Brookhaven District Conference has been changed from July 20 to July 27. It will be held at Tylertown, Miss. Rev. G. W. Smith, D. D., is presiding elder.

Mrs. M. C. Harris, wife of Bishop Harris, sailed Saturday, July 8th, for Japan, spending a short while enroute in Hawaii. Mrs. Harris made her first trip to Japan in the early seventies.

Our church at Austell, Ga., was burned on July 13. The church was built in 1897 by Rev. A. Owens, who happened to be present during the fire and helped to save some of the church furniture.

Rev. J. W. Wright, our pastor at Attalla, Ala., and his wife are both very ill. Brother Wright is one of our strong and faithful young men and is worthy of the prayers and sympathy of his brethren, for which he asks.

Prof. J. Beverly F. Shaw, of Rust University, is invited by the Epworth League chapter of Centenary M. E. Church, Memphis, Tenn., to deliver an address there Tuesday night, July 25, on the occasion of the reception to their delegates returned from the Denver Convention.

Dr. G. G. Logan writes: "Rev. H. B. Hart, our popular pastor at Corinth, Miss., is leading the Upper Mississippi Conference in missionary giving this year, and Rev. Dr. S. A. Cowan, of Meridian, is leading the Mississippi Conference in missionary giving this year. The brethren have already sent in more for Missions from their respective charges than any other charges in their respective Conferences."

The trial of Caleb Powers, the alleged accomplice in the murder of Senator Goebel, of Kentucky, has been granted a hearing before the United States Court. This, of course, will take the matter out of the hands of the local courts of Kentucky, in which Powers has been several times tried and as often convicted. It is believed now that an impartial jury can be impaneled and that the accused will have a fair trial.

The Gulfport District, under the leadership of Rev. R. N. Jones, presiding elder, is not only keeping up its regular claims, but is taking a special interest in the work of Bishop Scott. The Sunday schools at Hattiesburg, Moss Point, Pass Christian, Ocean Springs, Bay St. Louis, McLain, Handsboro, Daunivan and McNeil presented to Bishop Scott, recently, through Presiding Elder Jones, a large batch of church catechisms.

A number of presiding elder's districts have combined their "Station Plan" contributions to the Missionary Society, and now possess their own foreign missionaries at the front. Nearly sixty missionaries have been thus assigned. Another popular form of contributing under the "Station Plan," is that of taking a "share" in the work at some designated point in the mission field, which entitles the giver to the periodical letters written by the missionary in charge of that work. Native workers, students and orphans are not assigned by the Missionary Society to contributors under the "Station Plan:" such are supported only on the basis of special gifts, the administration of which is separate and distinct from that of the "Station Plan."

NEWS NOTES

Texas has the largest school fund of any state in the Union, amounting to $39,533,323.

The Carnegie Technical School will open the first department next October at Pittsburg.

It is announced that the Farmers' Improvement Society will open an Industrial School at Oakland, Tex., this fall.

We are in receipt of a copy of the journal and year book of the Florida Annual Conference, edited by the secretary, Rev. Joseph M. Deas, D. D.

President Judson S. Hill, of Morristown, Tenn., is with his youngest son, who is under treatment in the Methodist Episcopal Hospital, Brooklyn, N. Y., for general dislocation of the hip.

This year twenty-five years ago the Salvation Army in the United States began a work which is now recognized as one of the most permanent, valuable and helpful religious elements of the nation.

An impressive feature of the Denver Epworth League Convention was the singing of "Nearer, My God to Thee," in the deaf-mute sign language, by Miss Anna Hale, of Chicago, a delegate to the Convention.

New York is said to be to-day the greatest Jewish city in the world, with probably a larger population of Jews than Jerusalem ever had, there being twenty-five times as many in New York as in the Holy City.

To clebrate her great victory over the Russian fleet Japan is to erect a lighthouse on Okine Island which is expected to cast its rays for eighty miles over the sea, illuminating almost the entire scene of the wonderful battle.

Twenty churches are open in the tenement districts in New York during this month and next and schools established in the same for the children in the different parishes. These schools are taught by young men and women from the colleges.

Miss Ida Smalley, daughter of Geo. W. Smalley, correspondent of the London *Times*, and granddaughter by adoption of Wendell Phillips, the abolitionist, is the official stenographer in the office of the Negro Collector of Internal Revenue, Charles W. Anderson.

Miss Evangeline R. Hall, a member of this year's graduating class of Radcliffe College, the female institution connected with Howard University, is its third Negro graduate. She holds, it is said, the best record ever made by a Negro woman student in New Englaand.

Through the efforts of the energetic pastor, Rev. George W. Lane, of the Lexington Conference, a beautiful parsonage, one of the best on the Indiana District, has been erected in Booneville, Ind., since the recent session of that Conference; $50 paid on the same and the property insured.

Near Deanwood, D. C., a brick-making concern is being operated by Negroes that is said to be capable of turning out 4,000 bricks per day. This enterprise is under the direction of a firm which includes Messrs. George F. T. Cook and George H. White, wealthy and influential men of the race.

There is now in Paris, Tex., an organization known as the Colored Workmen's Protective League. Its purpose is to draw a line between the honest working element and the idle vagrant class. The establishment of an employment bureau is proposed, where steady and reliable help can be secured.

Dr. H. L. E. Luering, who has been connected with the Mission in Malaysia since the fall of 1889, arrived in New York, Thursday, July 13. Dr. Luering is making his first visit to the United States, and is on his second furlough, most of which he is spending with his family in Germany, his native land. He will spend the remainder of the summer and early months of the fall in representing the Malaysia Mission before the English and German speaking congregations in the United States.

Doings of the Workmen.

FLORIDA.

TAMPA—Dear Brothe: At our last General Conference all that part of Florida south of the twenty-ninth parallel was set apart as a Mission work. Within that mission is Tampa, the second largest city of the state, which is beyond contradiction to be the main maneuvring center for the Mission. Possessing the thoroughfare for Key West, Cuba and Porto Rica, made up of thousands of foreigners, and so near is it to Panama, the population is bound to soon reach fifty or a hundred thousand inhabitants, for in the last five years the increase has been over 40 per cent. Therefore, in order to be able to meet the emergency and to have our church cope with the other denominations in the ingathering of people who flock here weekly, we must have a well located building. The Catholics have a building worth $100,000, and the schools, one for colored and one for whites, and one for Cubans, and the only high school for the colored people. There are five small African Methodist churches, five Baptist and one Zion, one Episcopal, all handsomely located. We have only one church, and that is on an inside lot. The report at last Conference was 97 members and 40 probationers. In the last three months we have had an increase of 31, giving a total of 126 members and 42 probationers. We are arranging to build a new church, one sufficiently large to hold the people, and to do this we will need $10,000. Through the kindness of a friend we have been able to secure a lot for only $1,500, which is well worth $2,500. We raised $1,500 ourselves and secured it, but need $9,000 for the erection of a building. We have about $2,000, including property and subscriptions that are available. But this yet leaves us in need of $7,0000. Will you not help us in this work? Any amount will be thankfully received, and will be published in the SOUTHWESTERN. Kindly get your church to give us a collection, and forward to us at once.—Thos. H. B. Walker, Pastor; A. P. Prince, Secretary of Trustees; Thos. C. Miller, Chairman; A. J. Prince, Box 141, Tampa, Fla.

GEORGIA.

Grantville, E. R. Miller, Pastor.—This charge has two churches, both of which are in fine shape. We are making unparalleled history by real, genuine, deliberate Christian activity. "Doing" is our motto. We delight in system and accomplishments. Thus we press forward. Children's Day is now a matter of history. It was a great day, a day of instruction and edification, a day of accomplishments. We had two days of it, 2nd at Grantville 3rd at Lutherville. At Grantville, the occasion was dignified with our distinguished Dr. M. C. B. Mason, of the F. A. S. E. Society, and Dr. I. L. Thomas of the Church Extension Society, and at Lutherville by Dr. Jno. P. Wragg. These men of God swept the vast audiences before them like a mighty cyclone. The tide of enthusiasm has not yet abated. Dr. Thomas has recently taken up his residence among us. We are proud of him. He is a thinker, a scholar, a theologian, a business man, a Christian gentleman, and a preacher of great power. The program was finely rendered. Too much praise can not be bestowed upon the superintendents, Bros. W. T. Tatum and Olin McGhee, the officers and teachers, for the efficient manner in which they served and rendered the program. Our people are liberal. The result was $221.00 for the church. We have paid an old debt of seven years' standing, and paid a great many minor debts. The people are happy, and the church is moving. Benevolent money raised. We have from one to eight conversions with few exceptions at each service, have money in hand to paint our church, which will be done immediately.

LOUISIANA.

Baton Rouge, J. W. Lewis, Pastor—The first quarterly conference of Albert Chapel was opened March 29, by Rev. H. James. The reports of pastor and officers showed marked improvement. Rev. J. W. Turner, presiding elder, according to appointment, was on time. He preached a short sermon, after which the pastor, in behalf of the church, delivered a welcome address. After service there was a reception given the presiding elder. M. A. Robinson presented the pastor a fine gold gilded box for collars and cuffs.

Opelousas, Jos. H. Augustus.—I take this means of showing my appreciation to my many friends of Pineville, for the grand reception given me while attending the Summer Normal at Alexandria, from June 12 to July 7. Much praise is due Miss M. Woodland, Mrs. L. Oliver, A. F. Tillman, Mrs. and Rev. Brown, and others too numerous to mention. May success be theirs at all times.

Washington, S. Green, Pastor—In the parish of St. Landry, six miles from the town of Washington, we have forty members and have bought and paid for an acre of land for a church and graveyard. All friends are invited to attend the stake-driving of our new church. Come down on the Little Teche the fourth Sunday in June. Stakes will range from $1 to $10. The literary part of the Epworth League had a fine program Saturday night and shortly after our return home a host of Leaguers came to the parsonage, led by Miss B. Roy, Mr. W. C. Cooper and others. After refreshments were served, they presented the pastor with a purse and left many pounds of choice groceries on the table. We see nothing less than success at Washington Charge.

Woodside, D. Alexander—Sumner and Mason M. E. Churches are greatly revived by having Rev. H. J. Robinson as their pastor. He is a pushing young man. Our first quarterly conference was held April 3-4, with the presiding elder, Rev. C. W. Turner. Reports showed advancement. The pastor's and presiding elder's salaries were increased. Rev. E. H. Hall preached a good sermon. A company of young people entered the church and after a short speech by Bro. Jesse, made the presentation speech and presented the pastor a present. Baskets were opened and both white and colored took part in this supper. Collection for the night, $25.

A LETTER TO OUR READERS.

53 Cottage St., Melrose, Mass.
Dear Sir: Jan. 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers I am, Very truly yours,

"I. C. RICHARDSON."

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

"LA CREOLE" HAIR RESTORER

Much of the physical beauty of man or woman is dependent on the hair. Keep this "crowning glory" in best condition with "La Creole" Hair Restorer the preparation used by famous Creole beauties. It **makes the hair lie straight and smooth** for a long time, cures dandruff, prevents falling hair and restores original color to gray hair.

Unexcelled for Purpose

Mrs. Melissa Dancy, of 281 Orleans street, Memphis, Tenn., is one of the most prominent women in the colored society of this city, in both a social and religious way; Mrs. Dancy has been using our "La Creole" Hair Restorer for many years and takes pleasure in saying:

"Your 'La Creole' Hair Restorer is unexcelled for the purposes for which you recommend it, viz., to keep the hair in a soft and glossy condition and to prevent it from falling out."



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His address is 98 St. Paul street, Memphis.

"La Creole" Hair Restorer retails at $1.00 per large bottle. If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada—

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UNITED FOR LIFE.

RANSOM-GAFNEY.—May 28, 1905, at the parsonage of Wesley M. E. Church, North, S. C., Mr. Oscar Ransom and Mrs. Adrianna Gafney, by Rev. J. R. Townsend.

HOLTER-FORD.—On Thursday evening, May 25, 1905, at White Oak M. E. Church, Crystal Springs, Miss., Rev. Buck Holter and Miss Louella Almeda Ford, by Rev. J. A. Tatum. The bride, who is a prominent figure in church and social affairs, is a graduate of the Mount Hermon Institution, Clinton, Miss. The home was beautifully decorated and here a large number of friends were gathered. Misses Ruth M. Fox, J. Simpson and Mary Houghton, of the Mt. Herman Seminary, were of the bridal party.

BOON-BELL.—On April 20, 1905, at the home of the bride in Belen, Miss., by Rev. J. C. White, Mr. Oscar Boon to Miss Maria Bell. The presents were numerous.

WASHINGTON-NURSE.—At Asbury M. E. Church, Franklin, La., June 28, 1905, Mr. Henry Washington and Miss Azzie Nurse. The church was beautifully decorated. Mrs. O. M. Porter presided at the organ. Rev. R. Worsham officiated, assisted by Rev. T. J. Johnson. A reception was tendered the young couple at the home of the bride's parents, Mr. and Mrs. E. Nurse, and they were the recipients of about three hundred presents.

PHILLIPS-ROBINSON—WILSON-ROBINSON.—On June 14, 1905, at Pickens, Miss., by the pastor, Rev. O. W. Crump, Miss S. C. Robinson to Mr. S. K. Phillips and Miss Fannie Robinson to Mr. C. M. Wilson. The two ladies are sisters, Miss Fannie being a student of Rust and Walden Universities and Miss Sarilda a well-known teacher in the schools of Holms county, Miss., and Newport, Ark. Mr. Phillips, a respected, enterprising young barber of Pickens, is a member of Union M. E. Church. Mr. Wilson, who has recently finished with honors from Flint Medical College, is also a graduate of the Alcorn A. & M. College. It was a beautiful ceremony. The brides were clad in white silk and lilies of the valley; the maids in organdie; the flower girls in white Swiss with pink ribbons. The church was beautifully decorated, and just before the party entered Miss Gertrude Taylor sang "O Promise Me." Many presents of value were given them.—A Friend.

CUNNINGHAM-RHONE.—On June 29, 1905, Mr. Augustus Cunningham and Miss Jessie A. Rhone, at Vincent M. E. Church, Grenada, Miss., by Rev. E. C. F. Troupe, in the presence of a large and fashionable assemblage. The altar was a perfect mass of flowers and ferns. The bride, who is a teacher in the City school, is an earnest, energetic Christian worker. Many valuable presents were received.

WILLIAMS-EDMOND.—On June 28, 1905, at the residence of the bride, in Pearl River, La., Mr. Thomas Williams, a respected young man of Moss Point, Miss., and Miss Victoria Edmond, a prominent member of our church, by Rev. H. A. Sorrell. Mr. and Mrs. Williams will make their future home in Slidell, La.

SUMMERS-BELL.—On June 29, at the residence of the bride's mother, Miss Victoria D. Bell, of Nachitoches, La., and Mr. A. J. Summers, of Jackson, Miss., by Rev. W. J. M. Price.

TOOMBS-HAMILTON. — By Dr. B. M. Hubbard, at Shreveport, La., June 29 1905, Mr. Robt. Toombs and Miss L. Hamilton.

LUCAS-PAGE.—Mr. Griffin L. Lucas, of Waycross, Ga., and Miss Parthena Page, of Traders Hill, at the home of the bride's parents, June 30, 1905. The groom is a machinist by trade, and a young man of very fine qualities; the bride is a public school teacher of excellent character. They are both loyal members of the Methodist Episcopal Church. Select music was furnished by Mrs. R. Annie Holman. The gifts were numerous and choice.—Griffin T. Holman.

HARDY-MAYO.—At Moss Point, Miss., June 29, 1905, Prof. W. C. Hardy and Mrs. Minnie Mayo, by Rev. S. H. Cannon. Prof. Mayo is one of our leading educators. He is principal of our City school and manager of the People's Drug Store, of this place. His bride is a sweet spirited woman of high standing and one of the leaders of social affairs. They are both members of St. Paul's Church, and have the best wishes of their many friends.

BARTLETT-CHAMBERS. — At Shreveport, La., June 9, 1905, Mr. William Bartlett and Miss Penny Chambers, by Rev. B. M. Hubbard.

FLEMINGS-TABOR. — The evening of July 4, 1905 at the home of the bride's brother, Mr. Zill Tabor, of this city. Mr. Eugene Flemings, of Mobile, Ala., and Miss Dora Tabor, of Thibodaux, La., Rev. Samuel Davage reading the ceremony.

TAFT-WILKINSON.—On Wednesday, July 5, 1905, in Brooklyn, N. Y., by Bishop Edward G. Andrews, D. D., LL. D., Mary Swail Wilkinson, daughter of Mrs. William D. Swail, of Belvidere, Ills., to Marcus L. Taft, D. D. of Clinton, N. Y.

PATTON-WATTS.—Mr. Robert Patton and Miss Lillian Watts, by Rev. B. M. Hubbard, July 6, 1905, at Shreveport, La.

HAYES-DAIGES.—At the residence of the bride's brother, in Baton Rouge, La., July 12, 1905, Mr. Albertus B. Hayes, of New Orleans, and Miss Florence Daiges, by Rev. H. James.

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And Build Up The System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

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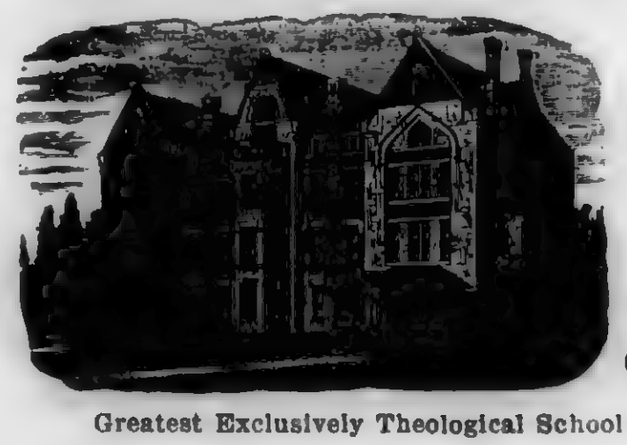


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Steam Heat, Electric Lights, Healthful Location. Total Expense per Year, $70., Enrollment Last Session, 85.
For catalogue, write PRESIDENT L. G. ADKINSON, ATLANTA, GA.

CRYSTAL WEDDING.—At the Methodist Episcopal Church of McDonough, Ga., June 8, 1905, was celebrated the crystal wedding of Rev. and Mrs. V. D. Jenkins. The reception was attended by a large and representative audience, all the churches of the community participating. The tokens of esteem and appreciation were choice and valuable. Rev. Jenkins has endeared himself to the people of McDonough; they consider him a safe leader. The pastor's daughter, Miss Mary, discoursed sweet music. Mr. G. W. Lemon was master of ceremonies. Rev. J. A. Richie, of Griffin, Ga., and Rev. V. D. Jenkins, were the principal speakers.

MRS. CURLIE GLENN.

DISTRICT CONFERENCES.

Tupelo, Houston, Miss.....July 19-23
Brookhaven, Tylertown, Miss..July 20
Montgomery, Mobile, Ala...July 20-24
Waycross, Blackshear, Ga..July 26-31
Greensboro, New Goshen, N. C., July 19-23
Marion, Marion, Ala.....July 26-30
Greenwood, Sallis, Miss.....July 27-30
Huntsville, Laurelia, Tex.....July 25
N. New Orleans, Lutcher, La...July 26
Shubuta, Laurel, Miss.....July 26-30
LaGrange, West Point, Ga...July 27-30
W. Tennessee, Kenton, Tenn..July 25
Western, Newton, N. C., ..July 26-30
Nashville, McMinnville, Tenn., July 26-30
W. Nashville, Lawrenceburg, Tenn.....July 25-30
Wilmington, Hamlet, N. C..July 26-30
Vicksburg, Vicksburg, Miss.July 26-30
Greenville, Moorehead, Miss., July26-30
Holly Springs, Holly Springs (Miss.) Ct.....July 26-30
Meridian, Lawrence, Miss., July 26-30
Guthrie, Hennessey, Okla...July 27-30
Jackson, Palahatchie, Miss..July 28-30
Clow, Horatio, Ark.....July 26-30
Waynesboro, Hagan, Ga.....July 27
Clarksdale, Ruleville, Miss..July 28-30
Bennettsville, Cheraw, S. C...Aug. 2-7
Muskogee, Okmulgee, I. T....Aug. 2-6
Anniston, Hobson City, Ala..Aug. 8-13
Anniston, Hobson City, Ala..Aug. 8-13
Indiana, Evansville, Ind...Aug. 9-13
Shreveport, Pleasant Hill, La..Aug. 16
Baton Rouge, Port Allen, La...Aug. 16
Palestine, Leona, Tex.....Aug. 8-13
Ocala, Reddick, Fla.....Aug. 23-27
Monroe, Mt. Sinai La.....Aug. 9
Starkville, Rock Port, Hathorn, Miss. ..... Aug. 15-20
Starkville, Ackerman, Miss..Aug. 15-20
St. Louis, Troy, Mo.....Aug. 16-20
Sedalia, Carthage, Mo.....Aug. 16-20
Lexington, Winchester, Ky.Aug. 23-28
Alexandria, Cheneyville, La...Aug. 23
S. New Orleans, Franklin, La., Aug. 23-27
W. Tennessee, Kenton, Tenn...Aug. 22
Cumberland, Morgantown, W. Va. .....Aug. 16-20
Ohio, Springfield, O.....Aug. 24-27
Navasota, Stoneham, Tex...Aug. 22-27
Pine Bluff, Luna, Ark.....Aug. 17-21
Forest City, Oak Forest, Ark...Aug. 30
Little Rock, Newport, Ark.....Aug. 30
Huntsville, Stevenson, Ala..July 27-30
Paris, Paris, Tex.....Aug. 16-21
Marshall, Marshall, Tex., Aug. 29-Sept. 30
Houston, Galveston, Tex.....Sept. 5
Alexandria, Salem, Va.....Sept. 6-10
Fort Smith, Conway, Ark....Oct. 18-22

CONVENTIONS.

Tupelo, Houston, Miss.....July 19-23
Forrest City, Cotton Plant, Ark., July 20-23
Navasota, Stoneham, Tex..Aug. 22-27
Huntsville, Laurelia,Tex.....July 25
Holly Springs, Holly Springs (Miss.) Ct.....July 26-30
Clarksdale, Ruleville, Miss..July 26-30
Vicksburg, Vicksburg, Miss....July 28
Starkville, Ackerman, Miss..Aug. 15-20
Clarksdale, Ruleville, Miss..July 28-30
Fort Smith, Fort Smith, Ark., Aug. 15-20
Paris, Paris, Tex.....Aug. 16-21
Ocala, Reddick, Fla.....Aug. 23-27
Ohio, Springfield, O.....Aug. 24-27
Indiana, Evansville, Ind....Aug. 10-12
Little Rock, Newport, Ark.....Sept. 1
Forest City, Oak Forest, Ark...Sept. 1
Alexandria, Salem, Va.....Sept. 6-10
Clow, Centrepoint, Ark....Aug. 24-27

Conference Notices

SHREVEPORT DISTRICT CONFERENCE.

Program of the 23rd Session of Shreveport District Conference to be held at Pleasant Hill M. E. Church, Aug. 16, 1903:

Introductory sermon, Rev. W. H. Langs; Missionary sermon, Rev. C. D Shallowhorne; paper, "The necessity of a pastor living among his people," Revs. Geo. Johnson, H. F. B. Charles. "Entire satisfaction," Rev. I. B. Henderson. "The necessity of a preacher obeying the call and making the best of his appointment," Revs. E. H. Hall and F. R. Butler (to be discussed). "The work of a supply," Rev. J. J. Haskin. "The personal courage of the minister," Rev. E. H. Clarke. "The works of the spirit," Rev. W. C. Turner. "The spirit and the letter," Rev. F. M. Lashington. "How best to organize in unoccupied territory," Rev. Jackson Gaines. "How the church of to-day compares with the church of the past," Rev. F. D. Thomas. "The pastor and the benevolent claims," Rev. Wm. Emmitt (discussion). "History of Methodism in North Louisiana," Rev. H. T. O. Abbott. "The relation of the pastor to the Sunday School," Rev. A. C. Crowell. "The pastor as a debt payer," Rev. Wm. Estor. "Shall the preacher evade the law to please the people?" Rev. J. D. Brightop. "Shall unconverted persons hold office in the Sunday School?" Rev. G. W. Banks. "The work of the F. A. S. Educational Society," Rev. C. Johnson. "The work of the Missionary Society," Rev. T. H. Munson. "The rules for children's instruction," Rev. S. R Branch. "The SOUTHWESTERN and its circulation," Rev. R. E. White. "The Epworth League," Rev. J. A. Landry. "The Model Class-leader," Rev. J. R. Williams. "The needs of an Educated Ministry," Rev. T. P. Norris. "The necessity of a pure ministry," Rev. C. D. Shallowhorne. "Shall the M. E. Church elect a Bishop for a Distinct Race or Language," Rev. B. M. Hubbard, D. D. "The work of the Church Extension Society in the Shreveport District," Rev. W. H. Langs (to be discussed). "The Qualification of a Conference Evangelist," D. H. Young. "Should the local preachers be graduated who have not finished their course of study?" Rev. T. F. Robinson. "The Duty of the Sunday School Superintendent," Rev. G. W. Ogilvie. "The Duty of the stewards," Rev. C. Smith. All of general church officers, presiding elders and ministers are invited by order of committee.

D. H. YOUNG, Secretary.

LITTLE ROCK CONFERENCE W. H. M. S.

Dear pastors and sister of the Little Rock Conference: Will you not give your careful and immediate attention to the Woman's Home Missionary organizations in your charges. In the charges where the society has not been organized let the pastor organize without delay. The fiscal year of the Woman's Home Missionary Society closes July 15. Let the presidents of the districts bestir themselves to duty. See to it that each auxiliary has a good report. Begin now. Let each auxiliary send a delegate to the meeting. Collect all you can from every member and friend; inquire of the delinquent members and dormant auxiliaries. The new work begun in foreign fields, the large increase of students that come to our Industrial Homes and are turned away for the lack of room makes the demand upon the society far greater than any previous year. Dear sisters and mothers of Methodism, can we afford to have our friends do more for our daughters than we are willing to do? What sacrifice have we made to raise the $225 assessed our conference? In 1901, 1902, 1903, 1904 the Little Rock Conference paid to the Woman's Home Missionary Society $581.71. Adeline Smith Home received in return, $10,087. At the annual meeting held at Denver, Colo., last October the Society promised to pay $700 to help the girls at Adeline Smith Home to pay their board. The presidents, who are the presiding elders' wives, will not allow the district to fall behind and at the annual meeting July 20-23 will come with round report. In Philander Smith College, May 17, the conference president, Mrs. A. T. Strickland, and the writer met the presiding elders' council. Their interest and love manifested for the Society is worthy of note. We hope the result will be a double increase in members, new auxiliaries and the financial report larger than any previous year. They highly endorsed the plans suggested to forward the work and we decided Cotton Plant the place for the Woman's Home Missionary annual meeting July 20-23, in connection with the Forrest City District Missionary meeting. Dr. G. G. Logan, conductor of missionary program. The good people and pastors of Cotton Plant and the presiding elders, Revs. B. J. Griffin, Langston, Harston, McDonald and Sherrill, promise their hearty co-operation. The program will consist of prayer services, Young People's Silver Anniversary, addresses of missionary intelligence, cantata Forrest Jubilee Band, music, Miss Naomi Johnson, A. B., pianist for the occasion. The table of literature will be in charge of Mrs. Prof. Lizzie Humphrey. MRS. G. N. JOHNSON.

MAYSVILLE DISTRICT.

From all points in Kentucky and from Cincinnati, Ohio, to Maysville, District Conference to be held at Cynthia, Ky., July 25-31, reduced rates will be granted on return trip of one-third first-class fare, plus 25 cents, if fifty or more persons hold properly receipted certificates of standard form. Secure certificates from each agent of whom tickets are purchased.—G. W. ZEIGLER, P. E.

LA GRANGE DISTRICT.

The LaGrange District Conference of the Savannah Annual Conference, will convene at West Point, Ga., July 27-31 All delegates, pastors and general officers attending this conference will please procure a certificate at starting point, and for each change of roads over which he travels. Reduced rates have been granted over all railroads in the State. All general officers are invited.—G. H. LENNON, Secretary.

ABERDEEN DISTRICT.

Pastors of the Aberdeen District please instruct all delegates on your charge to secure a certificate on purchasing their tickets to Aberdeen. By so doing they can return for one-third the full fare, plus 25 cts. Conference will convene in the Tabernacle M. E. Church, on the Athens circuit, five miles east of Aberdeen, July 26 to 30. —G. J. DONSON, Secretary.

BROOKHAVEN DISTRICT.

By request of the brethren of China Grove, the Brookhaven District Conference, will embrace the fifth Sunday. July 25-30, instead of July 20-23. Please notice and govern yourself accordingly. Yours as ever, G. W. SMITH.

FOREST CITY DISTRICT.

THIRD ROUND.

Auvergne, July 29-30; Augusta, August 2-3; Cotton Plant Ct., 7-8; Brinkley, 12-13; Brinkley Ct., 12-13; Brisco, 9-10; Palestine, 19-20; Park Place, 26-27; Haynes, 29; Oak Forest, Sept. 2-3; Bledsoe, 9-10; Forest City, 16-17; Caldwell and Wynne, 18-19; Widners, 17; Crawfordsville, 23-24; Jonesboro, 26-27. Each pastor should be able to report his benevolence in full. I desire to use the Fourth Round for the benefit of the pastors' salary on each charge where the benevolence is out of the way. Co-operation is what I desire. Yours for the cause, B. J. GRIFFIN, P. E.

WEST TENNESSEE DISTRICT.

Persons attending the West Tennessee District Conference, August 22-28, must procure from each agent you purchase a ticket from a standard form certificate, and you will be returned at one-third rate, plus 25 cts. Preachers holding permits will please travel on the certificate plan, and so assure the required number of 50 or more persons, or else we can't get the benefit of reduced rates.—*A. J. PROCTOR*, Secretary.

BATON ROUGE DISTRICT.

The Baton Rouge District Preachers' Meeting will convene in St. Mark Church, Baton Rouge, Wednesday, August 9, 2:30 p. m—J. H. THOMPSON Secretary.

WORTH REMEMBERING.

There are three entirely different kinds of ingredients used in making the three different varieties of baking powders on the market, viz:—(1) Mineral-Acid or Alum, (2) Bone-Acid or Phosphate, and (3) Cream of Tartar made from grapes. It is important, from the standpoint of health, to know something about these ingredients, and which kind is used in your baking powder.

(1) *Mineral-Acid*, or Alum, is made from a kind of clay. This is mixed with diluted oil of vitriol and from this solution a product is obtained which is alum. Alum is cheap; costs about two cents a pound, and baking powder made with this Mineral-Acid sells from 10 to 25c a pound.

(2) *Bone-Acid*, or Phosphate, is the basis of phosphate baking powders and the process is fully described in the patents issued to a large manufacturer of a phosphate powder. The U. S. Patent Office Report gives a full and exact description, but the following extract is enough:

"Burned bones, after being ground, into freshly diluted oil of vitriol and with continual stirring and in the following proportion," etc.

From this Bone-Acid phosphate baking powders are made; such powders sell from 20 to 30 cents a pound.

(3) *Cream of Tartar* exists in all ripe grapes, and flows with the juice fro mthe press in the manufacture of wine. After the wine is drawn off the tartar is scraped from the cask, boiled with water, and crystals of Cream of Tartar, white and very pure, separate and are collected. It differs in no respect from the form in which it originally existed in the grape. Cream of Tartar, then, while the most expensive, is the only ingredient that should be used in a baking powder to act upon the soda, as its wholesomeness is beyond question. Cream of Tartar baking powders sell at about 40 to 50 cents a pound.

Such are the facts, and every one, careful of the health of the family, should remember this rule: Baking powders selling from 10 to 25 cents a pound are made of Mineral-Acids; those selling from 20 to 30 cents of Bone-Acid; and those from 40 to 50 cents of Cream of Tartar made from grapes.

Doings of the Workmen

MISSISSIPPI.

LIBERTY—Rev. H. Judson Brown writes us that the second Sunday in July was a glorious day in Liberty, with songs and praises to God, Baptist and Methodist members and friends and the presence of Rev. R. P. Threlkeld, who preached two powerful sermons. The people of Liberty and vicinity met to dedicate a beautiful edifice to the Lord of Hosts. The members at Liberty M. E. Church have been struggling for years to build a new church, free of debt. At last their efforts have been crowned with success. On above named day the contractors turned over to the trustees a new building which cost $1.200, free of debt. The trustees now have money in the bank, to paint the building and to erect a new parsonage. The pastor and members are happy. Bro. Brown also succeeded in getting five subscribers for the SOUTHWESTERN and hopes to bring five more to District Conference at Vicksburg, Miss.

INDIAN TERRITORY.

MUSKOGEE.—We had a very successful rally May 28, raising $184.50. The three prizes awarded to the captains raising the highest amount were won by Miss Leila Bowers, a beautiful gold watch; Mrs. Anna Sippes, a handsome gold ring; Mrs. Mamie Rinerly, a magnificent and useful teacher's Bible. Rev. C. R. Brown, A. B., B. D., pastor at Guthrie, preached two eloquent sermons, and Rev. T. J. Porter of the A. M. E. delivered an able sermon in the afternoon. Work will soon begin again on our beautiful brick church, which is nearing completion.

KENTUCKY.

FLEMINGSBURG.—D. C. Quaw.—Our church here is in an excellent condition, both financially and spiritually. We have just closed our first quarter for this conference year, and our reports to the quarterly conference were never better in the history of the church. Our Easter exercises were well attended; collections, $15. Our quarterly meeting collection was $44.31. Rev. W. H. Riley, who is one of the best pastors in the Lexington conference, has been returned to us for the second year. Rev. G. W. Zeigler, our newly appointed presiding elder, seems to be making a good start. Our church gave a grand reception on Friday, May 12, in honor of our elder and pastor.

HARDINSBURG.—A. A. Woolfolk, Pastor.—The rally which was held May 28, to pay on the church debt, was a success. The collection for the day was $66.45. Our first quarterly meeting was held May 14. Rev. Joseph Courtney, D. D., P. E., preached two able sermons. The collections were good.

CLEVELAND.—A. W. Bird, Pastor.—Our first quarterly conference was held May 21-22 by Rev. L. M. Hagood, presiding elder. His sermon was one of eloquence and power. Collection, $15; paid the elder $9.30. The session was successful and pleasant. All departments of the work are in good shape.

BOWLING GREEN.—Malinda E. Hinton.—If present indications count for anything, our church here is going to be her former self during this year. The members are manifesting a degree of interest in the entire machinery of the church that certainly points towards success. Mrs. I. H. Franklin has organized the Woman's Home Missionary Society, and through her unceasing efforts they have beautifully carpeted and partially refurnished the parsonage. Rev. J. L. Franklin is carrying a good congregation and is loved by all.

LOUISIANA.

RAPIDES.—W. L. Amos, Pastor.—Our church, on the Avoca place, is entirely surrounded by water, and the Rapides side is almost in the same condition; and the best part of our people's crops are under the water. This puts the progress of the church at a standstill. But we are trusting in the Lord.

DUVALL.—V. Ferguson.—Our first quarterly conference was held June 9 at Wintonville by Presiding Elder J. W. Turner. The elder handles this work like a veteran. His sermons are strong and helpful. The Easter missionary exercises were good.

MISSISSIPPI.

Union, A. Howze, Pastor.—To our delight, the Epworth Leaguers of our church brought to the parsonage one evening recently 100 pounds of choice groceries. This party was led by Brothers Collins and Brown, Sisters Roundtree and Whilam. Prayer by Rev. Brown and several speeches by the ladies, and all soon retired to their different homes the happier for this generous act, which led to a pleasant social gathering.

Ruleville.—At Jordan Chapel, Sunday, June 11th, the day was a financial success, $22.75 being raised. Some of those who helped in this effort are: Mesdames Annie Perry, $6.50; Penina Perry, $2.95; Emma Curkum, $2.70; M. C. Raspberry, $2.70; Dollie Knox, 85 cents, and many others contributing. This congregation, tho in the rural district, is alive spiritually and financially and we are determined to make the Indianola Circuit second to none.

SABINE, J. C. White, pastor—We were late beginning our work here on account of unfavorable weather, but now everything is moving off nicely. We had a good revival during April. We are buying land and lumber for two new churches and cemeteries.

CURE FOR SICK HEADACHE.

Severe attacks of Sick Headache are due to a Torpid, Congested Liver and a Disordered Stomach. No one can enjoy good health when the stomach refuses to do its necessary work. One trial bottle of Drake's Palmetto Wine has brought complete health to persons suffering with the above named symptoms, and in many cases was pronounced incurable by some of the best physicians in the country.

A large bottle, usual dollar size, can be obtained at drug stores for 75 cents, but a trial bottle with full instructions will be sent free to every reader of this paper who needs it.

Address your letter or postal card to The Drake Co., Drake Bldg., Chicago, Ill.

TENNESSEE.

Smyrna, Edith Erwin.—On Sunday, May 7, there was a grand rally and basket dinner given by the pastor, Rev. H. E. Erwin and members of Elder M. E. Chapel, for the benefit of the new church. Rev. J. L. Massey, of the Sparta Circuit, was present and preached two wonderful sermons. Club No. 1., Capt. Ben Cartwright, raised $23.70; Club No. 2, Capt. Wm. Elder, raised $41.50; total $65.20.

VIRGINIA.

NORTH FORK.—D. McFarland, Pastor.—Rev. G. W. Zeigler held our first quarterly conference May 10 and we had a very good session; raised $5.25. The elder's quarterage was paid; have paid a small debt of $8.08 which was against the church. Two members have been reclaimed. The Sunday school membership has been increased from 8 to 28. To the school was donated recently 20 new books and other very much needed literature. Our Easter services were good. Collections, $1. We are now preparing to organize a league. The church is reviving.

Glade Spring, G. W. Cain, Pastor.—Our second quarterly conference was held March 25-26, at Meadow View M. E. Church. Bro. Swann was present, also a number of officers with good reports. Elder Swann looks after every department of the church. Sunday was a day of joy to us. The elder preached two inspiring sermons. Received one full member, baptized three. Thirty-nine partook of the Lord's Supper. Paid our elder in full. Raised this quarter, $39.50.

Bluefield (W. Va.), T. W. Russell, Pastor.—The first Sunday in May was Trustee Day. The sum of $32.38 was raised. Bluefield will be able to make a fair report this year. Success seems to be ours.

A RELIABLE HEART CURE.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

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They Live in Our Memory.

WILLIAMS.—At Shreveport, La., Sister Williams, wife of Brother Williams, a local preacher of Asbury, died May 24, 1905, in the glorious hope of the final reward that awaits the faithful. The bereaved are commended to the sustaining grace of God. The funeral was attended from her late residence. B. M. Hubbard officiated.

COLLINS.—Brother Alexander Collins, a member of Thomson Chapel, New Orleans, La., departed this life in the Christian faith July 1, 1905. He leaves a wife, two children and a host of friends. The Rev. Nicholas assisted the writer in the funeral services. His remains were laid to rest in Louisa Street Cemetery.

D. M. SEALS, Pastor.

ELLIS.—Zechariah Ellis, one of the most enterprising and progressive citizens of Clinton, Tenn., and a Christian of the most conscientious type, departed this life on the 3rd inst. Funeral conducted from Asbury M. E. Church, of which he was a member.

E. H. FORREST.

LUCAS.—At her home in Carrollton, New Orleans, La., Mrs. Agnes Lucas, age 18 years, died June 11. She had been a member of one of the Baptist churches in Carrollton, but had fallen back into the ways of the world. God being merciful, she was permitted to linger long enough to repent. Hence she died in full faith, leaving a husband, mother-in-law and other relatives to mourn her demise.

C. W. REEVES, Pastor.

REV. MACK HENSON.

Rev. Mack Henson was born in Pike county, Alabama, December 24, 1849, and died, or rather fell asleep in Waco, Tex., Thursday, June 22, 1905, at about 9 p. m., aged 56 years, 6 months and 1 day. He was converted at the age of 15 years, was baptized and joined the church of Christ; hence he was an earnest and consistent Christian for 41 years. He joined the United States army December 22, 1866, and was honorably discharged January 15, 1868. He met, loved and married Miss Maggie Florine Jones, in St. Paul's M. E. Church, at San Antonio, Tex., in 1873. Rev. Larkin Carper officiating. He leaves Mrs. Henson, two children, one sister, three brothers, and a host of friends to lament his demise. He was admitted on trial in West Texas Conference at San Antonio, Tex., 1872, and in full membership in 1874, making 33 years of active work in the ministry of the Methodist Episcopal Church. During these years he has ably and acceptably filled the following appointments: Gonzales, Victoria, Simpson, Tabernacle, St. Paul's, San Antonio District, four years, Wesley Chapel, Austin, one term presiding elder of the Austin District, St. Paul's Dallas, six years as presiding elder of the Columbus District. Rev. M. Henson has been a staunch friend and supporter of Samuel Huston College from its beginning in 1878, when said college was struggling for existence under the name of the West Texas Conference Seminary. He has served as trustee or treasurer all these years, and a term as its financial agent. His last appointment being Waco, St. James, where he died at his post as above stated, while engaged in divine worship. He had just prayed a fervent and earnest prayer ,arose, sang two stanzas of the well-known hymn, "Give me that old-time religion," when he fell forward and expired. In the death of Rev. Henson, the West Texas Conference loses a burning and shining light, the State an honored citizen, the community a true and tried hero, the children a devoted father, the wife her mainstay. "Servant of God, well done." (Read by Rev. D. C. Lacy, at funeral service June 25.)

He was buried with Masonic and Pythian honors. Many able ministers were in attendance, among them Rev. W. H. Logan, of Trinity M. E. Church, Houston; Rev. J. H. Swan, P. E., Waco District; Rev. L. L. Campbell pastor of Third Baptist Church, Rev. Pyus, pastor of First Baptist Church, both of Austin, and Rev. Jas. Hutchinson, and others. His was the largest funeral witnessed in Austin for many years.

GREEN. — Mrs. Ella Green died at Hazlehurst, Miss., May 17, 1905. She was a faithful Christian and a member of the Camp Chapel M. E. Church. Her funeral was attended May 18, by the pastor, Rev. D. D. Dukes and the presiding elder, Rev. G. W. Smith.

TAYLOR.—Mrs. Caroline Taylor was the mother-in-law of the Rev. Thos. McCary, the Conference evangelist. She was something over 80 years old. Born in Norfolk, Va., she was brought to Louisiana over 60 years ago. She leaves some near relatives in Virginia. She was sick for three weeks, her daughter (Mrs. McCary) asked her if she was ready and willing to die. She said: "Why, daughter, why ask me such a question. What have I been doing here all this time if I am not ready? Ready, yes, and I want to go." She was conscious until the last moment. Rev. McCary could not get here in time for the funeral. Rev. H. J. Wright, pastor of Mallalieu M. E. Church, attended the same, and thus was laid away one of the survivors of former days. "Well done, faithful servant of the Lord."—H. J. W.

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Bad blood comes from bad digestion—bad stomach, bad liver, bad kidneys—attended with bad, foul breath, coated tongue, bad taste, bad headaches, bad appetite and kindred symptoms. Bad as these all are, and serious as are the diseases to which they lead, Dr. Pierce's Golden Medical Discovery comes to the relief and cure of all these by regulating and invigorating STOMACH, LIVER, BOWELS and KIDNEYS, and putting all these organs in good order.

"Golden Medical Discovery" contains no alcohol, opium or other harmful drugs; neither does it contain sugar or syrup, which are injurious to some stomachs. Without any of these it retains its pleasant taste and marvelous healing qualities in the most trying climate. Don't let a selfish medicine seller cheat you out of your health by giving you a substitute. He's only looking out for a larger profit, not for your good. Shun him. Honest, unselfish dealers recommend the "Golden Medical Discovery."

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BIBBS.—Brother York Bibbs, an old

THORNTON.—At her home in Amory, Miss., May 14, 1905, Miss Thornton, a consistent Christian and member of the Methodist Episcopal Church, fell asleep in Jesus at the age of 18 years. She is survived by her husband, four small children and a number of other relatives. The funeral service was conducted by the pastor, Rev. N. B. Blackman.

member of St. James Church, White Hall, Central La., died June 25, 1905, in full triumph of faith. He leaves many relatives and friends to mourn his loss. He was 75 years of age.—D. J. Price, Pastor.

SIMON.—Mr. J. B. Simon, one of our leading men, the secretary of Sunshine Temple, No. 39, departed this life May 22, 1905, aged 21 years. He died happy. The funeral service was conducted by the pastor, Rev. T. K. Norris and Rev. A. Hilton. To his wife he left a policy of $200.50.

SANDERS.—On June 3, 1905, Bro. Anderson Sanders, a member of Mount Pleasant M. E. Church and district Steward, died at his home, Edmond, S. C. Bro. Sanders was true to the church. A good young man is gone whose place will be hard to fill.- B. F. Gandy, Pastor.

BUTLER.—Bro. Jacob Butler, a local preacher on the Lexington charge, died June 3, 1905. His funeral was preached in Jerusalem M. E. Church, of Swansea, S. C., June 4, 1905, by his pastor, assisted by Revs. W. M. Moseley and Amos Jackson, of the Baptist Church. Bro. Butler was over 80 years of age.—B. F. Gandy, Pastor.

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'Quiet Talks on Prayer," by S. D. rdon. Fleming H. Revell Co., New k, publishers. A remarkably fresh vigorous book on prayer. The s are really talks. One can feel earnestness of the author, and at es the style is so direct that the ler is likely to think he is in the ior's presence. That it is in its thousand is not surprising. It remarkable volume, and one that live.

" he Mind of Methodism—A Brief." the Rev. Harvey Reeves Calkins. ings & Graham, Cincinnati; Eaton ins, New York, publishers. Price nts, net.

orty pages of well-packed and earn-st thought are the essentials of Meth-dism as a living power. The author elt he need out in India of just such bo klet as this, which would explain he nt of the church and give the re why for Methodism. Such a boo is needed here also by pastors, nd fathers and mothers everywhere fo ir young folk, and we are sure Sunday school superintendent teacher would put this simple, well written, and earnest and every way elpful book of 40 pages into the hands of their scholars, results would happe that would be gratifying to yo nd old.

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6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1. St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom.	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
12:05 a.m.	Port Allen Local	3:15 p.m.	
7:30 a.m.	Hot Springs, El Paso and Cala. Express.	6:20 p.m	

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JULY 10th TO 15th.

Central Alabama and Mobile—J. T. M. Willis; W. H. Harrison; A. L. Boyd.

Lexington—W. H. Brown; Joseph Small, *1; H. W. Simmons, *1.

Lincoln—J. C. McClure.

Little Rock—C. A. Taylor, *1.

Louisiana—C. W. Reeves, *1; W. P. Chapman; Mollie Johnson; Rev. Sayers, W. R. Chase; B. M. Hubbard; J. D. Brightop; Paul Turner; J. H. Augustus; John Coleman; E. D. Wright; L. Bibolet; D. J. Price; J. F. Marshall, *3; L. B. Pierce; E. V. Taylor; B. Carr, *2; F. A. Brown, *1; L. Howard; Peter Smith; Mrs. L. F. Murry; Mme. M. C. Turner.

Mississippi and Upper—J. C. Hall; Jno. Young; E. H. Holmes, *1; W. H. Whitlock, *2; L. F. Jones, *1; J. H. Wesson; R. N. Jones, *12; A. B. Coleman; F. P. Caldwell; J. H. Terry.

North Carolina—E. H. McAllister, *1

South Carolina—J. M. Phillips, *1.

Tennessee and East—Wm. Gracy; G. J. Gary; G. W. Marsh, *1; W. E. Mitchell, *1.

Texas and West—Pauline Arnold; B. Fisher; W. H. Logan, *5; W. S. Jackson; Henry Christian.

Washington—M. J. Naylor, *1.

Miscellaneous—G. R. Bryant; H. C. Cooper.

INQUIRY.

I have a sister that I want to find. The last time I saw her was in 1877. Her name is Malinda Ashford; her mother's name is Phoebe Ashford; her brother's name is Levy Ashford; her sister's name is Joanna. L. D. Ashford, Ackerman, Miss.

INQUIRY.

I inquire for my father's people, who went to Georgia in slavery time from near Wadesboro, Anderson county, North Carolina. My father, Maccever carried to Georgia. The last I heard from them they were there. My uncle's name is George Maccever; my mother's name is Lydia Buchanan. She belongs to May Buchanan. My oldest sister is named Ellen; my brother's name is Edmond; my name is Cornelia. Any information will be gladly received. George Edwards, Cochran, Texas.

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150 lots in 6th and 7th Districts at reasonable prices.

Terms: $10 cash and $5 per month.

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Crescent City Notes

Sunday morning services at Wesley Chapel, July 17, were well attended. Collection for the day, $39.86. The Sunday-school scholars will probably be prepared for the catechism contest the fourth Sunday, July 23, and on this date will be delivered at Wesley, by the pastor, Rev. J. T. Johnson, the annual sermon of The Golden Harp Association.

The second quarterly conference of Malden Chapel, Rev. Jno. A. Lindsay, pastor, was held last week by the presiding elder, Rev. J. F. Marshall. Success on all lines were indicated by the reports. The love feast on July 12th was a decided success, spiritually and financially. Rev. H. J. Wright, with twenty members from Mallalieu, rendered excellent service. Rev. V. Chapman led the meeting in a way that left a lasting impression on all present. Two persons were prayed for by their request. The presiding elder spoke very encouragingly and was exceedingly pleased at the outlook for Malden. Rev. H. C. Armston, ex-pastor and founder of Malden, was present and made a very helpful address. Collection $4.05.

Rev. Thomas F. Roberson, of Longstreet, La., reports a very successful year's work thus far. He speaks in the highest terms of the loyalty of his membership. In a contest held recently, in which a gold medal was offered the one bringing in the largest amount of money for the church, Mr. John Daniels was the successful contestant.

The installation of officers of the Woman's Christian Temperance Union was held at Wesley Chapel on last Monday The program rendered was as follows: Invocation by Mr. Mitchell; vocal solo, little Mosella Thomas; welcome address, Miss Mamie Bland; response, Miss Mamie Peyton; vocal solo, "Dream of Paradise," Miss Irma Williams; "The Work of the W. C. T. U.," Mrs. Amelia Seals; vocal solo, Prof. Colwell; address, Rev. T. J. Johnson; installation of officers, Rev. J. W. Washington. Mrs. A. A. Murcherson, president; Mrs. Rebecca Hill, vice-president; Mrs. Amelia Seals, secretary; Mrs. Lydia Norris, assistant secretary; Miss M. A. Oliver, treasurer. The choir rendered excellent music. After the services a reception was tendered the W. C. T. Union by the pastor and a committee of ladies of the church.

MRS. NELLIE WILLIAMS, Reporter.

Doings of the Workmen

CLINTON.—Isaac Butler.—There was a grand concert given on the 27th of May by Miss Amy Davis and Mrs. Della Anderson, for the purpose of getting lamps for the church. The programme was excellent and the crowd was enormous. On the 17th of June they presented five beautiful lamps to the trustees, at the cost of $12.50. We, the trustees of Mount Zion M. E. Church, pray God's blessings upon these young ladies in copious showers.

JACKSON.—The Ariel Bowen chapter of the Epworth League was organized in Magnolia M. E. church June 15, 1905, with the following officers: President, Miss Mary Evans; first vice president, Miss Sue Parker; second vice president, Miss Lizzie Stull; third vice president, Mrs. Ida Cook; fourth vice president, Miss Mattie Evans; secretary, Mr. George Baisseau; treasurer, Miss Frankie Walker; superintendent J. E. L., Mrs. M. D. Washington; librarian, Miss Agnes Kemper. This chapter is named in honor of the sainted Mrs. Dr. Bowen. The Epworth Herald will please copy. Rev. H. T. S. Johnson, P. C.; J. H. Thompson, district president; Rev. J. W. Turner, P. E.

Painful Periods

Life often seems too long to the woman who suffers from painful periods. The eternal bearing-down, headache, backache, leucorrhea, nervousness, dizziness, griping, cramps and similar tortures are dreadful. To make life worth living, take

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WRITE US A LETTER freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"I SUFFERED GREATLY," writes Mrs. L. E. Clevenger, of Belleview, N. C., "at my monthly periods, all my life, but the first bottle of Cardui gave me wonderful relief, and now I am in better health than I have been for a long time. I think Cardui the greatest woman's medicine in the world."

VIRGINIA.

Christiansburg, J. F. Prigmore, Pastor.—My third quarterly conference was held April 30-31. Rev. W. E. Mitchel was present. According to reports the work was in fine condition. Our people are always glad to see Rev. Mitchel. He preached two good sermons. Total collections for the day, $17.83.

Bell Springs, A. W. Randolph, Pastor.—On April 23 we closed our revival wth good success. Had five conversions and six accessions to the church. On May 13-14 the third quarterly conference was held, with Rev. W. E. Mitchell, the presiding elder, in the chair. The majority of the officers presented written reports. The elder spoke very encouragingly to the pastor and members of the work they had done this quarter. He preached an able sermon. At three o'clock the Lord's Supper was administered. Many of our white friends were out and contributed to the collection. Paid on indebtedness, $19.00; paid the elder, $6.05; pastor, $82.03; total raised for the quarter, $137.08.

CURE YOUR OWN KIDNEY

And Bladder Diseases at Home at a Small Cost—One Who Did it Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Humpton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

INQUIRY.

I am anxious to find my mother. name is Lucy Kemp. My sister's n is Mary Turner. If you can find mother or my sister, please let know at once and you will oblige y truly. Address Paul Turner, Jack La., care of Dr. Geo. A. B. Hays.

A NOTRE DAME LADY.

I will send free, with full instruct some of this simple preparation for the of Leucorrhœa, Ulceration, Displacem Falling of the Womb, Scanty or Pa Periods, Tumors or Growths, Hot Fla Desire to Cry, Creeping feeling up the Sp Pain in the Back, and all Female Trou to all sending address. To mothers of fering daughters I will explain a Succe Home Treatment. If you decide to cont it will only cost about 12 cents a wee guarantee a cure. Tell other sufferers of that is all I ask. If you are intere write now and tell your suffering friend it. Address Mrs. M. Summers, Box Notre Dame, Ind.

SMOKE BEND PUBLIC SCHOO

The Smoke Bend Public School Smoke Bend, La., Prof. E. D. Wrig Principal. The closing exercises b last Friday at 3 p. m. with 139 s dents present. After the closing ex cises, a Public Educational Meeti was held, which agreed to build school and fit it up for the educati of colored boys and girls. Washingt Nelson was elected president; Leon B desque, treasurer; Prof E. D. Wrig secretary.

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EATON & MAINS, Publishers.

NEW ORLEANS, JULY 27, 1905

Vol. 39 No. 30

Editorial

As a result of an explosion of a boiler on the United States gunboat Bennington, in San Diego Bay, California, the morning of July 21st, 49 men are known to be dead, 7 are missing and 54 are injured, some seriously. The people of San Diego came nobly to the aid of the sufferers, more than 300 women volunteering their services at hospitals.

The *Picayune* of this city in referring to Capt. Peter Joseph, who recently died in Denver, Colorado, said that altho Mr. Joseph was a colored man "he was thoroughly white in character, principle, and dealings with everybody." From conversation with many of the old citizens who have known Mr. Joseph he was well worthy of this confidence. Character, principle and honest dealing have no color and are to be found in white and black the same.

Siam is an independent monarchy located in Southeastern Asia. By a decree of the King the slaves in the bounds of that kingdom are to be free. Those who are slaves are so voluntarily and not by force. In referring to slavery the King says: "We have always considered that the institution, even in this modified form, is an impediment to the progress of our country." The emancipation is to be gradual. Children of parents who are slaves shall be free, the law of slavery is abolished and no person hereafter can be made a slave.

The teamsters' strike that has been on in Chicago for more than three months has been declared off, the union losing, practically, every point of contention. The only concession that the union men gained was in the case of the lumber drivers, who are privileged to wear union buttons. In other cases even wearing of buttons is discretionary with the employers. The strike was one of the most bitter and expensive that has ever occurred in Chicago. More than thirty lives were lost and hundreds were injured. The union men lost practically everything.

A movemennt is on foot to convert McDonogh School No. 5, this city, which is at present used by the colored children, into a school for white children. It is said that "the building is large and commodious, well ventilated, situated in the center of several lots, located on one of the best paved streets," and "in every respect just what is required for white children." Of course, colored children do not need a well ventilated and well situated school building. An appropriation of $20,000 is asked for with which to erect a school building for the colored children in place of the one now being used. It is hoped that if the present school is taken a new one will be granted at once.

THE NIAGARA MOVEMENT

The development of the race is a long, tedious and difficult process. In spite of the history of other peoples the new race is constantly feeling for safe ground upon which it may rest its hope and secure a firm footing. Many new movements, therefore, are constantly coming into view. Many movements, doubtless the result of new ideas, and again the result of the re-stating of fixed principles that have been somewhat neglected. New movements occasionally find their basis in the ambition of some person or persons who desire leadership. But in the long run all the movements seek the elevation of the people and are productive of good.

During the early part of July a notable conference of colored men was held in Buffalo, New York, under the direct inspiration and leadership of Prof. W. E. B. DuBois, the author of "The Souls of Black Folk." Fourteen states were represented and the gathering was formally organized under the name, "The Niagara Movement." Quite a strenuous name to say the least. If it partakes of its namesake it will have a mighty rushing effect upon American life. In its platform the movement declared in favor of freedom of speech and criticism, an unfettered and unsubsidized press, full manhood suffrage, the abolition of all class distinction based simply on race or color, the recognition of the principle of human brotherhood as a practical, present creed; the recognition of the highest and best human training as the monopoly of no class or race; a belief in the dignity of labor; united effort to realize these ideals under a wise, pure, fearless leadership.

After formally stating its purpose, which is in general the uplift of Negro-Americans, the platform protests "emphatically and continually" against the curtailment of the political rights of the Negro, declaring: "We believe in manhood suffrage; we believe that no man is so good, intelligent or wealthy as to be entrusted wholly with the welfare of his neighbor. We believe also in protest against the curtailment of our civil rights."

But the movement is further, and justifiably outspoken as to the treatment some of the American citizens receive in places of public entertainment, and strikingly appropriate is the reference in regards to the separate cars as operated in the South.

Continuing, the platform forcibly and pertinently declares: "We especially complain against the denial of equal opportunities to us in economic life; in the rural districts of the South this amounts to peonage and virtual slavery; all over the South it tends to crush labor and small business enterprises; and everywhere American prejudice, helped often by iniquitous laws, is making it more difficult for Negro-Americans to earn a decent living."

The movement urges compulsory education, high school training for all and that college training should be the monopoly of no class or race in any section of our common country. The platform also declared in favor of technical schools for the training of artisans. The movement touched a very vital point in the following paragraph:

"We hold up for public execration the conduct of two opposite classes of men: The practice among employers of importing ignorant Negro American laborers in emergencies, and then affording them neither protection nor permanent employment; and the practice of labor unions of proscribing and boycotting and oppressing thousands of their fellow-toilers, simply because they are black. These methods have accentuated and will accentuate the war of labor and capital, and they are disgraceful to both sides."

American prejudice is strong. To say that it is increasing may be wide of the mark. The Negro in his development is now more sensitive to discrimination than he was years ago. And then, too, that the American white people are a little more sensitive of the Negro, inasmuch as he is pushing up in various lines, is not to be wondered at. Yet the paragraph found in the platform against prejudice is timely when it declares "Any discrimination based simply on race or color is barbarous, we care not how hallowed it may be by custom, expediency, or prejudice."

There is all too much favor of settling the status of the Negro without consulting him directly. No equation for the solution of the race question that eliminates the Negro will ever be satisfactory and permanent. The Negro certainly is a factor in his own elevation and by divine decree must be a factor in the settling of his status. The platform very properly declares, therefore:

"We repudiate the monstrous doctrine that the oppressor should be the sole authority as to the rights of the oppressed."

There is much in the movement to be commended; its spirit is manly, progressive and just; it makes no extravagant demands and no demands that may not be accepted by all American citizens. But there is one paragraph in the platform to which we unreservedly, positively and emphatically dissent. It is this:

"The Negro race in America, stolen, ravished and degraded, struggling up through difficulties and oppression, needs sympathy and receives criticism; needs help and is given hindrance; needs protection and is given mob violence; needs justice and is given charity; needs leadership and is given cowardice and apology; needs bread and is given a stone. This nation will never stand justified before God until these things are changed."

In particular cases every indictment in this paragraph could be substantiated. But while the American Negro has much of which to complain on the other hand he has much for which he may profoundly rejoice. If it is true that no people has been so much oppressed and dehumanized, on the other hand it is also true that no race in all history has been so largely helped and so generously provided for as the Negro; if he has received criticism he has also received commendation and encouragement again and again: if he

[*Continued on Page Eight.*]

Where I First Landed on African Soil

By Bishop I. B. Scott, D. D.

In looking about himself in Africa, one sees so many things that are of interest that it is difficult to decide what will be most interesting to the readers of any given periodical. But since I am here and they are there, I must make choice for them. Hence I shall call attention to some things I saw and learned of Sierra Leone, an English colony, where I first set foot on African soil. And I may say I really think I have seen nothing to interest me more than what I saw in and about Freetown, its capital and principal city. It has an ideal harbor and presents a beautiful picture as approached from the sea. A peninsula, that must be more than twenty miles long, juts out into the ocean from the Southern coast, like the thumb of a man's hand, and protects the town, which nestles between the thumb and what I shall call the index finger, from any of the disorderly capers of "old Ocean." A low chain of mountains runs along the full length of the peninsula like so many reclining lions. The town, for the most part, lies along the water's edge at the foot of the mountains, though it is gradually creeping toward their summits. It is a beautiful sight to behold from an approaching steamer either by night or day. The harbor is deep and calm.

This colony, it will be recalled, is the result of a benevolent movement made during the latter part of the eighteenth century in England. There were several hundred free Negroes in and about London who were colonized here in 1787, and about five years later more than a thousand others were brought from Nova Scotia. To be more exact, according to the best information obtainable, an organization known as the Sierra Leone Company sent out a party of 400 from London in the first installment, but 84 died enroute. In 1792 a second party of 1196 left Nova Scotia for the same point, and 65 of these died enroute. The Nova Scotians were American Negroes who had sided with England during the Revolutionary war, hence the interest manifested in them. Sixteen sailing vessels were needed to transport them to their new home. Some idea of the effects of their exposure and privations can be had from the fact that one half of the Europeans and one-tenth of the Negroes died during the first rainy season. But the colony held on. In 1800 their numbers were again augmented by the transportation of 550 Maroons from the West Indies, the result of the Maroon War in Jamaica. Sierra Leone became a Crown Colony in 1808 and later in the new century, from 1819 to 1838, 48,359 Africans, rescued by the British from slave traders, were repatriated and registered in the colony. So much for its origin, now as to its present.

When the steamer in which our party came from Liverpool dropped anchor in the harbor, my American eyes beheld some strange sights The Boarding Master, who first came to inspect our ship was black, as were all his attendants, and the engineers on all the steam crafts which were gliding from place to place in the harbor, were black. "Well," said I, "what does all this mean? Let's go ashore and see where we are." So we went and as we went the thing got blacker and blacker. Such was the color of all the Customs officers I met, save one; and thus it was in the Treasurer's and perhaps a dozen other



POSTMASTER GENERAL SMITH AND THE POST-OFFICE FORCE.

departments. There were scores and scores of sub-officers and clerks almost as black as nature found it convenient to make them. Each one seemed to be performing his duties to the satisfaction of his chief, and each one thoroughly absorbed in his work. I went to the telegraph and cable office and the keys were manipulated by black fingers; this same class sold me my ticket as I prepared to board the train (for our steamer remained here three days discharging cargo) and the guards who collected the fares on the train were the same. In the Post Office Department I saw no white faces. The Colonial Postmaster-General, the Hon. James C. Smith, is a West Indian—a mulatto. In addition to the usual work of such a department, General Smith has under his charge the Post Office Savings Bank Department, embracing in both a clerical force of twenty or more, not including the officials in different parts of the protectorate. He is evidently a thorough business man, and it was gratifying to hear him speak in the highest terms of the efficiency and honesty of the force under his supervision. I am glad to present a picture of the General with his assistant and their force.

This, as I have already stated, is an English colony, and perhaps the most liberally governed of any on the coast. In fact, since the British have become so nervous, and I may say, so greatly excited over the native question, it is doubtful whether they would give any other colony an equally liberal chance for development and self-government. The British policy now, as announced by some of the leaders in South Africa, is more nearly akin to that advocated for the Negro by the rabid Southerners in the States. While they know that nothing will elevate the African but education and such training as a white man needs, yet to give him this is dangerous, since he will eventually want to exercise the rights of citizenship. While I cannot believe that such a policy is expressive of the mind of the English people, it does represent the wish of that element of statesmen who hold sway in Africa, and that class of capitalists who think education spoils the laborer. God pity Africa if this view is to prevail.

But as I looked about me at Sierra Leone, I could not avoid the question: "What would the American laborer do here?" I saw dozens of natives carrying boxes, barrels and other heavy freight on their heads. On inquiring as to wages, I was told that they get a shilling a day; in some cases they may, in addition, get a small portion of rice, say a pint or its equivalent and a small piece of salt fish. The shilling amounts to twenty-four cents, but as a rule is accepted by the merchants as one-fourth of a dollar. Now, this may be all right for a native man, but what would an American Negro do on such wages? Besides, I doubt whether he could get this class of work for even that, since for reasons native labor is preferred. I have compared these conditions with those I have found at other coast points, as far as I have traveled, and find them the same, or, to say the least, no better. Mechanics, it is true, are paid more. Passing steamers bound south call at Sierra Leone and other ports for native boys to handle their cargo while on the coast. A "boy" is any male native, old or young, but they wish grown men, and these are only too glad to ship at a shilling a day and their rice. Some idea can be had as to the immense number that are thus employed when I tell you that scores of steamers have to be supplied with them.

But, here, I have taken all the space I should now, but could write a number of other things that might be of interest. Still, I must stop for this time.

Possibilities of the Louisiana Conference

By Rev. J. F. Marshall, D. D.

The outgrowth of what is known in the history of our Southern Methodism as the "Christmas Conference," organized December 25, 1805, in Wesley Chapel, New Orleans, was the Mississippi Mission Conference—out of which soon sprang the Louisiana, Mississippi, Texas, West Texas, Austin, Southern German, Upper Mississippi, and more recently the Gulf Conference. All these from the time they entered the field of activity, have been doing aggressive and heroic work, pushing the conquest of our glorious Methodism. We give each our hearty God-speed and fervent amen! in every holy endeavor and successful achievement.

The Louisiana Conference has a unique place in this galaxy. Occupying the very territory on which the first organization took place, gives it an importance and prestige that cannot be overlooked. This brings a responsibility that must be shouldered and borne with fortitude. Hitherto have we wrought—meeting demands and performing arduous duties. But a large field and a great opportunity are before us.

A considerable part of our legitimate territory has not been covered. While it is true that Catholicism holds great sway in Southern Louisiana, there are evidences of a turning to the light reflected by the gospel torch under the banner of Methodism. In the city of New Orleans and along the river coast, we have not received all that is due us. It is also true, that much earnest evangelistic and material labor must be done in North Louisiana before we can with any degree of satisfaction content ourselves with having met the demands upon us. Out of this fact comes what is said to be the small proportion of our lay membership to that of the ministry. But it reqiures all we have and more to cultivate the whole field. Let us not falter, but in the spirit of Him who has called us to this work, make it known that we go forward.

We enjoy the reputation of following the old landmarks. We are not quite enough up to date to give up the class meetings and love feasts. We believe as much as ever in keeping up the revival fire. These will no doubt go to our credit, and by them we shall be better able to advance our cause.

I am sure it is our desire to fully develop our resources and secure the best results. The possibilities are before us and the responsibilities are upon us. How can we best meet them?

In obedience to the Master through willing and consecrated service. All can say the cause shall not suffer, nor shall its progress be impeded by any reproach we shall bring upon it. In unselfish devotion, curbing inordinate ambition, we shall be able to overcome every difficulty and find ourselves workmen well appointed. Harmony and co-operation in our ranks will give vantage ground. The enemy will be put to flight, and seeming impossibilities will be turned into victories for the cause we have vowed to support with heart and talent.

Entering fully into such a spirit, every phase of the work would soon feel its impulse, with immediate results. Revivals would be frequent, the spiritual life deeper and richer, and more interest would be taken in the regular services and all our general interests would be better and more largely supported.

The coming of the Missionary Convention for our Southwestern Methodism to our city in October, is an event of great importance. It will be fraught with much to instruct and encourage in the great work of missionary endeavor and conquest. We should appreciate the honor it brings us by bending all of our energy to make it a complete success, and evidence our deepest interest by increased contributions and strongly supporting the cause which the gathering will represent. Let us measure up to our duty and responsibility and our present and future reward will be ample.

New Orleans.

Hampton Negro Conference

Held at Hampton Institute, July 12, 13 and 14.

Tuberculosis Among Negroes Considered—Exporting of Colored Girls Condemned—Negro Insurance Companies Discussed—Social Settlement Work Among Negroes Urged—Organized Charity and Prison Reform Recommended—Plans Adopted to Improve methods of Farming—Negro Support of Negro Educational Institutions Urged.

Consumption Among Negroes—The discussion of consumption by Dr. Joseph J. France, of Portsmouth, Va., aroused great interest among the colored people of the Conference. Dr. France showed that the Negro death rate from consumption is about twice that of the whites in the leading cities of Virginia. He urged plans similar to those used in New York City to combat the disease. The Conference is already cooperating with the National Tuberculosis Association in the distribution of literature upon the subject, in forming local committees to educate the people and in efforts to establish a sanatorium for the Negro consumptives of Virginia and other southern states.

Exporting of Colored Girls—Next in its interest to the people was the subject of exporting colored girls to Northern cities for immoral purposes. A number of flagrant cases were given by delegates, the saddest of which was that of a young colored girl who was brought home to a Virginia town a physical and mental wreck. This young woman had been away from her old parents but a few weeks when a white woman one day without any warning to the parents led her into the house and left her there with no word of explanation. The girls mind is perfectly blank. She spends her waking hours in a corner of the little house with her hands over her face, unable to tell her troubles to her dazed and grief-stricken parents.

The Conference is now in a position to direct any young woman into safe hands in Philadelphia, Boston, and New York. Miss Frances A. Kellor of New York City has brought about the co-operation of various forces which will ultimately stop this nefarious traffic.

Negro Savings Institutions—The economic committee considered the soundness of Negro savings institutions. It was shown that Negro insurance companies pay but little attention to death rates in selection of their policy holders. The extreme danger of this oversight was forcibly pointed out and committees were appointed to bring the insurance people together on this matter and also to educate the people in some of the principles underlying sound insurance. The race was urged to give its savings institutions its closest attention. Saving and loan establishments are in a sense public institutions and they sholud be regularly and carefully inspected.

Negro Education—City schools were shown to be much better than those of the rural districts, yet, even in many of the cities, the seating capacity of the schoolrooms was not nearly sufficient. As against this, it was stated that in some cities the Negroes do not use even the limited seating room offered them. The Negroes of these cities were urged to see to it that their children used the space given, and then to seek for further advantages.

In many places where the public funds are inadequate Negroes are supplementing them out of their own pockets and it was recommended that they continue to do this, while at the same time not forgetting that they are entitled to their fair share of public funds and not neglecting to use wise means to obtain this share.

Religious Work and Social Settlement—Sunday schools were proved to be very effective agencies for good among the colored people. In every section of this state more children attend Sunday schools that the public schools. While the public school attendance is about 23 per cent. the Sunday school average is about 38 per cent. These Sunday schools are gradually increasing the attention which they give to moral and practical questions of life. They are a power against intemperance and other evils among the Negroes. Nevertheless there is much that can be learned from the methods of social settlements and a committee was appointed to bring about a union of Sunday school and neighborhood contact work.

Prison Reform and Organized Charity—The evils of the county jails were described in their relation to the colored criminals. There were shown to be centers for the diffusion of immorality among the colored people more dangerous to the morals of the race in some respects than a consumptive house to the physique of a community. The evils of indiscriminate giving were discussed and the barbarous care of the aged in public institutions was described.

Through co-operation with the Virginia Charities and Correction Association it is hoped that reform in the county jails and in charitable institutions will be brought about.

Improved Methods of Farming—This year the Conference began a movement in behalf of farmers. According to the census of 1900, 59 per cent. of the Negro farmers of Virginia own their land, and they are annually increasing both in number of the farmers and in the amount of land possessed. These farmers are often situated in counties where contact with the forward movements of the age is exceedingly rare. The Hampton Negro Conference now plans to assist such farmers by assembling them in local conferences to listen to lectures on improved farming and to co-operate in various methods of self-help similar to those which Sir Horace Plunkett introduced into Ireland.

THE CHRISTIAN LIFE

If Life Were All

If life were all,
Where were the recompense
For all our tears?
The troubled toil
Of all the long-drawn years,
The struggle to survive
The passing show
Were scarce worth while,
If life were all.

If life were all,
What were it worth to live?
To build on pain,
So soon to learn
Our building were but vain,
And then to pass.
To some vague nothingness
Were scarce worth while,
If life were all.

If life were all,
How might we bear
Our poor hearts' grief?
Our partings frequent
And our pleasures brief,
The cup pressed to the lips,
Then snatched away,
Were scarce worth looking on
If life were all.

Life is not all—
We build eternally,
And what is ours to-day
To make existence sweet
Is ours alway.
We stand on solid ground
That lasts for aye and aye,
And makes life's sojourn
Worth the while—
Life is not all.

Life is not all,
I do not know the plan;
I only know that God is good,
And that his strength sustains.
I only know that He is just;
So in the starless, songless night
I lift my face and trust,
And God my spirit witness bears,
Life is not all.

—Henry C. Warnack, in *Los Angeles Herald.*

Abide With Me

It would be difficult to find a happier illustration of what Christ means than the one taken from the vine and its branches. To those whom he addressed, the vine-covered hills, with their luscious clusters, were a familiar scene. His lesson was one of easy application. A vine can be run into leaves as well as into fruitage. His purpose was to teach the disciples that they were to carry out what he was here for—they were to be fruit-bearers. Otherwise the husbandman would sever them from the vine. In order to be this kind of branches, they must abide in the vine—"I am the vince, ye are the branches, therefore abide in me."

Clearly the lesson is that fruit-bearing in Christian service depends upon abiding in Christ, just as the fruit-bearing branch must have a vital connection with the living vine. It is equally important that the branch bear fruit, else it will be cut off by the husbandman, as sapping strength that should go into fruitful branches. A man cannot be truly useful in the kingdom of God except as he is unted by a vital faith to Jesus Christ. When he ceases to be useful he is cut off. The love of God is such that it engenders a sympathetic and interested love for our fellowmen. It is that which gives the Christian power. Put the love of Christ in your work, and the result becomes immediately apparent. The world recognizes this as a Christian's credentials, and accepts him upon that basis as a child of God. If he veers from this, if he goes wrong, the wide-awake newspapers are quick enough to discover the vulnerable points, and the headlines appear accordingly. To look for an easy time is to miss the purpose of religion. To seek for happiness when we should seek for service, is to miss both. Service is so intimately allied with happiness that it is impossible to have one without diligence in the other, and neither will be satisfactory except as the life is rooted in Christ.—*Unidentified.*

The Christian Soldier Dead

Fold his hands upon his breast,
Done his work; now sweet his rest.
Bowing low in solitude,
Shed a tear of gratitude
For his soldier work, well done,
For salvation sought and won,
Purchased by the Saviour's blood—
Son of man and Son of God.

Let his body rest in peace;
He from war has found surcease;
Battles fought, long marches done,
Hungering ended, victory won,
Broke the fetters of th' enslaved,
Honored flag and country saved—
Let the loyal soldier rest,
Strew sweet flwers o'er his breast,
Godly, brave, forever blest!

The Mark of Sin

REV. NEWELL DWIGHT HILLIS.

With sorrow let us confess that sin also hath its trade-marks. If right thoughts stamp the brow with beauty, wrong thoughts brand the brow as with a hot iron. Here experience makes the argument, and observation furnishes the proofs. Make your way into yonder Bowery. Behold these faces that represent a soul that has fallen in to ruins. Look at yonder reeling figure! The bleared eyes of the drunkard tell us that he bears about with him the marks of intemperance. The swollen face of the glutton is the mark of his want of moderation. How furtive the eyes of the thief! How cunning and shifty the glance of his companions! Sin hath stamped the lips that should have been curved as if in marble, and made them weak and characterless.

On every side are human beings that once were clothed with the image and beauty of God in their infancy. Now, in age, the face is seamed with sickness, dimmed with sensuality, and plowed with passion. Muddy the eyes with baseness! With the serpent's twist, the feet go forward. Hands move with the cunning of the fox, and the blow that strikes is unfair, like the stroke of the wolf. For man that was made to stand upright like the gods hath fallen to the level of the beasts, with things that creep and crawl. O, sometimes the jail with its bars seems like a cage of wild animals. God intended that man should be ever more and more beautiful, until in old age he should wear loveliness even as the sheaf of corn comes to its climax of beauty when it is ready for the sickle. Who defiled and destroyed the temple of God? Lo! an enemy hath done this! Be not deceived, young man. Come soon or come late, the marks will certainly come. Evil thoughts are like the drops of water in the caves of Kentucky. The drop seems pure as crystal, but it holds a sediment of lime, an infinitesimal stain of iron. These do not report themselves to the eye, but when long time has passed by, and the myriad drops, like myriad thoughts have fallen, they leave their yellow deposit. Slowly the stalactites of thought and habit grow. You may think the thought leaves no impression. Indeed, the impulse may be as noiseless as the angel's wing. The touch of imagination may be as gentle as the touch of a zephyr on the cheek, and they leave their imprint fixed forever. For you are the sum total of all your yesterdays.

Trees are monuments that leaves build. During a hundred summers the character is a cathedral, a Parthenon, a palm tree, a palace, a what-you-will, builded out of thoughts, impulses, resolves, decisions of the will. Blessed is that man Paul, who can say, "My soul is the temple of God, worthy to be fit for his worship." Alas, for that man who, in horror, calls upon the mountains and the rocks to fall upon him, because the marks of the demon are burned into his brow. Be not deceived. God keeps his books. The angel of judgment records the life story for him as the angel of memory preserves it for you. If the book of recollection could speak, it would say to each transgressor, "I bear about in my pages the marks of your master, Satan," and the marks shall be for a witness against you.—*In the Northwestern Advocate.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: Jer. 5: 31. Theme: The end thereof.

All of the ways of sin are very deceptive and flattering. The end of the ways of sin is always kept out of sight. Absalom would not have continued in his awful way of rebellion if he could have seen at the end of it his tragic death. Judas Iscariot would not have persisted in his effort to betray his Savior if he could have seen the real end of his way of sin. The text is part of a message from God to the Jews many years ago, and it is a message from Him to you, and to me, and to all men in all ages to come. The text contains an unpleasant question to the wrongdoer, to the drunkard, to the thief, to the unfaithful, to those who are wasting their time, searing their conscience, and to them who have backslided, and are now staying away from the house of God, and all other places which suggest this question, "What will ye do in the end thereof?" The text is an unanswerable question. Man can refuse to consider it, but like the Questioner, the question remains in full force. Many may do as sailors are often said to do when their ship is going to pieces, and thus surely hasten their own destruction. Some often act as did the man who had not on a wedding garment although he knew what the result would be. Wicked men have been known to act in answering this question as did a grizzly bear that contended with a large saw which it hugged in its rage; there was only a bear sawed into two pieces. The text is an important, absolutely imperative question. Wilful blindness, stolid indifference, hardness of heart, will not keep the end from coming. Forgetfulness of consequences, studied determination to frustrate the plans of God, and make void, and retard the ever progressive work of redemption will not delay the coming of the end of sin and the sinner. The man who thinks of his end will be saved from death. The sober sailors always consult their chart and compass. It is the burnt child that fears or dreads the fire. Instinctively the elephant shakes the first end of the bridge before it starts across. Many who read these lines are conscious of wrongs done, sins committed, promises made, and vows unkept, but are still unwilling to be aroused to action by the question, "What will ye do in the end thereof?" He must be a madman who perseveres in a way which must of necessity end in death. The way to heaven is the best if not the most attractive; in it is life, "and in the pathway thereof there is no death."

Greenville, S. C.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—*Phillips Brooks.*

In looking back over our lives, we often see what seemed at the time the worst hours, and the most hopeless in their wretchedness, were in reality the best of all! They developed powers within us that had heretofore slept; developed energies of which we had never dreamed.—*James Freeman Clarke.*

New Presiding Elders



REV. G. W. ZEIGLER.

Rev. George Washington Ziegler was born September 9th, 1885, on a farm eight miles from Winston-Salem, North Carolina. His parents were slaves. After the war school advantages being poor, they did what they could to give their children the advantages of the school in the country. Here young Ziegler manifested a desire for an aducation and began to imbibe the same. He attended the rudiments of school at Salem a short while. His parents sent him to Indiana for greater educational opportunities. He entered the public school at Newscastle, finishing up the course, thus laying the foundation of his education. Here he was converted and joined the Methodist Episcopal Church. He was called to the ministry. Still feeling the need of a better preparation for his great mission, he entered Dupauw University, at Green Castle, Ind., and he pursued his studies for a number of years. Entering the itinerant ranks of the Lexington Annual M. E. Conference, at Paris, Ky., in 1880, under the sainted Bishop Simpson, he has served in the pastorate twenty-five years. Among the noted churches which he has served in the Lexington Conference are: Springfield, O., Union Chapel, Cincinnati, O., Ninth Street, Covington, Ky., Lexington, Ky., Gunn's Tabernacle, Lexington, Ky., Asbury Temple. Dr. Ziegler also served Wiley Memorial, Chattanooga, and Clark Memorial, Nashville. The degree of Doctor of Divinity was conferred upon him by the McKinley Memorial National Correspondence College, September 1st, 1903.

He was appointed presiding elder at the last session of the Lexington Conference, of the Maysville District.

Rev. W. A. Webber was born a slave in South Carolina about 1853. His mother, Nancy Webber, who was also a slave, taught him the letters of the alphabet from an old "Blue back" speller while working in the field. He came to Tennessee in 1868, and began to learn the wheelwright trade by working at it in a shop for $50 per year.



REV. W. A. WEBBER.

When a Sabbath school was opened in the town where he lived by a Northern white lady, he entered it with his heart full of zeal to learn the Bible, and was ever afterwards an earnest Sabbath school worker. He was married when quite young to Miss Maria L. Whiteside. Five children blessed this union. Three are living, two of these are graduates of Morristown Normal College.

He served in the local ranks quite a while before entering the Conference.

He was ordained a deacon by Bishop Foster, while yet a local preacher, and was ordained elder by Bishop Goodsell. He was appointed presiding elder by Bishop Warren in 1904.

He has always been a successful church builder, and never left one in debt.

He served the Knoxville District as secretary fourteen years in succession, and the annual Conference as statistical secretary four years. He is presiding elder of the Knoxville District, East Tennessee Conference.

He is a Royal Arch Mason and a Knight Templar.

One kindly deed may turn
The fountain of thy soul
To love's sweet day-star, that shall o'er thee burn
Long as its currents roll!

—*The Promise.*

A Plea for Total Abstinence

The temperance question in this country is one of individual conviction. That conviction is most readily and most permanently formed in childhood and youth. The opportunity and responsibility then for the most vital and practical temperance work rest upon parents in the home and preachers and teachers in the church.

The position of the church on every phase of the temperance question is clearly and fully stated in the dsicipline. These forcible utterances by the church should be made known by the ministry to all the members, and should be taught to children by their parents.

The methods by which the church may do a great work for temperance are more complete than ever before; in the organization of the Sunday school, Junior and Senior Leagues, Congregations and Conferences into temperance societies. But these admirable methods must be worked if they are to be of service. In its teaching and methods the church has paved the way for temperance work on the individual life and conscience.

Personal total abstinence as required of every Christian and member of the church is the most important and practical result to be obtained by temperance reform. It is not generally urged as it should be. Legal and political phases of temperance work have overshadowed and largely turned attention from total abstinence.

The ministry should preach it and urge it upon men everywhere, the Sunday schools, Junior and Senior Leagues should be organized into Temperance Societies and total abstinence taught in programs, public meetings and in private and personal appeal.

Total abstinence is the first and most practical result to be obtained.

Total abstinence is the only sure foundation for legal prohibition.

Total abstinence is the great need of every age and every class.

Total abstinence, instilled into the minds of childhood, the watchword of a clean and strong young manhood, the foundation of anti-saloon strength among voting citizens, is the urgent need to-day.

J. W. MILLER,
H. LEMCKE,
J. G. EVANS,
Committee on Total Abstinence.

YOUNG FRIENDS

Why Mother Is Proud

I ook in his face, look in his eyes,
Roguish and blue and terribly wise—
Roguish and blue, but quickest to see
When mother comes in as tired as can be:
Quickest to find her the nicest old chair:
Quickest to get to the top of the stair:
Quickest to see that a kiss on her cheek
Would help her far more than to chatter, to speak.
Look in his face, and guess, if you can,
Why mother is proud of her little man.

The mother is proud—I will tell you this;
You can see it yourself in her tender kiss.
But why? Well, of all her dears
There is scarcely one who ever hears
The moment she speaks and jumps to see
What her want or her wishes might be.
Scarcely one. They all forget,
Or are not in the notion to go quite yet.
But this she knows, if her boy is near,
There is somebody certain to want to hear.

Mother is proud, and she holds him fast.
And kisses him first, and kisses him last;
And he holds her hand and looks in her face,
And hunts for her spool which is out of place,
And proves that he loves her whenever he can—
That is why she is proud of her little man.

—*Independent.*

Detirmined to Succeed

The following is one of the traditions of a manufacturing firm in Glasgow, Scotland. Thirty years ago a barefooted, ragged urchin presented himself before the desk of the principal partner and asked for work as an errand boy.

"There's a deal o' running to be dune," said Mr. Blank, jestingly affecting a broad Scotch accent. "Your qualification wud be a pair o' shoon."

The boy, with a grave nod, disappeared. He lived by doing odd jobs in the market, and slept under one of the stalls. Two months passed before he had saved enough money to buy the shoes. Then he presented himself before Mr. Blank one morning, and held out a package.

"I have the shoon, sir," he said, quietly.

"Oh!" Mr. Blank with difficulty recalled the circumstances. "You want a place? Not in those rags, my lad. You would disgrace this house."

The boy hesitated a moment, and then went out without a word. Six months passed before he returned, decently clothed in coarse but new garments. Mr. Blank's interest was aroused. For the first time he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food for months in order to buy those clothes. The manufacturer now questioned the boy carefully, and found, to his regret, that he could neither read nor write.

"It is necessary that you should do both before we could employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler; but, without a word of complaint, he disappeared. He now went fifteen miles into the country, and found work in stables near to a night school. At the end of the year he again presented himself before Mr. Blank.

"I can read and write," he said, briefly.

"I gave him the place," the employer said years afterward, "with the conviction that, in process of time, he would take mine, if he made up his mind to do it. Men rise slowly in Scotch business houses, but he is our chief foreman."—*Western Record.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson VI—August 6 1905. Title—"Josiah's Good Reign." (2 Chron. 34:1-13.) Golden Text.—"Remember thy Creator in the days of thy Youth." (Eccl. 12:1)

When Manasseh died they buried him in his own house. Amon, his son, reigned in his stead. He was twenty-two years of age when placed on the throne, and he reigned two years. He did that which was evil in the sight of the Lord. He did not humble himself, or repent, when warned by the prophets, but went on from bad to worse. His servants assassinated him in his own house. The people of the land slew those who conspired against Amon, and then put Josiah on the throne. They were no doubt friends to David, and stood for all that he loved.

Before we see the overthrow of Jerusalem we shall yet behold some glorious years during the reign of good Josiah. Through his influence God tried them yet once more. If they had but known the things that made for their peace, during this their day of visitation, and had improved them, their ruin might have been prevented. But they were hid from them, and the reigns that follow brought on utter destruction.

I. *The childhood of Josiah.* (Vers. 1, 2.) Josiah, "Jehovah will support," was the son of Amon, and grandson of Manasseh. The name of his mother was Jedidah, "beloved of Jehovah," and that of his grandmother was Adaiah, "the honored of Jehovah." From these names we may infer that Josiah, during his early life, was under religious training. He was also under the influence of his penitent and pious grandfather during the last six years of Manasseh's life. Josiah became king when but eight years of age, reigned thirty-one years, and died in his fortieth year. He did that which was right in the eyes of the Lord, and walked in all the ways of David, his father.

II. *Destroying idolatry.* (3-7.) 1. *Josiah was very young when he began to reign.* Solomon said: "Woe unto thee, O land, when thy king is a child." But happy should be the people who has such a king as Josiah, though only a child. His mother was probably queen-regent during the first eight years of his reign. But some think, "the people of the land," that slew those who conspired against king Amon and put Josiah on the throne, selected their elders to manage the affairs of the nation until the young king should reach manhood. For about eight years after Josiah became king things likely went about as they had gone while his father was on the throne. But after this matters began to change. The reign of Josiah marks the last dying glory of the earthly kingdom of David. Josiah's kingdom virtually extended over the territory of the ten tribes.

2. *Josiah's conversion took place* when he was sixteen years of age, and in the eighth year of his reign, when "he began to seek after the God of David, his father." He probably put himself under the influence of the religious men of his kingdom. He likely inquired of Jeremiah, Zephaniah and Habakkuk, the prophets, and of Huldah, the prophetess. From them he learned what God would have him do. His conversion was one of the wonderful acts of the Holy Spirit. It is remarkable that a son of a wicked father, polluted by his bad example, and in the midst of a splendid but corrupt and idolatrous court, should at the first dawning of manhood begin to seek the Lord with his whole heart. We should seek the kingdom of God, and His righteousness, first in life, first each day, and first in importance. In childhood is the time to seek the Lord: the heart is then tender and easily inclined to wisdom's ways. It is easy to seek God while young, and hard to turn to Him when old. Happiness in old age depends upon knowing God while young.

3. *When Josiah was twenty years of age,* and in the twelfth year of his reign, he began to purify Jerusalem, Judæa, and many of the cities of the extinct ten tribes from idolatry. The young king led in this overthrow of image worship. Other nations were too busy with their own affairs to interfere. The Medes and Persians were at this time conquering the Assyrians. Soon after this Nineveh, their capital city, was destroyed. When Josiah entered upon this great reformation he destroyed idols "that had planted themselves in the eyes of men." The temple was first cleansed of idols, and all the implements of idol worship. Groves were destroyed, and altars were dug down. Images were broken, ground to powder, and scattered over the graves of those who sacrificed to them. The bones of idolatrous priests were dug up, and burned on the altars where they had offered sacrifices to strange gods. This overthrow of idolatry extended as far north as Nephtali by the Sea of Galilee. This was the negative side of religion. It was ceasing to do wrong. But to "quit our meanness" is not sufficient—we must also learn to do well.

III. *Repairing the temple.* (Vers 8-13.) 1. *The order to repair the temple.* When Josiah was twenty-six years of age, and in the eighteenth year of his reign, he gave orders to repair the house of the Lord. The temple had been built by Solomon three hundred and fifty years before this. Nearly two hundred years after its erection it was repaired by Joash. But now many parts of the building has gone to decay, and it greatly needs repairing again. The body of man is the temple of God. Time, disease, accidents, and enemies are continually preying upon it. When it gets tired we rest it; when it is hungry we feed it; when it is in danger we protect it; when it is sick we nurse it. But death will finally overthrow it, just as time destroyed the temple of Solomon.

2. *Directions had been given* before this for raising money to repair the temple. The plan followed was likely very much like the one adopted by Joash two centuries before this (2 Chron. 24:4-13). The first plan adopted by Joash was not successful. He called together the priests and Levites, commanded them to go into all the cities and gather of all Israel money for the house of the Lord. This work was to be pushed, and continued from year to year until the whole amount should be secured. The amount each one was to pay was the half-shekle poll tax, and was called the "free-will offering." This plan did not succeed. But the second plan adopted by Joash worked admirably. He took a chest, bored a hole in the lid, and placed it at the gate of the temple. He then issued a proclamation that all the people should pay the half-shekle, after the shekle of the sanctuary, laid on them by Moses. The rich were to bring no more and the poor were not to bring less. "It was a ransom unto the Lord for the soul." All brought their gifts and cast them into the chest. Each evening the chest was emptied before the king, the money counted, put into bags and likely sealed with the king's signet ring. Probably both these plans were used by King Josiah in raising money to repair the temple.

3. *The money was used judiciously.* It was put in the hands of overseers, and they gave it to workmen with which to buy material, and to pay for labor. All were considered honest, and there was no reckoning made with any of them because they dealt faithfully. Soon the temple was repaired and re-dedicated to the Lord.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic August 6.

The First Fruits for God

Scripture Reference: Lev. 23: 9-14; Deut. 16: 9-12.

The Word—Our lessons are from the old Jewish law which was given through Moses, and the special section which we study is that which refers to the offering of the first fruits to God. The sheaf was only a representative of the first fruits of every kind. The pious Hebrew could not relish anything that he had not shared with the Lord. The Lord's portion must first be offered, then the rest might be enjoyed. How this rebukes the meager and hurried offerings professing Christians often make! What a rebuke to the niggardliness of many with whom self is first and Christ is last! The second selection is an account of the institution of the Feast of Tabernacles, the great harvest festival of the year. It was at this feast that Jesus stood and cried, "If any man thirst, let him come to me and drink."

Our Homily: Putting God First—The real test of a Christian life is the attitude we assume toward God. If that attitude be one of reluctant service, of compulsion in doing and giving; if we put our own interests paramount to any other, how can we profess to serve God at all? If, on the other hand, we put Christ and the church first, and let self-interest be a secondary consideration, do we not place ourselves on the same plane as the Jew was put by the Lord in our lesson? That the Jew became a timeserver and a formalist is no reason why we may not see the justice and beauty of the original law in its intent and design. The *spirit* of this law has passed over to the Christian law of consecration, and rests upon us to-day.

1. We Should Put God First in Our Offerings. We are greatly tempted in this age of worldliness and prosperity to put our pleasures, our interests first. We catch the spirit of gain and competition and forget to bring the first fruits of every toil to God. Instead, we compromise by giving a spare margin of the left-over portions to God, if indeed we do not sometimes forget to give God anything at all. We not only fail to "tithe" our money, our time, and our possessions, but we fail to give any systematic proportion to him. We see the cause of God suffer and need help, while we have been robbing God of our offerings. Not only do we thus sin against him, but we miss all the joy and delight of sharing our harvests and our gains with our Master. Why can we not before we spend any money, give any service, first offer to God his share? Put God first, and these other things secondary.

2. We Should Give God Our First Choices. Let his interests have the right of way. If the choice must be made between pleasure and the interests of the church, choose God's interests. If sacrifice is demanded to choose Christ, make the sacrifice and choose him. Put God first in the choices of your life. Give his interests first place. Not only make the offerings of first fruits, or of money, but give him the benefit of every choice in life.

3. Put God First In Your Affections. We are exhorted to love him supremely. We are to put him before any other object. Neither business, nor pleasure, nor success, nor self-interest is to take the supreme place. Love to God is to be first. This will then prompt all the rest. If we love God supremely, we shall delight to bring him the first fruits of our fields. If we love supremely we will shoose his interests first. If we love God most he will be *first* always, ever. So we see that this is the supreme test. "Lovest thou me more than these?" said Jesus to Peter. And he is saying the same thing to us and to all men. Let us bring the first fruits of our business, of our choices, of our lives, and gladly give it to Him who gave himself to us.—*From Notes On the Epworth League Devotional Meeting Topics.*

Recent District Conferences

KNOXVILLE DISTRICT.

The Knoxville District Conference met in its nineteenth session in the New Century M. E. Church of Harriman, Tenn., July 13, with Presiding Elder W. A. Webber in the chair. Bro. Webber was for fourteen successive years the secretary of this conference, and the skill and ease with which he presided is doubtless due to this fact. Rev. D. T. Torner, of Morristown, was elected secretary and Rev. F. A. Hatcher, of Byington, recording secretary. All ministers of the district were present save one. Reports showed the work of the district to be, at least, 100 per cent in advance of what it was at this time last year. Dr. I. L. Thomas, of the Board of Church Extension, was with us and by his lectures and addresses caused us to see the work and appreciate the spirit of the church as never before. His sermon on Sunday was one of the most powerful ever delivered before this conference. Strong resolutions assuring him of the support of this conference were passed and emphasized by a handsome amount for his cause. Dr. Jacobs on Sunday night preached a sermon of great power and beauty. These two men will honor the church anywhere. The writer presented the claims of the SOUTHWESTERN, which was endorsed by resolutions requiring all local preachers and exhorters to subscribe for it, before the renewal of their license would be authorized. Bro. Guthrie and his people were untiring in their hospitality. The music, under the supervision of Prof. Camble of Harriman, and Mrs. Chas. Coultie, of Morristown, was a pleasant feature. The colored people of this little city of the "woods" are to be commended upon their neat, commodious homes. The business spirit is rife among them. Mr. Hooston conducts a well kept grocery and enjoys a liberal patronage from both races. Rev. William Russell is at the head of a splendid cafe. Rev. R. M. Liggett conducts a well equipped livery business and enjoys the confidence of a large number of the citizens. Prof. B. J. Campbell, principal of the city school, has so won the esteem and confidence of the people that his service is well nigh indispensable as an educator. Prof. Ovaltree is to be commended upon the splendid industrial school which stands at this place as a monument to his business and educational ability.

E. H. FORREST.

RALEIGH DISTRICT.

The Raleigh District Conference was held at Oxford, N. C., June 28-July 2, 1905, Rev. H. L. Ashe, presiding elder. Wednesday morning, organization of the District Epworth League. At 7:30 p. m. welcome address by Miss Lillie P. Lassiter; response by W. M. Graves. Rev. I. W. Wells, presiding elder of the Wilmington District, and Rev. R. Smtih, of the Winston District, made encouraging remarks. Thrusday morning, devotions were conducted by W. F. Allen. Welcome address in behalf of ministers of the city by Rev. Shaw, D. D.; response by Rev. J. P. Morris, D. D. Institute work, Rev. H. L. Ashe, subject, "How to Deliver a Sermon." The majority of pastors presented good reports which showed the work of the Raleigh District, under the new presiding elder, Rev. H. L. Ashe, far in advance of previous years. Sermon at 8 p. m. by Rev. I. W. Wells, presiding elder. Friday morning the devotional exercises were conducted by Mrs. Hawkins. Institute work, Dr. J. P. Morris, instructor. The following brethren were present and represented their work: Drs. C. C. Jacobs, Sunday School Union; I. L. Thomas, Church Extension; J. D. Chavis, Education; J. W. Wells, American Bible Society. During Sunday sermons were delivered by Drs. M. M. Jones, presiding elder Western District; J. P. Morris; R. Smith, presiding elder Winston District. The Rev. W. M. Wells is well liked by the people of Oxford. He saw to it that the conference was nicely cared for.

W. B. S.

TOPEKA DISTRICT.

The 17th session of the Topeka District Conference convened in Newman Chapel, Methodist Episcopal Church, Lincoln, Neb., Wednesday morning, July 12, 1905, Rev. H. South, presiding elder. H. R. Pinckney, pastor at Mound City, Kansas, was elected secretary. While the attendance was not so large, those present were energetic and contributed loyally their aid to make the meeting a success. Rev. Geo. E. Trower has been here only a few months, yet he has secured a nice parsonage, painted and refitted the church, and accomplished other good results. He had a splendid program prepared for the first evening at a prominent hall, where four young ladies engaged in a debate of the following question: "Resolved, That the higher co-education of woman is makng her an economic unit in this country." At this meeting the visiting preachers and delegates were introduced to the citizens. The conference opened Wednesday, and after the president's report of the work of the district, reports from the charges were received, which indicated a healthy and hopeful outlook for the first half of the year's work. The district conference program was observed to the letter, and as a result we listened to many able and interesting papers, which encouraged and strengthened us. There were many visitors present. The session of the conference was enlivened by the sweet music of the choir, and especially by the singing evangelists, Mrs. Lucinda and her daughter, Miss Pearl Beck. They sing the gospel in a wonderful and most effective way. While the work of these Christian ladies as evangelists has been mainly among white congregations, yet they go wherever called to aid pastors in religious meetings. Their address is 2226 "O" street, Lincoln, Neb. Quite a number of pastors arranged dates with them. T. J. Ross, local preacher, assigned by the last annual conference to Hastings, Neb., as pastor, was expelled from the membership and the ministry of the Methodist Episcopal Church, after investigation of his case by the conference. The services on Sabbath were largely attended. A new interest has been stirred on this charge since conference and the outlook is encouraging. Quite a number of the brethren filled city pulpits. Total collection for the conference, $46.45. The next place of meeting will be Asbury Chapel, Topeka. A resolution was unanimously adopted thanking the good people and friends, the pastor, the city press and the railroads for their hospitality and courtesies extended.

BRISTOL DISTRICT.

The 16th annual session of the Bristol District Conference convened in Mountain City M. E. Church, July 12-16, 1905, Rev. R. A. Swan presiding. Wednesday was given to the work of the Epworth League, Rev. I. R. Hill, district president, presiding. The subjects, "How can the Epworth League be Helpful to the Ministry?", "How can we best Increase the Missionary Spirit among our young People?" were discussed by the preachers and delegates. The District League officers were elected and installed by Presiding Elder R. A. Swan. Rev. G. J. Headricks preached an excellent sermon at 8:30 p. m., his theme being "Our duty to Obey." Thursday, July 13, the business of the District Conference was taken up. Welcome address by Rev. Wm. Johnson, pastor, which was responded to by I. R. Hill. Rev. J. H. Gardner preached the introductory sermon. The presiding elder read his report, which was inspiring in every detail. The pastors then reported. Rev. J. L. Griffin of the M. E. Church, South, was introduced and addressed the conference on "The dignity of Christian Ministry." The afternoon session was taken up in discussions. Thursday evening the anniversary of the Board of Church Extension was held. Dr. I. L. Thomas made a wonderful speech and his eloquent plea was responded to by a collection of $9. Friday morning reports from Epworth League presidents and Sunday school superintendents were received. Dr. C. C. Jacobs was introduced and talked for a short time in the interest of the Sunday School Union. At 2:30 p. m. the anniversary of the Freedmen's Aid and Southern Education Society was held. This cause was represented by Owen Hypsher and I. R. Hill. Mrs. Saul, the wife and co-laborer of Rev. Saul, the evangelist, made a short address. At night Dr. Jacobs electrified the large audience that greeted him. He plead for the care of the young. A collection of $6 was given for his cause. Saturday afternoon the cause of the Woman's Home Missionary Society was presented by Mrs. Rachel Boyd, and an excellent paper was read by Mrs. Gertrude Johnson. G. W. Cain preached at 8:30 p. m. Love feast. Sunday morning. At 11 a. m. A. Davis preached and at 3:30 Dr. Saul, the noted evangelist, preached for the conference in the Supreme Court room. Owen Hypsher preached the closing sermon at night to a large and appreciative audience. The pastor, who is an energetic young man, commands the respect and admiration of both races. The neat and comfortable new church in which we held our session is a monument to his zealous work and Christian character. Rev. Wm. Johnson entertained the conference as it has never been entertained before. The benevolent collection was reported $55 in advance of last year. This session was marked by a greater spiritual interest, larger attendance and by the presence of a large number of general officers than any previous meeting. The conference will meet next year at Big Stone Gap, Va. The SOUTHWESTERN was represented by A. Davis and quite a number of subscriptions were promised.

A. DAVIS.

LEXINGTON CONFERENCE.

The Committee on Conference, Academy of the Lexington Conference, met in Ninth St. M. E. Church, Covington, Ky. There were present Drs. L. M. Hagood, Jos. Courtney, E. A. White, G. W. Ziegler, Revs. H. W. Tate, P. T. Gorham, J. S. Bailey, J. W. Robinson, T. L. Ferguson and D. E. Skelton. The meeting was quite an enthusiastic one. The discussions were full of good suggestions. The committee selected Cynthiana, Paris, LaGrange, Winchester, and Lexington, Ky., as suitable places to locate the school and instructed the committee on location to accept the place offering the best inducement. Committee on location of the school: Jos. Courtney, H. W. Tate, John W. Robinson. The following persons were elected trustees for two years: Dr. J. H. Stanley, Mr. J. P. Shaw, Rev. P. T. Gorham; for three years: Mr. Nortmen, Dr. L. M. Hagood, Dr. E. A. White; for five years: Dr. Jos. Courtney, Mr. C. C. Stoll, Dr. G. A. Sissie. The committee appointed on by-laws and constitution consists of Drs. Courtney, Hagood, Ziegler, Stanley, Revs. J. W. Robinson, H. W. Tate and Dr. E. A. White. The treasurer's report showed quite a neat sum in hand for the school. It was decided to open the school for work in September, 1906. Some good bonafide subscriptions have been taken and from information gathered the Academy is a settled fact and soon our people of Methodism and the Lexington Conference can point with pride to an institution that will give our boys and girls a Christian education. In the auditorium at 8 p. m. a platform meeting was held. Rev. J. S. Bailey, Dr. E. A. White and Dr. L. M. Hagood were the speakers of the evening. The meeting was a great success.

D. E. SKELTON, Sec.

NASHVILLE DISTRICT.

The second Sunday School Institute and Epworth League Convention, separate from the District Conference, was held in Stone's River Chapel, near Murfreesboro, June 27-30, and great good was accomplished. The program was fully carried out and each subject discussed with great interest. The largest delegation in the history of the convention was present, together with a number of friends and visitors, who added greatly to the interest of the occasion.

The pastor, Rev. H. E. Erwin, and the good members and friends of Stone River Chapel deserve much credit for the interest taken in the convention, and for the hospitality with which they cared for the delegates. A number expressed themselves as having been greatly benefited, and requested that we come again. The convention closed on Friday, with a grand social in honor of the delegates, which was highly enjoyed by all, to meet in its next session on the Nolensville Circuit.

H. H. HIXTON, Reporter.

Beautiful is young enthusiasm: keep it to the end, and be more and more correct in fixing on the object of it. It is a terrible thing to be wrong in that—the source of all our miseries and confusions whatever.—*Carlyle.*

It passeth knowledge: that dear love of Thine!
My Jesus! Saviour! Yet this soul of mine
Would of that love in all its depth and length,
And height and breadth and everlasting strength
Know more and more.

—*Mary Shackleton.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A PLAIN STATEMENT

For some weeks we have been publishing sentance references to October 31st. It is now time that we make a clear and open statement as to the significance of that day and what is proposed.

Our pastors and presiding elders are to be congratulated for the manner in which they have loyally stood by the Southwestern Christian Advocate. During the past two quadrenniums the subcription list of the Southwestern was doubled and we are approaching the point where the paper may be a scource of revenue to our worn out preachers and likewise a monument to self-support.

What is that we now propose? Simply this,— The ingathering of 5,000 new subscriptions by the end of October 31st. We have 85 presiding elders, more than 1 800 pastors, more than 4 000 local preachers 10 000 Quarterly Conference members and a membership of nearly 300,000; with this mighty host properly aroused, we could in any given time, however limited, double the present subscription list of the Southwestern; First, because it is perfectly within our ability; what we most need is enthusiam for it. Second, we owe it to our selfrespect to no longer let this business enterprise lag. The increase of the circulation to the point suggested would be a subject of favorable comment throughout the church. Third, we owe it to worn out preachers to use no longer the money which otherwise would go to their comfort. Fourth, the church has placed the entire management of the paper in the hands of our people. This was done upon the plea that we would make the paper self-supporting. It is now up to us.

The final limit of the canvass is OCTOBER 31st. Any method will succeed that is properly pushed.

The only further word necessary at this time is, BEGIN THE CANVASS NOW AND PUSH IT HARD.

If you are in sympathy with the movement tell us so.

THE SEVENTH INTERNATIONAL EPWORTH LEAGUE CONVENTION

Conventions cost much in energy, time and money, but whatever the cost may have footed up in these three items the recent International Epworth League Convention, held at Denver, was well worth the price. It was not so largely attended as heretofore, probably being the smallest in the way of attendance since the first International Convention was held at Chattanooga, Tenn., but the quality made up for the quantity. The program was cast with an eye single to the direct spiritual uplift of those who attended and indirectly the stimulation of the entire Church. In this the program did not fail of its purpose. "Salvation" was the keynote. The full, complete and unquestioned redemption of one's self through the blood of Jesus Christ and thus blessed, with courage and inspiration go forth for the salvation of others. Bishop Hendrix put the motto in a new phrase: "Looking up in order that we may lift up." The dominant note in all the meetings was the spiritual. There was the absence of the purely intellectual effort. While the addresses were of a high order, brilliant and profound, it seemed as tho every speaker had caught the spirit of the convention, which had been packed into the one word "Evangelize."

Perhaps no meeting indicated more clearly the dominant note of the convention than the morning watch services that were conducted by Bishop Berry. These meetings were held in Trinity Methodist Episcopal Church at an early morning hour and were largely attended. Soulful singing, heaven directed prayer, inspiring testimonies, direct and convincing exhortation constituted the program. The people were blessed. Why should they not have been? They came for that purpose: they had God's promise: they were reinforced by the inspiring leadership of Bishop Berry.

Many of the speakers were new and being unknown to the Leaguers it was hard for them to decide just where to go, hence many lingered around Trinity Methodist Episcopal Church, which had become the center of the convention, and not finding admission there strolled through the city. But the program at all the places of meeting was strong. Perhaps the most notable addresses were those of Mark Guy Pearse, of London; Bishop Warren, Bishop Galloway, and Dr. W. S. Quayle. The convention attracted, of course, national attention. Greetings came from the President, from the International Convention of Christian Endeavor, held at Baltimore, and from Bishops Mallalieu, Burt and Neely.

The Denver press was liberal in its space, giving the doings of the convention, large excerpts being made of most of the addresses, which dealt with the young life of the Church from various statndpoints and the problems that we face in public life. The Departmental conferences held in five places were educational and inspirational and will prove a blessing to our League work throughout the Church.

The attendance of our colored delegates was not as large, perhaps, as at some of the conventions, but was representative. Prof. R. S. Lovinggood presided with grace and dignity at the Coliseum Friday afternoon, and Prof. J. W. Gilbert led effectively the devotional exercises. Mrs. R. E. Jones delivered an effective address before the Junior rally at the Central Christian Church. Prof. George A. Stevens, A. M., made a great impression upon his auditors on Sunday evening in his address at the First Congregational Church upon the subject, "The Value of Now; Now Is the Accepted Time." Prof. J. A. Bray, D. D., speaking upon the same subject at the Central Christian Church, made a strong and creditable representative of the race and of his church.

The International Epworth League Convention compact, is composed of the Methodist Episcopal Church, Methodist Episcopal Church, South, Methodist Church of Canada, and the Colored Methodist Episcopal Church of America The latter body complains of a lack of recognition, and we think justly so. If the Colored Methodist Episcopal Church is in the compact it should be placed upon equal footing and most certainly should be programmed along with the others in the responses to the welcome addresses.

THE NIAGARA MOVEMENT

[*Continued from Page One.*]

has had hindrances there have been generous helps of men and women who have given their life's best strength to the Negroes' development, as well as there has been full handed philanthropy to provide facilities for our development; if there have been mobs, there have been armies for our protection; if there have been cowardly and apologetic leadership, there have been some who have never bowed their knees to Baal; if he has been given a stone over and over again, he has been given bread without stint and without reservation. This nation has not done all that it should have done for the Negro, but it has done much for him and under the American flag he receives more consideration, in spite of the color line, than he receives under any other national banner.

The Niagara Movement is deserving of consideration and no doubt will receive it from the hands of Americans and particularly at the hands of the people whose cause it espouses. It closes its appeal to the American people with the following striking paragraph:

"And while we are demanding, and ought to demand, and will continue to demand, the rights enumerated above, God forbid that we should ever forget to urge corresponding duties upon our people—

"The duty to vote.
"The duty to respect the rights of others.
"The duty to work.
"The duty to obey the laws.
"The duty to be clean and orderly.
"The duty to send our children to school.
"The duty to respect ourselves, even as we respect others.

"This statement, complaint and prayer we submit to the American people, and to Almighty God."

Since the decision to employ Negro labor in the silk mill of Wadesboro, N. C., a training school is being erected and young Negroes, under well trained instructors of their own race will be taught to use all the machinery in the mill.

Leading Catholic women of New York, banded together in an organization known as "The Daughters of the Faith," have publicly announced a crusade against divorce. According to their manual "The Catholic divorcee who remarries must be socially ostracised."

Since the separate streetcar law has gone into effect in Nashville, Tenn., many of the Negroes of that city have bought horses, others oxen, others have sought employment nearer home and the majority are walking. The streetcar company, it is said, came up $200 short on the first day.

On page two of this issue a most interesting article appears from the pen of Bishop Scott. We are sure it will be very generally read.

Personal and General.



DR. BUCKINGHAM.

The influence of the Methodist Episcopal Church in the work of the uplifting of the Negro race is not confined to the Negro members within its own borders, but many who are prominent in the distinctive Negro churches have been at some time touched by the influence of our great church. Many of them have been educated in our schools. Dr. Henry H. Buckingham is the new president of Campbell College, Jackson, Miss. Dr. Buckingham was born near Aberdeen, Miss., November 22, 1865. He got his early training at Sibley Academy, Sibley, Tenn., and after eight years in Walden University he graduated with the class of 1898 with the degree of A. B., having previously completed the theological course in 1897. The honorary degree of Doctor of Divinity was conferred upon him by the trustees and faculty of Campbell College, which subsequently unanimously elected him as president. Dr. Buckingham has been a successful teacher for fifteen years. His unflagging interest, self-reliance and indomitable will are the chief elements that have characterized his life. As president of Campbell College it may be expected that he will give good account of himself, and reflect credit alike upon his church and his race.

Mrs. Edith F. Ross and her daughter Miss Beatrice are spending the summer with Mrs. D. A. Smith, at Shreveport, La.

Mrs. A. H. Banks has been in the city some time, an inmate of the Sarah Goodrich Hospital, where she underwent an operation.

Rev. Z. T. Gayden died at his home in Clinton, La., July 22. He was a member of the Louisiana Conference for twenty-seven years.

The address of Dr. J. A. Foust, of the Liberia Conference, who is in this country on a furlough, is 1479 Bergen street, Brooklyn, N. Y.

Mrs. Jordan, wife of Rev. James Jordan, pastor at Heidleburg, Miss., is in very critical health. The family desire the prayers of the church.

Rev. W. C. Thompson, B. D., pastor of the Methodist Episcopal Church at Lexington, Va., is spending a few weeks at Evanston, Ill., in post-graduate study.

Our church at Lexington, Va., Rev. W. C. Thompson, pastor, has paid off all old indebtedness, made extensive repairs and is now collecting funds to purchase a new pipe organ.

Lane College, Jackson, Tenn., is the leading institution of the Colored Methodist Episcopal Church. It has a strong faculty and offers courses of rare advantage. Rev. J. A. Bray, A. M., D. D., is the president.

Dr. S. D. Redmond, the noted physician and surgeon of Jackson, Miss., left on the 15th for New York City, where he goes to spend some time, taking a post graduate course in the New York Post Graduate College and Hospital. Dr.

We acknowledge receipt of a copy of the minutes of the last session of the Louisiana Annual Conference. It is beautifully printed and well edited. Rev. J. J. Obee, presiding elder of the Alexandria District, has been the secretary of the Conference for the last two years.

Rev. John W. Weakley, presiding elder of the San Antonio District of the West Texas Conference, has upon examination in ethics, homiletics, and Bible exegesis making an average of 96, been granted by the Western University of Chicago the degree of B. D.

Rev. Thomas E. Chandler, D. D., has been transferred from New England Southern Conference to the Southwest Kansas by Bishops Hamilton and Joyce, and stationed at Paola, Kan. The Doctor has had remarkable success in his New England pastorates.

Dr. Samuel F. Craver, of the Methodist Mission in Montevideo, Uruguay, arrived in New York City Saturday, July 15, enroute to Harvey, Ill., where Mrs. Craver has been for the past year. Dr. Craver is spending the Conference year on furlough, and comes to America by way of Europe.

There is a Negro student, Edwin Bardon, of this country, who is creating quite a stir at the University of Berlin. The male students have boycotted him, but Bardon is quietly pursuing his studies and the professors unanimously declare him an unusually gifted and energetic student.

At the meeting of the Board of Managers of the Missionary Society, Tuesday, June 18, provision was made for the outgoing of two missionaries to do evangelistic work within the Hinghua Conference; a man to be added to the teaching staff of the American Methodist Institution in Calcutta; and a man to serve as pastor of the English Church and to teach in the High School at Callao, Peru.

Rev. N. S. Sterling, our pastor in South Rome, Ga., is now domiciled in the new parsonage. The land has been purchased and parsonage erected on the same since last December and Brother Stirling is to be congratulated on his good work. Redmond is one of the leading men of the state, not only as a physician but in every way. Mrs. Redmond is visiting her sister, Mrs. Clayton, of Seattle, Wash., and the Portland Exposition.

The Rev. W. H. Hollister, who for several years previous to March 1904, when he returned to America on furlough, had been missionary in charge of our work in Kolar, South India, sailed from New York Wednesday, July 19. Since 1892 Mr. Hollister has been largely responsible for the development of the successful industrial work in connection with the Mission at Kolar. The boys of the Mission have become so proficient in the manual arts that they have erected their own buildings and certain buildings for other purposes.

Mr. George E. Nicholson, of Iola, Kan., whose generosity made possible the opening of the Florence B. Nicholson Memorial School of Theology at Baroda, India, last year, has offered $10,000 to the Missionary Society to be used in the erection of suitable school buildings at or near Manila, Philippine Islands, for the accommodation of a training school to be called the Florence B. Nicholson Memorial Training School. The object of this school is to be the education of native men and women for missionary work in the Philippine Islands. The Board of Managers of the Missionary Society at their July meeting, accepted Mr. Nicholson's offer with thanks.

Special Agent William S. Waudby, of the United States Bureau of Labor has issued, officially, recently, a statement giving some vital statistics on the immigration question. Two-thirds of the immigrants of the world are directed to the United States, which yield to the railroads and steamship companies in transporting them $15,000,000 per year. The Italians, which are by far the most numerous that come, are slow to assimilate our ideals and do not make good citizens. It is said that the Italian bankers of New York send to Italy an average a year of from $25,000,000 to $30,000,000. The immigration question is becoming not only of intense interest, but seems to be fraught with great danger.

NEWS NOTES

The Lincoln Baptist Association, a Negro organization, will establish a farm for former slaves.

The Russian peace commissioners will receive a salary of $200 per day and $7,500 for other expenses.

The governor of Massachusetts has appointed as public administrator, Clifford H. Plummer, one of Boston's prominent Negro lawyers.

According to report, the Sultan of Turkey will depart from the usual custom and is to have a bodyguard of man-tracking dogs instead of men.

The Flanner Guild, located at Indianapolis, Ind., is to establish soon a fresh air mission camp for sick colored children. Grounds have been given the organization for this purpose at Oak Hill.

Our church at LaGrange, Ga., of which Rev. J. D. Jenkins is pastor, was destroyed by fire July 10th. The total loss of about $3,000 is partially covered by insurance. The aid of friends is asked in rebuilding.

"DANCING NOT AN INNOCENT AMUSEMENT"

There are quite a few within our own communion who try to persuade themselves to the opinion that dancing is an innocent and harmless amusement, a diversion and a graceful exercise. As a rebuttal to this statement it is very pleasing to give the opinion of Governor John H. Mickey, of the State of Nebraska, who says on this subject:

"Yes, it is the truth; I do not favor dancing. I declined to have an inaugural ball. I was not brought up to believe in dancing. My church, the Methodist Episcopal, is against that form of amusement. I have taught my children—four girls and three boys—that it is an indulgence which they should avoid, and I could not very well consent to an inaugural ball in my honor and be consistent with the practice and teachings of my life and my home.

"As a form of amusement or indulgence I believe that dancing is one of the greatest social evils with which we have to contend. It is not an innocent amusement. It is the cause of the downfall of more girls and women than any other thing which is permitted within the pale of social life of to-day.

"It was surprising the number of letters I received from leading physicians all over the country commending my course. They are the ones who are called upon to know the sad results which follow in the wake of the dancing evil. They know the sorrows which come to young women and their families as a result of the excitement of the ball room, but it is a lamentable phase of social conditions that the women must bear the burden of their errors, while the men, to whom the blame belongs, go scot free and unhumiliated.

"The woman bears the disgrace throughout her life, but the man—well, he has no thought or care for the future."

THE YELLOW FEVER

Several cases of yellow fever have been brought to the city of New Orleans through the immigrants who are landed at this port. As a result the states of Alabama, Mississippi, Texas and Florida have quarantined against Louisiana, particularly New Orleans. There need be no fear on the part of our friends, as the yellow fever discovered is not of a very vicious type and the cases are few. Scientific medical investigation has gone so far as to prove that yellow fever is transmitted only through mosquitoes. The mosquito biting a yellow fever patient can transmit the disease to other parties, otherwise the fever is not contagious. Hence there need be no fear as on previous occasions from the use of the SOUTHWESTERN. It is not possible to transmit the germs with the paper. At any rate, the Board of Health of the city of New Orleans will exercise every possible means for not only preventing the spread of the disease but to stamp it out. It is to be expected that within a short while the quarantine will be raised; in the meantime our friends in those states that have quarantined and to whom we are thus prevented from coming to visit district conferences, are urged to do their level best for the increase of our circulation.

At Humble, Texas, Sunday, July 23, earthen tanks containing nearly 3,000,000 barrels of oil were in a blazing fire, and it is believed that a number of the men in their efforts to save the other tanks of 4,000,000 barrels were lost. The loss of oil will total not less than $1,000,000: the mules that perished were valued at $5,000. Many families are homeless.

Rev. G. W. Baker desires that correspondents address him at Kilmichael, Miss., Box 17.

Doings of the Workmen.

MISSISSIPPI.

Nettleton, Mrs. W. C. Hilliard.—On April 27 the pastor and family were pleasantly surprised by a number of the members of Palestine church, led by Mr. J. H. Talbert. They left with us quite a lot of nice groceries.

Clinton, W. L. Mills, Pastor.—A storm visited the parsonage March 20. Its approach was heralded by sweet music. The host of ladies and gentlemen composing this company left on the table numerous good things for the comfort of pastor and wife.

Fayette, P. H. Rembert, Pastor.—Our revival closed with our second quarterly conference May 7, with 44 conversions and accessions. Our missionary convention May 4 was a great meeting. Dr. G. G. Logan was at his best. His lecture in the interest of the cause of missions was excellent. The quarterly conference reports were good. Paid the presiding elder $26.30; pastor, $86.40; missions, $50; Woman's Home Mission, $2; total for all purposes, $203.45. Conversions and accessions, 46. Our beloved presiding elder, Revs. B. S. Williams, C. S. Williams, of the A. M. E. Church, W. N. G. Lipscomb, and W. P. E. Morrison rendered good service during our revival. Bro. B. S. Williams preached during one week for us.

TENNESSEE.

Lebanon, B. F. Anderson, pastor—The first Sunday in April we began our protracted meeting, continuing the same two weeks; the results were 41 conversions and 31 additions to our church. Rev. T. B. Blackman, of the Cherry Valley Circuit, assisted in the meeting and his sermons were greatly enjoyed by the large congregations, the church being crowded every night of the meeting. The membership was greatly revived.

White Bluff, J. M. Huddleston, pastor—Our second quarterly conference was held April 22-23, Presiding Elder A. Phillip being present. Easter Sunday morning the elder preached and in the afternoon the program was carried out, with songs and recitations by the young people and talks on Easter and Missions by Revs. Phillips, C. L. Lewis of Dickson and A. Wyley of the Baptist church. At night Rev. Lewis preached. Collected for all purposes, $10.33. The ladies of this charge are doing excellent work. We have made some improvements on one of our churches since conference.

Tip Top and Mud Fork Circuit, Rev. J. H. Gardener, Pastor.—Our third quarterly conference met at Mud Fork, April 29th and 30th. Presiding Elder R. A. Swan arrived on time. The written reports showed improvements on all lines. The pastor's report was an excellent one. The general organizer of the Woman's Home Missionary Society, of the East Tennessee Conference, was present, Mrs. E. E. Gardener. The Southwestern was presented to the people by the pastor. Collection was $31.20. Paid the elder in full $11 Sunday Rev. Swan preached at 11 o'clock a. m., to the delight of the people; at 8 p. m., sermon by the pastor; the Sacrament was administered by the elder, assisted by Rev. H. H. Harris and pastor. Six persons were received into the church. Our pastor, Rev. J. H. Gardener, has been in very ill health for quite a while, but is much improved now. Our Epworth League's report showed at the Conference a marked advancement among our young people, under the direction of our worthy president, Miss D. A. Thompson, and Secretary R. B. Dickerson. An auxiliary of the Woman's Home Missionary Society was organized January 10th, with 16 members, Miss L. M. Anderson, president. The general organizer is planning to have a mass meeting in the near future.

Flat Rock, F. N. Collier, Pastor.—The second quarterly conference of Flat Rock convened April 8-9. Rev. W. R. Smith, our presiding elder, was not able to be with us, but he sent Rev. J. M. Lyle, of Hubbard's Chapel, whose service was well rendered to the satisfaction of all. The quarter proved a decided success. Paid the P. E. in full. Peace and religion ruled the occasion. The old heroes were greatly in evidence. Rev. B. J. Meredith, P. C., of Seay's Chapel, Rev. Jas. A. Scott, of the A. M. E. Church, visited us during the quarter. Rev Lyte preached an able sermon. The attendance was above the average, also the collections.

McMinnville, Mrs. R. W. Speers.—Our third quarterly conference convened May 6-7 in Clark Chapel M. E. Church, with Rev. W. R. Smith presiding. A pleasant session was held. The elder preached a helpful and practical sermon Sunday morning. In the evening, Rev. H. Prim, a former pastor, preached a reviving sermon. Fifty-six partook of the Lord's Supper. Paid the elder $17.00. Rev. S. M. Utley, our pastor, is preparing to entertain the District Conference which convenes at this place July 25-29. Our revival has begun. We are praying for the conversion of souls and a spiritual revival among the membership.

Clifton, A. Ransom, Pastor.—Sunday, May 7th, was a day of pleasure and profit with us. Preaching at 11 a. m., and 8 p. m.; general class at 3 p. m. Raised during the day $56.40.

TEXAS.

Queen City, L. L. Neal.—I came to my work, just after the adjournment of my annual conference, and found it in a condition which showed that much hard work was needed. We were without a parsonage, all four of the churches needed repairing, and a small membership with which to do it. With good, hard, solid work we succeeded in securing lumber to repair the churches and in putting electric lights in the Queen City Church. At this church, which is at the head of the circuit, we have just finished a beautiful little cottage for the parsonage. Our work seems to be spiritually alive. We are praying for a great revival this year throughout the circuit. The pastor will begin an evangelical meeting in August, which will continue for 14 days. We invite all of our ministers who can make it convenient to come and be with us.

East Calvert, Aaron Taylor, Pastor.—Our second quarterly conference was held April 22nd. It was a success along all lines. Raised on Sunday $16.25 for the elder and $3.50 for missions. Collected $33.46 during this quarter for the pastor. Although he has been down with rheumatism all the year, the churches have rallied to him. We hope for great success in the future.

Wolfe City, J. E. Beal, Pastor.—A very profitable meeting was held at Warren's Chapel, April 6-9. Rev. Parker, presiding elder, and Revs. G. W. Baker and Chas. Wofford were present. Helpful suggestions were made for the good of the church and the spread of the gospel by the visitors. Sister Reeves, president of the Woman's Home Missionary Society, Paris District, made very encouraging remarks touching the work of the women of the M. E. Church. At 4:30 p. m., Saturday, Rev. Parker held the second quarterly conference and the majority of conference members were present with very good reports. Finances good. On Saturday, at night, the banquet given under the control of the pastor and sisters, was a success. Excellent Sunday services. Sunday school conducted by pastor and presiding elder. At 11 a. m. Rev. Parker entered the pulpit and held the interested attention of his audience. Love feast conducted by Rev. Wofford. At 3 p. m., the Christians entered heartily into this meeting and God's presence was felt. Following this service came Sister Reeves' address on the work and duty of the Woman's Home Missionary Society. At 8 p. m., Rev. Chas. Woffords preached an able sermon. Thursday night, Rev. Baker, an ex-pastor preached. The pastor has everything well in hand and is working earnestly. Collection $40.21. Paid the elder in full for the quarter.

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Doings of the Workmen

MISSISSIPPI.

PEARLINGTON—On the evening of April 15 a storming party visited the parsonage and filled our table with many pounds of various assortments of choice groceries; also a purse of $4.00 was presented to the pastor. The members of the Ladies' Aid Society were the instigators of this kindly act. The leaders were Brother W. A. Daniels, Sisters Belle Young, Josephine Isaac, Margaret Holmes, Rebecca Burton and Celest Simmons.

CLARKSDALE, William Bell, pastor—I found here a loyal set of members, tho few in number, and also an old debt of $150 of several years' standing. Through the assistance of our worthy presiding elder, Rev. B. F. Woolfolk, we received from Bishop Mallalieu and Dr. Foster each $25, and Rev. Sewell turned over to us $70 of the amount collected last year. With these sums, together with what I have been able to raise we have liquidated the debt and Church, April 1-2, Dr. B. F. Woolfolk terly conference was held at Magnolia have the notes in hand. My first quarpresiding. The reports of pastor and officers indicated a live work both spiritually and financially. To the membership of 18 there is an addition of 9. We are planning to build a new church at a cost of $1,000 and ask that all friends of Methodism will contribute something. The elder preached Sunday and administered the sacrament. Raised for presiding elder, $12.75; pastor, $50; other purposes, $30; total, $92.75. On the 11th ult. a party of thoughtful friends visited the parsonage, bringing with them contributions to the amount of 60 pounds.

COMO, D. L. Wilson—The new Prospect Church is in better condition now than ever before under the administration of our new pastor, Rev. P. H. Jackson. He is a strong and capable leader. Under his direction we have raised money and ceiled our church, put in a bay window and bought a bell. Rev. Jackson is loved by all and thro his able leadership we expect to accomplish a good year's work.

SHUBUTA CIRCUIT, C. W. Jones, pastor—My second quarterly conference convened April 14, with Presiding Elder J. B. Brooks in the chair and all officers but one present with good reports. The elder preached an able sermon and administered the sacrament to 60 communicants. Paid the elder $10.65; pastor, $22.60; total, $33.25. Two yearly subscriptions for the SOUTHWESTERN. Our work here is on the up-grade.

EUPORA, C. L. Wall—The first quarterly conference was held on this charge April 15, by Presiding Elder T. W. Davis. Good reports were presented. The elder preached twice while with us and met the Epworth League in the afternoon and a very enjoyable time was had. Raised in conference, $26.85; raised during the quarter, $101.70; this was all raised from March 1st to April 16th. This is my fourth and best year on this work.

OKOLONA, W. C. Weatherall, pastor—We held our first quarterly conference at Snowtown Church, of the Okolona Circuit, April 1-2, Rev. W. C. Clay presiding. This was the best quarterly conference ever held at the beginning of the year on this circuit. Dr. Clay's lecture stimulated the brethren and members all to more active work for the Master. We have started out to do more along all lines this year than ever before. Raised for the presiding elder, $17.60.

TUPELO, M. S. Pulley—At Spring's Chapel M. E. Church our quarterly conference was held April 8, by Presiding Elder W. C. Clay. The majority of officers were present with good reports which indicated spiritual and financial improvement. Total collection, $38.03. On Sunday, April 9, Rev. Clay preached a powerful sermon in the Methodist Episcopal Church of Houston, Miss.

SHEPPARDTOWN, B. L. Roberts, pastor—On April 8-9 ur first quarterly conference was held with Rev. Grant Orange presiding elder pro tem. Sunday Rev. Orange preached one of his best sermons. Three persons joined the church, one convert was baptized and the Lord's Supper administered. We reorganized the Epworth League and all departments are doing nicely. The presiding elder's assessment was raised. We have $45.75 in hand for church improvements. Raised this quarter for all causes, $60.35. Rev. J. W. Winbush loves his work and guards carefully every interest.

HARSTON, M. Young, pastor—On this work I found one church with seven members and another one with nineteen members, and tho few in number they have proved themselves to be great workers. We raised on Easter $9; paid pastor $19.75, and the elder $5, and all are well pleased.

WINONA, D. A. Bragg, pastor—Rev. S. H. Nevils was with us April 28-30 and held our second quarterly conference, and notwithstanding the downpour of rain the people came out to hear the message this minister of the Gospel had to deliver. Every interest of this charge is receiving careful attention, and peace and good will prevail between pastor and people. We paid the elder his assessment.

WATER VALLEY, S. D. Troupe, pastor—On my arrival here the members received me kindly. The work is alive and souls have been added to the church. Dr. N. H. Williams held my first quarter April 8-9. The conference was a success. The elder preached Sunday before a crowded house; we paid him in full. Raised for all causes, $42.10.

COUPARLE, H. Henderson—Our first quarterly conference was held, Rev. J. C. Hibbler presiding. Paid the elder in full, $25; pastor, $45.50; total for the quarter, $70.50. The elder's salary for the year was fixed at $100, and the pastor's at $500.50. The officers and members are standing by the pastor.

PELAHATCHIE, J. Butler, pastor—Since the Annual Conference held at Natchez, we have purchased a lot and built a neat church on the Lynwood Mission, which we entered the fourth Sunday in June. We are only a few in number and we have worked hard to accomplish this. I trust that this will be a good year for the saving of souls. I want to do my best for the benevolent cause. Have joined in marriage six couples within four weeks.

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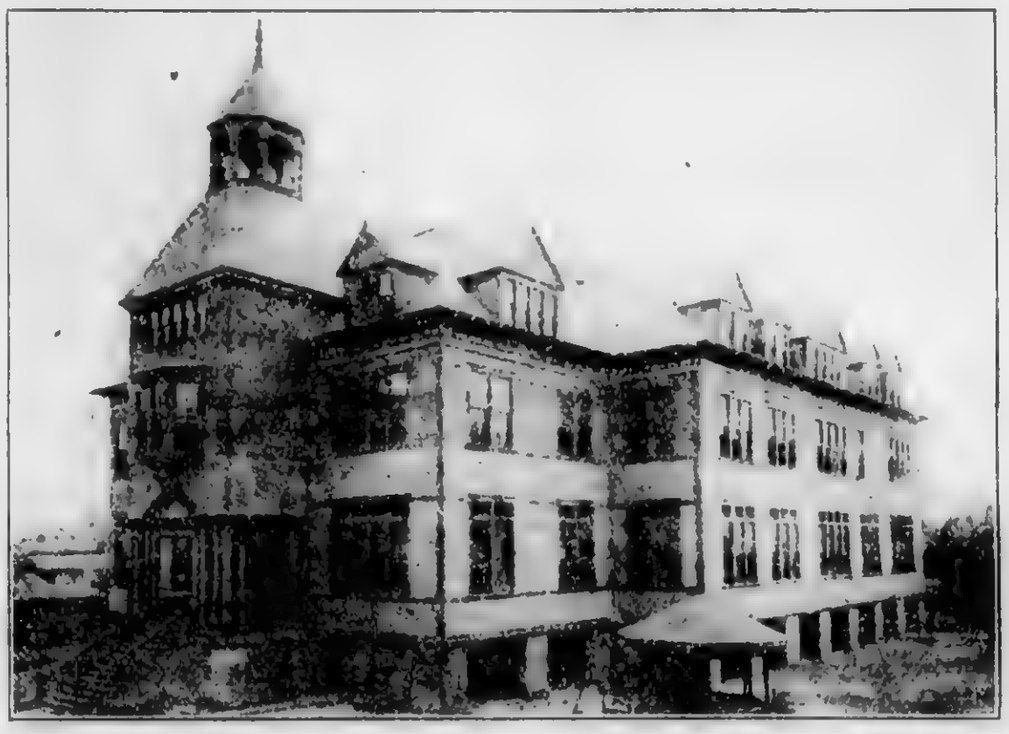
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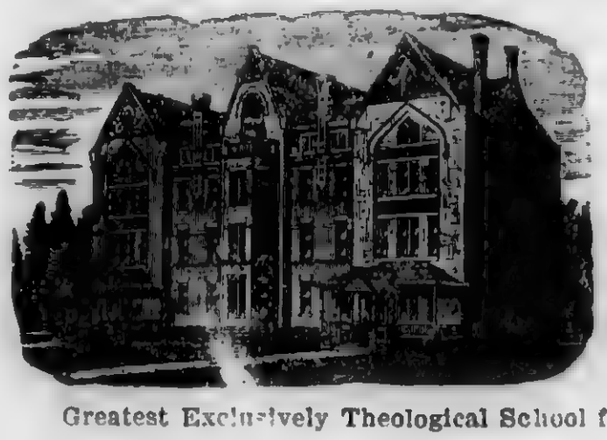
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Conference Notices

NORTH NEW ORLEANS DISTRICT.

All ministers, delegates and visitors expecting to attend the North New Orleans District Conference, which convenes at Lutcher, La., July 26, will, on purchasing ticket, call for certificate showing that full fare was paid and you will be returned for one-third fare. Ministers will please purchase ticket and get certificates instead of using their permits. M. C. HARRISON.

ALEXANDRIA DISTRICT CONFERENCE.

Programme of the Alexandria District Conference, which will convene at Cheneyville, La., M. E. Church Aug. 23, 1905:

Missionary sermon, S. Green; introductory sermon, T. Larkins. The first half hour sessions will be devoted to devotional exercise, morning sessions to Disciplinary questions and afternoon sessions to the Literary programs. "The necessity of closer union in the Ministry," J. W. Pierce. "Woman's sphere in the church," M. L. Baldwin. "The advantages of a District Conference," S. M. Haynes. "The duty of a District Steward," T. Larkins. "The growth of the M. E. Church in Louisiana," B. J. Reddix. "Benefit of the Epworth League to the young people of our church," S. Green. "The relation of the Negro to the Freedman's Aid and Southern Education Society," W. J. M. Price. "The purpose of the Christian Ministry," L. L. Green. "The relation of the Negro to the Mission in Africa," W. L. Amos. "The necessity of an educated ministry," James B. Johnson. "The extent of the Atonement," H. W. Welch. "The influence of the SOUTHWESTERN in the home and church," N. R. Randolph. "The advantage of the New Orleans University and Gilbert Industrial College to the Louisiana Conference," Miss Carrie Monroe and I. W. Young, M. D. (discussion). "Bishops for the races," opened by the presiding elder. "The Missionary Society its scope and usefulness," P. W. Clark. "The need of a Conference Evangelist," J. C. Brown. "The best method to increase the claimant funds," E. C. Goins. "What is true Baptism?" S. M. C Taylor. "Frontier work, its need," C. C. Dorsey. "Our duty to the Board of Church Extension Society," H. C. Gair. "The relation of the pastor to the Sunday School," S. A. Mason. "The relation of the pastor to the Sunday School," S. A. Mason. "The relation of baptized children to the church," Joseph Johnson. "The importance of insuring our church property," J. S. Weaver. "The Woman's Home Missionary Society and its need in the church," W. L. Dyas. "Aggressive Evangelism," E. Hutchinson. "The Holy Spirit, his work and office," Wade Hampton. "Regeneration," J. P. Oville. "Repentance," S. A. Davis. "The Modern Class Leader," A. Kyle. "The duty of the Sunday School superintendent," Thomas Hampton. "The proper keeping of church records," J. D. McCain. "Faith," C. H. Jones. "The Bible, pastor's text-book, why," T. B. Oville. H. H. Gair, E. Hutchinson, J. J. Obee, P. E., Committee.

ATLANTA DISTRICT.

Reduced rates have been secured to the Atlanta District Conference, to meet in Hongansville, Ga., August 8 to 13.

Ministers will please not use your permits, but get this standard form of certificate, and see to it that their delegates do the same, to be sure of the requisite number.—C. L. JOHNSON, Secretary.

STARKVILLE DISTRICT.

All delegates and other representatives expecting to attend the Starkville District League Convention and District Conference to be held at Rock Port, Ackerman county, August 15-20, 1905, please have your mail for said Conference directed to Weir, Miss., care of R. Woodward, R. F. D., 4.—J. W. BYRD, Pastor.

BIRMINGHAM DISTRICT.

All local preachers of the Birmingham District are hereby requested to attend the District Conference to be held at Oneonto, Ala., August 9, 1905, by order of presiding elder. The purpose of the meeting is to organize a local preachers' brotherhood. D. Cosethers, President Local Preachers' Association; G. W. Brownlee, Secretary.

ANNISTON DISTRICT.

The Anniston District Conference will be held August 8, at which time all local preachers who are prepared for examination are expected to be present. No local preachers' license will be renewed who is not a subscriber to the SOUTHWESTERN.—C. W. REEVES.

SOUTH NEW ORLEANS DISTRICT.

The South New Orleans District Preachers' Meeting will meet at Houma, La., August 10. As this is the last meeting before the District Conference, it is very necessary that every brother be present. Business of importance is to be transacted.—R. C. WARSHAM, Pres.; W. H. JONES, Sec.

AUSTIN DISTRICT.

The Austin District, West Texas, Conference, will convene at Littig, August 22. Pastors will kindly send in at once the names of the delegates. We invite our general officers and other visitors. The program will be out very soon. We hope our secretary will see about rates at once. We are preparing to entertain you nicely, so come and bring your families. We are expecting a glorious time. — Yours for the Master's cause, A. M. MASON, Pastor.

KNOXVILLE DISTRICT.

FOURTH ROUND.

Newport, July 29-30; Jefferson City, Aug. 5-6; Friendsville, 12-13; Clinton and Coal Creek, 19-20; Byington, 26-27; Greenville, Sept. 2-3; Warrensburg, 9-10; Tazewell, 16-17; La Folette, 23-24; Harriman and Kingston, 30-Oct. 1; Knoxville, Vine Ave., 7-8; Knoxville, Seney's Chapel, 7-8; Morristown, 14-15. W. A. WEBBER, P. E.

NEW ORLEANS SOUTH DISTRICT.

THIRD ROUND.

Haven, Aug. 11-13; St. John, 11; St. Charles, 12-13; Thompson, 18-20; Scott Chinn, 21-22; Mallalieu, 25-27; Franklinton, 26-27; Mt. Zion, 28-29; Simpson, 30-31; St. Matthew, Sept. 1-4; Asbury, 2-3; Pleasant Plains, 5-6; Malden, 7-8; Slidell, 9-10; Ponchatoula, 10; Lutcher, 15-17; Whitehall, 16-17; Mandeville, 17; Covington, 18; La Place, 18; Camp Parapet, 19.

J. F. MARSHALL, P. E.

ALEXANDRIA DISTRICT.

Members of the Alexandria District can purchase tickets to the District Conference, which convenes at Cheneyville, La., Aug. 23-28, for one and one-third rate. Sale, Aug. 21-22, good until the 29th. All railway matters have been attended to with the T. & P., the Southern Pacific, Red River Valley and Watkins Gulf Road.

W. L. DYAS, Secretary.

PARIS DISTRICT.

The forthcoming session of the Paris District Conference will meet at Mt. Zion M. E. Church, Paris. The conference will meet jointly with Epworth League, Sunday School and Woman's Home Missionary Societies Wednesday, Aug. 16 at 9 a. m. Opening sermon Tuesday, Aug. 15, at 8 p. m., by Rev. L. H. Barnett. Our pastor, Rev. G. A. Deslandes, and his membership are arranging to entertain our ministers and their delegates. I learn that the pastors and church officers are preparing to make this the best financial and spiritual session since our term of office. I have extended an invitation to Drs. M. W. Dogan, G. G. Logan and R. E. Jones to be present. These brethren are accomplishing much good in their respective fields of labor and we should look upon their visit with pleasure and delight. I desire to call your especial attention to the SOUTHWESTERN. All our pastors in charge of congregations are subscribers. I have urged that all our local preachers and exhorters subscribe to and read the paper because I have felt that it would tend to increase their knowledge of the doctrine and polity of their church. To bring about the much needed increased circulation on the Paris District, I desire to ask our pastors to take up this matter with their church officers and members before the conference convenes, with a view to bringing a list of cash subscribers to Paris from each appointment.

FREEMAN PARKER, P. E.

OHIO DISTRICT.

W. H. M. SOCIETY.

The Ohio District Woman's Home Missionary Association will hold their third anniversary in connection with the Ohio District Conference, which convenes in Springfield, O., Aug. 24-27, 1905. All District officers are urged to be present with full reports. Mrs. J. P. Monroe, district corresponding secretary, will make the anniversary address; Mrs. M. E. Mason, conference vice-president, will speak on the "Silver Anniversary;" Mrs. J. T. Leggett, conference president, will speak on the subject of "Divine Giving." Miss Nannie K. Leggett, of Delaware, Ohio, will represent the mite box. Representatives will please bring 25 cents each to help with the expenses.

(MRS.) ALMYRA EVANS, District Sec.
(MRS.) F. W. CORBIN, District Pres.
REV. E. A. WHITE, Presiding Elder.

CHILDREN'S DAY REPORTS.

Washington, La.—Miss L. Perkins, superintendent, and Miss Josephine Walker, assisted by Miss Annabell Green, conducted a fine program . Children's Day. Collection, $6.00.

Starkville, Miss.—The Children's Day observance was a pleasant one. Superintendents Glover and Rogers deserve much credit for their earnest efforts to make the occasion a financial success, which it was, $61.00 being raised. The Easter collection was $15.00.—D. W. Calvert, Pastor.

Brinkly, Ark.—Sunday, July 9 Children's Day was observed. The program was well rendered. Dr. J. M. Cox, president of Philander Smith College, was present, and spoke, to the delight of all. Rev. G. N. Johnson, of Cotton Plant, Ark., preached an excellent sermon Sunday night. Collection for the day, $33.00.—A. T. Stephens, Pastor.

Indianola, Miss.—The best Children's Day program in the history of the church was rendered Sunday, July 2. The services were conducted by Prof. B. T. Lewis, Miss M. L. Davis and Mrs. N. C. McCoy, the faithful superintendent. Excellent papers were read and the little folks acted well their part. The congregation was large. Collected for the day, $13.00.—E. H. Holmes, Pastor.

Shuqualak, Miss.—"Our Easter and Children's Day services were carried out according to the program. The following amounts were raised: St. Peter's, $15.00; Asbury, $20.00; Mt. Ara., $7; total $42; of this amount Brother Ferd. Jordan paid $1, A. D. Harris, $1.55; Mrs. Evalena Dobson, $1.10; Mrs. Nina Gillespie, 50 cts.; others 25 cts." writes G. J. Dobson, the pastor.

Brownsville, Ala.—"The Children's Day program was well carried out. The superintendent, Mr. G. W. Wood, conducted the services and the children did nicely. Collection, $10.25," writes Willie Wood.

Charlotte, N. C.—Our Children's Day exercises were deferred till Sunday, July 9th. The programs, "The Pathway of Wisdom" and "Comrades of the Cross" were used. Miss Cora E. Collett, a musical adept, presided at the organ, and our choir united in song. The audience was very large. A timely and appropriate address was given by our colored attorney, F. Fredrick, on "Education," at 8:30 p. m. Collection, $12.27.—A. B. McLean.

Colwell and Wynne, Ark.—Children's Day was observed the first Sunday in July. The children rendered an excellent program, which was due to the faithfulness of their superintendent, Bro. Henry West. An excellent sermon was preached by Rev. J. W. Clay, of the C. M. E. Church. Collection, $30.00.—W. A. Smith, Pastor.

Turnbull, Miss.—Children's Day was observed with a good program. Educational address by C. S. Stewart, superintendent, and other good addresses were delivered. Educational sermon by Rev. J. D. Gilbert, the pastor. Collection, $19.50. The following night, the sisters gave a feast and cleared $18.55, with which to ceil the church.

Caledonia (Miss.) Circuit. — "We held Children's Day service July 9, at each church, in connection with a benevolence rally. Collected during rally, $50.02; Children's collection, $6.13; Frisco, Brownlee and Millintery Chapel, $12.24, $15.80 and $15.85 respectively; a friend contributing $1.10. —L. F. Jones.

A WONDERFUL MEDICINE.

If you read this paper you know about Drake's Palmetto Wine for the Stomach, Flatulency and Constipation. We continually praise it, as hundreds of our readers do. Any reader of this paper can have a test bottle of Drake's Palmetto Wine free, by sending a letter or postal card to The Drake Co., Drake Bldg., Chicago, Ill.

One dose a day of this tonic, laxative Palmetto medicine, gives immediate relief and often cures in a few days. Drake's Palmetto Wine is pleasant to take and is a wonder worker for the Blood, Liver and Kidneys.

Seventy-five cents at drug stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it.

ENQUIRY.

I wish to inquire for my brother, Jacob Simmons, a native of Kershaw county, South Carolina. There were three sisters of us, Nora, Selina and Margaret, and two brothers, Mack and Jacob. Nora has died since Jacob left. Mother died in 1896. Jacob was last heard of in Birmingham, Ala., 20 years ago. All information will be gladly received by Margaret Smith, Houma, La.

Box 150.

Doings of the Workmen

LOUISIANA.

Wilson.—Baton Rouge District Preachers' Meeting adopted the following resolutions, commendatory to Bishop W. F. Mallalieu, D. D., and the Will Not Club: "Whereas, we have read, through the SOUTHWESTERN, of the Will Not Club, and believing it a wise suggestion and plan, that would go forth to help turn the minds of our young people; therefore, be it resolved that we recommend the Will Not Club to all our pastors, superintendents and League presidents, to put every effort forward to foster this very important feature of our Temperance societies. Signed by Revs. M. F. Franklin, president; G. A. Payne, J. W. Turner, P. E., J. H. Thompson secretary.

Winsboro.—D. S. Kilbourne, Pastor. —On May 9 my quarter was held with the presiding elder in the chair. Each department presented reports showing much improvement along all lines. The elder preached an able sermon. Twenty persons came to the altar for prayer. A grand reception was tendered the elder under the leadership of Sister M. Burrel and Miss Adie Brown.

MISSISSIPPI.

SUMMIT AND MAGNOLIA, H. J. Jordan —The work of this charge is alive along all lines, with the coming of spring new life seemed to be infused into all. There is much work to be done here, and we are making some headway against sin.

ELLIOTT, J. W. Terrell, pastor—My first quarterly conference convened April 22-23, at Green's Chapel, Rev. N. H. Williams, D. D., presiding. The quarter was a success in every way. The outlook is brighter than for years. A new parsonage built since the Annual Conference. The old regulars are standing for pure Christian ideals. All the departments of the church are at work. The elder preached an acceptable sermon. He was proud of the improvements made. Collected, Saturday and Sunday, $30. The best showing in the history of the work. Collected for this quarter, $82.47. Dr. G. G. Logan was on my work April 2 and brought greetings from the Missionary Society, which had its effect. We intend to stand by all the causes of the church.

EBENEZER, G. W. Hunt, pastor—Our first quarterly conference convened April 15-16, with the Rev. S. H. Nevils, presiding elder, in the chair. Nearly all officers were present with written reports, which showed some advancement along all lines. The elder preached Sunday at 11 o'clock and at 7:30 o'clock Sunday night. The sermons will live long in our hearts. Paid him in full, $16.

HANDSBORO, A. M. Trotter—Our first quarterly conference, April 8, has gloriously gone into history. Presiding Elder R. N. Jones was with us and worked manfully in our revival. Fourteen were added to the church. All officers were present except three. All assessments and plans for the year's work were carefully made. Many communed in the Lord's Supper and all were inspired to a higher life. Our faith looks forward for success.

BUFORD CIRCUIT, Jno. H. Johnson, pastor—On April 3 we were aroused by kind friends who brought us meal, flour, lard, sugar, ham, etc. The ladies who presented these things were Sisters R. C. Foxworth and Louisa Scarber. Our hearts were made to rejoice.

LILLIAN, A. B. Britton, pastor—We arrived on our new work April 1, and a storm visited us that same evening, led by Sister Amanda Carr and Miss Lottie Williams. More than 100 pounds of produce was the result, also one subscription to the SOUTHWESTERN, and we felt that it was good to be here.

TURNBULL, C. S. Steward—Our second quarterly conference was held at Merrill Chapel M. E. Church, April 29, with a representative number of officers present. Reports showed advancement on all lines. Saturday night after conference we had an immense crowd out. Sunday, the 30th, the elder, Rev. R. P. Threlkeld, preached an able sermon; also Rev. D. Johnson and our pastor, Rev. J. D. Gilbert. Collection for the day, $34.35. Paid elder in full.

BROOKHAVEN, S. Collins—The Rev. L. W. Price is succeeding nicely. He and his faithful members have built a magnificent church edifice. Mrs. L. P. May was present during the convention and held her missionary meeting. She is the founder of the Woman's Home Missionary Society on the Mississippi Conference. She is a great church worker. The good that she has and is accomplishing among our people will never fully be known. Her pleading for the Girls' Industrial Home at Meridian is so strong and forcible that one can not hear her and not give. If the brethren of the Conference will continue to assist her in the work in the future as in the past she will soon be prepared, with the assistance of the National Board, to purchase land for the building. But we can not build as long as we hold the general funds at home. Send the same on to Cincinnati.

Corinth, R. R. Gipson.—On a recent Sunday Rev. E. C. Cocks, an able young minister who entered the ministry from this place, was with us and preached two strong sermons. Rev. Cocks has many sincere friends here. A collection of $20.30 was taken. This church is progressing under the leadership of Rev. H. B. Hart, pastor.

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Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

FOR SALE.
150 lots in 6th and 7th Districts at reasonable prices.
Terms: $10 cash and $5 per month.
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They Live in Our Memory.

HENSON.—On Sunday afternoon, July 2, memorial services were held at St. Paul M. E. Church, Littig, Tex., in honor of our departed friend and brother, Rev. Mack Henson. In the services his life was ably discussed from many practical views. Many songs of his particular liking were rendered. "His life as a citizen" was spoken of by Bro. A. J. Campbell; a short history of his life was rendered by Miss Lena Morrow; a beautiful paper was read by Mrs. Meeks, of the Baptist Church, on "his life as a father." Mrs. Pauline S. M. Johnson read a paper setting forth "His life as a Christian." Then Rev. A. M. Mason depicted "His life as a Minister," having known him in that capacity for 25 years. Bro. Mack Henson was a man of strong convictions. In the true sense he was a race man, earnestly seeking the upbuilding of his people at all times and in this respect stood foremost among the leaders of the race. Not alone did Bro. Henson lend his energies to the church but found time by precept and example to benefit others. He was an ardent supporter of the Masonic and K. of P. Orders. Our brother will be missed as a citizen, a father, counsellor and guide. To the wife and mother we say, trust on, for only a few more days and you will see each other again; to the young men—follow well the advice of your father, strive to make the high mark in life that he achieved; to the church, strive ever to uphold the counsel given by our brother. The sorrowing family have the sympathy of the friends everywhere and particularly of the people of Littig. Dr. Chas. P. Washington, of Littig, acted as master of ceremonies.

CHAS. P. WASHINGTON.

JOHNSON.—Lydia L. Johnson, daughter of Mr. and Mrs. Johnson, passed from this life to life eternal May 9, 1905, at Fairfield, Texas. She was but 14 years of age and had been a Christian and member of the church for a year. Lydia was a bright, sunny tempered child and will be missed by all who knew her. ANNIE JONES.

TRIPLETT.—Mr. John Triplett passed to his home eternal from Hopewell, Miss., Saturday, May 24, 1905. His death was sudden, but there was time to take leave of his mother and wife and their two little children.

W. T. WRIGHT, Pastor.

MILLER.—Bertha Miller, aged 11 years, died at the home of her aunt on Peters avenue, New Orleans, La., May 24, in full triumph of faith. She was a student of Leland University. Bertha was buried in the Carrollton cemetery. Two aunts remain to mourn her demise. C. W. REEVES.

KENNEDY.—Little Elvira Kennedy was born December 24, 1892, and died March 13, 1905, at McCool, Miss. She was the baby child of J. M. and Maggie Kennedy, and has gone to meet her sainted mother. She had been ill for about 18 months. She leaves two sisters, four brothers and a father to mourn their loss. J. M. KENNEDY.

MESSIAH.—Mr. George Messiah died suddenly at his home on Hampson St., New Orleans, La. He was a member of the Trustee Board of Williams Chapel. He had great respect for the church and pastor, and did all he could for the church. He leaves two sisters to mourn his demise. May the Father care for and comfort them. His funeral took place at Williams Chapel. Revs. J. McKee, D. Young, A. Brown assisted the pastor, C. W. Reeves.

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They come in vials, always fresh and **reliable**: a convenient vest-pocket remedy.

REDMOND.—Charles Wesley Redmond, son of Rev. W. H. Redmond, was born Aug. 13, 1883, at Bellaire, O., and departed this life June 19, 1905, at Lorain, Ohio, aged 21 years 10 months 6 days. His mother fell asleep in Jesus Feb. 2, 1885, leaving Charlie, then a babe of eighteen months. A father and brothers, Theodore and Walter Redmond, survive him. Charlie came to Lorain a stranger November, 1899, finding a home with and mother in Mrs. Bertha Redmond, and by the kind, motherly care that she bestowed upon him united ties of love that only death could sever, which, when it came, found him anxiously waiting. His death was a happy one. The funeral service was attended by Rev. J. T. Leggett, of Delaware, Ohio.

CALLILES.—On March 14, 1905, Sister Martha Callile, aged 21 years, a member of Mitchell M. E. Church, Lomax, Ala., departed this life in peace. She was a faithful Sunday school worker. Her mother, one sister and a host of friends survive her. W. E. Smith, pastor.

MARSHALL.—M. Q. A. Fuller, pastor. Brother Willis Parker, an exhorter of Cedar Grove M. E. Church, departed this life March 22 in full triumph of faith. He was with me on Sunday, the 19th. Brother Parker was an affectionate husband, a kind father and a good neighbor. He professed sanctification nearly three years ago.

WOOD.—On June4, 1905, Brother Harrison Wood, a member of the church for 62 years, died in peace at Birmingham, Ala., and was brought home and buried Tuesday, June 6, aged 98 years, 6 months. Funeral was conducted by the pastor, assisted by Bro. Robert Lyerson, a local preacher of long standing, and Rev. G. Frost, of the Baptist Church. — S. D. Davis, Pastor, Newberne, Ala.

BROWN.—On June 4, 1905, at Hazlehurst, Miss., occurred the death of Dan Dukes Brown, the infant son of Mr. and Mrs. Louie Brown and grandson of Rev. Dan D. Dukes.—G. P.

TAYLOR.—At Campti, La., little William Taylor, aged two years, fell asleep in Jesus June 12, 1905, leaving loving parents and other relataives to mourn. C. H. CLARK, Pastor.

JOHNSON.—Sam Johnson, aged 22 years, after an illness of more than a year, died at Jackson, La., June 10, 1905. He professed saving faith in Christ and was baptized the day before he died. His triumph is an instance of God's love for the sinner. A mother and several relatives survive him.

DINKEN.—At Fordyce, Ark., June —, 1905, Mrs. Alice Dinken, aged 30 years, sister of Rev. C. W. Whitehead, passed away after a long illness. Her mother, brother and two sisters survive her. Their loss is heaven's gain, for she died in the faith triumphant.—W. T. Pope, Pastor.

BRYANT.—On the 8th of April, 1905, at Summit, Miss., the spirit of Sister Mahalia Bryant took its flight unto its God. Sister Bryant was one of the oldest members of our church, and had lived a faithful, Christian life for many years, and was loved by all, both white and colored. She is at rest. Her funeral service was conducted by the pastor, H. J. Jordan.

FISHER.—On June 1, 1905, at Comite, La., Brother S. Fisher, of St. Luke M. E. Church, died in the Christian faith at the age of 75 years, leaving a wife, sons, daughters, sisters and many friends.—A. Luster, Pastor.

CONLEY.—It has pleased God to call from labor to reward our beloved sister and dear friend, Miss Lelia Jane Conley, who was a loyal member of Vincent M. E. Church, Grenada, Miss., and was an officer of the Epworth League and Sunday School. She was born September 19, 1884, and died June 3, 1905. She was patient during her long suffering and realizing that she came not in this world to live always was ready and willing to go to her Savior. Miss Conley leaves a mother, grandmother, and friends by the score to mourn her death, which shall not soon be forgotten. The funeral was attended by the pastor, Rev. E. C. F. Troupe. To the bereaved ones we extend our sympathy. — A Friend.

LEONARD.—Miss Effie Leonard was born February 23, 1889, and died in peace June 11th, 1905. She was a member of Vincent Chapel M. E. Church, Grenada, Miss. A mother, father, four sisters and five brothers and a host of friends survive her. Her funeral sermon was preached by E. C. F. Troupe, Pastor.

MARTON.—On May 5, 1905, Brother Ranal Marton, a faithful member of Macedonia M. E. Church, Clinton, La., fell asleep in Jesus, after five weeks' illness. He leaves two sisters, one son, two daughters and a host of friends. W. C. Turner attended his funeral.

ERNEST.—Richard D. Ernest, grandchild of Sister Fannie Williams (deceased), died June 21, 1905, calling his grandmother and saying that he was going home to heaven where she was. He was about seven years old, and a very apt boy. He loved his Sunday school, and was there very often full of life. He was buried from Mallalieu Chapel by the pastor, Rev. H. J. Wright.

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Doings of the Workmen

GEORGIA.

COVINGTON.—I. B. Brooks.—The third quarterly conference of the Union Grove Circuit convened at Gaither's Chapel Saturday, June 17, with Rev. Z. K. Gowen, P. E., in the chair. The session was a pleasant and profitable one. Our pastor, Rev. E. C. W. Cox, is the man for this place. All are pleased with him.

COVINGTON. — Henry Green. — The third quarterly conference convened in Grace M. E. Church June 16, Rev. Z. K. Gowen presiding. Business was dispatched with great rapidity. The conference was the best held during the year. Our pastor, Rev. H. E. Burns, is a faithful worker, and the people are loving him more and more.

HOGANSVILLE.—W. H. Towns.—We held a grand rally last Sunday, June 4 at St. Mary's Church, for the purpose of seating and painting the church. We raised $131 and are thankful to our pastor, Rev. W. G. Alston, and the good people for our success. We hope Rev. Alston will continue to lead his church to victory.

INDIAN TERRITORY

SOUTH MCALLISTER.—G. W. Walton, Pastor.—Our first quarterly conference was held, with Rev. Dr. A. J. McAllister, presiding elder, in the chair. Reports indicated success. Accessions 42; mission money, $5. The prospects are bright for the future. Dr. McAllister preached at 11 a. m. and 3 and 8 p. m. to large congregations. Elder McAllister captured the town. Many old M. E.'s came back to the fold.

LOUISIANA.

Houma, William S. Harrison. —The rally at Wesley Chapel, Sunday, July 2, resulted in a collection of $205.00. Our presiding elder, Rev. W. R. Butler, was with us, and preached a glorious sermon.

Nachitoches, W. J. M. Price, Pastor. —We have just closed our revival meeting here with 28 conversions and 54 additions to our church. The Holy Spirit is among us, and His influence is potent. The church is greatly revived. Collection, Sunday, June 4th, $36.70.

MISSISSIPPI.

OXFORD, E. F. Scarborough, pastor—Our first quarterly conference was held March 17-19, Dr. N. H. Williams, presiding elder, in the chair. The quarter was a success in every way. The doctor preached an able sermon Sunday night to a large and appreciative audience. This is truly a loyal and devoted set of Methodists. Collection $30.

MAGNOLIA, H. J. Jordon, pastor—Our recent rally was a grand success. There were six tribes. The leaders were: Sisters Ellen Allen, Lily McCown, Opnelia Low, Nora Reese, Emma Brown, and Sarah James. We had with us Revs. I. S. Thomas, pastor of Hazlehurst church; S. Jones, of China Grove; Forest, of the Baptist church of Holmesville; P. S. Evans, of Magnolia, and B. Crawford. Our total collection was $75. Magnolia is booming.

OWENS—Our first quarterly conference convened at Spring Hill M. E. Church, April 8-9, with S. H. Nevils, presiding elder, in the chair. Nearly all of the brethren were present with written reports, which showed marks of improvement on all lines of church work. Our work under the leadership of Rev. H. N. York, our able pastor, is in good condition. Paid presiding elder in full; raised for all purposes, $130.20; paid pastor, $55.20; paid on parsonage lot, $30; benevolences, $4. Eighty-nine communed. Elder Nevils preached to the delight of all present. Five new subscriptions to the SOUTHWESTERN.

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Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:46 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1	St Louis Ex. 8:10 p m	2,	St Louis Lim 9:10 a m
3,	St Louis Lim 8:45 a m	4,	St. Louis Ex. 7:30 p m
5,	Local . 4:45 p m	6,	Local . 6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Clu. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom.	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp. 8:15 a m		Memphis exp. 3:15 p m	
Vicksburg ex. 6:00 a m		Vicksburg ex. 7:00 a m	
9:40 a.m.	Baton Rouge accd	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
12:05 a.m.	Port Allen Local	3:15 p.m.	
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Central Alabama and Mobile—A. W. McKinney; N. A. Redeneck, 2; A. L. Boyd; W. H. Harrison; George Childress.

Florida—S. A. Huger.

Lincoln—J. D. Evans; Mrs. H. H. Davis; H. South, *1; A. W. Talbert, *1.

Little Rock—David Hall, *1; Mrs. G. Reisman; H. M. Naysmyth, *1.

Louisiana—Mrs. Drummond; J. C. Perry; J. J. Obee; Wm. Harroll; J. D. Brightop; Burbridge & Dejoie; E. B. Taylor; W. H. Lang, *1; H. J. Edwards; Scott Brothers; D. S. Kilbon; John Coleman; R. J. Jones, *1; A. B. Kennedy; T. J. Johnson, *1; E. S. Schnessler; Wm. Robinson; G. W. Norwood; A. Smith; W. M. Gilbert; Wm. Emmett, 1; R. S. Tademy; N. Smith.

Mississippi and Upper—R. B. Anderson, 1; W. Buckingham; S. H. Cannon, *1; H. E. Morgan; D. L. Morgan, *1; H. E. Morgan; D. L. Morgan, *1; D. D. Shelby; J. Bray; E. C. F. Troupe, *1; E. M. Cotton; J. A. Tatum; E. D. Cameron, *1; W. T. Wright, *1.

North Carolina—A. S. Cottingham, *1; C. W. Walton.

Tennessee and East—J. Milton; S. Carmichael; E. H. Forrest, *7.

Texas and West—M. Q. A. Fuller, *1.

Washington—M. Cooper, *1; W. C. Thompson, *1; A. Young, *1.

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MT. VERNON.—Martin T. Hoops, Pastor.—I love to have the Southwestern in the homes of my people. It helps me so much to guide the church. Our Easter service was excellent. We raised $10. Our presiding elder, Rev. Wm. Smith, held our first quarter. Three joined the church.

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Crescent City Notes

Mr. Simon Randall recently presented to Mallalieu Chapel, of which he is a member, a nice church clock. This was, indeed, an acceptable gift.

A successful rally was held Sunday, July 16, at Pleasant Plain Church. Ministers present: Revs. D. B. Phillips, Martin, E. W. Ewell, F. T. Chinn, T. J. Johnson and Father S. Davage. The members and friends rallied generously and the sum of $46.25 was realized. Father Davage preached at night and a large audience was in attendance.

Sunday morning, at Wesley Chapel, Rev. Felix Castry preached. The Sunday school contest was good. Each child received a present from the pastor. At night the annual sermon was preached by Rev. T. J. Johnson. The society collected $10.47; total collection for the day, $32.

LOUISIANA.

LINDSAY, T. H. Jones, Pastor.—The pastor of Thomas Chapel M. E. Church and family were aroused at a late hour the evening of May 31st by the arrival of a host of friends. They presented the pastor 50 pounds of groceries and $5.60 in cash. Refreshments were served and a pleasant hour was spent socially. Our work here is in good condition. Have paid the elder up to date.

Hurst M. E. Church, PLAQUEMINE, J. O. Richards, Pastor.—Our first quarterly conference was held April 11th, Rev. J. W. Turner presiding. This was his first visit to Plaquemine. Evered Hills was elected secretary. The officers were all present, with written reports. The steward sisters, with Sister Julia Irwin, president, and Sister Dora Hills, secretary, made a good report, as did also the King's Daughters, Sister Tinna Baily, president, and Sister Malisa Woods, secretary. The elder presided with ease. He preached an excellent sermon. All are pleased with him. We were glad to have Rev. H. Williams, pastor of the Bethel A. M. E. Church of this city, with us. Just after the sermon a grand reception was given in honor of the new presiding elder by the Steward Sisters and King's Daughters, which was enjoyed by all present. On retiring to the parsonage we were surprised to see the tables laden with many valuable pounds, which T. M. Sears presented to the inmates. The pastor responded, also the presiding elder. Too much cannot be said in praise of the Steward Sisters, King's Daughters, brothers, members and friends for the excellent manner in which the reception and surprise were conducted.

NATCHITOCHES, T. Larkins.—A party of young ladies and other members of the church gave their pastor an agreeable surprise recently. Their contributions were numerous and generous. The prime mover was Mrs. Flora Hall, assisted by Misses M. Davis, Virginia and Margaret Hall.

CENTREVILLE CHARGE, C. C. Landry, Pastor.—Our second quarterly conference was held June 11, in Butler's Chapel. Reports showed improvement along all lines and the work being pushed forward to the satisfaction of all concerned. Paid presiding elder $16. The elder preached two noble and inspiring sermons. Under the direction of Mr. Paul and friends an outing was planned for the elder and his esteemed wife, who were the guests while here of Mrs. Charlotte Chambers. Misses Nellie V. and Lillian B. Landry also enjoyed the outing.

PINEVILLE, L. Green.—The Steward Sisters of Wesley M. E. Church desire to extend their sincere thanks to Mrs. Clara Compton, Addie Gaines and Julia Robson for their financial assistance toward the beautifying of the church. The same was raised by means of an entertainment. Excellent results are bing accomplished here, under the administration of Rev. J. C. Brown.

LUTCHER, M. S. Harrison.—We take this method to thank our kind friends who called at the parsonage on May 22 and greatly surprised us with many pounds, also refreshments. Mesdames B. Walker, Agnes Hood, Mr. G. Moore and S. O. Williams. Mr. Moore made the presentation speech. The pastor responded.

FORDOCHE, O. Melvin.—Wiley Chapel M. E. Church under the leadership of Rev. E. V. Taylor, is doing good work. During his two weeks' revival 37 persons were happily converted, and were baptized the first Sunday in July.

LAKE CHARLES, Rev. B. J. Reddix, Pastor.—Our second quarterly conference was held May 20th and 21st, with Rev. J. J. Obee, presiding elder, in the chair. A majority of the officers were present with reports, which showed that the work is progressing both financially and spiritually. The presiding elder preached Sunday night. His sermon was inspiring and beneficial to all. There is a great work to be done in this place. Collection for the day, $45.85.

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BISHOP JOYCE PASSES TO HIS REWARD

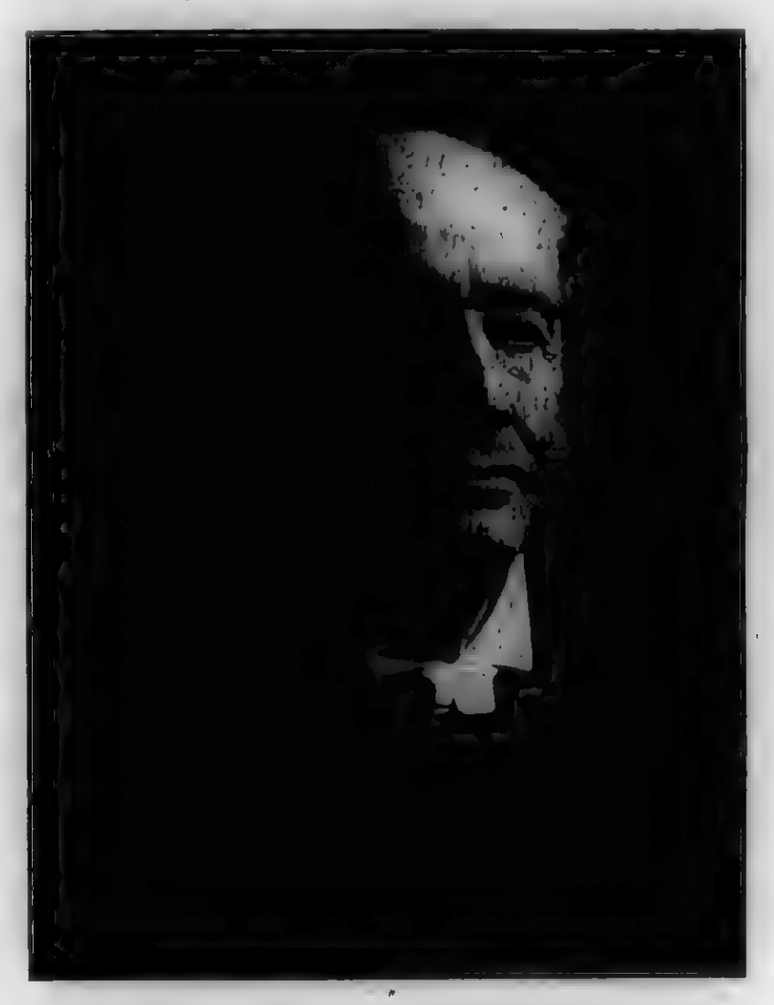
Bishop Isaac W. Joyce, after an illness of twenty-six days, died on Friday, July 28th, at Minneapolis, Minn., in the home of his son, Col. Frank M. Joyce. He suffered from a paralytic stroke, which he sustained at the Redrock Camp-meeting ground while preaching Sunday morning, July 2, when he fell suddenly and was conveyed to the home of his son, some eighteen miles away. From then to the time of his death the Church watched anxiously for any news telling of his condition. He regained consciousness, but was never able to speak distinctly because of paralysis. As he was being borne from the platform of the Redrock Camp-meeting ground he said, "If this is God's way, His will be done." Bishop Joyce died, practically, in the harness. And such was his desire. His life was full of labors, even up until the last.

Through the kindness of the *Northwestern Christian Advocate* we are privileged here to give certain biographical facts which Bishop Joyce wrote with his own hand, under the date of October 22, 1900:

Isaac Wilson Joyce was born in Colerain Township, Hamilton Conuty, Ohio, October 11, 1836, son of James W. and Mary Ann Joyce, and grandson of William and Margaret Wilson Joyce, and a descendant of William and Hannah Joyce of Dublin, Ireland.

With his parents he removed to Tippecanoe County, Indiana, in April, 1850. He was educated in Hartsville College, a school belonging to the Church of the United Brethren in Christ, but he received his degree of A. M. from Asbury, now DePauw University. He was converted and united with the Church in the year 1852. In the year 1859 he was received into the ministry of the Methodist Episcopal Church by the Northwest Indiana Conference, and filled several of the most prominent pulpits in that conference for several years. He received the degree of doctor of divinity from Dickinson College, and that of doctor of laws from the University of the Pacific.

When thirty-three years of age, Bishop Clark appointed him presiding elder of the East Lafayette District in the Northwest Indiana Conference, which he served for four years. He represented his Church in the General Conference of 1880 which met in Cincinnati. In September of that year he was transferred to the Cincinnati Conference and appointed to St. Paul's Church, Cincinnati. After serving that church a full term of three years he was appointed to Trinity, Cincinnati, and after a full three-year term there was re-appointed to St. Paul's, from which, in 1888, he was elected to the episcopacy. In 1886 he was appointed by the bishops to represent the Church at the General Conference of the Methodist Church of Canada, which met in Toronto. After his election to the episcopacy, he spent two quadrenniums in Chattanooga, where, in addition to his supervision of his conferences, he was the chancellor of the Grant University, located at Athens and Chattanooga. In 1892 he visited and presided over the five conferences of the Church in Europe. In 1894 he had charge of the Church in Mexico. In 1896 his episcopal residence was changed to Minneapolis, but for the first two years of that time he was in charge of the Church in Eastern Asia, making two tours through Japan, Korea, and China, presiding twice over the sessions of the conferences and missions in these three countries, returning to the United States in 1898 via Malaysia and India. He has presided over nearly all the conferences in the United States. In March, 1861, he married Miss Caroline Walker Bosserman, of La Porte, Ind.



BISHOP ISAAC WILSON JOYCE, D.D., LL.D
Born Oct 11, 1836. Died July 28, 1905.

To this it should be added that he made two Episcopal tours of South America, holding both Conference session in 1903 and 1904.

He was elected the fortieth Bishop of the Methodist Episcopal Church in 1888, which was the first time in the history of Methodism a two-third majority was required for an election to the episcopacy. Five general superintendents were elected at this time in this order: Vincent, FitzGerald, Joyce, Newman and Goodsell. Thoburn was also elected Missionary Bishop at this time. At the time of the election, Vincent was Secretary of the Sunday School Union; FitzGerald, Recording Secretary of the Missionary Society; Goodsell, Secretary of the Board of Education; Joyce and Newman were elected to represent the pastorate.

He came into prominence before the Church by his unqualified success in our leading pulpits at Cincinnati. He might have been elected as well because of his pulpit ability. For Bishop Joyce was a great preacher. He was always full of his message and had great strength and force in conveying it to his audience. He was exceedingly popular as a preacher among our people. Evangelical and spiritual, he won his way into the hearts of all his hearers. His first important charge was St. Paul Church, Cincinnati, having been transferred from the Northwest Indiana Conference to the Cincinnati Conference for this appointment. If there was any doubt as to the wisdom of the appointment, it was soon dispelled by his ready grasp of the situation and his easy capture of the hearts of his parishioners. His ministrations in Cincinnati were not limited to St. Paul Church. He was known throughout the city as an eminent preacher and a friend to the poor and needy. It is said that he was often seen going into tenement houses carrying relief to those in need. This was but characteristic of him, for he had a sympathetic heart and was easily touched by pathetic cases. He served a full term at St. Paul at the end of which he was appointed to Trinity, Cincinnati, and after a full term here was re-appointed to St. Paul, which was a signal tribute to his success as a pastor. In all the charges he held there were gracious revivals, which had a quickening effect upon his immediate church and upon the community at large. It is a matter of history that his pastorate at Greencastle, Ind., the seat of DePauw University, proved beyond a doubt his ability as a pastor. For here he was exceedingly popular both with his parishioners and the students, leading the church not only to a high spiritual life, but building a fine edifice.

Bishop Joyce held nearly all of our Conferences in the South, and was assigned to hold the South Carolina Conference at its forthcoming session. He understood very clearly the particular embarrassments under which our colored membership labors, appreciating the thrusts that the distinctively colored branches of Methodism make upon the colored members of the Methodist Episcopal Church. We can never forget how he used to stop in the midst of his conferences and meet these objections and how he would bring the brethren to their feet with shouts of cheer. He was popular among us and much beloved. As Dr. I. G. Penn said one day before the recent session of the Central Missouri Conference, referring to Bishop Joyce: "Bishop, if we never get a colored Bishop, you will do."

His first episcopal residence was at Chattanooga, Tenn., where he served in the capacity also of Chancellor of Grant University, and took an interest in every phase of the work. It was in 1896 that he took up his episcopal residence at Minneapolis, where he entered into the spirit of Methodism in that section with his characteristic enthusiasm and energy. It is said that he visited ninety-two places in the Northwest where a

[*Continued on Page Eight.*]

Some Problems of a Young Pastor.

By Rev. W. C. Thompson, D. D.

Some problems of young pastors are intricate, difficult and indeed insolvable. Some of them we master, others master us. To only a few of these problems is our thought directed now.

The young man completes a course of preparation of some kind for his holy calling, and starts out in his vehicle, drawn by balky and unbroken steeds, for heaven. His mission, as he conceives it, is to ride and guide, for the most part, but often in the very muddiest places in the road he is forced to get down and lift both his horses and his vehicle out of the "miry clay." His ideals are high. He preaches strictly (?) homiletical sermons to a congregation that exists in his mind only. He makes a futile attempt to address a discourse to Prof. A., Dr. B., and Lawyer C., when his congregation is made up of Brother Jim, Sister Susan and their families. The real congregation, consequently, goes away still hungering to be fed with "milk," and a few morsels of "meat," and are wondering at what they have seen and heard that day. So that it becomes a problem to a young pastor as to what he should preach with the best advantage both to the congregation and to himself.

Many parishioners are caused to think what a good Christian woman expressed of her pastor, who had closed the Bible and spoken eloquently. Her compliment was that "Our preacher don't need the Bible." It is highly probable that the preacher is often more interested in heathen philosophies and the latest excavations, as such, in "theological cemeteries," than the masses of the people are. The opinions and speculations of infidels, agnostics and skeptics are valuable to us so far as they furnish an elevation for lifting men toward divine truth. All academic and theological instructions are but side-lights along the way to the Christ. What shall we preach? Preach Jesus and Him crucified! Preach the "Faith of our fathers! holy faith! We will be true to Thee till death!"

"For none of us liveth to himself," says the great apostle of the Gentiles. The young pastor must necessarily be associated with his brethren in some way; although his innocence, frankness and confidence in everybody might prove to be serious and mysterious barriers to a very commendable beginning in pastoral labbors. He is liable to expose too many of his unmatured plans and confide in and get unwholesome advice from the proper persons. And yet these perplexing problems ought not wreck his ambition nor daunt his courage, for "If God be for us, who can be against us?" It pays, therefore, to be true to God, faithful to whatever is committed to our care, to be somewhat conservative and to study men. Every man is an open book, one has said.

"It is not good that man should be alone," say the Scriptures. When a young pastor ought to get married is a mooted question. The differences of opinions are often confusing and misleading.

The temptations, the liabilities to besetments and the yawning pits of destruction cannot be discussed here, and yet out of all these there is "a way to escape." It may be said further that "I can do all things through Christ which strengthenest me." There is a positive benefit which could be well discussed in the solution of this problem; however, it is enough to say with the poet, "Why do you wait, dear brother; oh, why do you tarry so long?"

One has said of a pastor: "He is under the most sacred obligation to devote some hours every day to study. The student days of a pastor do not end with his scholastic career. He must be a student all his life, not only of men but of books. The library may be small, the number of books limited, and the variety of books far below his ideal, yet the young pastor must have books and must read them; for "reading maketh a full man," says Bacon. By study it is possible for a man to keep out of ruts, to render better service to his people, and to better prepare himself for a larger usefulness in the church. Would it not be wise therefore to cultivate more thoroughly the habit of study? Is there any reason why a beginner in the ministry should not have a time, a place and a system for study? The charge may be small, the parsonage not so spacious and commodious as desired, and the congregation easily satisfied, but in the name of self-culture, in the interest of the general church, and for the sake of Him whose we are, let us develop all the good that may be found within us. However, there is a proper precaution to be taken. A great preacher has said: "A pastor who is invisible all the week is generally incomprehensible on Sunday." Deliver the people from intellectual dyspeptics, who spit out hunks and chunks of knowledge undigested and unassimilated, which are no less nauseating to the lookers-on than to the performers. An important problem of the young pastor, therefore, is, "How shall I best husband my time and give due attention to pastoral labors and to private study?"

Personal and practical applications to a solution of these problems must have unmeasured influence upon the future church. Young pastors are called upon to make every possible effort to get ready for the great work to which our fathers must assign them. Their (our fathers') unwillingness to surrender their mantles to an unprepared, unconsecrated and improvident leadership of weaklings is wise and is to be commended. Let us, therefore be "Up and doing, with a heart for any fate, still achieving, still pursuing, learn to labor and to wait."

Lexington, Virginia.

The India Missionary Jubilee

By Bishop J. M. Thoburn

Forty-nine years ago, Dr. William Butler was on his way to India, to lay the foundations of what has since become a great and growing group of Mission Conferences in Southern Asia. He was a courageous man, brim full of energy and zeal, strong in faith, and assured that God was calling the Church to a new evangel of missionary enterprise. The whole Church knows the story of his landing in India, his choice of a field, his flight in the Mutiny, and his return and successful organization of a Mission which has developed into *nine* Annual Conferences, and is still expanding steadily. A hundred missionaries are enrolled, and the converts, including children, amount to more than 150,000! It is doubtful if a record equal to this can be found in the annals of modern missionary enterprise, and it is no wonder that the brethren in India are moved to call upon the Church to join with them in celebrating the first half-century of their splendid work. At the last General Conference attention was called to the fact that this great Mission was about to close its fiftieth year of successful work, and on motion of Robert Laidlaw, the lay delegate representing the Bengal Conference, it was ordered that the Church be called upon to celebrate in a fitting manner the close of the first, and the opening of the second half-century of the Mission's progress. In other words, it was decided to hold a great Jubilee of praise and thanksgiving not only in India but in the United States as well.

Dr. William Butler landed in India, September 23, 1856, and entered his chosen field in North India on November 29 of the same year. In accordance with the action of the General Conference, the Missionary Board at New York has appointed a Commission consisting of twenty-five ministers and laymen, representing different parts of the Church, with authority to make all needed arrangements for the celebration of this Jubilee in the United States. The undersigned has been appointed President of the Commission, while three Secretaries have been appointed to represent the Eastern, Central, and Western sections of the country. The fullest sanction has thus been given; first by the General Conference, second by the Missionary Society, and lastly by the missionaries in India, to the proposed movement, and no doubt can be entertained that the result will fully come up to the somewhat sanguine expectations of its promoters. As one note of thanksgiving to God for His wonderful blessing bestowed on this work, it is proposed to ask the Church for a thank-offering of such proportions as will enable the brethren and sisters in India to start on the new half-century not only with renewed gratitude, but with renewed strength and increased means for the prosecution of their work, and the sum of $250,000 has been named as a fitting token for such a purpose. The proposed movement will be continued throughout the present and coming year, and no doubt will create not only increased interest in the work in India, but also act as a stimulus to our missionary work in other fields. It cannot be said too often, and too emphatically, that our foreign work is one. The interest of one mission field is the interest of all, and our foreign missionaries in other lands as one body will pray for the success of this movement, and watch its progress with almost as much interest as if it were their own.

Treat your friends for what you knew them to be. Regard no surfaces. Consider not what they did, but what they intended.—*Henry D. Thoreau.*

By desiring what is perfectly good, even when we don't quite know what it is, and cannot do what we would, we are part of the divine power against evil—widening the skirts of light, and making the struggle with darkness narrower.—*George Eliot.*

The Missionary Spirit

By Rev. Thomas Cole.

It is a question of prime importance to a reflecting mind as to whether the missionary spirit has its foundation in the religious constitution of the Christian, or in his natural propensity for romantic, hazardous and untrodden paths, especially when associated with benevolence, either real or apparent.

The spirit of missions exists only in the minds of those whose souls are lighted from above, those who have tasted that the Lord is gracious and under the impelling influence of the love of God shed abroad in the heart. All this is the very spirit of heaven, of pure benevolence, of impartial love. It was the simple acting on this principle that led the Son of God to die for the happiness of millions.

The very genius of the Gospel, all its eternal provisions, all of its promises, all its moral power, all its magnificent and unfading rewards, are directed by an undeviating aim—the salvation of sinners—to pour into their minds the light and joy of heaven.

What, then, we ask, would be the natural and the inevitable tendency of the all-powerful intensely active principles, if fully and cordially received into the immortal minds. They do not center in the bosom of believers alone, but rather in the immense field of sin and suffering discovered on every side. These principles go forth like the spirit, to seek out and minister to the heirs of salvation. Most evidently, then, the spirit of mission is the divine energy of the Gospel.

And to the cultivation and diffusion of this principle, the missionary consecrates his powers, and this is the way in which he becomes a worker together with God. It is the work of the spirit to convince of sin, and to lead the minds of men into all truth. To these efforts, also the labors of the missionaries, are constantly devoted. Thus we see that the spirit of missions finds correlation in that mighty power, wherewith Christ will subdue all things unto Himself. The missionary spirit is most strongly intrenched behind the sacred Scriptures, so that it cannot be successfully attacked until a thousand declartions of the Bible are obliterated and forgotten. The life of Christ and of the Apostle Paul must ever stand as practical illustrations of what a missionary should be, and the very first attempt to copy their exalted example would inevitably lead to a missionary life. The farewell commission given just before the heavens received Him out of the sight of mortal eye is a perpetual injunction from the Lord of Glory to foster and maintain the spirit of missions.

Helpful Books

By Bishop W. F. Mallalieu, D. D

Every preacher ought to be a reader of good books. Every man is known by the company he keeps. This is an old and true proverb. It is just as true a proverb, but perhaps not quite so old, as that just quoted, that every man is known by the books he reads.

Life is altogether too short and the fleeting moments are too precious to read poor, frivolous books. If one wants good blood and brain and brawn and bone, good food must be eaten, digested and assimilated. If one wants to be able to do first-class intellectual work, the mind must have good food. Good books are food for the mind. Here follows a list of helpful books that ought to be owned and read by every preacher who hopes to rise in his profession and do the best possible work for God and his fellow men. Every one of these books can be bought at the office of the SOUTHWESTERN. If they are not in stock they can be ordered at short notice.

Brethren, read good books, master them, and you will grow thereby and your ministry will be a success.

Here are the helpful books:

The Revival and the Pastor.....Rev. J. I. Peck
Secrets of Soul Winning.....Rev. G. F. Oliver
The Art of Soul Winning..Rev. J. W. Mahood
Why, When and How of Revivals.....
Bishop W. F. Mallalieu
Furnishing for Christian Workers.....
Rev. W. L. Munhall
The Fullness of the Blessing of the Gospel of Christ.....Bishop W. F. Mallalieu
The Tongue of Fire.....Rev. W. Arthur
Love Enthroned.....Rev. Daniel Steele
Nature and Blessednness of Christian Purity.....Bishop R. S. Foster
Hidden Manna.....Rev. Sheridan Baker
Praise Papers.....Rev. S. A. Keen
The Christianity of Jesus Christ.....
Rev. Mark Guy Pearse
Replete Religion.....Rev. Henry Ostram
The Children's Covenant...Rev. C. V. Anthony
The Probationer.....Rev. Henry Wheeler
The Drillmaster of Methodism.....
Rev. C. L. Goodell

Letter From Dr. W. D. Godman

Letter From Dr. W. D. Godman.

I congratulate the Louisiana Conference upon the excellent quality of the Minutes recently issued. With the best temper we can command, we can admit that this excellence compensates for the long wait.

I beg leave, through your columns, to make a correction in the printed statement of my financial work for Gilbert College. The items are as follows:

Cash endowment from Mr. Gilbert..	$40,000.00
Cash endowment from Mrs. Barney.	1,000.00
Lots and lands from Dr. Godman...	1,500.00
Personal donations and gifts from Dr. Godman.....	18,658.13
Given for Orphans' Home by Miss Godman	2,300.00
Given for Orphans' Home by Mrs. Godman.....	1,000.00
Improvements and buildings, from many contributors.....	48,400.00
Total.....	$112,858.13

The printed total of $102,858.13 is in error to the sum of $10,000.

The library which I left to the college is of the very best quality. Of its size (2,000 to 2,500 volumes) there is no better reference library in the United States. Knowing that the young people of the colored race have access to few good libraries, I have sought to furnish those who desire to investigate, and to widen their knowledge, an opportunity to do this under favorable circumstances.

There is in the hands of the Freedmen's Aid Society, for the erection of a Library Hall, the sum of $2,440. This sum, added to the above total, will make the entire result of my labors $115,298.13.

This good result is not to my credit; it is God's answer to prayer. W. D. GODMAN.

Lexington Conference Academy Board

At call of the president, this board met in Ninth Street M. E. Church, Covington, Ky., July 14th. A majority of the members were present. A committee of Revs. Courtney, Tate and Robinson was appointed to draft resolutions, nominate a board of trustees, etc. The necessity for such a school was never more apparent than now. The African church has five, the Christian church has six, the Congregational has six, and the Baptist church has nine institutions of learning in the State of Kentucky alone, and we have none. Our intelligent young people are not looking to us, as there are not twenty from our territory in both Walden University and Gammon Theological schools. There ought to be more, and would be if we had an academy as a feeder for these. We are compelled in many instances to look to these churches for our organists and literary talent, under existing circumstances. The above named committee nominated a board of trustees to serve, two, three and five years, respectively, viz.: Stanley, J. P. Shaw, P. T. Gorham; Mr. Norteman, L. M. Hagood, E. A. White; J. Courtney, C. C. Stoll and G. A. Sissle; J. P. Shaw, treasurer; E. A. White, assistant.

On Location—Hagood, Stanley, Zeigler, Robinson and Courtney.

On Constitution and By-Laws—Robinson, Tate and White.

On motion, no further action will be taken until $1,000 cash be in hand. Each brother seemed to know what was needed to make such an institution a reality. Many plans were suggested. The committee adjourned to meet when found necessary.

L. M. HAGOOD, President.
D. E. SKELTON, Secretary.

Faithless Prayer

Faith does not belong to prayer any more than to preaching, teaching, and singing. It has as great a place in business and social life as in the religious. Somehow, our common method of expression has given prayer almost an exclusive right on faith.

It is true that prayers should not be faithless, whether faith is regarded as general trust or expectation of receiving blessings asked for. A boy who requests his father for a pony, believing that the father lacks the power of love to respond favorably, is not of much credit to himself or to his parent. But he might be employed to illustrate the faithless hearts which belong to the same bodies whose lips often pray. Petition is a small part of prayer, and grows out of confidence begotten of communion. Its place, though not large, is important, and should not be minimized by disbelief. To use a homely illustration, which is said to be based on fact, when we gather at a church to pray for rain, we should take our umbrellas along. In all petitions, however, we should not presume too much upon our own diagnosis of our needs. It is God that is infallible, and that should have the right to give or to withhold according to His infinite wisdom. *Religious Telescope.*

That is a good day in which you make someone happy. It is astonishing how little it takes to make one happy. Feel that the day is wasted in which you have not succeeded in this.—*T. De Witt Talmage.*

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half-possession. That which each can do best, none but his Maker can teach him.—*R. W. Emerson.*

THE CHRISTIAN LIFE

A Cry of the Heart

BY THE REV. FRANK P. RENO.

With pilgrim staff I seek a fairer country,
But I'm so frail, so blind, so prone to stray;
The shards and thorns my weary feet encounter.
But One there is who guides me all the way.

Mayhap my path will lie across the mountains,
Where gorges cleave, midway, the dizzy height;
Or elsewhere thread the broad, inviting valleys—
Whate'er befalls, O, lead my steps aright!

Should false ambition woo from tasks of duty,
Or pleasures vain begin the siren song,
Hold Thou my hands, nor let my spirit falter,
Impart Thy strength and make me doubly strong.

I cannot know what calms or storms await me,
Nor where nor when shall close this mortal scene;
It matters not; if Thou reveal Thy presence,
E'en desert wastes will be as pastures green.

When fall life's crucial hours, when death approaches,
Or friends prove false, and bow at Mammon's shrine,
O, come Thou near with Thy resplendent glory,
And fill my soul with symphonies divine!

—*Illustrated Methodist Magazine.*

Real Evidences

In our more youthful days, the theological debate was a frequent occurrence and a popular attraction. Two subjects seemed to be of prime importance—the nature and purpose of baptism, and the various implications of the universalist doctrine. The prevailing idea was that men needed instruction more than example, that argument counted for more than lives. Very often in the heat of debate things were said and done which revealed little relation to the spirit of Jesus Christ. More effort was put forth to entangle an opponent, and to make him seem inconsistent and ridiculous, than to uphold the Christian banner. Tricks were resorted to under show of fairness, and almost any method employed to gain an advantage, the conscience being promised that good use would be made of the power acquired by crooked plans.

It is all different now. Outside of a half-dozen or less belligerent sects, the old debate is not a respected inheritance. A good thing that it is so! Religion needs a better foundation than argument, and a stronger bulwark than an ability to say something more shrewd or cutting than the other man. The evidences which are now read most are the lives of professed Christians. If they are up to the standard, no polemic defense is necessary.—*Religious Telescope.*

Our Sunshine

BY ANDREW M'CLINTOCK.

There's sunshine in the truthful word
That speaks the Master's love,
Who came to earth to plead our cause,
From glory's height above;
It warms and quickens into life
The cold and deadened heart,
And tells us of His tender care,
That will not from us part.

There's sunshine in His gracious words,
And in His loving tone,
I go to make a home for you,
I will not leave you lone;
For soon a Messenger will come,
To comfort and to cheer,
And in your daily toil and strife
I will be very near.

To guide and strengthen you through life,
And at your death receive,
To peaceful mansions fair and bright—
So do not doubt or grieve;
For days will come and days will pass,
And time will have an end;
And then I'll come in mighty power
And claim you as My friend.

—*New York Observer.*

The Struggle for Victory

PROF. N. E. CORNETET, A. M.

The victor's laurels, who would not wear them? Yet many a head is uncrowned with the glory of triumph. Many will to gain the victory who apparently are without the crown. Such often reach the goal of their high purpose and sublime endeavor unseen except by the divine eye. They also see Him whose eye runs throughout the universe to observe the good and the bad. For the pure in heart shall see God.

Contests are often different from what they seem. Contestants do not have equal chances. You may look upon the runners in a race on our athletic fields, and feel confident that a certain man will win. They all run. All have been in training. Your man does not make first place in the course. Why? Perhaps because by heredity he had not the inherent elements to make victory possible to him.

Now, we are all in a pell-mell struggle for ultimate victory. I refer to the mental and moral plane. Some start with the best chances. They can win. Many of these do not. Others have the odds against them. Many of these gain the goal. Some of these cannot make first place, yet they attain the purpose in their lives.

I am impressed more and more every day with Paul's expression of a stupendous fact in life. I refer to the tragedy of the soul. He says, "For what I perform, I do not recognize; for I do not accomplish the thing which I *will*, but that which I hate I *do*." How many have breathed out his exclamation, "I, a wretched man"! Then who can save, give us the victory in this unequal contest? "Gratitude to God through Jesus Christ our Lord." He is our Savior and Victory.

Recent experiences lead me to be more lenient and compassionate towards those in this awful conflict. This has come about, largely, by a clearer revelation of myself. I know myself better than a few years ago. If we can but run so as to obtain, who have the grace, guidance, and gifts of Jesus, how can men overcome in this stadium who have not the impetus of His help? They cannot. But we, His messengers, need to tell them so in such a tactful and loving way as to win for them confidence in our Victory, Christ. The most splendid crown in this life is the consciousness that "now there is no condemnation to those in Christ Jesus; for the law of the Spirit of the life in Christ Jesus has absolutely freed them from the law of sin and death."

Otterbein University.

To Duty

BY FRANK MOORE JEFFERY.

Hark to the voices!
One bids us Wisdom learn,
One says, "Through duty learn
Thy best reward."
"Seek Truth," another cries,
"Be good; withal, be wise;
Aim high; point to the skies.
Good deeds accord."

Help, O ye lavish,
Humanity to rise.
See that no genius dies
Crushed by chill want.
Give knowledge without gold;
Give art to young and old;
So shall Time's scroll unrolled
All memories haunt.
Who are the greatest?
They who uplift the race;
They who in God's wise grace
Rule for the best.
Hear! O ye sons of men,
Use wealth that power again
May gild Time's future when
Ye are at rest.

East Orange, N. J.

Chide your soul little; cheer it much. Cheer it with thoughts and words and actions of a wise, humane, noble, and heavenly sort. Fret not against nor brood over the limitations of your lot, but consider its divine possibilities. What you *can* do, let that have your heart, and mind, and strength.—*Nicholas E. Boyd.*

Postal Card Sermon

By Rev. B. F. Witherspoon, D. D.

Text—Eccles. 5:4. Theme—Importance of a Vow.

A vow is a solemn promise made unto God. To be really a religious person each man must make and keep three vows: that he will live a chaste life; that he will live a life that shall always be poor in spirit; that he will live a life of willing obedience. Vows in a moral and religious sense are promises to God, and they appeal to Him to witness their sincerity, and the violation of them is a heinous sin, a terrible offense.

A vow is a solemn promise to be steadfast in love, and to be unchangeable in fidelity and devotion. It is also a solemn pledge to give, consecrate, or dedicate something to God. In this sense Jacob vowed a vow unto the Lord to give one-tenth of his substance and all of his future devotion to Him.

There are vows that must be kept under all circumstances; they are those made with a purpose to honor God, and those made with a sincere intention to serve Him.

We have made many vows and have promised to live each day for Him; that we would deny ourselves, forsake the world and patiently and humbly follow Christ; that we would live a chaste, obedient, holy life; and that we would give of our earthly substance to the support of the Gospel, and the various enterprises of the Church of God.

As to time, our vows should be performed punctually; as to manner, kindly and gladly; as to spirit, conscientiously.

Vows are very important, and God recognizes them as such in His sight. Men honor and highly respect those who keep their vows. The world will only be better when men respect their own vows and faithfully and constantly perform them. The communion service is an important religious vow, and when we take part in it we renew our vow and declare that we are the followers of the despised Nazarene; that we are the children of the most high God; that we are brethren engaged in one common cause; that we are gladly and obediently keeping God's commandments; and that we are daily expecting our Lord and Master to appear the second time without sin unto salvation.

"To Him we make our solemn vow,
A vow we dare not break."

Greenville, S. C.

YOUNG FRIENDS

A Boy Wanted

Monday—
Wanted—a boy that is manly,
A boy that is kind and polite,
A boy you can always depend on
To do what he knows to be right.

Tuesday—
A boy that is truthful and honest,
And faithful and willing to work;
But we have not a place that we care to disgrace,
With a boy that is ready to shirk.

Wednesday—
Wanted—a boy you can tie to,
A boy that is trusty and true,
A boy that is good to old people,
And kind to the little ones, too.

Thursday—
A boy that is nice to the home-folks,
And pleasant to sister and brother,
A boy who will try, when things go awry,
To be helpful to father and mother.

Friday—
These are the boys who are wanted
In the worshop, the home and the store;
The world needs such boys in business,
For them there are places galore.

Saturday—
These are the boys we depend on—
Our hope for the future, and then
Grave problems of State and the world's work await
Such boys when they grow to be men.

—*Lizzie Clark Hardy, in Presbyterian.*

The Playground of the Boy Jesus

By Rev. Arthur P. Vaughn.

We do not know what the face of Jesus looked like. We have the pictures of emperors that lived when He did, but Jesus was a workman, and portraits in those days were only for the very rich. But we do know how He dressed when He was a boy, for they wear the same sort of clothes in Nazareth still; we know some of the games He played, and we can still see the places where He played. As you sometimes watch children at a distance, and enjoy their game, though you do not recognize their faces, so we can look back across the distance of nineteen hundred years, and see the boy Jesus quite well at His work and play, even though we cannot recognize His features.

Nazareth is built in the Galilean hills and a dry creek bed runs through the town. By the creek is the old threshing-floor, where the ground is beaten hard, so the grain will not be trampled into it. Here in the harvest the wheat and barley are thrown, and the goats are driven round and round upon it until the grain is all trampled from its husks. Then they separate it from the chaff, and store it away in the granaries. But all the year except threshing time the children of Nazareth have the threshing-floor as their play ground. These threshing-floors are not often changed, and there are not many level places in Nazareth to make another, so it is quite possible that Jesus and His friends had their games on this very spot. I suspect it was here the Nazarene children played wedding and funeral. Jesus tells of it in Luke 7: 32. Marriages and funerals were then, and are still, the greatest events of the village life, and so the children, in playing "make-believe," may have played these oftenest. Sometimes, I doubt not, the other children were sulky, and wouldn't agree.

"Let's play wedding, and we'll be the pipers," some would say.

"No, we won't do it!"

"Well, let's play funeral, then, and you can be the chief mourners."

"No, we don't want to!"

But when a real wedding came, everybody was ready. Their finest clothes were gotten out, and they went to the house of the bride, often filling the streets for a long way from the door; for their streets are seldom as wide as our narrowest alleys. Then they talked and laughed and told stories constantly until the procession started. The pipers on their reed flutes and the women on their tambourines began their music, and all the company clapped their hands in time, and the children! —they were the happiest of all. They scampered about in front of the company, dancing and turning somersaults, and playing every sort of trick on each other. Later on, at night, came the wedding feast. Jesus had been among the merrymakers and at the feasts often in Nazareth while a boy, and John tells us of one He went to Cana to attend after He became a man.

The hillside on which the older part of Nazareth is built is very steep. At one place there is a straight rock-face—a high bluff, or precipice. Of course, that was the best play-place about town for the boys. If they ever picked flowers they picked those that grew there out of the rocks, because it was dangerous. When they played battle this was the fortress that was attacked and taken. I am quite sure Jesus knew the hill well, and remembered it, as we always do the places where we have our best times. But after He became a man, and was preaching in the cities around, He came back to Nazareth, and in their synagogue confessed that He was the Son of God. Then the men took Him up to this same hill where they had played together as children, and intended to cast Him down and kill Him; but He escaped from them.

While I was wandering along one of the crookedest, narrowest streets of Nazareth I heard some one using a saw. "I wonder if this can be a carpenter shop!" I thought. A moment later I was at the open door. The shop was rather dark, for the only light came in through the door; there were no windows. There were carpenter's benches along the sides of the room, and above them racks of tools. Pieces of boards were piled up here and there in the corners. Two men were making a large chest. The work was very neatly done, but with only the simplest tools. A hammer, a saw, and a chisel are about all they have. There, on the floor, two boys were sitting, working, smoothing up some ox-bows. All about them were the shavings and chips from the chisels. And I fancied this carpenter's shop—the dark room, the simple tools, ox-yokes, chests, shavings, boys, and all—was very like the one Jesus worked in, just here on this hillside somewhere, nineteen hundred years ago.—*Sunday School Times.*

But a Little Child

(Luke 18: 16. Prov. 20: 11.)

I am but a little child,
Yet I should like to be
A faithful worker for the Lord;
What work is there for me?

A little child can watch,
And keep his actions pure;
A little child can love—
God's love is ever sure.

A little child can walk
With Jesus all the way
That leads from earth into the joy
Of everlasting day.

—*Christian Herald.*

Thoughts as Lovely as Flowers

The pains that the world takes to grow flowers are gladly undertaken and suffered because of the loveliness of the blossoms that rival in beauty the colors of the sunset. Think now of the care taken to have planting done at the right time, the pains taken to have the soil fitted to the plant. Then comes the watering in the mornings, the shielding of the flower from too hot a sun, the careful watch lest the very small insects gather on the plant and eat out its life. But if the flower thrives and gives promise of blossoming all this labor is forgotten and an equal amount of similar labor will be given if necessary before the time of blooming. Thoughts may be as lovely as flowers. The thoughts of your own and those which you receive from others may have all the charm of those forget-me-nots which hang upon the plants of our gardens and which all—man, woman, and child, love. Use now as good sense in selecting your thoughts as you do your flowers. Ask those who ought to know what are helpful and lovely thoughts and learn from them. In your own reading seek out those thoughts that arouse the best in yourself; remember them; linger with them as you do with the roses and pinks.—*The Classmate.*

Since Thy Father's Arm Sustains Thee

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He.
Know His love in full completeness
Fills the measure of thy weakness;
If He wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In His hand
Leave whatever things thou canst not
Understand
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill
Lying still.

Therefore, whatsoe'er betideth,
Night or day,
Know His love for thee provideth
Good always.
Crown of sorrow gladly take,
Grateful wear it for His sake;
Sweetly bending to His will,
Lying still.

To His own thy Father giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care;
Ask Him not then, "When?" or "How?"
Only bow.

—Charles Rudolph Hagenback.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—*Kelty.*

Perform a kind action, and you find a kind feeling growing in yourself, even if it was not there before. As you increase the number of objects of your kind and charitable interest, you find that, the more you do for them, the more you love them.—*William B. O. Peabody.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson V 1—August 13 1905. Title—"Josiah and the Book of the Law."—(2 Chron. 34: 4-8.) Golden Text—"I will not forget thy word." (Psa. 119: 16.)

I. *Finding the "book of the law."* (Ver. 14.) The money, as it was raised to repair the temple, was brought into the house of the Lord and stored away with care. As it was being brought forth a "book of the law" was found. This roll was probably written by Moses, or an exact copy of the one written by him, and given to the priests to deposit and keep in the side of the ark. We may reasonably infer that this was the entire Pentateuch, and not the book of Deuteronomy only. The statement that it was the "book of the law of Jehovah, by the hand of Moses," likely caused the profound impression made by the finding of it. Moses had been dead only about eight hundred years. We have to-day manuscripts that have been in use a much longer time. It is not likely this was the only copy of the law then in existence. But from the beginning of Manasseh's reign down to this time—seventy-five years—the law had been greatly neglected, and knowledge of it was very limited. We know not in what part of the temple this roll was found. Rabbinical tradition is that it was found beneath a heap of stones, under which it had been hidden when Anaz burned the other copies of the law. It may have been hidden in the ark, which Manasseh had cast aside into some of the many cells or chambers around the temple. The Bible would have been destroyed long ago had not the providence of God prevented it.

II. *Reading the "book of the law" to the king.* (Vers. 15-18.) When Hilkiah, the priest, found the "book of the law" he gave it to Shaphan, the scribe. When Shaphan went before the king he took with him this roll. After he had told how the money, committed to his care, had been paid to the overseers, and by them to the workmen, he spoke of a roll given him by Kilkiah, the priest. He did not call it the "book of the law," or in any way indicate that there was anything extraordinary about it. Yet he no doubt knew what it contained. Josiah likely expressed a desire to hear the roll read. It is generally believed, from the impression made on the mind of the king, and from the words of the prophetess, that Shaphan read chapters 28 to 31 of Deuteronomy. This would be very natural, too, if the book was in the form of a scroll and the scribe unrolled the last part first.

III. *Some effects of reading the "book of the law"* on the king. (Vers. 19-28.) 1. *He was greatly moved*, and said: "Great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the words of the Lord, to do after all that is written in this book." (Ver. 21.) His father Amon and his grandfather Manasseh had been intensely wicked. His father was assassinated in the second year of his reign because of his great evil conduct. When the mercy of God has fled, and His justice has full control, then His wrath is poured out on the people. The nation, or individual, that sins may expect to suffer for it.

2. *He rent his clothes.* (Ver. 19.) This was done by seizing the robes over the heart with the right hand and tearing them till the flesh was left bare. It was an expression of great grief, and indicated that nothing was hid in the soul from God, and that sorrow was rending the heart as he thus rent his clothes. The reading of God's word brings conviction of sin. It shows our departure from the true standard. It is a mirror that reflects our depravity. It is a measuring line by which we learn how far and wide we have strayed.

3. *He commanded that farther investigation be made* about the meaning of the roll. (Ver. 20.) He sent a delegation of his greatest men to learn more of the matter. He would honor the message by employing those of the first rank to bear it. There was Kilkiah the high priest; Ahikam, the friend of Jeremiah, and father of the governor of the cities of Judah; Achbor, whose son, Elnathan, was one of Zedekiah's chief ministers; Shaphan, the scribe, at this time a venerable old man, and Asahiah, a servant of the king, likely his cupbearer. These were to inquire of the Lord for Israel and for Judah concerning the things of this book.

4. *This delegation was not told of whom they should inquire,* but they went to Huldah, the prophetess. (Ver. 22.) There were Jeremiah, Zephaniah, and Habakkuk, prophet in Judah at this time. We know not why they were passed by. Perhaps they were out of the city, teaching and collecting money for the temple. Perhaps they would inquire of the older persons rather than of the young men who were just beginning to prophesy. Perhaps they felt that Huldah would be more gentle and sympathetic than those who had been uttering such terrible anathemas. The spirit of prophecy was not only put in earthen vessels, but sometimes in the weaker vessel, that the excellency of the power might be of God. Miriam helped to lead Israel out of Egypt, Deborah judged them, and Huldah instructed them in the "book of the law." The fact that she was a wife did not prevent her from being a prophetess. Marriage is honorable to all. All we know of this celebrated woman is recorded here and in Second Kings. Neither her husband or ancestors are named elsewhere. But she has been immortalized by this short narrative. Her utterance on this occasion has given her a place above many of the prophets of Judah. The high priest, and the king's most honored ministers, sought knowledge at her hands. God is no respecter of persons or sects, in the bestowment of spiritual gifts, yet in the field of prophecy woman has appeared less frequent than man. Only two other women of the Old Testament, Miriam and Deborah, have borne the title of prophetess. And they seem not to have attained the spiritual elevation of Huldah. Her husband, Shallum, was the keeper of the wardrobe, either of the king or of the priests. Huldah dwelt in Jerusalem "in the college," or house of instruction. Many believe she had charge of the school of the prophets. Others are of the opinion it should be rendered "in the second part," or later addition. The Revised Version has "second quarter"—that is, the new or outer city.

5. *The message this delegation received was two-fold*: (1) To the people (Vers. 23-25). She begins with a "Thus saith the Lord." Her words are of the highest authority. Jehovah will bring all the curses that are written in the "book of the law" upon Jerusalem and upon the inhabitants thereof. These maledictions are found chiefly in the twenty-sixth chapter of Leviticus and the last chapters of Deuteronomy. These evils would come upon them because they had forsaken the Lord, had burned incense to other gods, and had provoked the Lord to anger. The decree had gone forth. There was no help for them. God's wrath would be poured out and would not be quenched. If we sin and do not repent we need not hope for mercy. (2) To the king (Vers. 26-28). In wrath God remembered mercy. He would not bring this evil upon the king in his day, but an after generation would see it. God showed Josiah mercy because his heart was tender; because he humbled himself before the Lord when he heard the words of the "book of the law"; because he rent his clothes, and because he wept before the Lord. The king was very penitent, therefore God would gather him to his fathers, and he should be gathered to his grave in peace. Josiah was slain in battle by the king of Egypt, but was brought to Jerusalem and peacefully buried in his own family tomb. Thus he escaped the bitter woes that befell his city and people a few years later.

This message made a very solemn impression on Josiah. The people were assembled, the "book of the law" read, idolatry solemnly renounced, and the worship of Jehovah firmly established by a royal decree. A great passover was appointed. Priests and Levites were sent throughout the country to instruct the people in the nature of this great feast. Multitudes assembled in Jerusalem, not only from Judæa but also from the ten tribes. The feast lasted eight days. During each of these days the services of the temple choir were brought into use. The singers of the famous clan of Asaph chanted the Psalms for the season.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic August 13.

The Building of Character

Scripture Reference—2 Pet. 1: 1-11; Jud 20: 21.

The Word. This chapter from Peter is a so emn appeal for the exhibition of the Christia graces and diligence in bringing forth the frui of the Spirit. Here is God's "sum in addition where are enumerated the various graces whic make us "fruitful in the knowledge of Jesu Christ." Only thus can we build up a characte that shall stand the test of eternity, and mak our "calling and election sure." Only thus ca we have the "abundant entrance" into the kingdom. The two verses from Jude teach the sam important truth. There must be a "building up, and the four elements are faith, which must b personal; prayer, which must be in the Hol Ghost; the love of God, in which we must kee ourselves; and mercy, resulting in eternal life.

Our Homily: Character-Building. From al that the Scriptures say about character-buildin certain facts may be confidently stated. Read i connection with this lesson the last part of th seventh of Matthew. The building of a charac ter must be like the building of a house. Ther must be a foundation; there must be a plan there must be proper material; and there mus be strict following of the plan. All of this Go has provided for us, and His grace will help u to succeed. Notice certain facts:

All Men Are Builders. Whether we will i or no, we have the shaping of a character place in our hands. Well or ill as we may carry ou the plan, we must take the responsibility of ou own characters. We may go up into the moun as did Moses and get the pattern of a perfec building. We may take the matter carelessl and fail in the work. But build we must, an building we are. Thoughts are finding expres sion in words; words are taking shape in ac tions; actions are forming character; and char acter is the foreshadowing of destiny. It is a solemn truth that unconsciously we are daily an hourly forming those characters which determin eternal interests. Life and character must tak shape. Every Epworth Leaguer is exceedingly busy just now in character-building. How im portant that we build rightly!

The Only Safe Foundation is Jesus Christ Men are building for eternity on others. They will prove of sand. Only one *rock* is laid, and that is the "Rock of ages." A man who places his life and character on any other foundation will fail. Pride and ambition may lead us to build up certain factors, but the "love of Christ" is the one sufficient motive for a true and real building of character. The storms of adversity, the winds of temptation, will overturn our character unless founded on the rock. We must get upon the sure foundation if we would build safely. The only basis of eternal safety is Jesus Christ. Not membership in the church or league, but personal faith in Jesus, is the solid ground of hope.

Even on the True Foundation We May Build Cheaply. Paul in the third chapter of First Corinthians gives us a vivid picture of the difference between building "wood, hay, stubble," or "gold, silver, precious stones." A man may so build on Christ that his work shall abide. But, on the other hand, he may so build that his work shall be burned and he suffer loss, though he be saved so "as by fire." The exhortation of our lesson is that we not only build on the true foundation, but that we build "for eternity."

If we build up the graces mentioned by Peter, if the elements which Jude names are incorporated into our building, we may have an abiding work. We are not to build cheaply—"Queen Anne front and Mary Ann behind." We are not to build for applause or personal aggrandizement, but for the glory of God. We are to build ourselves up into a temple of the Lord. We are to be God's building. We are to shape a character that shall remain as eternal as the heavens. —*From Notes on the Epworth League Devotional Meeting Topics.*

Forthcoming Conventions

ANNISTON DISTRICT.

The Ministers' District Union met in St. Thomas M. E Church, July 13-15, Rev. G. W. Reeves, presided, conducted the devotional service. A number of the brethren were present and engaged actively in the work, reading papers and discussing questions of importance, which made the meeting interesting. We were also favored with the presence of the Rev. Orgasteene, of the M. E. Church, South, who delivered a fine lecture on missions, which I think helped the cause. Sunday's services were good and attended by large audiences. Preaching at 11 a. m. and 8 p. m., by the writer. Rev. G. W. Reeves preached at 3 p. m. Raised during the session, $26.66. Wm. Perry, secretary.

OPELIKA DISTRICT CONFERENCE.

August 17-21, 10 a. m.

Program—Organization; presiding elder's address; disciplinary questions; welcome address, G. W. Dunn; response, J. J. Harrison. Afternoon: Missionary and missionary collection. All pastors and delegates must report. "Organization, Growth, and Spirit of the Missionary Cause," Lafayette Circuit; "Is the System of the Missionary Society Complete?" Dadeville; "Drawbacks to Africa's Redemption," West Point; "Why Each Pastor Should Lead and Each Member Follow In Support of the Missionary Cause," J. W. Trammel; "Commercialism the Greatest Evangelistic Factor for Missionary Effect in Africa," paper and discussion led by A. G. Jenkins; consecration meeting, Thursday, 8:30 p. m., led by W. O. Pearson; sermon, R. E. L. Beasley; "The Progressive Spirit and Principles of the M. E. Church As a Blessing to the Nation and a Redemptive Hope to the Negro Race," Dadeville; quartette, G. W. Dunn, J. J. Harrison, D. A. Marable and Geo. Stodgill; Friday, preaching at 11 a. m., J. T. Willis; afternoon, devotions led by pastor at West Point, Ga.; "The Sunday Schools As a Medium of Missionary Enthusiasm," O. W. Trammel; "How to Revive the Methodist Class Meeting," 20 minutes discussion led by W. H. Harrison; "Condition, Position and Present Needs of Alabama Methodism," W. H. Jordan; "Southwestern Christian Advocate As a Feeder for Methodism," Lafayette; "What Do You Term As Essential of An Ideal Sunday School, And Why?" Miss Eliza B. Nash; "How to Keep Sunday Schools Alive, Especially in Rural Districts, and Thro Winter Seasons," Eclectic; "Protection for the Mobile Conference Claimants," C. L. Dunn; experience service from 8 to 9 p. m.; missionary sermon, W. H. Jordan; "The Work and Worth of Dr. I. G. Penn As An Ideal Epworthian," Lafayette; quartette; Saturday: "Sunday Schools in Methodism and Their Final Aim," Lafayette Circuit; "The Indispensable Requisites of a Sunday School Teacher," Wetumpka; "What Is the Place of the Sunday School in the M. E. Church?" Elmire and Shorter; Afternoon: devotions led by J. W. McKnight; "Origin and Development of Sunday Schools," Alex City; "Can the Sunday School Teacher Act in the Capacity of An Epworth League President With the Best Results? Why?" Central; the motto of the League as the "Royal Path of Life," Kelleyton; "How Can the Epworth League Best Promote Its Interest and Give the Largest Dividends to the Republic?" Dadeville; "The Epworth Herald and Epworth Literature Are Indispensable Epworth League Forces," Lomax; paper by Mrs. Avra Prather; "The Origin, Growth and Future Prospects of the Epworth League," West Point; "The Correlative Relation the Epworth League, Church, and Pastor Sustain to Each Other," Alexander City Circuit; Sunday at 11 a. m., sermon, P. E. Teague; 3 p. m., sermon; 8:30 p. m., sermon, J. A. Holliday. Our general officers and field workers are invited and expected. Committee—C. L. Dunn, A. G. Jenkins, J. J. Harrison.

CLOW DISTRICT.

E L., S. S. Con., Centre Point, Ark., Aug. 24, 10 a. m.

Program—Devotions, W. E. Pruett; organization; opening address, C. W. Whitehead; 1:30 p. m.: "Heroes of the Cross," D. C. Richardson; "Sunday School and Its Mission," White Cliff (general discussion); "Epworth League and Its Place In the Church," Texarkana; 7 p. m.: welcome address, Centre Point, on behalf of the church; on behalf of the E. L. and S. S.; response, D. H. E. Harris; annual address, Pres. C. W. Sampson; "Christian Stewardship," Prof. A. D. Jacques; Friday: third day: "Why Stand We Idle?" Bengin, St. Paul; "Promotion of Social Life in the Church," Lockesburg, Macedonia (general discussion); "Your League, Its Hindrances," Lockesburg, Holly Grove; "The Ideal Sunday School," Fordyce; "Sunday School; Its Place In Methodism," Bingen, Red Land; "Rewards for Giving," Stamps; "Stepping Stones for the Church," Louisville; "World Evangelism," Prof. A. D. Jacques; Afternoon: Epworth League and Sunday School Institute, conducted by I. Garland Penn; at 7 p. m., educational addresses, A. D. Jacques, Drs. I. Garland Penn, G. G. Logan, James M. Cox; "Bible Study," G. B. Donnelly; "Social Purity," Centre Point; 11 a. m., sermon by D. B. Harston, presiding elder; "Union of League and Sunday School," Miss Alice A. Sampson; "Good Citizenship," J. W. Carr; "Temperance Reform," Canfield; "Care for the Poor and Sick," Stamps; "Christian Headlights," Saratoga; "Social Entertainments," Camden; "Sunday School Interest," Cudogap; "Spiritual Welfare of League and Sunday School," Murfreesboro; "Scriptural Habits of Giving," Bingen; 7 p. m., "Opportunity in Africa," A. D. Jacques; sermon, G. A. Hall; "Epworth Farm," J. M. Cox, D. D., and Dr. J. W. E. Bowen. Pastors and brethren, you can make this convention a success or failure. We are planning to save more souls and raise more money. Will you help us? See to it that each League and Sunday school raises its assessment. We should not fall short of twenty souls and $250. Come prepared to preach, pray, sing and pay. C. W. Sampson, District President.

FT. SMITH DISTRICT.

E. L. S. S. Con., Ft. Smith, Ark., Aug. 15-20.

The convention will open in Mallalieu Chapel at 9 a. m., Aug. 15. Each morning from 10 to 11:30, reports. Afternoon, discussion of papers. Evening services will be left in charge of the local committees. Bentonville (a) S. S., "Give Origin of the Sunday School;" (b) E. L., "Give Origin of the Epworth League." Fayetteville (a), S. S., "State When the Sunday School Was Organized Into a Missionary Society;" (b) E. L., "What Has Been Accomplished by the Epworth League On the Ft. Smith District?" Van Buren (a) S. S., "Give the History of Robert Rakes;" (b) E. L., "How to Make the Convention the Most Successful." Ft. Smith (Mal.) (a) "Show That the Success of the Sunday School Is In Proportion to Its Activity;" (b) E. L., "What Benefit Is the Blackboard In the League?" Ft. Smith (Eb.) (a) S. S., "Discuss Punctuality to the Sunday School;" (b) E L., "Should There Be a District Banner Contest?" Danville (a) S. S., "Show the Relation Between Pastor and Sunday School Officials;" (b) E. L., "Show What Ground the Epworth League Occupies in the Missionary Field." Conway (a) S. S., "Show the Advantages of the International Sunday School Lesson;" (b) E. L., "Show the Best Method of Perpetuating An Active League." Morrilton (a) S. S., "What Place Do Adults Occupy in the Sunday School?" (b) E. L., "Discuss the Use of Epworth League Finance." Sologhachia (a) S. S., "Of What Benefit Are the Days of Celebration in Your Community?" (b) E. L., "State the Need of the Epworth League and Sunday School Convention." Wooster (a) S. S., "Show the Cause of Slackness in a District Sunday School;" (b) E. L., "What Benefit Is the Epworth League Badge?" Annual address, Miss Bessie Taylor; annual sermon, B. J. Lewis; response, Miss Cora B. Torrence. Each president of local chapter and Sunday-school superintendent raise their respective fees, 10 cents per member, and bring to the convention. P. E., $2.00; pastor, $1.00; district officers, 50 cents; local chapters, and Sunday-school officers, 25 cents. Committee—M. M Langston; Misses Gracie Frierson, Bessie Taylor, K. Bean. Corinne Jones, secretary.

WEST TENNESSEE DISTRICT CONFERENCE.

Martin, Tenn., Aug. 22, 9 a. m.

Program—Prayer service, conducted by Rev. E. J. Reddick; organization; welcome address; response by presiding elder and J. P. Price; reports. Literary exercises each day. Afternoon—"The Work of the District Conference," J. P. Price; "Class Leaders and Their Duties," A. J. Proctor; "The Duties of the Stewards of the M. E. Church," S. M. Strayhorne; "The Epworth League and Its Duty to the Church," D. T. Burch and K. H. Turner; "The Trustees and Their Responsibilities to the Church," C. L. Fields and E. J. Reddick; "The Duties of the Ladies' Aid Society," J. M. Moody; "The Work of the Sunday School," A. J. Goodall and J. N. Mosley; "The Difference Between Justification and Sanctification," M. Williams; "Is the Bible An Authentic Book?" J. Harrison and A. Ridley; "Baptism," A. Porter; missionary sermon, J. W. Richmond, alternate J. F. Fenner; "The Best Time for a Revival Meeting," H. Dunlap; "The Best Plan to Build a Church," R. B. Ross; "What Can the West Tennessee District Do to Increase Its Benevolent Collections?" J. F. and Wm. Neal. Each Ladies' Aid Society is expected to be represented by its president or delegate with a paper on their work. Local preachers, exhorters and all other members will select their own subject. Introductory sermon by Rev. J. P. Gregg. Committee—J. A W. Moore, P. E.; J. P. Price, M. Williams, A. J. Proctor.

OPELIKA DISTRICT.

The Opelika District Missionary Convention held its second annual anniversary at West Point, Ga., June 1. Many pastors and delegates were present. The spirit of the convention was one of activity throughout the entire proceedings. After permanent organization the following resolutions were adopted:

Resolved, That this organization shall be known as the Opelika District Missionary Convention.

Resolved, That the constituency of the convention shall be composed of the members of both the quarterly and district conference delegates and Sunday-school Missionary committee.

Resolved, That each delegate of the convention be required to bring or send twenty-five cents to the convention for mission work.

Resolved, That each delegate shall be appointed by his respective body and confirmed by the quarterly conference.

Resolved, That these conventions shall meet the fourth Thursday in May of each year, the place of meeting to be determined by the convention assembled.

Resolved, That each pastor shall bring ten cents from each member of his charge and report same the first day of the convention, to the presiding officer, and take receipt for same; said money shall go to his credit on his missionary appropriation.

Resolved, That the program committee of the District conference shall provide for a special session of the district convention, when making out its program. Said program to be furnished by the program committee of the District Missionary Convention.

The convention is the result of a tremendous conviction on the part of the pastors of the Opelika District that enough effective work for missions is not being done. C. L. Dunn, A. G. Jenkins, J. J. Harrison, Committee.

Six things are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lightened up with cheerfulness, and industry must be the ventilator, renewing the atmosphere, and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessings of God.—*Rev. Dr. Hamilton.*

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace—he had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eye of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience—he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith—nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true —*Hurlbert.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A CALL

TO THE

Pastors and Churches

Have you begun work for the 5000 new subscriptions by October 31? Don't wait, start at once. Write us for sample copies. Begin with local preachers, exhorters and church officials. Get these to subscribe, then secure the heads of all families for your charge.

Organize clubs to help you with the work. Think of it, get the matter at heart, pray for it, preach on it, then go from house to house and talk and take names,

Brother, the call is to you and your church—it is from God, the work is yours and his. Wont you lend a hand? You can do no greater work on your charge than to place the SOUTHWESTERN with every family. Try it on your charge and note the increased interest of your people in public affairs, in general church matters and in your sermon and labors for their good. God has called you to help the people to a larger, happier and more progressive life. Nothing will aid you more in this than making them more thoughtful, and no one can be thoughtful who has not the habit of reading.

Our people need the SOUTHWESTERN, the SOUTHWESTERN needs their support; 5000 new subscriptions this fall will be felt throughout the church—felt in more generous giving of the people to the church, felt in an increase of pay to pastors on small charges, felt in increased funds for superannuates, orphans and widows, felt in increased joy around our firesides and at our church altars.

Join the movement at once.

We do not think the Niagara Movement is free from all adverse criticism. It has some points of weakness. The *Outlook* observes one. It says: "Most unfortunate of all, however, is the tone, almost of petulance, which marks this address. Even when a child makes a just request, he gains nothing by uttering it with a whine; and grown men are not more likely to be heard by determining to 'complain loudly and insistently.' As a matter of fact, these colored men, mostly of the North, represent a small element in the race. The real leaders of the American Negroes are not complaining; they are too busy inculcating habits of thrift, energy and self-control among the people to whom they are proud to belong."

BISHOP JOYCE PASSES TO HIS REWARD

[*Continued from Page One.*]

Bishop of our Church had never gone before, bearing his own expenses. He was president of the Board of Control of the Epworth League for the quadrennium ending May, 1904, and was much loved by the young people throughout the Church. His absence at Denver was a source of great disappointment to the Leaguers.

He was a man of a beautiful temperament, making fast friends of many who were fortunate enough to know his inner life. For to get close to him was to be blessed with the revelation of a character that was tender, beautiful and rare. When it was his judgment he was positive in administration, which some took to be severe. But whatever he conceived to be his duty for the good of Methodism, from this he never flinched. As a cabinet officer he was brotherly, patient, considerate, and yet firm and positive. But as the men came close to him he was all the more loved.

His conferences partook of the spirit of his pastorate. They were pre-eminently spiritual



BISHOP JOYCE

From a Photograph Taken About the Time of His Consecration to the Episcopacy., May, 1888.

conferences and particularly did the people look forward to the Sabbath day when they would be blessed with his sermon. It was not infrequently that conversions were made during the conferences held under his charge.

It was his desire to wind up his work in the effective rank. At the last General Conference some felt that it would have been a mercy to him and a blessing to the Church if he had been given the superannuated relation. For he never reserved his strength; he worked always to his fullest limit, and whenever it was possible for him to serve he did so. In his pulpit ministrations, particularly, did he consume much of his strength. Had he been relieved of the taxing and arduous duties of his episcopal office no doubt the Church would have been blessed for several years longer at least with the benediction of his spiritual and holy life. His life, however, remains a benediction to us. Some one had named him "Bishop Rejoice," and truly now he rejoices in the bosom of his Father.

The funeral was held Tuesday, of this week, in Hennapin Avenue Methodist Episcopal Church, Minneapolis, Rev. F. C. Thompson, D. D., the pastor, having charge of the service. The principal addresses were made by Bishop J. F. Berry, of Buffalo; Bishop S. M. Merrill, of Chicago, and Bishop John M. Walden, of Cincinnati.

THE CASE WON

Contending that the separate car law was class legislation the Negroes of Jacksonville, Fla entered their protest and instituted a suit and have won their case. The case was conducted by Messrs. Wetmore and Purcell, two colored attorneys, Judge R. M. Call presiding. The facts are these: The law provides for separate apartments for white and colored, but colored people may sit in the white appartments if they are servants. Holding that this was class-legislation Judge Call declared that this law was unconstitutional, and of course the colored people are elated. Led by the colored ministers of Jacksonville the colored people instituted a boycott. In referring to the boycott the Jacksonville *Times-Union* says that "it was the most complete in the history of this or perhaps any other city in the South. The colored people have conducted themselves without any attempt to make trouble and not since July 1st have they been seen to ride the cars. They observed the boycott to the letter." The State Solicitor will carry the case to the Supreme Court of Florida, and if the decision is reversed, Messrs. Wetmore and Purcell will take the case to the United States Supreme Court. In the celebration of this decision, an inter-denominational thanksgiving meeting was held under the auspices of the colored ministers of Jacksonville, Dr. J. S. Todd presiding. It was a religious meeting and after a program resolutions were adopted, which were singularly religious and spiritual in tone. The people of Jacksonville say that they owe their victory to God, who answered their prayers, and that the mass meeting was held for the purpose of thanking God and acknnowledging his goodness. The colored people were advised in riding the cars to take special pains "to be quiet, orderly, and mindful of the rights of fellow-passengers, and remember, we and our race are on trial, and the least indiscretion on our part will be used against us by our enemies.

"*Resolved, also,* That we call the attention of our people to the fact that we owe our victory in this fight for manhood-rights, fair-play and justice to the help of our God, and that we cannot hope to have His loving favor continued towards us as a people if we desecrate the Sabbath by going to the parks on Sundays, and engage in worldly and questionable amusements on His holy day.

WHAT IS THE VALUE OF NEGRO WOMANHOOD?

It is truly said that no race rises above its womanhood. Of all the women of this country the Negro woman has the hardest time. There are few opportunities for her employment, many for her downfall. But there is a low estimate placed upon Negro womanhood, even sometimes when compared with the brother of her own race. Again and again it is heralded to the public in bold headlines of the assaults made upon women by Negroes and, thanks to the press that gives the information, they are all "burly brutes and beasts," the most desperate and despicable type of man that can be presented. Mark you, they are the worst sort; even according to the press, just the kind to be guilty of immoralities and these deserve no apology whatever at our hand. Isn't it remarkably strange, however, that nothing is said on the other hand of the good women of the Negro race who are seduced, traduced, outraged and maltreated again and again. Now, the fact is, it depends upon the womanhood in question. An illustration to the point:

A traveling man outraged a most respectable colored girl recently, in a hotel at Salisbury, Maryland. Our pastor there for it: "She was one of the very best, to be trusted by every one, recommended by both white and colored.". She was employed in the hotel, naturally, of course, because little or no other avenue was open to her for employment. She was outraged in a most brutal manner. The testimonies of the proprietor and clerk were conclusive beyond dispute.. The assaulter was found guilty and a fine of $50.00 was imposed. If it had been a Negro who had outraged a white woman his neck would have been broken, and he would have deserved death at the hand of the law. But a Negro woman is outraged and the fine is $50.00. It is a question of the estimate of the worth of the womanhood. No womanhood is safe so long as it is so lightly estimated as that of Negro womanhood. Dr. Bowen recently uttered a very true and striking statement: "A womanhood that is supported by the opposite race will be at the mercy of the supporter."

AN UNWARRANTED ATTACK

The Atlanta *Independent* is an interesting weekly sheet published at Atlanta, Ga.. Its editor, Mr. B. J. Davis, is one of the most thrifty men of the race. He makes an interesting write up of the National Teachers' Association, which met in Atlanta recently, and complains considerably as to the smallness of attendance and then proceeds to administer a thrashing to some of the representative leaders of the race. They were absent, and all had good excuses. There is something else in existence besides the National Association of Colored Youth, and the leaders of the movement ought to recognize that. It is characteristic of the Negro that when he fosters a movement and every other Negro does not get up in the band wagon and ride for him to cry out "race disloyalty." It is also characteristic of the Negro to seek to browbeat his leaders whenever they do not comply with his petty wishes. The complaint of Editor Davis as to the absence of Drs. Washington, Bowen, Council and DuBois is much after the fashion of a crying baby. When the National Teachers' Association of Colored Youth, with its present leaders, reaches the point where it deserves it, it will have the unqualified support of all our people. That these men were absent may be a reflection rather upon the association than upon these gentlemen themselves. Dr. DuBois was busy arranging for the Niagara Movement, which meant much for the race; Dr. Bowen was busy filling an important lecture tour in the interest of Gammon Theological Seminary, which is his rightful and legitimate sphere; Dr. Washington has more invitations in the interest of the race than he can possibly accept. Let's not appear so small in our criticisms.

Most persons have a common weakness for seeing their names in print. A schooboy writes it every chance he gets. There is an old saying that was given birth to by this same desire to see names in print, which runs: "Fools names, like their faces, always seen in public places." It is supposed that only a weaker sort of mortal is given to such a desire. But there has been considerable discussion lately on a book to be published under the title, "Fads and Fancies," and some revelations have come to light. It is the purpose of this book to publish the doings and sayings of a limited number of rich people, and it is said that the promoters received some $200,000 from about one hundred persons. The amount contributed determined the amount of space devoted to the person. Among those who entered into the enterprise were Mrs. C. P. Huntington, to th amount of $10,000; Chauncey M. Depew, $2,500; J. J. Astor, $2,500; Perry Belmont, $1,500; Clarence H. Mackay, $2,500. These are expensive sums to pay to get one's name in print.

We called attention recently to the sermon of the Rev. Dr. Henry S. Bradley, of Atlanta, Ga., on "Christian Fraternity." It now comes to light that Dr. Bradley actually practices what he preaches. Trinity Church has a membership of 1,406, among the most fashionable and aristocratic people of Atlanta. On a recent Sunday evening, while singing the closing hymn, Dr. Bradley observed Bishop H. M. Turner, of the African Methodist Episcopal Church, in his congregation. At the close of the hymn he called for Bishop Turner to come forward, the Bishop did so, and Dr. Bradley invited the Bishop to pronounce the benediction. This incident may be viewed as rather insignificant, but taking into consideration all the settings of the case it is remarkable. It is a splendid example of Christian Fraternity. May the tribe of Dr. Bradley increase.

THE LAUNCH FUND

Rev. John W. Fisher, presiding elder of the Brunswick District, of the Savannah Conference, has set our presiding elders a very worthy example in the matter of the Bishop Scott Launch Fund. Elder Fisher took the time at his recent conference to explain the necessity of a launch for Bishop Scott and took a collection resulting in $21.50 toward its purchase. If every District Conference would do this the Launch Fund would be materially increased. The following are the sums given and the charges from which the contributors come:

Rev. J. W. Fisher	$3.00
Bailey Charge—	
Rev. J. W. Green	2.00
Bro. I. C. Sellers	.25
Bro. D. C. Cooper	.25
Brunswick Station—	
Rev. Wm. Daniels	1.00
Mrs. J. W. Fisher	1.00
Mrs. Fannie Gary	.50
Miss Arrah Sowell	.50
Miss Janie Scarlet	.50
Miss Annie Brown	.50
Mrs. M. E. Dent	.50
Bro. S. A. Hull	.50
Bro. J. W. Stiles	.25
Bro. R. M. Sawyer	.75
Brunswick Circuit—	
Rev. W. I. Hamilton	.50
English Eddy—	
Rev. E. J. Kimbell	.50
Bro. C. H. Brown	.25
Miss Martha Brown	.10
Bro. N. Cornelius	.25
Bro. V. J. Bell	.25
Miss Arsula Carlen	.25
Miss Katie Bell	.25
Jessup Circuit—	
Rev. D. G. Greer	1.00
Bro. R. Mungin	.25
Mrs. V. L. King	.25
Mrs. Janie McCloud	.25
Mrs. Susana Grant	.25
Satilla Bluff—	
Rev. J. H. Smith	.50
Mrs. Olive Green	.25
Bro. Charlie Whitefield	.25
Bro. Lincoln Mitchell	.25
Mrs. L. H. Smith	.25
St. Mary's Charge—	
Rev. J. H. Kennedy	1.10
Savannah Circuit—	
Rev. J. H. Grant	.50
Savannah Station—	
Rev. James Jackson	1.00
Mt. Vernon Mission—	
Rev. Robinson	.50
Waynesville Circuit—	
Rev. W. W. Clernon	.25

Personal and General.

Rev. F. D. Bowers is sick at Monroe, La. He has a severe case of malaria fever. His daughter, Miss Maggie, is attending him.

Rev. W. R. Chase, presiding elder of the New Orleans District, Gulf Conference, is spending a while at his home in Columbus, Ohio.

The Arkansas State Epworth League and Sunday School Convention will be held at Brinkley, Ark., October 26-29. Mrs. A. T. Strickland is the president.

Mr. Charles Banks, cashier of the Bank of Mound Bayou, of Mound Bayou, Miss., delivered an address recently before the Memphis (Tenn.) Business League upon the subject of "Negro Banks."

The article that appeared on the second page of our issue of July 13th, under the title of "The Divorce Evil," should have been credited to Rev. W. L. Duncan, of Honey Grove, Texas, instead of Rev. W. L. Reno.

Rev. Horace Reed, presiding elder of Decatur District, Illinnois Conference, has been appointed field secretary for the Illinois Woman's College at Jacksonville, and has accepted. He will begin October 1, and will devote his entire time to it.

Paul Thomas Gilbert, son of Editor Gilbert, of the *Western Christian Advocate,* and Miss Louise Dainty were married in Chicago, July 1. Mr. Gilbert is on the staff of the Chicago *Tribune,* and is a regular contributor to one of the departments of the *Western.*

In the story of "Self-help," which appears in our issue of July 20th, the statement regarding the organization of the Florida Conference by Mrs. J. L. Whetstone and Mrs. William Runyan was incorrect. The organization was effected by Mrs. J. L. Whetstone and Mrs. J. L. Blaylis.

Dr. S. A. Steele, of the Methodist Episcopal Church, South, writing to the Pittsburg *Christian Advocate,* under the title, "A United Methodism," says: "Seldom do we meet a member of either church, minister or layman, but would rejoice in a united Methodism in fact. Doubtless 90 per cent. of both ministers and laymen would be glad to vote for union if a chance were given them. A few narrow-minded members would object, but should a very small minority control a very large majority?" The statement is rather optimistic, Doctor. The spirit of fraternity may be growing, but it is not galloping at such a rapid rate.

NEWS NOTES

According to report, North and South Carolina have asked for 200,000 immigrants.

The Presbyterians of Korea claim to-day after twenty years of Christianity, 3213 congregations, more than 20,000 adherents and between 6,000 and 7,000 communicants.

The question as to the highest mountain in the world has been settled by Capt. H. Wood, who has demonstrated that Prof. Schlagintweit's Gaurisankar and Mt. Everest are two distinct mountains, Gaurisankar being 23,388 feet high. Mt. Everest 29,002.

Employees of the United Street Railways Company, of St. Louis, and they number about four thousand motormen and conductors, have been notified that they who frequent saloons, either on or off duty, or attend the races or other gambling places, rooms, or resorts, cannot remain in the service of the company. A wise and safe precedent.

Doings of the Workmen.

MISSISSIPPI.

Osborn, M. A. Wesley.—Our second quarterly conference met at John's Chapel May 13-14, Rev. F. H. Henry, presiding. Rev. L. J. Terrell, pastor, is a good leader, and large results are expected on this charge this year. Raised this quarter $92.25; paid the elder in full, $15. Sunday Rev. Henry preached a wonderful sermon; 40 partook of the Lord's Supper. One subscription for the SOUTHWESTERN.

Durant, N. H. Whitlock, pastor.—On a recent Sunday, Rev. C. E. Moody, pastor at Lexington, changed pulpits wtih us. He preached two excellent sermons. Our people appreciated his resence. Forty dollars were contributed on pastor's salary. We hope to report at conference many conversions, all benevolence raised, all indebtedness cancelled and many subscriptions for the SOUTHWESTERN.

Vanwinkle, S. S. Edwards.—The 2nd quarterly conference convened May 13-14, Rev. W. L. Marshall presiding as Presiding Elder Hibbler could not be present. His services were highly appreciated. The officers submitted good reports. Sunday Rev. Marshall preached to a large congregation The elder's claim was raised in full, with a balance for the pastor, with whom the people are so pleased that they ask his return.

Meridian, N. W. Ross, Pastor.—On the evening of May 18 the members of Haven Chapel, the Sunday school superintendent and his scholars united in a storm party, the result of which was 100 pounds. The pastor and family greatly appreciated this visit of their friends.

Cotton Plant, J. W. Johnson, Pastor.—We are doing fairly well on this work so far. Second quarterly conference convened May 13-14. Raised for presiding elder $2.49; church, $7.50; pastor, $17.25.

Ocean Springs, A. M. Quinn, Pastor. My quarterly conference was held by Presiding Elder Jones. We were in the midst of a revival when the elder arrived and much good had been accomplished. Twenty-three souls were added to the church. Raised during the quarter $32.50; paid the elder, $15.50; pastor, $16.50. The fifth Sunday in April we raised in our rally $58.15; paid pastor, $37; trustees, $15. Easter was a successful day. Raised $10 for missions.

Hicks, I. C. Rucker.—The Harriston Circuit convened in its second quarterly conference at Crown's Point, May 13-14, Elder Threlkeld conducting the business in his usual systematic way. The written reports indicated improvement on all lines. After the regular routine of business the writer by request addressed the conference. Paid the elder this quarter $19.30; pastor, $75; raised for benevolence $13; total, this quarter, $107.30. Sunday the elder preached and administered the Sacrament.

LIBERTY, H. Judson Brown, pastor—Rev. R. P. Threlkeld, our presiding elder, held his second quarter here April 23rd. The elder preached in the morning and at night. In the afternoon we held our Easter service. The Baptist people of Liberty and vicinity took an active part on our program. Prof. A. T. Sterling and others of the Baptist Church here, delivered instructive addresses. The Misses Rebecca Bates and Lucinda Gardner brought in the highest amount in their envelopes, and were awarded prizes. We succeeded in raising $20. The church is alive. We have more than $1,000 in the bank, with which to build a new edifice. The contract has already been let. We are moving onward and upward. Our Sunday school attendance has reached the 100 mark.

MISSOURI.

TUNICA—Our first quarterly conference convened April 29-30, with Dr. B. F. Woolfolk in the chair. Nearly all officers were present with written reports. The Doctor preached at all the points on the circuit. The Lord's Supper was administered to 35 persons. The elder preached soul-stirring sermons. Raised for all purposes during the quarter, $57.25, and seven persons have been added to the church.

FREDERICKTOWN.—A. R. Martin, Pastor.—The leaders of the tornado that visited our home the evening of June 22 were Bros. James Matthews and A. White, Sisters Sarah Villars, Hannah Winiger, Laura Bollinger, Sophronia Dinwiddie, Mary Winiger, Ruth Matthews, Christian Clark and a host of others. And the outcome of this unexpected visit was good things too numerous to mention.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle Be sure and ask for "Mrs. Winslow's Soothing [illegible]

TENNESSEE.

Manchester, Mrs. Eva Hibbill.—The third quarterly conference was held at Manchester, May 13-14, presided over by our most worthy presiding elder, Rev. W. R. Smith. The choir rendered most excellent music, under the leadership of Mrs. Josie Joice, of Columbia. Collected during the meeting $18.00, which far exceeds any previous collection for such an occasion. Collections for the whole quarter, $60.00. The young people generally (most of whom are sinners) are doing a great deal of work for the church. They now have a movement on foot to buy an organ for the church. The Sunday school was never more prosperous than how under the superintendency of Sister Matilda Vanay, one of the founders of our church in this place. The pastor's wife, Mrs Hattie Rucker, is of very great service to her husband in his work.

TALK IS CHEAP; ACTIONS SPEAK LOUDER THAN WORDS

To any reader of this great paper who will send me their name and address (a postal will do), I will send (not a sample) but a full-size box of

GLOSSINE

Queen of all hair tonics. This, the greatest and most meritorious remedy for the human hair, causes the hair to grow with rapidity and gives to it that rich glossy tone so much desired by all. No matter how short or harsh or curley your hair may be, Glossine will make it long and straight, soft and fine, and of so rich and pliable a texture that it can be dressed in any prevailing style desired. Glossine cannot fail. I stake my honor on its great merit and prove its worth by sending a full-size box free to all who write to me. Address MISS HELEN MARTIN,
Care Continental Chemical Co., No. 9 Governor St., Richmond, Va.

"LA CREOLE" HAIR RESTORER

Much of the physical beauty of man or woman is dependent on the hair. Keep this "crowning glory" in best condition with "La Creole" Hair Restorer, the preparation used by famous Creole beauties. It **makes the hair lie straight and smooth** for a long time, cures dandruff, prevents falling hair and restores original color to gray hair.

Unexcelled for Purpose

Mrs. Melissa Dancy, of 281 Orleans street, Memphis, Tenn., is one of the most prominent women in the colored society of this city, in both a social and religious way; Mrs. Dancy has been using our "La Creole" Hair Restorer for many years and takes pleasure in saying:

"Your 'La Creole' Hair Restorer is unexcelled for the purposes for which you recommend it, viz., to keep the hair in a soft and glossy condition and to prevent it from falling out."



MRS. MELISSA DANCY.

MAKES HAIR LIE STRAIGHT



MR. JAMES BACON.

Splendid Hair Dressing

To the old patrons of the Peabody Hotel, Memphis, Tenn., this is a familiar face—that of Mr. James Bacon, who has had entire charge of the dining room in that celebrated hostlery for over twenty-five years, and who, by his courteous manner and polite attention has secured the friendship and respect of every one with whom he comes in contact. Mr. Bacon says:

"Your 'La Creole' Hair Restorer is a splendid dressing for the hair and I have received great benefit from its use."

His address is 98 St. Paul street, Memphis.

"La Creole" Hair Restorer retails at $1.00 per large bottle. If your dealer cannot supply you, we will send **by prepaid express, to any station** in the United States or Canada—

One bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

ABBEVILLE, E. D. Cameron, pastor—My first quarterly conference was held April 1-2, Rev. N. H. Williams, D. D., presiding and all conference members present but one, with good reports. Dr. Williams preached to a good and appreciative congregation Sunday at 11 o'clock. Quite a number communed at the Lord's table. Dr. Williams spoke on all lines of church work and did not forget the SOUTHWESTERN. Raised $30 and added seven members to the church.

BENTON, H. May, pastor—I came to my post of duty January 27th. The people received me gladly. We started to make this one of our best years on all lines of church work, and from what we have done up to date, April 3, I believe we will succeed. Our first quarterly conference was held with Rev. J. C. Hibbler in the chair and many of the members present with written reports. Additions to the church, 13; deaths, 2; Sunday schools, 3; Epworth Leagues, 2. We have added three nice rooms to the parsonage and bought for it a $14 stove. Paid the presiding elder $26.25; pastor, $69.15. Elder's salary for the year, $105; pastor's, $750. We have put a $90 organ in one of the churches. The people are very pleased with our ne presiding elder.

SHUQUALAK, G. J. Dobson, pastor-The first quarterly conference for th charge was held April 1-2, with Re F. H. Henry, presiding elder, in t chair. Every official of this char was at his post with a well prepar report, which showed that the wo was alive to every interest of t church. Elder Henry took a deal pains and presided with much eas On Sunday he preached two able s mons which will live long in the hear of the many hearers. Assisted by t pastor he administered the Lord Supper to a goodly number. Raised the quarter, $30. Total raised for t quarter, $74.56. We are praying f many souls to be saved this year.

To Drive Out Malaria
And Build Up The Syste

Take the Old Standard GROVE'S TAST LESS CHILL TONIC. You know you taking. The formula is plainly printed every bottle, showing it is simply Quini and Iron in a tasteless form. The Quini drives out the malaria and the Iron buil up the system. Sold by all dealers for years. Price 50 cents



PARKER'S HAIR BALSAM
Cleanses and beautifies the hair
Promotes a luxuriant growth.
Never Fails to Restore Gra Hair to its Youthful Color.
Cures scalp diseases & hair falling.
50c. and $1.00 at Druggists

Doings of the Workmen

LOUISIANA.

LOCKSPORT, T. H. Matthew—Our pastor, Rev. David D. Williams, is meeting with success in his work, and has made many friends among both races. Rev. Williams is planning to purchase a lot on which to erect a church.

MISSISSIPPI.

LEONIA, B. W. Robinson, pastor—Our rally to raise means with which to rebuild our church that was burned down June 11th, was a success. The following captains raised: S. E. McCormick, $14.35; G. W. Lightsey, $9.36; Frank Jones, $4.50; Jack Smith, $4.50; T. W. Jones, $1.65; S. P. Jones, $3.50; Philip Jones, 25 cents; Arthur Jones, $1.50; Albert Heard, $9.10; Joseph Jones, —; O. L. Cooper, $2.25; Wm. Heard, $2.25; A. R. Patterson, 25 cents; P. J. Rhodes, $2.00; J. D. Dinmums, —; total, $60.00. There will be a cornerstone laying at Leonia on Saturday, Sept. 15, 1905, by the Heidleburg Masonic Lodge. Sunday, Sept. 16, will be an important day at this place. Elders J. B. Brooks, J. C. Hibbler and Prof. W. W. Lucas will be with us during Saturday and Sunday.

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Conference Notices

DISTRICT CONFERENCES.

Bennettsville, Cheraw, S. C...Aug. 2-7
Muskogee, Okmulgee, I. T....Aug. 2-6
Anniston, Hobson City, Ala..Aug. 8-13
Indiana, Evansville, Ind...Aug. 9-13
Shreveport, Pleasant Hill, La..Aug. 16
Baton Rouge, Port Allen, La...Aug. 16
Palestine, Leona, Tex.....Aug. 8-13
Ocala, Reddick, Fla.....Aug. 23-27
Monroe, Mt. Sinai La.....Aug. 9
Starkville, Rock Port, Hathorn, Miss. ..... Aug. 15-20
Starkville, Ackerman, Miss..Aug. 15-20
St. Louis, Troy, Mo.....Aug. 16-20
Sedalia, Carthage, Mo.....Aug. 16-20
Lexington, Winchester, Ky.Aug. 23-28
Alexandria, Cheneyville, La...Aug. 23
S. New Orleans, Franklin, La., Aug. 23-27
W. Tennessee, Kenton, Tenn...Aug. 22
Cumberland, Morgantown, W. Va. .....Aug. 16-20
Ohio, Springfield, O.....Aug. 24-27
Navasota, Stoneham, Tex...Aug. 22-27
Pine Bluff, Luna, Ark.....Aug. 17-21
Forest City, Oak Forest, Ark...Aug. 30
Little Rock, Newport, Ark.....Aug. 30
Huntsville, Stevenson, Ala..July 27-30
Paris, Paris, Tex.....Aug. 16-21
Marshall, Marshall, Tex., Aug. 29-Sept. 30
Houston, Galveston, Tex.....Sept. 5
Alexandria, Salem, Va.....Sept. 6-10
Fort Smith, Conway, Ark....Oct. 18-22

CONVENTIONS.

Starkville, Ackerman, Miss..Aug. 15-20
Clarksdale, Ruleville, Miss..July 28-30
Fort Smith, Fort Smith, Ark., Aug. 15-20
Paris, Paris, Tex.....Aug. 16-21
Ocala, Reddick, Fla.....Aug. 23-27
Ohio, Springfield, O.....Aug. 24-27
Indiana, Evansville, Ind....Aug. 10-12
Little Rock, Newport, Ark.....Sept. 1
Forest City, Oak Forest, Ark...Sept. 1
Alexandria, Salem, Va.....Sept. 6-10
Clow, Centrepoint, Ark....Aug. 24-27

LITTLE ROCK DISTRICT.

THIRD ROUND.

Batesville, Aug. 13-14; Batesville Ct., 19-20; Jacksonport, 26-27; Newport, Sept. 2-3; Little Rock Cir., 9-10; Lonoke, 16-17; White's Chapel, 24-25; Rock St. & Scott, Oct. 1-3; N. Little Rock, 7-8; Hot Springs, 15-16; Hazen, 7-8; Hensley, 21-22; Sweet Home, 28-29; Wesley Chapel, Nov. 5-6. We are closing the second round with bright prospects. Brethren, double what you have in hand. You have wise plans laid for your work, but remember that no plan will work itself. Push every cause in your charge. Make conversions and the saving of souls the central feature in your church work. Don't be satisfied without a revival of religion in your congregation. Remember the District Conference, Epworth League and S. S. Convention, which will meet in Newport Aug. 30-Sept. 3. Each pastor, local preacher and exhoter is expected to bring $1 extra for Philander Smith College. Each president of Epworth League Chapter, S. S Superintendent is expected to bring $1 extra and all delegates 50 cents for the Epworth Farm. Let us have a delegate from every charge. Let each member of the District Conference be in the opening Wednesday morning at 9:30. Drs. J. W. E. Bowen, I. L. Thomas, G. G. Logan and Dr. J. M. Cox will be with us. We will get one and one-third rates on the certificate plan.

Yours,

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Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

UPPER MISSISSIPPI CONFERENCE.

Brethren: Inasmuch as you passed a resolution in the late session of the Annual Conference designating a certain day to help us meet the payment of the pressing debt on our church at Greenville, by taking a collection for same, please do not fail to do so. We have received the following amounts: Minter City, $3.00, L. F. White, pastor; Oxford, $5.00, E. D. Scarbrough, pastor; Gunnison, $1.00, R. L. Lee, pastor; Stephenville, $1.00, from Mrs. A. McCaulley. Our church will be advertised for sale in a few days if we cannot meet the payment at once. We, the trustees, are making this appeal by an unanimous vote. Brethren, this is the second appeal we have made to you this year. You must come to our rescue now, or our beautiful Revels Memorial M. E. Church will be sold. We have only one more chance and are making a desperate struggle. Please help us at once. The fourth Sunday (August 27) is set apart for this "offering" for our church. Sincerely, C. M. Griffin, H. B. McKay, S. P. Agee, W. M. Yarbrough, E. C. Pierce, W. M. Allen, J. S. McDill, A. J. Cassacaloo, trustees; J. M. Marsh, pastor, to whom send money; J. W. Winbush, P. E.

ST. LOUIS DISTRICT.

I have secured one and one-third fare on the certificate plan to the St. Louis District Conference at Troy, Mo., Aug. 16-20, over the St. Louis and Hannibal, Chicago, Burlington and Quincy, and the Missouri Pacific system, including the Iron Mountain railways. Ministers, please see that your delegates get a certificate showing that they have paid full fare one way, that they may return for one-third.

A. R. Martin, Sec.

FOR CHILDREN, TOO.

Mr. Wiley Hunt, Ennis, Tex., writes: "We gave Drake's Palmetto Wine to two children who were afflicted with bed wetting. Two bottles of Drake's Palmetto Wine cured both. It is now a month since they took the last of the Wine and no return of their trouble. I told a neighbor who had a child troubled same way what the Wine did for our children. They got a bottle of Drake's Palmetto Wine and in one week their children had no more trouble with bed wetting. The Drake Co., Drake Bldg., Chicago, Ill., will send a test bottle free and prepaid to any reader of this paper who wishes to test Drake's Palmetto Wine without expense. A test bottle often cures Drake's Palmetto Wine will cure any Bladder or Prostate Trouble to stay cured.

Doings of the Workmen

LOUISIANA.

Franklinton, R. W. Young, pastor—second quarterly conference was held in Winan Chapel by Presiding Elder J. F. Marshall. The officers presented reports which indicated progress. The following Sunday the elder preached to a crowded house. The Sacrament was administered to 48 communicants. Collection for the quarter, $15.25; paid elder, $12.00. On June 17th the members brought to the parsonage about 52 pounds of groceries, also a safe, which was the gift of the stewardess sisters. These sisters desire to thank all friends who assisted them.

Gray, J. Benn, pastor—Our second quarterly conference was held June 19, Rev. W. R. Butler, our presiding elder, presiding. The reports indicated a live work. Rev. Thomas McCary, conference evangelist, is here, doing a good work with the pastor, Rev. J. Benn. We have now at the mercy seat 25. The Ladies' Aid Society has presented to the church a fine pulpit Bible.

Blind Headache

"About a year ago," writes Mrs. Mattie Allen, of 1123 Broadway, Augusta, Ga., "I suffered with blind sick headaches and backaches, and could get no relief until I tried

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Bluff Creek, B. Carr, pastor — A party of generous friends visited the parsonage not long since and contributed to the comfort of pastor and family by their gifts of various and useful articles. Mrs. Lizzie Robins and Mrs. Rhoda Weatherspoon led the host.

Lutcher, M. C. Harrison—The largest crowd that has yet visited the parsonage on such an occasion were our guests on June 26, bringing with them many pounds and a nice purse of money. Speeches by Mr. G. Moore, Holmes and the pastor. Refreshments were served. Sisters Walker, C. Payne, Mrs. S. Jackson and others were the leaders of this affair.

Washington, S. Green, pastor—The land has been purchased, paid for, and $200 raised for the new church which is to be erected in a short while on the Little Tech, St. Landry parish.

Cheneyville, H. C. Gair, pastor—We received recently from the members and friends of St. Paul M. E. Church about 125 pounds of nice groceries.

Bastrop, F. D. Bowers, pastor—The second quarterly conference of Mt. Nebo Church was held June 24-26, Presiding Elder Rev. J. O. Brown presiding and all officers present with written reports. The church seems to be in a splendid condition. Sunday, the 25th, the elder preached a very instructive sermon, altho the inclement weather prevented the night service. The collection was $15.00. Arrangements are being made to commence building on the new church. The pillars and cornerstone are already laid.

New Roads—Officers of Alert, the Yorist Chapter and Cabinet of Taylor M. E. Church: President, Mrs. Gracy Burns; first vice-president, Mrs. Robertha Thompson; second vice-president, Miss Emeline Sansee; third vice-president, Mrs. F. Amy Yoist; fourth vice-president, Miss Gertrude Mitchell; treasurer, Mrs. Victory Jones; secretary, H. J. Yoist, M. D.; librarian, Mr. Simon Page; Junior Epworth League superintendent, Mrs. M. Turner; Robert Jones, pastor.

Washington — Our second quarter was held June 19th. Presiding Elder Brown preached a strong sermon Sunday night and administered the Sacrament to 74 communicants. Rev. R. H. Harvey, our pastor, is succeeding nicely.

Baton Rouge, D. S. Smith, pastor—At Jordan Chapel, Sunday, June 11th, the Sacrament was administered to 50 persons, and a collection of $8.00 was raised. We have here loyal members and they are earnestly striving to complete the church.

Rayne, T. A. Hampton, pastor—We raised on the debt of our church, recently, $20.00, and planned for another effort on July 30th. Let the pastors all come to Rayne and help us.

Patterson, L. S. Smith, pastor—A rally was held on this charge April 9th. Raised $34.45. Revs. Wm. Johnson, St. Luke's Baptist Church; W. H. Jones, Morgan City; David Shelby, Berwick, and Rev. Whittenburg, of Patterson, were with us. A number of members and friends presented the pastor and family some days ago, about 55 pounds of groceries.

Marksville and Cottonport, M. D. Williams—Presiding Elder J. J. Obee held our second quarterly conference June 27-28, and preached at both churches. The work on this circuit is in good shape. The elder's claim was met. Rev. J. J. Obee and Rev. J. D. McCain preached at Bunkie on July 4th. A pound party was tendered the pastor, recently, under the direction of Sisters Stella Gaines, Francis Young, Henry Adams and others.

Brownlee, I. B. Henderson, pastor—Our work continues to improve. The church has been painted on the outside and inside and is now quite an attractive building. We have here a loyal people.

Wilson, D. S. Smith, pastor—On Sunday, June 4th, excellent services were held at Mt. Zion. Revs. I. G. Perrey, P. Hill and S. Green were with us. Collected $33.60, and we were able to liquidate a debt of $31.40.

Doings of the Workmen

ARKANSAS.

BENTONVILLE, W. M. Levi—Rev. G. W. Jackson has organized a Woman's Home Missionary Society here with the following officers: President, Miss Ella Sanford; vice-president, Miss Olive Schrempscher; recording secretary, Mrs. Katie Rich; assistant secretary, Miss Flora Evans; treasurer, Mrs. G. W. Jackson. The first meeting was held at the home of Miss Ellen Sandford and $1.35 was collected. Our Epworth League is doing good work.

CENTER POINT, W. E. Pruitt, pastor—My second quarterly conference was held June 3-4, Rev. D. B. Harston presiding. The reports and work in general showed some improvement. Sunday at 11 o'clock a. m., Elder Harston preached a stirring sermon. Fifty or more persons partook of the Lord's Supper. Raised for all purposes this quarter, $49.20. The people are working earnestly to repair our church at this place. Since being here we have built a neat four-room parsonage and fenced our church. Our benevolences are in good shape.

MISSISSIPPI.

BRIDGEVILLE, R. H. Patton, pastor—A successful quarterly conference was held here April 29-30, by Presiding Elder G. W. Smith. The work is in good condition. Raised $23.00 during the month. Paid the elder $16.00. The elder preached two able sermons Sunday. Communicants, 62; additions, 1. Our Easter observance was good; collection, $4.10.

Harriston, W. N. G. Lipscomb, Pastor.—This work is improving along all lines. The churches are in very good condition. On a recent Sabbath, after a glorious service, four persons were converted and joined the church.

Goodman, R. A. Watkins.—Our 2nd quarterly conference was held June 3-4 by Rev. J. W. Parks, as our presiding elder could not be with us. The written reports presented by the officers indicated improvement in the work.

Bowerton, J. J. Goodwin.—Our second quarterly conference convened at New Hope Church May 6-7, with Presiding Elder G. W. Smith presiding. Most of the officers were present with reports. The business of the conference was conducted nicely. The elder addressed the officers on their duty and responsibility as members of the quarterly conference. At 9 o'clock a. m. he also addressed the Sunday school and at 11 o'clock preached a strong sermon. At 3 o'clock Sacrament was administered by the presiding elder, assisted by the pastor, J. I. Garrett; 99 souls communed. Collection for this quarter, $83.98; for pastor, $65.98; for elder, $18.

New Augusta, P. F. Robinson.—Our second quarterly conference was held at Bolton M. E. Church May 7-8, Presiding Elder R. N. Jones in the chair. The reports showed success. The presiding elder's sermon and lecture were effective and inspiring. Sacrament was administered to a goodly number at night. We had quite a revival; 18 joined the church. The committee on missions, Mrs. Florence Kitpatrick, Julia Bolton and M. Bolton, reported $5 for missions. Collection during quarter, $29; paid presiding elder $19.15. This work is spiritually and financially alive. Two cash subscribers for the SOUTHWESTERN.

Hicks.—Rev. W. M. Lipscomb, pastor of Crown's Point M. E. Church, preached a stirring sermon at Pleasant Hill Baptist Church on Sunday night, May 14. His text was from the 1st Book of Ruth, 16th verse.

TEXAS.

Yorktown, G. E. Tyler, Pastor.—Presiding Elder J. W. Weakley held our second quarterly conference May 1-2. It was a successful session. Raised for missions $7.75, making a total of $16.75. Yorktown is forging ahead. Rev. Johnson was present and Monday night preached a noble sermon. Rev. Weakley preached Tuesday night.

Children's Day Reports

BALDWIN—Our Children's Day program, as rendered by thirty children, was indeed a success. Collection, $2.00. Too much praise cannot be given to our superintendent, Mrs. E. Dright, and her able assistants. E. B. Richard, pastor.

BRADLEY, MISS.—Children's Day was observed with good results at Berea, New Light and Bradley, each superintendent taking great interest. The program was presented in full. The pastor, Rev. N. B. Bell, lectured to the children at each point. Total collection $30. Judge High, R. D. Esters and I. M. Quinn, superintendents.

PAULDING CIRCUIT, MISS.—Children's Day was observed at each church on this circuit. The superintendents did their work well and deserve much credit. Collections: Spring Hill, $9.01; Oakbourg, $13.25; Leonia, $10.50.; Magnolia, $7.25; total, $40. This work is improving. All of our schools are well attended. B. W. Robinson, pastor.

CENTERVILLE, MISS., J. D. Gilbert, pastor—Children's Day was a high day at Merrill Chapel. The program was executed to the letter. We raised $15.00. Everything was carried out nicely under the direction of our efficient Sunday school superintendent and Mrs. M. Bradford. Ruben Beverly.

BAIRD, MISS., E. M. Byrd, pastor—Children's Day was carried out according to program. Raised $10.00. Too much praise cannot be given to our efficient and accomplished superintendent, Mr. Joe Cotton, for his untiring efforts. Total for benevolence up to date, $16.00.

RIPLEY, W. M. Lester, pastor—Children's Day was observed with great credit. The program was carried out to the letter. Raised $15.00. Mattie Green, superintendent.

AMORY (CT.) MISS., N. B. Blackman—Children's Day was observed. The program was carried out in part. Collections: Newpoint, $3.35; Birdine, $1.00; Smithville, $2.40; total, $6.75.

TUPELO (CT.), MISS.—The Children's Day program was satisfactorily carried out at Hopewell Sunday school. Total collection for the day, $12.07. Frank Jackson, superintendent.

HUMBOLDT, TENN.—Children's Day services were rendered at both churches with good results. The work bids fair for the future. Jesse T. Price, pastor.

WILMINGTON, MISS.—Children's Day at Trinity Methodist Episcopal Church was a decided success under the direction of Superintendent Mrs. Carrie Garrison and Mrs. Amy Walton, with the teachers. We raised $5.50; raised for missions on Easter, $4.25. Raised this year up to July 10th, $299.80 for all purposes and have taken in five members.

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PINE BLUFF DISTRICT CONVENTION.

One of the greatest meetings of the young people of the Pine Bluff District convened June 22-25, in Dumas, Ark. Those present took great interest in the meeting. This was the ninth annual session and carried with it many new features. More reports from the Sunday School and Epworth League than ever before. The programme held quite a prominent place. Many interesting subjects were discussed. Rev. Brown, of the A. M. E. Church; Prof. C. S. McBane, ex-president of the Presbyterian Seminary, of Monticello, Ark.; Prof. Reed and others were with us. Dr. J. M. Cox was also present. Mrs. Annie F. Strickland, president of the State League and Woman's Home Missionary Society, made quite a talk on the work of the Society in the State. Reports from the official members indicated that much interest had been taken throughout the district. At 11 o'clock Rev. S. McDonald preached a logical and forcible sermon. At 3 p. m. a testimony meeting was conducted by the presiding elder. At night Rev. J. W. Burns spoke. These services proved to be seasons of great joy. Rev. J. C. Adams is doing much for our people at this place. The following officers were elected for the ensuing year: Pres., J. W. Burns; second vice, Miss Bessie Higgins; third vice, Mrs. Eddie Box; fourth vice, Mrs. Maggie Johnson; Junior League president, Mr. J. H. Bechworth; treasurer, Mrs. O. Wagner; secretary, Prof. A. N. Pegun. Thus ended one of the best sessions of the district. Collected more than $40.00 for the E. L. F.. To meet at Ladd, Ark., June, 1906.

INQUIRY.

I want to find my son, George Banks, who left me about the year 1870 when I was living at Hoe Arnold in slavery; I belonged to Tom Banks, who lived in Coweta county, his wife, Mrs. Sarah Banks, being a neice of Charley Arnold, from Tharpe county. I married Allet Brooks; since I have married Claborn Milner. Dear reader, if you know of such name, please let him or me know at once. Mrs. Mary Ann Milner, R. F. D. 2, Villa Rico, Ga.

INQUIRY.

I inquire for my relatives, whom I have not heard from since the civil war. My father's name is James William Shelton; mother's, Susan Gracie Shelton. After separating from one another my mother became by name Christmas. My oldest brother's name is Charles William Shelton; one named Winston Hudson Shelton. Oldest sister, Mary Christmas; one brother by the name of Phil Christmas; Overton Christmas; Louis Christmas. Any information will be gladly received. Robert James Shelton, Ocean Springs, Miss.

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MISS E. B. SMITH, Sec. & Treas.

They Live in Our Memory.

KEMPER.—June 13, 1905, marked the end of the earthly career of Bro. Albert Kemper, who was 64 years old. He was an invalid for nearly two years but not one of the whining sort. His faith in God kept him so cheerful that it was an inspiration to visit his bedside. A few hours before the summons, speech left him, but he assured his family and friends of his final abode by clapping hands and frequently pointing upwards. Verily the Christian's death is not an occasion for tears. He was buried from Magnolia M. E. Church. H. T. L. JOHNSON.

YEATS.—At West Point Circuit, Upper Mississippi Conference, Mr. J. Yeats died in full triumph of faith, leaving a host of friends to mourn his going. He was a deacon of the church. His funeral was attended by the pastor, L. J. Terrell. He was 96 years of age. L. J. TERRELL.

MARILONO.—At Magnolia, La., June 1, 1905, Mr. Nelson Marilono passed into the Beyond. He was 22 years of age and a member of Plain View M. E. Church. He leaves a father and mother, sisters and brothers and many friends to mourn his death. Rev. A Luster officiated at the funeral service.

BAYLOCK.—Mr. Thomas Baylock died at his home in Yazoo City, Miss., on Thursday morning, June 15, 1905. He was a member of St. James M. E. Church. Bro. Baylock was a man, a Christian, a neighbor, a faithful husband, and loving father, who will be missed. P. H. DAVIS.

DANIELS.—Mr. Richard Daniels, of Fayette, Miss., departed this life June 20, 1905, at the age of 82 years. He leaves several children, four sisters and other relatives, also many friends to mourn his going. It is said that his funeral was the largest colored funeral ever witnessed in Fayette. He was highly esteemed by all. During the funeral service at the church we had with us the Rev. Forsythe, pastor of the M. E. Church South here. Rev. Steward, pastor of the Presbyterian Church, and the pastor of the Christian Church. The funeral was conducted by the pastor, Rev. P. H. Rembert.

MCLENDON.—Mrs. Mattie McLendon departed this life June 18, at La Grange, Ga. She was a faithful member of Union Chapel and died in full triumph of faith. She leaves a dear father and mother and husband and a host of friends to mourn her passing. Her funeral was conducted by the pastor, Rev. G. H. Lennon, assisted by Rev. R. B. Hindsman and Rev. White.

DIXSON.—After 25 years of faithful service, Mrs. Sallie Dixson, a member of Stone Chapel M. E. Church, Cumberland, Tenn., departed this life on June 2, 1905. She died as she had lived—a Christian. To her husband and seven children she was a loving and faithful wife and mother. She leaves a host of friends. J. R. Reasonover, Pastor.

ROSE—Gladys Madeline Rose, the little daughter of Mr. and Mrs. Edward Rose, of New Orleans, La., died Tuesday morning, July 18, 1905, after a brief illness. She was just ten years old, but because of her sweetness of disposition had made a host of friends. The funeral took place from First St. M. E. Church, where Gladys was an interesting Sunday-school scholar, and though tender of years yet a member of the church also. The casket was borne into the church by fifteen little girls. Beautiful music was rendered by the Sabbath-school choir. Revs. J. M. Young, H. J. Wright, W. R. Butler, and her pastor, Rev. J. A. Tircuit, officiated. She was interred in the Washington cemetery. The floral offerings were profuse.

WHEREAS, It has pleased Almighty God to take from our midst our little friend and Sunday-school scholar, Gladys Madeline Rose; WHEREAS, Our loss is Heaven's gain; *Therefore be it Resolved*, That our heartfelt sympathy goes out to the bereaved family and that we commend them to Him who doeth all things well.—First St. M. E. Sunday School.

GORDON—On March 18, 1905, from McCool, Miss., Mrs. Susanne Gordon, aged 64 years, was called to her eternal home, after 40 years of service in the Methodist Episcopal Church. She leaves her husband, one son, one daughter and two grandchildren, as well as many friends.

ESSEX—Mr. Napoleon Essex, after an illness of 9 months, died Sunday night, June 18, 1905. He was happily converted before he died. A mother, sisters and brothers survive him. T. B. Cooper, pastor, Hahnville, La.



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UNITED FOR LIFE.

GILMER-RHILANDER—On July 13, 1905, at the home of the bride's parents, Franklin, La., Mr. Robert Gilmer and Miss Lizzie Rhilander, by Rev. R. C. Worsham.

MORGAN-PORCHE—At Houma, La., July 18, 1905, Mr. William Morgan and Miss Sarah Porche, by Rev. William S. Harris.

BELL-SENCLE—On June 11, 1905, at Bluff Creek, La., Mr. W. K. Bell, of Beach Grove M. E. Church, and Miss Lue Birder Sencle, a member of Mt. Carmen Church, and a teacher in our public school. A grand reception was tendered the young couple by the members of both churches.

BALDWIN-RANKIN — At Handsboro, Miss., at the home of the bride, on the evening of July 13, 1905, Mrs. Martha Rankin and Rev. J. B. Baldwin. Mr. Baldwin is an acceptable preacher and member of this church. The bride stands first among our official members; she is our efficient Sunday school superintendent. The prayers and best wishes of our entire community are extended this happy couple.

A. M. TROTTER.

CAMPTON-PINKARD—At the home of the bride's parents, Mexia, Texas, Sunday, June 18, in the presence of many witnesses, Mr. Wiley W. Compton, of Texarkana, and Miss Elizabeth Pinkard, of Mexia, by Rev. N. J. Moore. Miss P. J. Kelly preceded the bridal party. Immediately after the ceremony a sumptuous repart was served. The presents were numerous and beautiful. The young couple will reside at 315 E. 9th street, Texarkana, Texas.

EDWARDS-SEALS—On the Kilmichael (Miss.) Circuit, Monday night, July 17, 1905, a very beautiful marriage occurred at the residence of Rev. A. A. Hamers, that of Miss Bettie Seals, their cousin, and Mr. T. E. Edwards, of Mt. Zion M. E. Church, and a prominent planter of Montgomery county. Mr. Edwards has been the district steward of this circuit for several years. The bride is one of the leading young ladies of Salem M. E. Church, French Camp, Miss. She is the daughter of Bro. Chas. Seals, a large land holder of that community. G. W. Baker officiated.

BRUNELL-EVANS—At the home of the bride's parents, June 15, 1905, Mr. Willie Brunell, of Magdalen, Miss., and Miss Isabella Evans. Mr. Brunell is of one of the best Methodist families of Turkey Creek settlement. The bride is of a leading Baptist family of Handsboro, Miss. A. M. TROTTER.

ANDERSON-VERRET.—At Houma, La., July 2, 1905, Mr. H. Anderson and Miss Mary Verret, by Rev. William S. Harris.

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Doings of the Workmen

LOUISIANA.

BATON ROUGE—The members of Wesley Chapel tendered their pastor and family a pleasant surprise on April 27. Many pounds of choice groceries were presented him. Several short addresses were made. The pastor made timely and appropriate remarks.

PINEVILLE—Rev. J. C. Brown desires to thank the members and friends of Wesley M. E. Church for the pound party tendered him on June 1st.

FORDYCE—Mr. John Sealey presented, recently, to Rev. E. V. Taylor, pastor of Wiley M. E. Church, about 150 pounds of choice groceries.

TORRAS, J. J. Courts—Our second conference was held at Union Chapel M. E. Church, Rev. J. W. Turner presiding. The pastor, Rev. E. J. Harrison, made an excellent report. All officers presented written reports, showing improvement on all lines. Sunday the elder lectured to the Sunday school and at 11 o'clock preached a noble sermon. Collection, $3.65. Paid Rev. Turner in full, $13.50; paid pastor, $23.00. Easter Sunday, sermon by Rev. E. J. Harrison. Services were well attended. Baptized four. Collected for missions, $19.85.

MT. CARMEL CHURCH, (Mrs.) Annie Carroll—On Friday evening June 9th, a party of ladies and gentlemen, led by Mrs. Rosanna Lonnon, Ruthie Jackson, Maggie James, Mariah Washington, and others, visited the parsonage, bringing with them a large variety of pounds and packages.

CAMPTI, E. H. Clark, pastor—On the evening of June 1st, at a very late hour the inmates of the parsonage were aroused by the arrival of friends, who brought many appreciated tokens. The prime movers were Messrs. P. Mitchell, E. Hathaway, Misses L. Oneal, Mary LeBran, and others.

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Doings of the Workmen

ALABAMA.

THEODORE, J. T. Tompkins—All departments of this church are in good shape. Sister Laura Johnson, a faithful member of this church, raised recently for missions $8.75 in one day, and in the same time Sister Mary English raised $7.00. Our Sunday school, with its fine corps of teachers, is doing excellent work.

ASHVILLE, *L. L. Allen*—Raised for the elder during the first quarterly conference, $4.41; pastor, $16.89. The second quarter was held April 22-23. Paid the elder $15.69; pastor, $76.35; raised for missions, $5.00; education, $4.78; total, $131.19. Fifteen additions to the church. On Easter Sunday, $30.11. Five subscribers to the SOUTHWESTERN. The presiding elder preached four able sermons while here.



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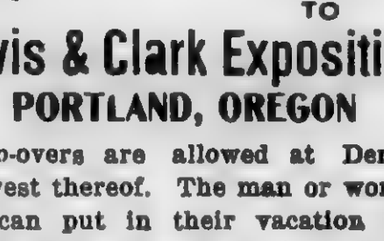
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11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1.	St Louis Ex 8:10 p m	2,	St Louis Lim 9:10 a m
3,	St Louis Lim 8:45 a m	4,	St. Louis Ex. 7:30 pm
5,	Local 4:45 p m	6,	Local 6:00 am

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
	Sunday and Wednesday Excursion.		
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom.	8:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
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JULY 22nd TO 29th.

Atlanta and Savannah—J. A. Morrison; C. H. Blake, 1; A. C. Milner, 1; H. L. Phillips, *1; L. G. McLendon, *19.

Central Alabama and Mobile—W. H. Harrison; A. L. Boyd; Mobile Dist. Con., *30; W. L. Lauderdale.

Central Missouri—G. B. Abbott, *1.

Delaware—John Barnett, *4.

Florida—J. S. Todd, *1.

Lexington—Scott T. Jones.

Little Rock—G. A. Hall, *1; W. R. R. Duncan, *2; S. McDonald, *2, 1; F. J. Jacobs, *1.

Louisiana—A. B. Venable; Wm. Robinson; A. B. Harris, *1; Thos. Williams, *1; H. J. Edwards; Andrew Smith; G. W. Forest, *1; H. Taylor; G. Billops; E. D. Powell, *1; M. P. Franklin; M. L. Baldwin; L. A. Jackson; C. L. Angrum, *1, 1; Dean Landry; D. S. Smith, 1; J. A. Saunders; A. C. Mitchell, *1; R. S. Tademy; T. B. Cooper, *2.

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Crescent City Notes

Mr. A. W. Wilson conducted the early morning prayer meeting at Pleasant Plains last Sabbath. The annual sermon of the Helping Hand Aid Circle was preached at night by the pastor, Rev. William Harrell. A solo was rendered by Mr. D. B. Phillips; paper by Mr. H. S. Williams, response by Mr. F. Branch. Collection for the day, $6.

The New Orleans North District Conference, to have convened in Lutcher, La., July 26, has been postponed on account of quarantine regulations. Due notice will be given whenever arrangements can be made for holding the conference. J. F. MARSHALL, P. E.

At Wesley Chapel, Sunday the day was one of great interest. At 11 o'clock Bro. Robert Williams, an exhorter, preached his trial sermon, which met with hearty appreciation. He received $5.27. Collection for the day, $30.74. Thursday evening, July 20, Wesley's delegates to the Denver Convention were tendered a reception. The pastor, Mr. Robt. Williams and Mr. Charles Dale, all spoke interestingly and instructively of their trip and the convention. Altogether, the affair, under the direction of Mr. A. Y. Johnson, was very pleasant indeed.

The members of Ross Chapel, Camp Parapet, recently presented their pastor, Rev. A. B. Harris, a suit of clothes, hat and shoes. Committee: Mrs. Tilda Small, Mrs. Josephine Williams and Mrs. Dora Eavens.

St. Matthew is alive. Services are good. The pastor and his family are now installed in the new parsonage, the same being built in six months, and the members rejoice, for it was much needed. The trustees are planning to pay the last dollar due on it by Aug. 8, 1905. The Sunday school is doing nicely. A Home Department is now conducted by the pastor which promises to add much to the growth of the school.

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And Bladder Diseases at Home at a Small Cost—One Who Did it Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

Doings of the Workmen

BELLE ROSE, Philip Hawkins—Our presiding elder, Rev. W. R. Butler, held our first quarterly conference April 17, and the written reports presented indicated that the work had advanced along all lines. The elder preached a fine sermon and on the 18th ult. Rev. M. S. Goins, of Napoleonville, preached to the satisfaction of all. In behalf of the stewardess board, Sisters Georgianna Wiggins, president, and Francis Winfield presented the pastor and wife, recently, a fine rocker, as a token of their regard. One precious soul was converted recently and the church has been revived.

WASHINGTON—St. Mark M. E. Church has about forty loyal members. On Thursday night, June 8th, the quarterly lovefeast was held. A good collection was raised. The members and friends brought with them one hundred pounds of choice groceries. We expect to build a new church this year.

SLAUGHTER AND RYLANDER—The members and friends of Marshall Chapel, led by Brother Lawrence, Sisters E. Bradford, M. Johnson, E. Richard and others, pleasantly surprised the pastor, Rev. J. H. C. Means, and his family, recently, by many serviceable gifts.

SPRING CREEK, J. S. Weaver, pastor—Our second quarterly conference was held May 28th, Rev. J. J. Obee presiding. All officers presented good reports. This quarter was the best held in twenty years. Never before has this church done so well. Raised this quarter, $114.35. Paid presiding elder up to the fourth quarter. Missionary collection, $10.00. Have on hand for building purposes, $64.10. We intend to have our pastor report at conference a full benevolent collection, a new church, and a band of united Christians.

TEDDY, D. M. Taylor—The first Sunday in June, at Mt. Carmel, was an enjoyable day. Service was conducted by Rev. S. Carroll, who has charge of the work. Each department is active. The Sunday school is in excellent condition. It has an average attendance of 136. Rev. Carroll is loved by the people. Collection for the day, $15.00.

GUEYDAN CHARGE, J. P. Oville, pastor—Williams Chapel M. E. Church leaders and stewards raised on third Sunday in June $14.00. We were presented a beautiful swinging lamp by Mr. J. E. Fortier, one of our worthy merchants. The people are more than pleased with their pastor. The sisters are planning to present their pastor a nne suit.

CLARENCE, James E. Harrison—Mt. Zion of the Campti Charge is on the upgrade. The first quarterly conference was held and things bid fair for a bright future. With Rev. E. H. Clark, our pastor, the people are delighted, who thus far has shown himself to be an exemplary man in every respect and we shall stand by him.

BOOTH, L. W. Jefferson—Dr. J. F. Marshall held our second quarterly conference at Wesley Ray M. E. Church. The officers presented good reports. A new parsonage has been built and paid for. Paid presiding elder in full. Raised this quarter, $171.40; paid pastor, $91.50; seven subscriptions to the SOUTHWESTERN. Our work is in good shape under the leadership of Rev. A. C. Mitchell, who is appreciated and respected by all.

ZACHARY, J. W. Lewis, pastor—The second quarterly conference of Albert Circuit convened at Jackson Chapel, May 27, Rev. J. W. Turner, presiding. The reports of pastors and officers were among the best ever presented here. The sermon delivered by the elder on Sunday will linger long in the hearts of those who heard it. Raised this quarter, $63.85; paid presiding elder, $13.25; pastor, $56.25. Geo. Washington, Phil Fields, Simon Cage and E. Henderson, local preachers, have had their licenses taken from them.

CLINTON—Rev. J. Tutson, pastor of Macedonia Church, desires to thank the following named pastors and their congregations for their presence and aid on the fourth Sunday in May: Revs. S. Carroll, F. Walker, N. Ford, W. W. Hunter, D. Shelby, and Brother Douglas. They preached strong sermons. Rev. Carroll led in the collection, which amounted to $46.55.

MEN AND WOMEN

Who have Tired Brain and Weak Nerves

Read this Letter to you about the Great Invigorator of Mind and Body

Dear Friend: Do you feel "all dragged out," lacking in energy, incapable of concentrating your thought? If so you are in danger—your physical and nervous vitality are at a low ebb and you are in absolute need of our treatment. We wish to impress upon you the fact that to delay in taking measures to cure yourself in any case of brain or nerve exhaustion or weakness might prove a very **serious result.** When you are tired all the time from over work or dissipation or excesses of any nature it is a certain sign of exhausted or collapsed brain or nerve cells.

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being composed of the same **chemical constituents** of which the brain and nerve cells are made, furnish the best possible nutriment for them, and is so composed that it is readily assimilated and digested.

For all sexual weakness, this food is unquestionably a positive cure. Being directed to the weakened nerve centers of the affected parts, it restores them to a natural, healthy condition, bringing back lost powers, stopping un-natural discharges, etc. By acting on the nerve centers—or "life centers"—in this way it is the only honest and effective treatment for these troubles.

No Alcohol; no Mineral Salts. The cost of a month's treatment is only One Dollar ($1.00). Think how much cheaper that is than paying doctor and drug bills at home. And consider the features of time saving and privacy and, best of all, the fact that **Dr. Taylor's Brain Food and Nerve Restorer** only one tablet at a dose three times a day (at home or at work) is the only true cure for **weak** and **exhausted** conditions of **brain** and **body** and that it will make a new being of you—positively curing and preventing **Lost Power, Kidney Ills, Brain Fag, Neurasthenia, Weakened Organs, Low Vitality, Nervous Dyspepsia, Indigestion, Malaria, Sleeplessness, Insomnia, Neuralgia, Sick Headache, Locomotor Ataxia and Weakness** of any kind that makes you miserable and weak where perfect men and women are strong like you should be and thereby making you healthier, happier, longer-lived and increasing your earning powers and your success in business or in any undertaking. **Good for Minister, Office-man, Student, Tired Mother, Man of the World and Growing Child.** If you hesitate about sending $1.00 in advance, send 50c for a half month's treatment; that should be enough to convince you that the treatment will do all that we claim for it. Do it to-day, delays are dangerous. Money returned if you are not satisfied. **When you order, please mention this paper.**

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Mrs. Sydney Simpson, writes: For many years I have been weak, tired, exhausted, had no life or ambition, was irritable, cross, blue and very discouraged; at times I felt I would lose my mind.

Dr. Taylor's Brain Food and Nerve Restorer is wonderful. It has no equal. It made a new person out of me and I cheerfully recommend it as the greatest remedy on earth for nervousness and exhaustion.

Mr. Alx. Hill, writes: I was persuaded to try Dr. Taylor's Brain Food and Nerve Restorer. My nerves became invigorated and strengthened, my tired brain and debilitated body received new life, my memory returned and it brought such sunshine happiness and health to me that I am forced through gratitude to add this unsolicited testimonial for the benefit of the thousands who are sufferers from shattered nerves and exhausted energies.

VANCEVILLE—W. H. Long, pastor, and family were aroused Tuesday evening, June 6th, by the voices of many friends who brought to the parsonage probably one hundred and five pounds. The visit which was, of course, a pleasant surprise, was led by Mattie Stinson, Lue Wiley, Nancy Johnson and others.

LEESVILLE—The quarterly conference was held recently and quite a sum was raised for all purposes.

SLIDELL—The two churches on this charge are doing well. The parsonage has been repaired and other improvements made. At Pearl River on June 3rd, through Mrs. Lilly Clark, quite a number of pounds were collected for the pastor. Here at Slidell, through the energy and push of Mrs. Annise Dunlap, one of the leading members of our church, a room of the parsonage has been beautifully furnished and converted into a sitting room. On the evening of June 29th, this same sister led a large and pleasant crowd to the parsonage, and Mr. C. W. Henry presented to the pastor the many pounds of choice contributions.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, AUGUST 10, 1905

Vol. 39 No. 32

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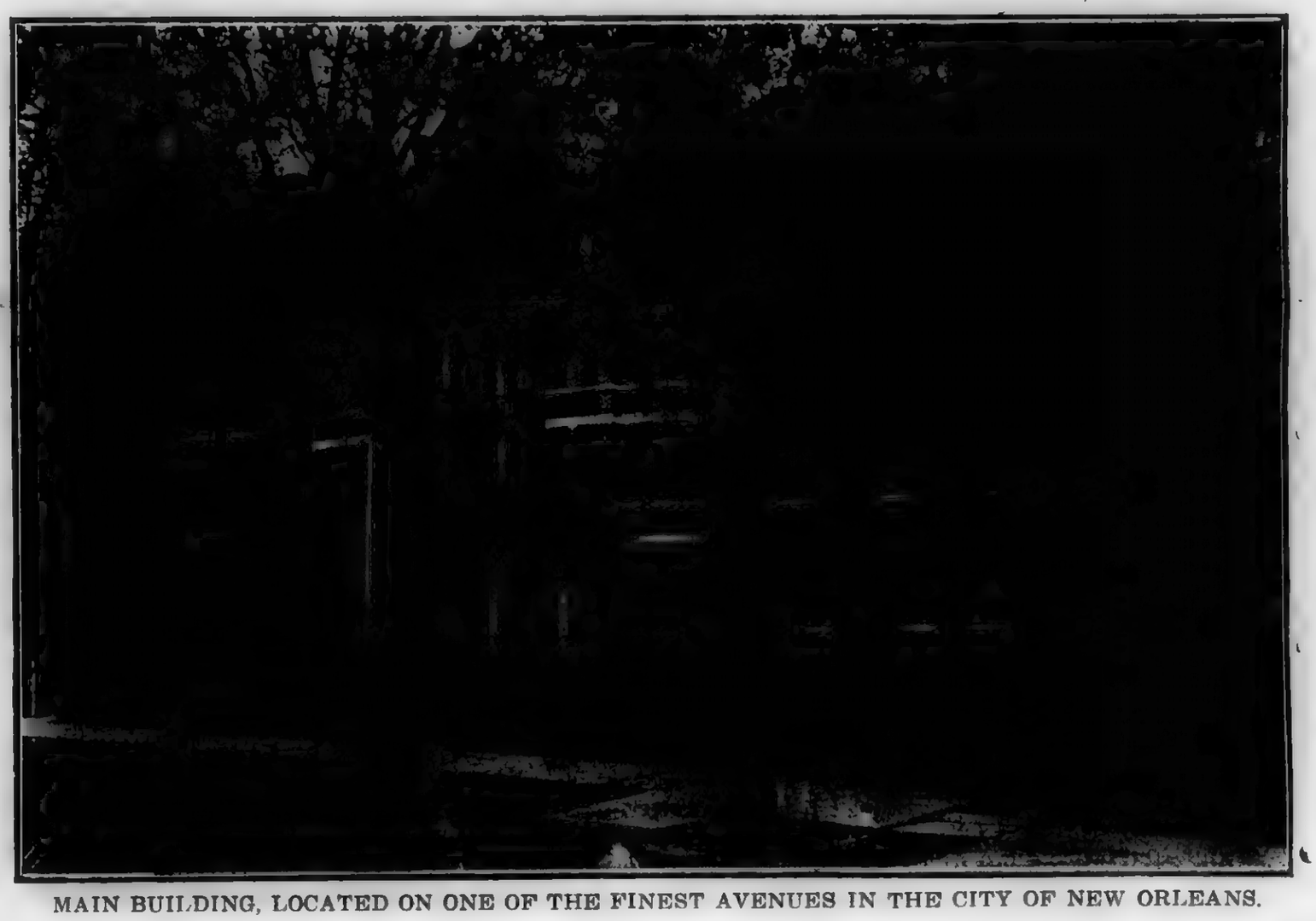
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Methodism as an Educotional Force

By Dean E. W. S. Hammone, D. D., Bladen School of Theology

By DEAN E. W. S. HAMMOND, D. D., Braden School of Theology.

In this article the term Methodism as a generic term applies to the great ecclesiastical system which for nearly, or quite, two centuries has taken a leading part in directing the religious energies of the largest Protestant constituency in the world.

The latest statistics show that in the United States alone there are in the various Methodistic bodies 39,977 ministers, 58,530 churches, and about six and a quarter millions of communicants. Numerically, it would seem that Methodism has been a forceful and diligent agency in the acquisition of members at least. A distinguished writer has characterized Methodism as "Christianity in earnest," and right royally has this great aggregation earned the title. I think we may assert, without fear of successful contradiction, that the followers of the immortal Wesley are fulfilling their divine mission in the conquest of the world for Christ, by a loving and enthusiastic adherence to the principles of the Gospel as taught by those illustrious founders who are numbered to-day among the world's greatest benefactors. From the very start Methodism was providentially and peculiarly fitted for the work of the salvation of the masses.

The launching of a great ecclesiastical system at the time of its origin was a matter which required both diplomacy, skill and the Spirit of the great Being who was its inspiration. It meant a religious reformation; a quickening, so to speak, of the religious zeal of the people, who had already regarded themselves as the custodians of the "Faith of the Fathers." To found a spiritual empire, whose spirit and genius, and sentiment should be everywhere the same, required more than human genius and skill. It was the work of God. The world was ripe for Methodism, and it was a part of the plan of its Divine Author that the established church should contribute of its very best material toward the spread of its doctrines. It has been said that the mother of John and Charles Wesley, was the Mother of Methodism. While it is true that these great names are inseparably connected with the origin, history and progress of Methodism, the true birth of this great movement antedates the advent of the Wesleys, and claims Jerusalem and the Pentecost as its natal inspiration. It was a long stride from Jerusalem to Epworth, but the Class Meeting Era of 1739 was the climacteric adumbration of the Pentecost. Behold! What hath God wrought! That peerless queen sends forth from that famous rectory John, who was to be the world's greatest church organizer, who was to set the pace and give new inspiration to the greatest evangelical movement of the times. And Charles who, with sacred song and story, was to thrill the thousands and tens of thousands of the faithful with the inspiring songs of the soul. And thus Methodism steps out of Jerusalem fresh from the baptism of "Power" at the Pentecost, out into this great world as a mighty force to lead, and guide, and govern, and inspire.

What talismanic names! Epworth: The Charter House: Oxford! What an alignment! What strategic positions in the great field!

If a Divine call stands for anything, if equipment, spirit and opportunity count, Methodism *must* go forward in the future, as in the past, with ever increasing momentum. Every impartial student of church history will acknowledge that Methodism has kept fully abreast with, if it has not led, the Christian forces of the century in the education of both her ministry and laity. The question of education, Christian education if you please, is the foremost question. It must and will hold the pre-eminent place which Providence has assigned it, and to such the solemn voice of duty calls, "God's best are those who stand the test," and we assert here without fear that from our firesides, our altars, Sunday schools and Epworth Leagues, God's best training schools, have come the best trained, best officered, most thoroughly equipped and consecrated army of Christian workers in the world. The report of the Board of Education at the General Conference in Los Angeles was a mo inspiring document. It was such a presentatio of facts as sent a thrill of joy throughout o great church. The report showed that in o church alone there were 22 Theological Institutions, 52 Colleges and Universities, 52 Classic Seminaries, 9 Institutions exclusively for wome 23 Foreign Mission Schools, 4 Missionary an Bible Training Schools, 1 Normal Universit Schools of all grades, 144. Value, 21 million Endowments, 17 millions. Teachers, 3,100. St dents, 50,000. Add to these from the oth Methodist bodies so far as correct statistics ca be obtained, and we have a grand total of schoo of all grades, 237, valued at 29 millions in roun numbers. Pupils, 58,000. Teachers, 3,00 These schools, as a rule, are admirably locate and in the most strategic positions, faithful sen tinels, veritable magazines of literary and inte lectual power, giving emphasis to the spirit o Methodistic progress and achievement. Verily Methodism is a force in the world: Ethical, Dynamic, Moral, Spiritual, Economic. Her pupi are everywhere. They are the advance guard i the marching column. To them there is n North or South, no East or West, but a whol land redeemed, purified, saved. It will put itsel in touch with every great movement which prom ises the overthrow of all the evils which bligh our Nation's escutcheon. And as the chime ring out from the bell towers of the hundreds o our institutions of learning, giving notice of th blessed hour of consecration to the work of in struction; they will also give new inspiration t the aspirations, the hopes, and the energies o the tens of thousands of young men and wome who are preparing to march under our conquer ing banners. The millions of dollars consecrate to this holy cause is God's money, every cent o it, and no money has ever been given to a holie cause. Our educational work is, after all, th foundation of all our past successes, and it must continue in all the future to be the chief corner stone.

Nashville, Tenn.

Why Go to College?

For every young man or young woman, and especially for those who are seriously considering their work in life, the question—Why go to college?—is a vital one. Anyone who receives a high-school education has a chance to go to college if he will, but the opportunity usually does not remain open for long. A decision must be made once for all, and the results of that decision are bound to affect materially every day of one's future life. It is worth while, then, not merely to view a college education as something vaguely desirable, but to consider what definite advantages it offers as a preparation for the various activities of life, in business, in a profession, or elsewhere.

It is a good business investment. College men draw better salaries than other men and succeed better in business undertakings. Every year requests come from the important commercial houses of the country, asking for college graduates, because in the judgment of experienced men they have received a training that fits them for success in business. Statistics, in fact, show that a surprisingly large proportion of the high salaried men were trained in college; and there will be a still larger proportion in the future, for the college of to-day is offering courses that give not only general but also special preparation for banking, insurance, transportation, and other departments of business. How the most successful business men estimate a college education can be seen from the enormous sums that they are contributing to college endowments. With all the emphasis of millions of dollars, they are saying to the young people of the country, Go to college.

It is essential for first-rate professional efficiency. In engineering, law, medicine, or any other profession, the man without a college education is handicapped at the start. He lacks knowledge and training that many of his competitors possess and that are necessary for the best achievement. The man who goes to college may select those studies that are of importance for his future work and thus lay his foundations broad and deep. One year of work in a professional school is now generally accepted toward the college degree, and every hour of the college course may be made to count toward professional efficiency. The difference between six or seven years in college and professional school combined and three or four years in the professional school alone is the difference between a first-rate and second-rate training. There is no use in being purposely second-rate.

It introduces one into the aristocracy of talent. It secures an acquaintance, friendships, and common interests with the most intelligent, most cultured, and most efficient in the land, those who are to be the leaders in the thought and activities of the next generation—the only aristocracy worth belonging to. A college degree confers on a young man no superiority over his fellows, except what anyone may earn, but it does confer a promotion deserved by four years' work; it is an insignia of fitness to go ahead and be somebody in the world.

It develops all that is best worth developing in one. The American college aims to provide a well rounded development for each student. This development does not come merely from books or from a narrow range of studies. It is physical, social, moral, religious, as well as intellectual. It makes for intelligence, and also for power, for happiness, and for righteousness. The college course to-day comprises a wide range of subjects and supplies varied information to suit the various abilities of students and their different careers in life. It offers an education for the politician as well as the clergyman, for the electrician as well as the philologist. And outside of the class-room instruction, there are the associations, the habits, and the ideals that come from a common endeavor after what is true and worthy. A college education can be put to effective service in the home, in business, in the church, or in the state.

It opens the doors of opportunity. It will not make a man, but it gives a man an opportunity to make the most out of himself and to fit himself for the greatest usefulness. The race of life comes largely after college, but an education enables one to start with the first relay. The four years are a succession of opportunities; the libaries, the laboratories, the professors, are at the service of the student in order that he may profit from them as he will. Some unfortunately fail to make good use of this wealth; few can tell when they enter college which of its manifold opportunities will prove most valuable; but those who do not go to college refuse a gift of some of the best things in the world and close for themselves the open doors of opportunity.

Are there any reasons for not going to college? Two are often advanced—a lack of time, and a lack of money. But are these good reasons? No one in good health and willing to work need turn back for lack of money. Thousands are working their way through every year, and large funds are available to help those who deserve it. And the time lost in going to college will be time gained in the end. "It will take you less time to go through college," President Eliot is reported to have said to a student, "than to explain in after life why you didn't go." It will take less time to go through than to make up in after life the deficiencies in knowledge and training. Can you spend four years more advantageously to yourself, or with better results for your future than in college? Can you afford not to go to college?—*Issued by Northwestern University.*

The Influence of New Orleans University

By President F. H. Knight, PH. D.

Scarcely more than half a hundred men and women have graduated from the full college course of New Orleans University since its beginning. Thousands have been enrolled for longer or shorter periods as students, but have been prevented from continuing until graduation. The half-hundred have gone forth with diploma and degree and have made their record as the years have passed. The names of some of them are known wherever the progress of the Negro is studied. A remarkably large proportion of them have become famous for good work done, while none have been made notorious by evil deeds.

A glance at the list of graduates as it appears in the annual catalogue is most suggestive. Professors in colleges and universities, preachers of national reputation, government officials in positions of great responsibility and honor, physicians of extensive practice and others who, although less widely known, have been living examples of high thinking and noble living, all are here. It may be doubted if many institutions North or South can show as large a proportion of graduates of distinction and real worth to society as can New Orleans University. There are two points of contact between the colored representaives of our university and the white representatives of other institutions, namely, examinations before State Boards of Registration for the Practice of Medicine and the Civil Service examinations. The medical college whose graduates fail most frequently to pass the required State examination is not a colored school, while in the results of the Civil Service examinations our students have been very conspicuous for their success in the competition with their white brothers. The influence of New Orleans University upon the mental development of its students is shown to be decidedly potent when studied in the light of the after careers of those who have been under that influence a sufficient length of time. This brings me to speak of the great army of students who have not graduated. Many of them, all too many of them, have been students but a few months or even weeks. These have been in a measure benefited. They are found everywhere throughout our section and in all walks of life. They are better preachers, teachers, parents, citizens, than they could have been had they never come under the influence of the school. The time and money expended have been very far from wasted, but they are not graduates. It is not just either to them or to the university to think of them as graduates, or to expect them to do what they might have done had they continued to the end. It may be true, however, that because of their great number, the sum total of good accomplished by them is greater than that accomplished by the more favored and more famous few. It is said that the amount of light which reaches the earth from the great host of invisible stars is greater than that which shines upon us from the visible stars. Who would attempt to estimate the influence of New Orleans University in the hundreds of homes which our students have made for themselves? Higher ideals of life, wider and better activities, increased power of thought and many good things to think about, these are some of the results of even a shortened stay at a good school. Eternity alone will reveal all that has been accomplished. And now what of the session about to open? A great throng of students will be enrolled. Will your son or daughter be in the number? It is quite within the bounds of possibility to have one thousand bright young men and women in attendance at New Orleans University the coming session. Let every parent in our territory who reads these closing sentences ask himself in all seriousness: Can I afford to have my son or daughter left out?

The Methodist Congress

By Rev. T. W. Euster.

The congress held by Methodism upon the Pacific coast in connection with the Lewis and Clark Exposition, at Portland, Oregon, beginning July 11th and closing July 21st, was a greater success than was anticipated by many of the most hopeful in the ministry and laity. In giving a report of this, we can only skim off the richest cream, leaving the rest, as it would require many pages of any paper to tell everything interesting and helpful that took place and was given during the sessions of the congress. The meetings were held in the old Taylor Street M. E. Church, organized in 1848. A morning session lasting from nine o'clock until noon and evening session from eight until ten o'clock was the order accepted. This gave all the members opportunity to visit the exposition every afternoon. Bishops Moore, Hamilton, and Thoburn were present and took an active part in the work. The fact is that the Resident Bishop Moore has been the leading spirit, along with Editor Rader, in making a success of this great undertaking. The work of the congress can mainly be divided into historical, educational and missionary. It brought out much of a purely historical character. The coming of Jason Lee in the early times and those who labored with him, the conditions then existing and the marvelous results from their work. Judge Fenton, of Portland, gave an exhaustive paper of an historical nature in which he lauded the work of Lee and expressed the belief that but for him this great Northwest territory would now belong to England instead of these United States. Lee was the first missionary and the church erected at Oregon City the first church building erected west of the Rocky Mountains. The church is still standing and the ashes of Jason Lee were in Portland during the sessions of the congress, awaiting a suitable place to rest, which will undoubtedly be the historic cemetery at Salem, the capital of the State. The patriotism of Lee was brought out clear and beautiful and the fact that he had a very decided ambition to save this great and ever increasing territory to the Union. The friendship of the staunch Catholic McLoughlin, who then ruled supreme in this region under the direction of the great Fur Company, and the ups and downs of pioneer life, including the death of Mrs. Lee so far away from home and its amenities were eloquently set forth.

Many papers of a historical nature were read and addresses made druing the congress. One session was devoted to the pioneers yet living, and a number of them gave addresses, and such a tender feeling pervaded the audience as to cause this to be pronounced the best of all the sessions. White Swan, an Indian chief, who was converted in a meeting held by Jason Lee, and baptized by him later, and who is now with the Yakima Indians as chief, was there, and gave a very good and interesting address in his own language, which was eloquently interpreted by Rev. Watters, an Indian minister of the church, who was present. One of the interesting features of the address was the description of the great revival held by Lee at the Dalles, Oregon, some sixty years ago. Runners were sent out to all the tribes and they came until some fifteen hundred were present. They were all in different parts of the great meeting-place, each tribe by itself and each one having its own chief present to lead it. They at first were obstinate and would not listen to the truths of the Gospel, but after four days of silent determination to resist, a strange warming came to their hearts and they cried bitterly and within two days more over 500 of them knelt before Lee and his helpers, and renounced war and their peculiar sins, and the chief said that many times since then when he felt himself slipping back he would pray and remember Jason Lee, and take courage, and so it has been with scores of those converted then, whom he had known, and nearly all of whom are on the other side of the river of death. He declared that the Spirit took possession of them all, and they were so very happy when the load of sin had rolled away and so much light came to them as to make all things new. The birds, the flowers, the stars were new to them, and they were so very happy. To hear him become warmed up in his own tongue, which none of us knew, and to see the man at his side who interpreted for him take fire was a sight never to be forgotten. Two of the squaws had favored the audience with songs from the hymnal sung in their own tongue. This was a meeting never to be forgotten. It was a fresh breeze from the distant past fanning our faith and religious zeal and helping all to realize the wonderful works of God in the spirit realm.

Bishop Thoburn was at his best one night, when he gave us an inspirational address on the present outlook for missionary work, and whoever went away from that meeting without an increase of faith in the great missionary work of the greatest church, must have been asleep! The leading pastors and presiding elders from Idaho, Montana, Washington, Utah and Oregon were present, with others from various portions of the Union. Mormonism was pictured to us by the pen of Rev. Talbot, of the Utah Mission. Rev. W. W. Van Orsdel and Rev. F. A. Riggin, of Montana, rendered fine service in bringing the old story of pioneer days from Montana. Rev. LeSourd stirred every heart in recounting pioneer times on Puget Sound.

A lively educational discussion was had when one speaker from Spokane spoke about a university for higher education being about ready to be established there. The schools at Tacoma, Salem and Helena have had such a hard struggle as to lead many to believe that the policy of expansion in this matter is unsound, and yet the fact that a dozen years ago Methodism had a college of higher education, with 335 students enrolled and a dozen theological students there at Spokane, with a property valued at $500,000, which would still belong to her had it not been for negligence on the part of the trustee board, which accepted a very one-sided deed from the original donor. This gives an idea of what may be when the time is ripe again in the future.

The evangelistic note and hostility to the very shallow criticism of the Bible which works such evil among our uninformed, and which casts doubt and never increases faith, was a decided manifestation of the congress. Near the close of the congress an afternoon was taken in which to view the first church ever erected west of the Rock Mountains, at Oregon City, some fifteen miles above Portland. The people met in the new church on the same lot as the old building, which still stands. Bishop Moore and Bishop Hamilton made very fine addresses. Bishop Hamilton spoke of a scene he had witnessed where Dr. Cummings, Bishop Jaynes and Dr. Punshon spoke. It was a missionary meeting held in Boston long ago, and it thrilled the hearts of all present. It was held in the interest of this great Northwest, and the very section which we now honor so much and see to be the great kingdom for Methodism in the future. With a population of 1,000,000, which it can easily sustain, and with wealth unbounded and with China, Japan and the Orient on the west and the teeming and ever-increasing multitudes from the east, this will be a greater and a larger region than any other portion of the land. With all the resources, and these in great abundance, and with every opportunity for thrift and progress to reap golden harvests, and then the church building the great spiritual temple, this will be the golden west so rapidly being transformed into a new east.

THE CHRISTIAN LIFE

Toil and Rest

BY THE REV. DUNCAN J. MC MILLAN, D. D.

O Lord, I lay my idols down
  At Thy dear feet,
And toil through life from cross to crown,
  Though rest is sweet.

I do not ask that Thou wouldst make
  That cross a toy,
Nor that my weary heart should find
  My toil a joy.

Thou hast not said my burdens great
  That press me so,
Nor that my crosses' galling weight,
  Should lighter grow.

But Thou wilt help me in the toil
  Till work is done,
The Tempter's every effort foil
  Till victory's won.

Then I shall see in clearer light
  That it was best
To be with Jesus day and night,
  In toil and rest.

—*The New York Observer.*

Through Judgment

Mild measures have proved to be utter failures in the efforts which have been made to bring some people to a practical recognition of God's claims upon them. This fact has been shown many times in all Bible history. Mere exhortations, affectionate pleadings and reasonable arguments have had no practically persuading effect upon a large number of obstinate transgressors. And hence, if any of them were induced to yield in obedience to God, it was through judgments of unusual severity. I have just been reading anew the Bible history of Nebuchadnezzar, the king who ruled in Daniel's day of captivity, and I observe, as never before, that no manner of mild means could induce him to humble himself before the God of heaven and acknowledge Him as the Supreme King of all worlds. Daniel tried such means, as may be seen in these words: "O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if there may be a lengthening of thy tranquillity." The king had seen enough of the manifestations of God's power in behalf of Daniel to convince him that the young man was divinely authorized to offer such a proposal to him, but he remained so proud, obstinate and independent that it was needful that he be subjected to very severe judgments.

Then Daniel told him of the nature of the correction which would be administered to him, and very speedily, too. He was driven from men and had his dwelling among beasts, remaining there a considerable length of time. After suffering from that crushing judgment, the king was so humbled that he openly acknowledged God as being "the King of heaven," and said, "All His works are truth, and His ways judgment, and those that walk in pride He is able to abase." No fine words would have induced that conceited and vain king to thus reverence and submit to God. And there are many people to-day who need to hear and feel the terrors of God's judgments, else they never will bow before Him in penitence and faith.

G. H. WETHERBE.

Love

BY E. F. M. SOUBS.

Love knows not self, except for power to bless.
  Love knows no toil, but to enrich some heart.
  Love knows no friends, but to use every art
To give that friend some help or happiness.
Love? all unselfish, never glad unless
  Some dear one feels relief from sting or smart—
  To lighten care and pang, that is love's part.
To comfort sorrow, or to soothe distress.
No word unkind, impatient, ever falls
  From love's dear lips; the law of kindness dwells—
  Like a pure fountain, crystal is its stream—
No word that pains another, or recalls
  A fault lamented—no, love's impulse tells
  Of love enthroned, crowned, love, and love supreme.

—*In the Church Forum.*

Mechanicsburg, Pa.

The Battle of Life

Not in his circumstances, not in his habits, not in his hereditary station, but in himself, in a heart ready to give itself up to the worse instead of to the better powers of the world, in a soul that loves baseness, frivolity and falseness, there lies the real enemy. Oh, the great strength which comes when that discovery is made! And, feeling that now at last the real battle has begun, the man solemnly, solidly settles himself down to the conquest of himself. The army which has carried by storm one fortification after another, and found that it has only gained possession of an outpost, more or less insignificant, now sits down before the central citadel and the real siege begins. Then comes the true calling up of all the powers. Then comes humility, and by humility self-understanding, and in self-understanding strength. Then comes that earnest cry for God's help which always brings its answer. Then comes the giving of the soul's own weakness into the abundant strength of Christ. Then comes the great reality of prayer. All of these, when the man has at last got to the center of the his sin, and is at last fighting with himself for his own soul.

My friends, do you know the meaning of all that? Are you fighting that battle for self-conquest? If you are, you know with what a true exhilaration that which seems such a cruel and unnatural necessity of life may occupy and inspire the soul. Almost with a shout the man exclaims, "I will subdue myself for goodness and for God" And though no shout is heard, though men beside him do not hear a sound, though the battlefield is in some inmost secret chamber of his most secluded life, though the fairest flowers of his own self-content are being torn to pieces by the wrestler's feet, yet still there is—do not you know it, many of you?—a deep, strong, solemn joy as the night draws nearer to the day, and the self with which we fight grows weaker, joy deep and strong and solemn with which no other pleasure in human living can compare.

And also there grows up a great charity and hope for every other man who is fighting the good fight with his sins—a charity and hope which is alone reward enough for all our pain!

May God lead all of us speedily in, through all the outer struggles, to this inmost fight of all! May we begin it now and never end it till our sin is dead! May the Captain of our salvation be our leader and our strength! May we be full of courage, because the battle which we fight is not our own alone, but God's, and at the last may we be conquerors in Him!—*Phillips Brooks.*

Fear and Trust

BY S. R. CALTHROP.

When last beneath the midnight stars I trod,
  An awe fell upon me from those depths afar,
  Great seas of silence 'round each separate star,—
Fathomless distances, filled full of God!
  Heaven beyond heaven without bound or bar,
And thus my lips: "Thy love I dare not claim,
  Infinite Heart, whose pulses, like a sea,
Strike shore of sun and star, yet onward flame,
  Unspent, unbroken, everlastingly!"
So spake I, by Infinitude oppressed.
  Yet ever, wrapt in peace for thought too deep,
  Like some small sea-bird on the waves asleep,
My steadfast heart all unaware did rest,
O Father! on the ocean of Thy breast.

—*From the Outlook.*

Bishop Vincent says: "It is a good motto: Three hundred and sixty-five holy days every year. And it does not change its significance to say three hundred and sixty-five working days every year! For through the grace of God the Sabbath 'work' will be no less arduous, although in different lines, than the week-day work. And the high levels of life thus attained will guarantee three hundred and sixty-five days for happy, holy, holidays every year!"

The Step Towards God

Heaven is not gained at a single bound;
  But we build the ladder by which we rise
  From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true—
  That a noble deed is a step toward God—
  Lifting the soul from the common sod
To purer air and broader view.

We rise by things that are 'neath our feet;
  By what we have mastered of good and gain;
  By the pride deposed and the passion slain
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
  When the morning calls us to life and light,
  But our hearts grow weary, and ere the night
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
  And we think that we mount the air on wings
  Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

—*J. G. Holland.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: Mark 16: 16. Theme: The Damning Sin

There is forgiveness for all sins that a man may commit, except the awful sin of unbelief. For the sin of unbelief there is no forgiveness in this world nor in the world to come. Provisions have been made in the glorious, yet mysterious, plan of redemption for sins heinous and crying, enormous and far-reaching, murderous and calamitous; sins of all kinds against God and against man except for the sin of unbelief, and for it Christ has made no provision whereby He can grant pardon to any man in his own unbelief. Of all sins in the sight of God, angels and men, the sin of unbelief is the most unreasonable, sinful and damning. Jesus at His home in Nazareth could not do many mighty works there, "because of their unbelief."

Unbelief is a self-imposed indisposition to believe the Word of God; a determination not to admit a fact, the truth of the impressions of the Holy Spirit; a point blank refusal to utilize the God-given power to believe; a disbelief of divine revelation; an utter rejection of Christ Jesus as the only Savior of mankind; a malicious spurning of the offers of salvation and the doctrines of grace as taught by Jesus; a wilful, prejudicial distrust of God's promises and faithfulness, and an unreasonable standing out against God's only way of salvation. "Of every species of incredulity, religious unbelief is infinitely the most irrational."

The cause of unbelief is a malevolent intention to insult God; a settled purpose to cast reproach on all Christ's claims to have done for man, an upheaval of viciousness out of a rebellious heart, a wilful, stubborn disposition that has been most carefully cultivated and cherished. Bald unbelief has undertaken to strike a blow at the Sovereignty of God the Father; to destroy the divine Sonship of Jesus by making all prophecy a myth; the manger an hallucination; His temptations in the wilderness a fake; His life of self-abnegation and unique ministry of power and glory a fable; His deep agony and sacrificial death a dream; and His glorious resurrection a false statement; to discount the Holy Spirit, by resisting His loving appeals of mercy, by quenching His loving influence and grieving His sympathetic heart, thus forcing Him to depart.

Unbelief is the reigning, damning sin of sins in the Christian world to-day, and yet few men ever think of it.

Greenville, S. C.

Rust University

By President W. W. Foster, Jr., D. D.

Rust University is particularly fortunate in her graduates. Two hundred and seventy-five persons have received degrees and diplomas. Of this number one hundred and twelve were men and one hundred and sixty-three were women. Fifty-eight of these received degrees from the College department, one-third of whom were graduated during the past eight years. These graduates are out in the world, busy with the duties of an active and useful life. Seventeen of ther are preaching the Gospel with earnestness and success. Nine are practicing medicine, one or two of these with conspicuous success. Among those who are known somewhat widely are Dr. S. D. Redmond, of Jackson, Miss., and Dr. Irvine E. Wills, of Walden University, Nashville, Tenn. Five are practicing law and gaining a reputation for an intelligent grasp of the profession, and a great moral purpose in promotiing the right. The seven who are in government employ are men who passed the Civil Service examinations and gained their places by competition and worth. Five graduates are trying their metal on the editorial tripod, and are holdig their own most encouragingly. Two colleges are presided over by Rust men. Dr. Dogan is making a marked success at the head of Wiley University, honoring his Alma Mater, who honored him and sent him out with her authority to do his life work. The same number of graduates are professors in colleges as are preachers. They are doing their work according to the standard set for them at Rust University. One fundamental principle taught them there, was to do honest work, not slighting a single subject nor wasting a single moment in the class-room. They feel their responsibility and do their work accordingly, therefore these men are among the best educators of the South, irrespective of the schools training them, and recognizing that the Freedmen's Schools have done splendid training. One of the graduates is the Field Secretary of the Missionary Society and Rev. Dr. Logan is doing effective work for the church.

The University has retained three graduates as professors. Prof. E. H. McKissach is at the head of the Science Department and also Secretary of the Faculty. No one could be more deeply interested in the growth and success of the University than he is. Prof. J. A. Q. Williams has stood nobly by his Alma Mater in all her struggles, and to-day is ready to speak or teach, and he is recognized as a promoter of the interests of Rust. Recently two young men, sone of these professors, have graduated. They were especially bright students, and are studying medicine. Professor J. B. F. Shaw succeeded Dr. Logan as teacher of languages, and is a bright, energetic man, growing and increasing in wisdom and abilities. Prof. D. D. Powell, Jr., is Director of Industries at Rust, and is doing fine work.

Besides these three teachers, there are a number of instructors from the graduates in the various departments of the University doing profitable work.

Were a catalogue made of men and women out in life, doing good and making splendid progress in the world, among preachers would be Revs. Dr. Cowan, of Meridian; Williams, presiding elder of the Holly Springs District, Upper Mississippi Conference; Fergurson, of Aberdeen; Clay, presiding elder of the Tupelo District, Upper Mississippi Conference, and Rev. N. R. Clay, of Holly Springs. We are glad that Rev. Dr. J. M. Shumpert was a student at Rust and is one of the trustees of the University.

Among teachers we find Professors M. H. and H. Avant, of Arkansas; W. A. Holmes, Crystal Springs; Peter Davis, Sturgis; Miss F. McGee, Philander Smith College; H. G. Grant, J. F. Dawkins, Florence K. McPherson, Texas; G. W. Perkins, Ala; Mrs. Ada Sewell Davidson, Memphis; Mrs. Annie T. Strickland, Philander Smith College; J. H. Brooks, Mrs. Effie T. Battles, Okolona, Miss.; W. J. Echols, Birmingham, and J. C. Bullin, of Alcorn College.

Among physicians are thirteen: Drs. Strickland, Wobbaseka, Ark.; J. W. Holmes, of Meridian; H. L. Jordan, of Miss.; John M. Davis, of Muskogee, Ind. T., all very successful in their profession, and others are preparing themselves to be surgeons and doctors.

Among business men are Messrs. C. A. Green, of Holly Springs; I. H. Hunt, of Grand Junction; Andrew J. Howard, of Ebenezer; S. P. Harris, of Nashville; R. H. Hightower, of Sardis; T. Wesley, Memphis; B. S. Humphrey, of Cotton Plant, Ark.; C. C. Clifton, Ala.; R. R. Green, Miss. These all have made places for themselves in the communities where they live, and those who are following after them are striving to enter into lines of abundant blessing to others, and thereby they know that they will reach the highest good for themselves.

Call for Meeting of National Afro-American Council

At Detroit, Michigan, August 30, 31 and September 1, 1905.

To the Members of the National Afro-American Council, Delegates from Local Councils and Affiliated Organizations, such as Colleges, Benevolent Societies, Newspapers and other Race Organizations, Greeting:

The eight annual session of the National Afro-American Council will be held at Detroit, Michigan, August 30, 31 and September 1st.

The Necessity for the Meeting: The recent dangerous (and, on the part of the police officers, scandalous) race riots in New York City, the lynching of seven Negroes at Watkinsville, Georgia, the demoniacal ravings of Gov. Vardaman, of Mississippi, and the Jim Crowing of the street cars of the leading cities of the South, call loudly to the derelict members of the Afro-American Council and the friends of fair play to arouse themselves and to do something to check this onslaught upon their civil and political rights.

The hostility upon the part of the enemies of the race have been so persistent, that many of our friends have become timid and indifferent in our defense. It is with the view of combating this opposition of our enemies, strengthening the hands of our friends and working for the absolute undoing of all discriminations against the race, that this meeting is to be held, and we ask the hearty co-operation of every Afro-American who is interested in the welfare of the race.

Why They Should be Supported: It has been stated again and again that the Council has not done anything worthy of support, therefore it should not be sustained. This is a mistake. We know of no civic organization in our history that through annual addresses sent to the public has done so much to create favorable public sentiment as the Afro-American Council. What other organizations of Afro-Americans have had the hardihood to meet at the Capitol of the nation and in the shadow of the White House to openly and above board criticize the president (Mr. McKinley) for refusing to make some utterance against the massacre at Wilmington, N. C., of a number of inoffensive and innocent Negroes. A committee of the Council was sent to visit the President and to call his attention to this dereliction of duty; he said he had been advised by some prominent Negroes to keep quiet on the subject, but promised in his next message to Congress that he would advise against lynchers, which he did. The Afro-American Council was the first organization to institute a test case against the constitutionality of the election laws of the Southern States. It was the Afro-American Council that was successful in getting an expression from President Roosevelt against the Lily-whiteism of the South. Indeed, the representatives of this body were present at the White House when his manifesto breaking the backbone of this heresy was issued.

Basis of Memberships Article III of the Constitution.

Section 1. The Afro-American Council shall be composed of members as follows:

1st. All persons who hold life membership.

2nd. Council Delegates, representing organizations duly accredited. Local Councils.

3rd. Affiliated Delegates, representing organizations of similar plans and purposes co-operating with Afro-American Councils.

Disfranchise the Paramount Question.

As far as possible all the rights of the race will be considered, but disfranchisement is to be the paramount question.

Speeches Must be Short and to the Point: By the action of the Afro-American Council, each speaker is limited to twenty minutes, and in view of the fact that a portion of the Caucasian press of the country is ever ready to misrepresent the words of Afro-Americans, all speeches must be in manuscript, in order that there may be absolute proof of just what each speaker said.

It is our earnest desire that every church, college, benevolent society and other race organizations should send representatives. We have every reason to believe that the Detroit meeting will be the largest ever held within the history of the organization. Let all the organizations named above elect their delegates as soon as possible and send their names to Cyrus Field Adams, secretary, 934 S. Street, N. W., Washington, D. C.

The citizens of Detroit are preparing to entertain the Council in first-class style, and the trip promises to be a delightful one.

Special Rates: All delegates can secure a special rate, if they will only get a certificate from the agent at the point where they purchase their ticket. Remember the date of the meeting, August 30, 31 and September 1st.

WILLIAM H. STEWARD,
President.

ALEXANDER WALTERS,
Chairman Executive Committee.

CYRUS FIELD ADAMS,
General Secretary.

The Freedmen's Aid Society as an Educational System for a Race.

By Secretary W. P. Thirkle'd, D. D.

An organization that maintains over 40 institutions of learning, distributed over the sixteen Southern States, correlated as preparatory, normal, collegiate and professional schools, with more than 600 teachers, and which brings under the refining and uplifting influence of its work about 11,000 students every year, may well be called "An educational system," as the editor has designated it in the theme assigned above.

The beginnings of this educational system were humble and unpretentious enough. It started in an abandoned gun factory at Nashville. It aimed to meet an imperative call for help from a destitute people. It was begun on faith. Its founders had no conception of the magnitude to which their work would grow. Multitudes of the freedmen were flocking into the old "Mother Church." They needed preachers, teachers and trained helpers. The church responded to the call.

The marvel now is that these schools, beginning as they did with the opposition of whole communities against their location and work, have such eligible locations in such *strategic centers*. This is largely due to the sagacity and foresight of the Rev. Dr. R. S. Rust—*magnum et venerabile nomen*—who was raised up of Providence for this great task.

The methods of the work in this system show the wisdom of a genuine educator. First, there was the teaching of a race the rudimentary three "Rs." Then came the demand for *trained teachers*. Through our normal schools about 12,000 have gone forth to teach the masses. Without teachers from such Christian institutions, work in the common schools of the South would have been paralyzed. To the 40,000 teachers from such schools is due the fact that the illiteracy of a race has been reduced to less than 45 per cent. in forty years. Among the Russian serfs, liberated at an earlier date, illiteracy is nearly 70 per cent. Why? Not because the American negro has greater natural capacity, but because the Christian church of America gave to the freedmen an opportunity never before given to any destitute race. They have shown their native worth by taking that channce and making, as I believe, progress without parallel.

If a race was to be lifted to the higher levels, there must be the higher education for the elect and gifted sons of the race. And so courses of collegiate study were offered. This work has often been crude and sometimes superficial. Many without natural capacity have been dragged along through classical studies who would be stronger to-day if they had been given a mastery of English. But admitting all defects, the wisdom of the higher education in this system of schools has been vindicated.

It has given *leadership for a race*—men of larger vision and disciplined powers. What would our church to-day be without its Scott, Mason, Bowen, Jones, Thomas, Logan, Jacobs, Penn, and Wragg, in positions of general church leadership, and such educators as Crogman, Cox, Lovingood, Dogan, Lucas, Trigg and Chavis? These are the legitimate outcome of a system which provided for the education of men in their highest capacity.

Then came the demand for *a trained ministry*. The Society met this by opening Biblical departments in several schools. For some reason these gradually declined. But call the roll of the Conferences, and scores of strong and effective preachers who here gained right methods of Bible study and church work will respond.

Its first theological school, with a regular post graduate course of study was opened in 1883—Gammon Theological Seminary. Now every Conference has felt the influence of this school of the prophets. As secretary, editor, agents of the church, pulpit leaders, its graduates are found. Even in Africa five of the "sons of Gammon" lift up the torch of Christ, bravely sustaining Bishops Hartzell and Scott in their great work.

No more effective work has been done by this system than through *its medical schools*. From Mehary have gone forth about 700 physicians, pharmacists and dentists. Flint Medical is also rising in influence. Think of the effect of the work of these physicians in averting disease and pestilence and in improving insanitary conditions, which were decimating a race. The moral influence of such educated leaders and helpers on the physical and home life of the people in a thousand centers is beyond estimate.

Here, then, is an educational system that has been *fundamental to the entire work of the church* in the uplifting of a race. Without the educated preachers, Sunday school teachers, church officers and leaders sent forth from this system of schools the work of the Missionary and Church Extension Societies in the South could not have been permanently effective. This system of education has been the very soul and inspiration of our entire church movement among the colored people.

Founded in 1866 we now come to the celebration of *the fortieth anniversary* of the Freedmen's Aid and Southern Education Society. At the late annual meeting of the Board the writer proposed a plan for signalizing this anniversary year by the payment of the debt and the reinforcement of the work of the schools. It was adopted with enthusiasm and will be formally inaugurated at the meeting of the General Committee next November when Senator Dolliver will give the anniversary address. Let every church and Sunday school, let every preacher, helped to larger life through this Educational System respond by giving from one penny to one dollar each for every year of the forty years of the history of the Society.



Corresponding Secretaries of the Freedmen's Aid and Southern Education from Its Organization in 1866 to the Present—All of Whom are Living.

Seated—Former Secretaries, J. W. Hamilton, R. S. Rust, J. M. Walden, J. C. Hartzell, Standing—Present Secretaries, M. C. B. Mason, W. P. Thirkield.

Prize Offer for 40th Anniversary Song Service

The Secretaries of the Freedmen's Aid and Southern Education Society, in view of the approaching Fortieth Anniversary of the organization, offer a prize of $50 to the one sending in the most acceptable Song Service for use during the cominganniversary year. Apply to the Secretaries for full information as to character of Service desired, material, tec. Manuscripts to be in by November 1st. Address the Secretaries, 222 W. Fourth Street, Cincinnati, Ohio.

Rust University Growth.

Durinng the summer two new buildings have been erected on the campus and this will provide for one hundred more students than last year. The heating plant has been thoroughly remodled, a new kitchen built, the capacity of the dining room increased, McDonald Hall connected with the steam plant, Machinery Hall finished, and all the departments of the Industrial work enlarged.

The improvements have all been made necessary to accomodate the increasing number of students. The faculty has been increased, and especial facilities will be given the college classes.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson VIII—August 20, 1905. Title—"Jehoiakim Burns the Word of God."—(Jeremiah 36:21-32.) Golden Text.—"Amend your ways and your doings, and obey the voice of the Lord your God." (Jer. 26:13.)

Jeremiah, "exalted of the Lord," was the son of Hilkiah, probably the high priest, who found the "book of the law" in the house of the Lord. He was born about B. C. 640, in the priestly city of Anathoth, four miles north of Jerusalem. He began to prophecy when about twenty-one years of age. He was a priest, and was never married. His public life lasted more than forty years. tI began about B. C. 620 and continued until after the destruction of Jerusalem, B. C. 580. He was timid, shrank from public life, and was sensitive to a painful degree. He possessed a despondent nature. The great work he had to do was contrary to his disposition, but it was done better on that account. He was timid in resolve, but unflinching in execution. He often stood almost alone, and was fearless when he had to face the entire kingdom. His work required great courage, faith and strength of will. No coward would have undertaken his mission, and no weakling could have performed it. He has been called the "Weeping Prophet," not because he was melancholy, but because the sins of his people were great, and their punishment swift and sure. He was removed by force to Egypt, and some say was there stoned to death by the Jews. Others believe he survived till Nebuchadnezzer conquered that country, and then with Baruch, made his escape to Babylon. The book of Jeremiah treats of his call to the prophetic office; his rebukes, threatenings, and promises, in the days of Josiah, Jehoiakim, and Zedekiah; the future redemption and glorification of Israel; his special prophesies upon Judah and Jerusalem; his shorter utterances caused by particular occurrences; historical sketches of Israel after captivity, and a number of predictions against the Gentiles. The last chapter was probably written by some other person.

1. *Producing the Roll.* Jeremiah was shut up, but we need not suppose he was in prison. He was likely prevented from entering the temple, or forbidden to speak to the people. The Lord commanded him to take a roll and write in it all the words he had spoken against Israel, Judah and surrounding nations. It may be that Judah will hear, turn to the Lord, and be forgiven. God desired to save them, and prevent the destruction of Jerusalem. Jeremiah commanded Baruch, his secretary, to secure a roll and write therein the words he should speak. This was done. He then told the scribe to take the roll into the temple and read the words of the Lord to the people. It may be they will present their supplication and return from their evil ways. When the people, elders and princes, heard the words of the roll, they were afraid, and said they would tell them to the king. They feared an evil result, for they told Baruch and Jeremiah to hide themselves, and let no man know where they were. *Note*—See here the source of the inspiration of the Bible. The word of God should be read in the churches. Those who hear should fear its threatenings and cling to its promises.

2. *Reading the roll to the king.* The princes laid the roll up in the chamber of Elishama, went into the court of the king, and told him what was written in it. Jehoiakim sent Jehudi to bring to him the roll. He probably examined it and returned it to Jehudi, to be read for him and all the princes present. Jehudi seems to to have been a page, and a ready tool of the kings to do evil. He likely could not read the roll intelligently. It was casting pearls before swine to read this book to the king.

3. *Pleading for the roll.* Jehoiakim listened to the reading for some time, and then expressed his intention to destroy the roll. Eluathan, Delaliah and others pleaded for it. They likely defended it as the word of God, showed the obligations they were under to obey it, and urged the king to treat it kindly. All except the king, and his servant Jehudi, were likely friendly to the roll. An angry man bent on evil is not influenced by reason.

4. *Destroying the roll.* This was in December. The king was in his winter house. The brazen pan, full of live coals, was on the hearth. When Jehudi had read two or three columns of the roll the king snatched it from it, seized the knife which hung at the girdle of the scribe, cut them out and cast them into the fire. This he continued to do until the entire roll was destroyed. He was surely angry, and acted thus in a fit of madness. We may destroy the word of God by forbidding to read it; by speaking against it; by neglecting it; by persecuting those who teach it, and by not obeying it.

5. *Trying to punish those who produced the roll.* The king commanded his servants to arrest Jeremiah and Baruch. He no doubt meant to cast them into prison, or put them to death, for speaking such anathemas against himself and his kingdom. But the Lord had hidden them away. He had more work for them to do; therefore He would not suffer them to fall into the hands of their foes. God takes care of His own.

6. *Reproducing the roll.* The word of the Lord came a second time to Jeremiah, commanding him to take another roll, and place it in the hands of Baruch. The prophet then spoke, and the scribe wrote all the words of his mouth in the roll. Thus the old roll was reproduced. The words spoken were against Israel, Judah and other nations. The old roll had been destroyed because Jeremiah had prophesied that the king of Babylon would come up against Jerusalem, overthrow it, and lay the land in waste. The same is here repeated. *Note*—Many will not hear the gospel, because it condemns their course in life. If a minister would be popular let him prophesy unto the people smooth things. But the Lord added to the words of the first roll. He spoke directly against the king. Jehoiakim should not have a descendant to sit upon the throne of David, and his dead body should be cast out and lie unburied. He would punish him and his family for their iniquities, and would bring upon Jerusalem and Judæa all the evils He had spoken against them. None of these things moved the king. They that will not heed the warning of God must bear the consequences.

With Christ at School

HERMAN S. REICHARD.

"Come learn of me!"
The words so wondrous sweet,
Fall from the Master's lips—
With tender love replete.
"Come, leave dull dross behind,
And learn of me."

Teacher divine!
In Thy great school of prayer
Kneel we as suppliants meek.
Meet us, as humbly there
Thy richest grace we seek,
Master divine.

Our stubborn will
Melt with Thy love so warm.
'Mid life's absorbing stress
Keep safely from all harm;
Close to Thy bosom press—
Thy peace instill.

Then let the joy
Sweeter than aught of earth
Flood with a radiant power
Lives filled with carnal mirth.
Songs born in heavenly bower,
Our lips employ.

Farmersville, Ohio.

EPWORTH LEAGUE

BY REV. J. M. SCOTT, D. D.

Lesson Topic

The Duty of Winsomeness

Scripture References—Prov. 15: 13-15; 17: 22; I Cor. 9: 19-22.

The Word.

"A merry (joyful) heart maketh a cheerful countenance"—literally, does good to the face; makes it comely, attractive. The secret of real winsomeness is a good heart. A good heart has a "continual feast." The man with a good heart and a good conscience has a winning way. He is the winner. Further, it makes a good medicine. This is an early recognition of that well-known psychological fact that a happy frame of mind gives health to the body, and nothing hurts it more than grief, anxiety and a bad temper. Paul's law of becoming all things to all men seems to mean the cheerful and glad adaptation of one's own ways to the needs of another to "win him to Christ." Only the happy, cheerful, and optimistic man can do this.

Our Homily: Winsomeness.

We adapt our homily this week from the Daily Readings. They illustrate the various phases of this wonderful faculty or grace. Nothing is quite so popular as a "winsome" person. He need not be handsome or rich, but if he is of a glad heart he is attractive.

1. The Elements of Winsomeness. These are enumerated by Paul as long-suffering, kind, unselfish, not boasting nor egotistic, unruffled in temper and pure in thought. It is gentlemanly, "behaving itself having itself seemly," and puts the best construction possible to any action. It is patient and full of faith and hope.

2. The Example and Motive. Paul and Barnabas are good examples of winsomeness. They caused "joy" in going through a community, and at the council giving their experience and telling of God's dealing with them won the council to their views. The motive to all this is the love of God shed forth in the heart, making a glad and happy heart. God's love to us is the impelling cause of our love to others.

3. The Reward of Winsomeness. The very grace of winsomeness will give compassion and pity. It will be our letter of recommendation to others. It will give access as to the hearts of men. It will change us into the image of our Master. It will give us health and long life. It will bring recompense on earth and reward in heaven. Every good promise is to him who has the real winsomeness of a Christian heart and life.

Winning Ways.

The glad hand and real smile.
A cheerful optimism and faith in God.
A habit of looking on the bright side.
A charitable judgment of friends.
Always putting the best construction on acts.
A real healthy and hopeful spirit.

Qualities Which Fail.

A gloomy look and sour face.
Envy of another's good fortune.
Excessive egotism and jealousy.
A quick temper uncontrolled in expression.
Rude and unbecoming behavior in public.

The lack of that love which "beareth all things."—*From Notes on Epworth League Devotional Topics.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE PLAN ENDORSED

The plan for 5,000 new subscriptions by October 31st is meeting with approval. Encouraging letters are coming from all sources, Bishops, Presiding Elders, Pastors and Laymen. We are pleased to give this week encouraging words from two of our Bishops. The first is from Bishop Warren:

"AN APPEAL TO READERS OF THE SOUTHWESTERN.

"I beg you to take an active personal interest in the circulation of your paper. I do this for three reasons: (1) To develop the intelligent interest of our people in church affairs. God's complaint of his ancient people was, "My people are destroyed for lack of knowledge." Especially should no official member be without the official organ.

"(2) The paper ought to be entirely self-supporting. Be independent. Do not lean on friends too long. Have a just pride in taking care of your own organ.

"(3) Increase your own interest in the paper by working for it.

"Your brother in labor and love,

"HENRY W. WARREN."

This movement is gathering strength from all sources. Brother, if you have not written us do so at once and let us know.

Bishop McCabe has in many ways helped in pushing the circulation of the SOUTHWESTERN. Concerning the plan for the 5,000 new subscriptions by October 31st, Bishop McCabe says: "The SOUTHWESTERN is one of the very best family newspapers in the country. I read it constantly and am greatly pleased with it. The presiding elders and preachers by a combined effort could send its circulation up to where it would more than pay expenses.

"We cannot build up a great, harmonious, drilled Methodism in the South without the help of the press. Non-Methodist papers will not do it, no matter how good they may be otherwise. Let us stand by our own paper."

It is sometimes alleged that prizes are awarded to Negroes who are students in white schools on the ground of favoritism and sympathy, and not on the ground of genuine merit. It is remarkably strange, however, if this be the case, that the Negroes continue to carry off the honors. Miss Matilda Winslow, a young colored girl recently graduated from the University of Brunswick, Canada, winning the prize for the best student in the classics of the senior year, receiving her degree of bachelor of arts with the highest honors of the class. In addition to this, Miss Winslow led her class every year in the High School and winning all the prizes offered during her course. She has also taken honors every year she has been in the University and led her class throughout the course in both Greek and Latin. Miss Winslow is only 20 years of age, being the first colored lady to graduate from the University of Brunswick, and the second person, Mr. Arthur Richardson graduating from the Edward Waters College being the first.

THE YELLOW FEVER SITUATION

New Orleans is battling with a firm hand against the yellow fever. Up to Monday noon of this week the total number of cases had reached 565 and total deaths 113, while there were 97 infected places. The fever is practically within the Italian quarter and the cases that are not within that territory may be directly traced to it. An instance of this is the case of Archbishop Chapelle of the Catholic Church, who does not live within the Italian settlement, but is stricken with the yellow fever as the result of his ministrating to yellow fever patients.

The fight is a hard one. The situation now being in charge of the United States Marine and Hospital Service by the request of the State authorities of Louisiana and the authorities of the city of New Orleans. Surgeon-General Wyman is in charge and ten assistant surgeons have been despatched to this city, who will be in direct charge of the situation. The indications are that the fever will soon be stamped out and New Orleans again on the high road to progress.

One fact has been settled once for all, that the stegomyia fasciata, a species of mosquito, is the only transmitter of yellow fever. The yellow fever visited this city in an epidemic in 1878; it recurred in 1897 and 1898. During the last two times the fright of the people was something intense, but the situation now is marked by the lack of fear on the part of the people of New Orleans. The theory of the mosquito transmitting the yellow fever is almost universally accepted and hence the fight is now against the mosquito and this is done through the placing of oil in the cisterns which contain the water supply for the homes, as well as oil upon all cesspools and gutters where water may be standing. This is being done mostly through voluntary contributions on the part of citizens. The situation now being in the hands of the United States Marine and Hospital Service, it has estimated that it will take $250,000 to control the fever.

The quarantine regulations have been quite annoying. Calcasieu parish of Louisiana prohibited the passing of any trains whatever, freight or mail, that started from New Orleans. Similar quarantines were placed on in other localities and hence railroad business is practically suspended. The shotgun quarantine for the most part prevails. Mississippi being most strenuous in its requirements. On Lake Pontchartrain and Lake Borgne, which are within Louisiana territory, came near being the scene of conflict between the authorities of the States of Louisiana and Mississippi. All is now quiet, the United States having charge of the situation.

It should be said to our readers that there is absolutely no reason for any fear whatsoever in the transmission of yellow fever by means of mail, whether letters or newspapers. Greenville, Miss., refuses to accept any mail whatever that comes from New Orleans without fumigation, and hence the SOUTHWESTERN for last week was returned. Those who take time to investigate will find out that this is unwarranted and we say to our readers that there need be no fear whatsoever along this line.

OUR WORK IN LIBERIA, AFRICA

Encouraging reports are coming in showing the progress of our missions in Africa. It is very gratifying indeed to have our work recognized by others. The African Methodist Episcopal *Church Review*, H. T. Kevling, A. M., editor, contains in its last issue an editorial on Liberia, from which we take the following paragraphs:

" * * * At one time African Methodism seemed destined to compass that whole field, but there has been a change. Then we had the United States consul-general and our moral influence with the Liberian government was powerful. Now, the M. E. Church has taken our place, both as an influence and as the coming Church. Bishop Hartzell, with great wisdom, has gone to his work and taken pot luck with his African brethren, winning their hearts and inspiring confidence. A college has been established under the presidency of Dr. Camphor, which is really doing better work than Liberia College, the government school. Men and women, trained in the best American schools have, from time to time, gone out to do missionary service, most of the men graduates of Gammon Theological Seminary, and their efforts have told and are still telling powerfully for their Church.

"But more than all these, the election of Bishop I. B. Scott and his assignment to that field have given the M. E. Church a leverage that puts it far in the forefront; a position which, with plenty of money and a host of eager and trained workers to draw upon, it will hold for many years to come. Rev. Ernest Lyon, a leading divine of the same church, is now United States consul-general, and there are few men of more energy and shrewdness than he. These men are not talking, but doing things and planting their church so deeply in the hearts of the people that their place is secure; while we seem to be chiefly engaged in trying to evade assignment and appointment to that field. It is true there are some in our ranks who want to go to Africa as missionaries, but they are without the kind of special training indispensable to success there."

NEGRO BUSINESS LEAGUE

There will be held in the Palm Garden, New York City, August 16, 17 and 18, the annual session of the National Negro Business League. This movement is having a widespread influence for good in the development of business enterprises among the Negroes and the revealing to the Negro his strength in the commercial and business world. The movement has as its chief promoter Dr. Booker T. Washington, who is the president of the organization. The movement is objected to by some because it materializes, they allege, the race. If providing the Negro with income and business rating so that he may have comfort for his family and means for the education of his children, is materializing, then let the race be materialized; the more the better.

The program itself makes some revelations. The men who have been successful in business will do the speaking. They will tell how it was done. Mr. H. C. Haynes, of Chicago, will speak on "Manufacturing Razor Strops," and Mr. W. E. Hooper, of Paterson, N. J., on "Manufacturing Mechanics' Tool Handles." Mr. William Hardin, of Quincy, Fla., a practical electrical engineer, will speak of "Owning and Controlling An Electric Plant." There are eight Negro towns in this country, namely: Mound Bayou, Miss.; Langston City, O. T.; Boley, I. T.; Buxton, Ia.; Hobson City, Ala.; Cassopolis, Mich.; Eatonville, Fla.; and Booker City, Ala. Each of these towns will have representatives to speak.

Extensive preparations are being made for the entertainment of the delegates and friends who may visit the National Business League. Every enterprizing Negro who can possibly attend should not fail in doing so.

Bishop Bowman, who is in splendid health, was eighty-eight years of age July 15th.

SERVICES APPRECIATED

Our office force regrets very much that we were unable to visit the district conferences as we had planned. It was more of a disappointment to us than it possibly could have been to the district conferences. Notwithstanding the SOUTHWESTERN was unable to send representatives from the office to the district conferences, those that have met within the past few weeks have done most nobly in pushing the circulation and we desire to give honor to whom honor is due.

We give the names of the district conferences, the presiding elders and the brethren who represented the SOUTHWESTERN and number of subscriptions sent. The Marion District, Central Alabama Conference, H. N. Brown, presiding elder, A. G. Glenn, representative, 8. The following came from the Mississippi Conference: Jackson District, J. C. Hibbler, presiding elder, William McMorris, representative, 14; Meridian District, J. M. Shumpert, presiding elder, H. R. S. Erby, representative, 32; Shubuta District, J. B. Brooks, presiding elder, R. Howze, representative, 26; Brookhaven District, G. W. Smith, D. D., presiding elder, H. J. Jordan, representative, 20. The following came from the Upper Mississippi Conference: Greenwood District, S. H. Nevils, 4; Tupelo District, W. C. Clay, A. B., presiding elder, H. B. Hart, representative, 12; Holly Springs District, N. H. Williams, D. D., presiding elder, N. R. Clay, A. B., representative, 13. The Savannah District, Savannah Conference, J. W. Fisher, presiding elder, L. J. McLendon, representative, 19; Huntsville District, Texas Conference, W. A. Fortson, presiding elder, P. L. Jackson, representative, 10. Greensboro District, North Carolina Conference, M. J. Bullock, presiding elder, 4.

We are very grateful to these brethren for their services, and it shows what could be done if the brethren would bend their strength to this purpose. We are absolutely depending upon the brethren at the district conferences to do their best, the office force being unable to travel on account of quarantine regulations.

The Supreme Court of the State of Florida has sustained the decision of Judge Call of Jacksonville, in declaring the separate street car law unconstitutional. It was thought in some quarters that the Supreme Court of Florida would reverse the decision. The final decision, coming as it does from the highest tribunal of the commonwealth of Florida, the law is now a dead letter and no doubt sentiment will be increased against separate cars throughout the State. But the separate car idea is not altogether dead, for already there has been introduced in the city of Pensacola an ordinance looking toward the establishment of separate cars for that city. It was hoped that in view of the injustice and discrimination of separate cars and in the light of the recent decision that it would be some time before the separate car idea would gain ground in the State of Florida.

Live Oak School at Baton Rouge, La., under the leadership of Prof. F. C. Blundon, is still showing signs of vigorous and helpful life. This institution was recently given by Hon. R. A. Hart, a southern white man, 15 acres of land and buildings in the southern part of Baton Rouge. One of these buildings is of brick, 45x115, and will be remodeled for school purposes. The gift is an indication of the sentiment on the part of some of the southern whites who are liberally disposed to Christian education among the Negroes. It is also an endorsement of the work done by Prof. and Mrs. F. C. Blundon, who have given themselves unreservedly to this work for the uplifting of God's poor. Prof. Blundon was in the city recently and was the guest of Mrs. Elizabeth Washington.

Personal and General.

Miss Maud M. Donnell, stenographer to the editor, is visiting her people in Delaware, Ohio.

Dr. and Mrs. J. A. T. Foust are still in Brooklyn, N. Y., detained on account of Mrs. Foust's illness, who is recovering.

Miss M. I. Hardwick, of Clark University, Atlanta, Ga., is visiting Dr. and Mrs. P. O'Connell, who are spending a while at Ocean Grove, N. J.

The General Committee of Church Extension of the Methodist Episcopal Church will meet in Philadelphia on Thursday morning, November 2nd, 1905.

Presiding Elders W. R. Butler, H. Daniels and J. W. Turner are quarantined and will have the unusual pleasure of spending quite a while with their families in the city.

Rev. Hubbard Daniels, presiding elder of the Shreveport District, Louisiana Conference, announces the postponement of his district conference until further notice.

Rev. J. W. Turner, presiding elder of the Baton Rouge District Conference, announces that his district conference will be postponed on account of quarantine regulations.

Dr. and Mrs. J. D. Chavis, of Bennett College, Greensboro, N. C., are in the North. During their trip they will visit Washington, Atlantic City and other resorts for recreation.

New Orleans has a new race paper under the name of the *New Orleans Compiler*, with Mr. H. Benjamin Francois as editor and proprietor. We wish this new journal abundant success.

Rev. R. P. Threlkeld, presiding elder of the Vicksburg District, Mississippi Conference, announces the postponement of his district conference until further notice on account of quarantine restrictions.

A card from Rev. J. O. Brown, presiding elder of the Monroe District, Louisiana Conference, announces that his district conference, which was to convene August 9th, is postponed until further notice on account of quarantine restrictions.

While Mississippi was busy keeping up quarantine against yellow fever it was not too busy to lynch two Negroes. Mississippi knows how to conduct both a shotgun quarantine campaign and a mob for the lynching of Negroes without trial before judge or jury.

Dr. L. G. Adkinson, So. Atlanta, Ga., desires the Annual Conference Secretaries who have not done so to send a copy of the Conference Minutes to Gammon Seminary. Please do so at once, marking price, with postage added, on the book, and Dr. Adkinson will remit by return mail.

Dr. John B. Hall, Jr., of Boston, Mass., has been visiting his parents in this city, Mr. and Mrs. J. B. Hall. Dr. Hall is a practicing physician in Boston and enjoys the confidence of the people in general and has a very large practice. He rteurned to Boston this week by way of Chicago.

Rev. I. H. Fulton, the brilliant pastor of our church at Orangeburg, S. C., was elected vice-president by the last session of the International Sunday School Union held in Toronto, Canada, and recently has been elected president of the Interdenominational Sunday School Union of South Carolina.

Henry W. Nivison, the famous English war correspondent, has been conducting an expedition in Africa for the past eight months and startling revelations have come to light on the slave trade as it exists in Africa to-day. It is said the slave trade is on a more insidious and dangerous form than ever.

White girls employed in the office of A. J. Logan & Co., mattress makers, of Pittsburg, Pa., went on a strike because Estelle Wells, a Negro gril, was employed as stenographer. The Negro girl was not discharged, but all the white girls were, and at the expiration of thirty-six hours the majority returned and were reinstated.

The *Mobile Weekly Press* is making a vigorous, timely and just fight for the proper equipment of colored schools in Mobile. Editor Johnson of the *Press* is showing enterprise and sparing no pains to prove his side of the case. There is evident discrimination against the Negro both in buildings furnished and in salaries of the teachers.

Rev. Moses Smith, our pastor at Wesley Chapel, Austin, Tex., has sustained a great misfortune in the loss of his household effects as a result of the burning of the parsonage which occurred recently. In this great loss the pastor is being assisted by the friend who have contributed to the re-establishment of his home and the church parsonage.

The Pittsburg *Christian Advocate* says that Dan. B. Brummit, assistant editor of the *Epworth Herald*, was the most cosmopolitan delegate at the Denver convention. He was born in England, learned to speak American on the streets of New York, hoed corn in Kansas, went to school in New Jersey, learned to preach in Arkansas and lives to-day in Illinois.

Rev. W. C. Hughes, Ph. B., is meeting with splendid success at Sharp Street Memorial, Baltimore. The recent Spring rally, which is said to be the best in the history of the church, netted $1,900. This pastor is setting his pegs for $7,000 on old indebtedness this year. Rev. Hughes' success at Sharp Street Memorial and his newly-born first baby boy ought to make him a happy man.

It is announced that the degree of doctor of divinity was conferred by Rust University upon Rev. E. P. Jones, A. B., secretary Baptist State Convention of Mississippi. Dr. Jones is one of the most prominent men of the race; standing high in his own denomination and enjoying also the confidence and high esteem of the fraternal orders, he being at the head of the Odd Fellows of Mississippi.

T. A. Walker, A. M., M. D., of Baton Rouge, La., unless quarantine restrictions prevent, leaves Saturday, August 19th, for Richmond, Va., to be in attendance at the National Medical Association, before which body he delivers an oration on the history of the organization and reads a paper on a case of tetanus resulting from a burn by phosphorus successfully treated by him with the use of the antiseptic serum.

The SOUTHWESTERN is pleased to announce that Rev. I. E. Lowery, A. M., has been added to our staff as correspondent for the State of South Carolina. Rev. Lowery is a man of wide experience as a newspaper correspondent and editor and the SOUTHWESTERN feels honored in announcing him as among its regular contributors and feels sure that we will now have regularly from the Palmetto State fresh news of our work there.

Rev. Dr. Robert Forbes, First Assistant Corresponding Secretary of the Board of Church Extension, will represent the Board at the following Conferences: Norwegian and Danish, August 25th; Northwest Nebraska, August 31st; Northern Swedish, Sept. 7th; West Wisconsin, Sept. 13th; North Nebraska, Sept. 15th; Nebraska, Sept. 20th; West Nebraska, Sept. 28th; Minnesota, Sept. 30th; Northern Minnesota, Oct. 6th; Rock River, Oct. 6th; and North Ohio, Oct. 12th.

Miss Mary Cantwell, of Corsica, Ohio, who was graduated with high honor from Ohio Wesleyan University this year, sailed from New York on the steamer Tennyson, Thursday, Aug. 3rd. Miss Cantwell has been approved for missionary work under the auspices of the Missionary Society of the Methodist Episcopal Church, and will be connected with the North American Academy at Montevideo, Uruguay, where her sister, Miss Eulalia Cantwell, has been a teacher since the fall of 1903.

Mr. S. Earl Taylor, the Missionary Society's Field Secretary for Young People's Work, arrived in New York on the steamer Oceanic, Wednesday, Aug. 2, after a brief stay in England, where he went to visit certain missionary conventions for young people, one held under the auspices of the Church Missionary Society and the other under the auspices of the Mission Boards of the Nonconformist Churches in England. Mr. Taylor speaks enthusiastically of the awakened interest among the young people of Great Britain in the subject of missions.

Doings of the Workmen.

ALABAMA.

LAFAYETTE CIRCUIT, W. E. Smith, pastor—Our rally, which closed at Mitchell, June 4th, was very successful. Two conversions; one Epworth League Chapter organized. Collection, $41.42.

WEBOWEE CIRCUIT, (Mrs.) B. S. Kirk—Our second quarterly conference convened at Mountain Grove, June 17-18, Rev. J. W. Thomas, presiding elder, in the chair. He preached an able sermon at 11 a. m., June 18th. Sunday evening and at night he preached at Union Chapel. Reports showed the work alive spiritually and financially. Mrs. Thomas spoke Friday night in regard to the Woman's Home Missionary Society. Sunday evening she was successful in organizing an auxiliary. Paid the presiding elder $10.

HEFLIN, Wm. Perry, pastor—Our second quarterly conference met at Salico Church, with Rev. J. W. Thomas presiding. The conference was a success. Altho services were not so well attended Sunday, owing to the rainy weather, yet we had good meetings. Rev. J. Y. Thomas preached a wonderful sermon. His wife, who was with him, plans to organize the Woman's Home Missionary Society here. No services at Heflin owing to the rain. Raised for the elder, $7.82; pastor, $35.50; benevolence, $4.00; total, $47.32.

MISSISSIPPI.

SYCAMORE, Mack Robinson—Our rally held at Mt. Pisgah Church, July 9th, was indeed successful. The pastor preached a choice sermon at the morning service. The contributions were generous, Siller Buckenham contributing $10.00, Henrietta Croomp $6.65, Messrs. T. Rodgers and T. Croomp $2.00 each, Liner Croomp $1.55; a number of others giving from 30 cents to $1.00. Raised at night, $2.13, making a total of $40.00.

DESOTO, Larra Horn—The work of the Woman's Home Missionary Society at this point is succeeding nicely. At a recent meeting, held at the residence of Mrs. C. Anderson, a very interesting and instructive talk was given by Miss Angie M. Hough. We are indeed grateful to Mrs. W. McNeal for the good she has done by organizing this society in our midst. We are striving for a good report.

MASHULAVILLE, D. L. Tubbs, pastor—On July 16th we had the cornerstone of New Zion M. E. Church laid by the Odd Fellows of Macon, Dr. D. W. Sherrod and Prof. L. L. Ivy conducting the ceremonies. Rev. F. H. Bunton, one of the State Grand Officers, preached the cornerstone sermon. The good people of New Zion M. E. Church and our friends of the Baptist church strove to make the occasion pleasant for all. Brother John Dunn, a member of our church, made the stone.

LIBERTY, W. D. Spears—Sunday, July 9th, was a great day for Methodism in Liberty, the occasion being the dedication of the new church which has just been completed at a cost of about $1150. The Rev. R. P. Threlkeld, presiding elder of the Vicksburg District, preached the dedication sermon to a crowded house, at 11 o'clock a. m., and at night he preached another excellent sermon. Work was begun on our church about one month ago. The same is now clear of debt and we are now planning to paint it. Rev. H. J. Brown is wide awake and will succeed. We have also built a new parsonage this year. The pastor is making a canvass for the SOUTHWESTERN.

Athens Ct., A. C. Franklin, Pastor.—My second quarterly conference convened at Valley Chapel May 6-7, Rev. F. H. Henry presiding. At 12 o'clock Brother H. Harris, a local preacher, preached a good sermon. This is my third year on this work and perfect peace prevails between pastor and people. Rev. Henry is pushing every interest. Raised in the quarter Saturday evening, $21.50. The steward of Tabernacle Church, Bro. A. Barker, surprised the pastor and family April 29. The members met and turned over to the steward more than 300 pounds of choice provisions. Pastor's salary, $650; presiding elder's, $80.

Minter City, L. F. White, Pastor.—Last Thursday night, after class was over a party of twenty-nine persons stormed the pastor with many choice groceries.

PHILADELPHIA, H. E. Morgan, pastor—Presiding Elder J. M. Shumpert held our first quarterly conference April 1-2. The officers presented good reports. Everything bids fair for a good year's work, altho one of our churches was destroyed by fire in February. Sunday, Rev. Shumpert preached a strong sermon; quite a number partook of the Sacrament. Collection, $23.

Morton, A. Reid.—According to the reports of officers presented during our second quarterly conference held by Elder J. M. Shumpert, the work of this charge is in good condition. Paid the elder up to date, $30. Sunday, May 21, Rev. Shumpert preached and administered the Sacrament to a large number of communicants. The work moves on nicely. One subscription for the SOUTHWESTERN.

HATTIESBURG, H. W. Woops—St. Paul M. E. Church is in better condition now than it has been for many years, under the pastorate of Rev. J. K. Comfort. The people of both races are well pleased with him. Members are now at work that have been inactive for a great many years. In his revival a few days ago he added to the church 101 souls, and 19 who came from other churches. This church feels blessed by having such a man as Rev. Comfort at this place. Have paid him up to date $650. The Sunday school has 280 scholars. We are moving along nicely on all lines of our church work.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind

MISSOURI.

IRONTON.—A. J. Williams, Pastor.—OuOr first quarterly conference convened June 10-11, Elder C. M. Keeton presiding. The conference was well attended. This is my first quarter in the Central Missouri Conference. The elder spoke very highly of all arrangements and plans and found the work in first-class condition. Sunday at 11 o'clock Elder Keeton preached, it seemed, as never before. At 7:30 o'clock the choir rendered several beautiful songs, which the large audience greatly enjoyed. Sermon by the pastor. Paid the elder in full and we are now arranging for a $100 rally.

"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and **will make curly or kinky hair lie straight and smooth** for a long time.



MISS NANCY RICE.

Nothing Takes Its Place.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owing very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT

Has Done Wonders.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly."



MR. LOUIS NEMORE.

If your dealer cannot supply you, we will send **by prepaid express**, to any station in the United States or Canada one bottle for $1.00; 6 bottles for $5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

WELLINGTON—G. Enyard, pastor—Our second quarterly meeting was held July 15-16, with gratifying results. Our presiding elder, W. H. Smith, rendered most helpful service. His sermons were full of inspiration and gospel truth. The reports of the various officials showed signs of advancement in all departments of the church. Two persons were converted and joined the church this quarter. Collection on Sunday and Monday, $25.49.

To Drive Out Malaria And Build Up The System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

NEW YORK.

NEW YORK CITY, M. G. Robinson—Officers of the St. Marks M. E. Church Epworth League: President, Mr. W. C. Grandison; first vice-president, L. D. Thompson; second vice-president, Dr. T. W. Robinson; third vice-president, Mrs. M. L. Mitchell; fourth vice-president, Miss M. A. Clark; secretary, Mrs. M. G. Robinson; assistant secretary, Mr. J. H. Thomas; treasurer, Mrs. L. W. Sharpe; assistant treasurer, Mrs. E. Arrington; superintendent Junior League, Mrs. L. W. Sharpe. Membership, 265.

TALK IS CHEAP; ACTIONS SPEAK LOUDER THAN WORDS

To any reader of this great paper who will send me their name and address (a postal will do), I will send (not a sample) but a full-size box of

GLOSSINE

Queen of all hair tonics. This, the greatest and most meritorious remedy for the human hair, causes the hair to grow with rapidity and gives to it that rich glossy tone so much desired by all. No matter how short or harsh or curley your hair may be, Glossine will make it long and straight, soft and fine, and of so rich and pliable a texture that it can be dressed in any prevailing style desired. Glossine cannot fail. I stake my honor on its great merit and prove its worth by sending a full-size box free to all who write to me. Address MISS HELEN MARTIN,

Care Continental Chemical Co., No. 9 Governor St., Richmond, Va.

Doings of the Workmen

ARKANSAS.

Mardell, C. L. Kyles, P. C.—Children's Day was observed third and fourth Sundays in July, on the Mardell Circuit. Midway Baptist Church Sabbath school took a part in the exercises. The fourth Sunday exercises were held at Thompson Chapel and there we enjoyed the presence of the Spring Lake Baptist Church Sunday school.

Bledsoe, D. W. Johnson, P. C.—Second quarterly conference met June 26-27, with Elder B. J. Griffin. All officers had good reports. Sunday was a high day. At 11 o'clock the elder preached and at night 40 partook of the Lord's Supper. Paid elder, $10: pastor, $26.

GEORGIA.

Cedartown, Dessie M. Lowery.—Our second quarterly conference was held June 3-4 in New Hope M. E. Church, with Rev. A. Owens, of Austell, presiding. The reports showed the work to be in a prosperous condition. Sunday morning at 10:30 the experience meeting was interesting and inspiring. At 11 o'clock Rev. Owens preached. Quarterly collection, $6.65. Our pastor, Rev. G. A. Viel, is pushing the work to success. And we are proud of our new presiding elder, C. W. Adams.

South Atlanta, Robt. N. Johnson.—The South Atlanta M. E. Church, under the pastorate of Rev. L. H. King, is doing a great work, especially toward winning souls for Christ. During our recent revival more than one hundred souls have enlisted in the great and mighty army of which about one-half were young people. We attribute the greater part of our success to the Sunday school, which is under the supervision of Mr. L. J. Price.

Malaria Makes Pale Blood.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

KENTUCKY.

Moorefield, F. White, Pastor—A wonderful camp meeting just closed at Moorefield, Ky. Considering the weather, it was one of the best ever held here. Raised over $250. We are moving our church on our own lot just purchased; laid our corner stone July 8 Several churches and one lodge were represented. Rev. Mrs. Sallie A. Ramsey, Missionary Evangelist, conducted our services with splendid success. Pray for our work.



WILL IT CURE ME?

That's the personal question a woman asks herself when she reads of the cures of womanly diseases by the use of Dr. Pierce's Favorite Prescription.

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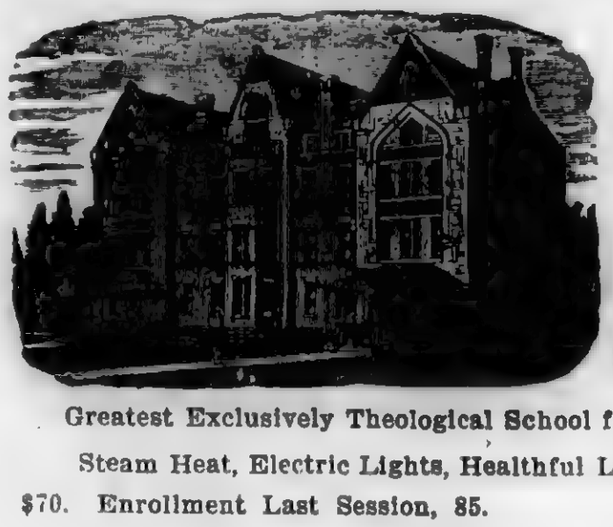
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Conference Notices

DISTRICT CONFERENCES.

Shreveport, Pleasant Hill, La..Aug. 16
Baton Rouge, Port Allen, La...Aug. 16
Palestine, Leona, Tex.....Aug. 8-13
Ocala, Reddick, Fla.....Aug. 23-27
Starkville, Rock Port, Hathorn, Miss. .....Aug. 15-20
Starkville, Ackerman, Miss..Aug. 15-20
St. Louis, Troy, Mo.....Aug. 16-20
Sedalia, Carthage, Mo.....Aug. 16-20
Lexington, Winchester, Ky.Aug. 23-28
Alexandria, Cheneyville, La...Aug. 23
S. New Orleans, Franklin, La., Aug. 23-27
W. Tennessee, Kenton, Tenn...Aug. 22
Cumberland, Morgantown, W. Va. .....Aug. 16-20
Ohio, Springfield, O.....Aug. 24-27
Navasota, Stoneham, Tex...Aug. 22-27
Pine Bluff, Luna, Ark.....Aug. 17-21
Forest City, Oak Forest, Ark...Aug. 30
Little Rock, Newport, Ark.....Aug. 30
Paris, Paris, Tex.....Aug. 16-21
Marshall, Marshall, Tex., Aug. 29-Sept. 30
Houston, Galveston, Tex.....Sept. 5
Alexandria, Salem, Va.....Sept. 6-10
Fort Smith, Conway, Ark....Oct. 18-22

CONVENTIONS.

Starkville, Ackerman, Miss..Aug. 15-20
Fort Smith, Fort Smith, Ark., Aug. 15-20
Paris, Paris, Tex.....Aug. 16-21
Ocala, Reddick, Fla.....Aug. 23-27
Ohio, Springfield, O.....Aug. 24-27
Indiana, Evansville, Ind....Aug. 10-12
Little Rock, Newport, Ark.....Sept. 1
Forest City, Oak Forest, Ark...Sept. 1
Alexandria, Salem, Va.....Sept. 6-10
Clow, Centrepoint, Ark....Aug. 24-27

HOUSTON DISTRICT.

FOURTH ROUND.

Orange, Sept. 24-25; Thompson, Sep. 30-Oct. 1; Beaumont, Oct. 7-8; Beaumont Mission, 7-8; Richmond, 15-16; Richmond Mission, 15-16; Kendleton, 14-15; Columbia, 20-22; Roeville Ct., 21-22; Wallisville, 28-29; Liberty, 29-30; Dickenson, Nov. 4-5; Harrisburg, 5-6; Mallalieu, 7; Hamilton Chapel, 8; Velasco, 9; Trinity, Houston, 12-13; St. James, Houston, 12-14; St. Mark, Mouston, 15; Mt. Vernon, Houston, 25-26; Sloan St., Houston, 26-29; Crosby, 28; Tabernacle Gal, 24-26 Central Mission, Gal., 25-26; St. Paul, Gal., 25-26; Boynton, Dec. 2-3. Dear pastors, please urge the Benevolent collections and get subscribers for the SOUTHWESTERN and let us make a good report at the Annual Conference.

EDWARD LEE, P. E.

HUNTSVILLE DISTRICT.

FOURTH ROUND.

Montgomery, Sept. 2-3; Conroe, 9-10; Spring, 16-17; Dodge, 23-24; Willis, 30-Oct. 1; Lovelady, Oct. 7-8; Corrigan, 14-15; Colmesneil, 16-17; Josserand, 21-22; Livingston, 28-29; Camilla, Nov. 4-5; Prairie Plains, 11-12; Huntsville Sta., 17-19; Huntsville Cir., 18-19; Jasper and Newton, 25-26. Dear Brethren—Have a list of committees, officers and other reports ready. Push every claim. Start now. Do not wait too late. Let us go in with an increase on all lines. Push the SOUTHWESTERN. Put it in every home. Do not fail.

W. A. FORTSON, P. E.

NAVASOTA DISTRICT.

FOURTH ROUND.

Anderson Cir., Sept. 9-10; Caldwell and Zion Hill, 16-17; Sealy and San Felipe, 23-24; Brookshire Cir., Sept. 30-Oct. 1; Brenham Cir., Oct. 7-8; Brenham Sta., 14-15; Millican Cir., 21-22; Courtney, 25-26; Hempstead Sta., 27-29; Hempstead Cir., 28-29; Bellville Cir., Nov. 4-5; Hockley Cir., 11-12; Navasota Sta., 18-19; Navasota Cir., 18-19; Harboro, 25-26; Waller, Dec. 2-3. Dear Brethren—Please arrange to meet at Clarksville the day before the opening of our conference. We want to have all of our reports well arranged before the opening of the conference. Endeavor to report nothing less than your full apportionment this year. Our district conference will meet at Stoneham Aug. 22-27. Tell your delegates to ask for rates when purchasing tickets. The fare will be one and one-third for the round trip, that is, full fare going and one-third on returning. Come prepared to renew, subscribe and pay up for the SOUTHWESTERN. Dr. Jones or his representative will be present. Yours for success,

J. E. BRYANT, P. E.

OCALA DISTRICT.

THIRD ROUND.

THIRD ROUND.

Hawthorn and Vitra, Aug. 4-5; Micanopy and Rochelle, 11-12; Fairfield and Lowell, 19-20; Reddick, 26; Cotton Plant and York, Sept. 2-3; Dunnellon and Romeo, 5; Williston and Morriston, 9; Shell Pond, 11; Santos, 16-17; Free Canaan, 23-24; Waldo and Freedom, 30; Ocala, Oct. 7-8; New River, 14-15; Starke, 21-22; Lawtey, 28-29. Dear Brethren—I wish to congratulate you on the splendid success which you have had during the past two quarters along the line of our benevolences. You have done well; we are confident that you will leave no stone unturned to make a full report at conference. What we need now is for you to raise every dollar of your apportionment, and send it to the treasurer before the close of the church year, Oct. 31, so it can be reported in the general minutes. Please make a house to house canvass for the SOUTHWESTERN CHRISTIAN ADVOCATE from now until Oct. 31, and secure as many subscribers as possible. We have planned a revival campaign from now until conference. Please co-operate with us so we may raise the standard of our district to the highest point.

Sincerely yours,

S. A. HUGER.

BATON ROUGE DISTRICT.

THIRD ROUND.

Port Allen, Aug. 18-20; New Roads, 21-22; Batchler, 23; Lettworth, 24-25; Union, 26-27; Mason and Sumner, 28-29; Melville and Wiley, 30-31; Plaquemine, Sept. 2-3; Bayou Goula, 4; Darrow, 5-6; Musson and Shilo, 8-10; Rosedale, 10-11; Conrad, 12; Baton Rouge, Wesley, 17-18; Macedonia, 23-24; Mt. Carmel, 24-25; Donaldsonville, Sept. 30-Oct. 1; Baton Rouge, St. Mark, 8-9. The appointments that do not appear in this list will be notified later.

J. W. TURNER, P. E.

NEWPORT CIRCUIT.

Camp Meeting will convene at Dutch Bottom, Clark's Chapel, Aug. 5 and 13. The nearest point is Rankins, two miles from station. We expect the presiding elder of the Knoxcille District and other ministers to be with us.

A. ROACH, Pastor.

PINE BLUFF DISTRICT.

THIRD ROUND.

Luna, Aug. 19-20; Clarendon, 26-27; Hellena Sta., Sept. 2-3; Marvell Cir., 5-6; Tillar and McGehee, 9-10; Dermott and Montecello, 10-11; Warren and Johnsville, 16-17; Marell and Edara, 20-21; Wilnot and Sunshine 23-24; Dumas and McUree, 30-Oct. 1; Danan, Oct. 7-8; Tamare and Star City, 15-16; Ladd, 14-15; New Edinburg, 21-22; Wabbasecka Cir., 28-29; Altheimer Sta., Nov. 4-5; St. James, Pine Bluff, 12-13; Mission, 12-14. Dear Brothers—Remember the year is fast closing and we must assure the collection. Put the SOUTHWESTERN in the homes of the people; they will know more about the church and its work. We must stand by every department of the old church. The SOUTHWESTERN has been put in the hands of one of our young men; let us stand by him. Drs. Logan, Thomas, Penn, Jones and others have been given a place to represent us. Let us stand up for the Pine Bluff District and be men. The district stewards will meet me at Luna in connection with the District Conference, Aug. 17-21. Local preachers, exhorters, class-leaders must have written reports. Collect $1 for the W. H. M. Society. Remember the Freedman's Aid rally for Philander Smith College. I am yours for Christ,

S. MCDONALD, P. E.

GREENWOOD DISTRICT.

FOURTH ROUND.

Carrollton, Sept. 2-3; N. Carrollton, 9-10; Winona, 22-24; Vaiden, 16-17; Vaiden Cir., 30-Oct. 1; Hesterville, 7-8; Sallis, 14-15; Durant, 27-29; Goodman, 21-22; Pickens, Nov. 4-5; Tchula, 18-19; Greenwood, 24-26; Greenwood Ct., Dec. 2-3; Sbenezer, 9-10; Lexington, 15-17; Owens, 23-24. The second district conference will convene in Lexington, Miss., Nov. 7-12, 1905. The Missionary Convention will meet with our fall conference. Now, brothers, please send in your money to Dr. Foster at once for Rust Hall. Have all officers and committees arranged for next year, and full reports on benevolence. You must do more for our church paper. Put your delegates to work for the Missionary Convention. We want $2 or more from each. The Lord bless you in your work. Yours humbly,

S. H. NEVILS, P. E.

SOUTH FLORIDA MISSION.

THIRD ROUND.

Lake Helen, Aug. 16; Osteen, 17; Daytona and Ormond, 18-20; New Smyrna, 20-21; Tarpon Springs, 23; Clear Water, 24; Bradentown and Sarasota, 25-27; Palmetto, 26-27; St. Petersburg, Sept. 2-4; Port and West Tampa, 5-7; Tampa, 8-10; Key West, 15-19; Miami and Ft. Lauterdale, 23-26; Woodbridge and Winter Park, 30-Oct. 1; Ft. Myers, Oct. 6-8; Punta Gorda, 9; Lakeland, 13-15; Homeland, 15-16; Spring Lake, 17; Hernando, Oct. 18; Smithville, 22; Sanford, 28-29; Orlando, 27-29. Dear Brethren—Half of the year is past and we have entered upon the third quarter. Remember our motto is to double the membership on the South Florida Mission by end of the year. Try and raise every dollar of the benevolent collections during this quarter and do not forget that every pastor is an agent for the SOUTHWESTERN, therefore solicit subscribers for the same. It ought to be self-supporting by this time. Let us do our duty. Yours for progress,

JEFFREY GRANT, Supt.

Doings of the Workmen

ALABAMA.

Mantua, V. D. Oatman, Pastor.—Our second quarterly conference was held June 24, at Union Grove M. E. Church, Presiding Elder Rev. W. H. Nelson in the chair. The conference was largely attended. On the Sabbath the elder preached two soul-stirring sermons. Ten souls were received into the church. Collection, $26.10.

Sylacauga, G. N. Reeves, P. C.—The second quarter was held with Rev. J. W. Thomas, P. E., in the chair. Rev. Thomas preached two sermons that will not be forgotten. The Bishop had the right mind about him when he assigned Rev. J. M. Thomas as presiding elder. Paid pastor this quarter, $60.10; paid elder, $15. Raised on Children's Day, $12, and raised for the sick, $10. Grand total, $97.10.

FLORIDA.

Cotton Plant, A. R. Rutlege, Pastor.—Our second quarterly conference convened June 10 at 11:30 a. m. in Wesley Chapel, Rev. S. A. Huger presiding. The pastor and my faithful flock are pushing all lines to make this the most successful year of the present administration. The attendance has increased considerably. Some additions also to the membership. Every department of the church received the attention of the elder. On Sunday, Children's Day, Rev. Huger preached two able sermons. Paid him his full assessment of $10. Total collection for the day, $29.

GEORGIA.

Douglasville, R. J. Simmons.—Our third quarterly conference, held at Liberty Grove Church June 24-25, was a success. It was held by Rev. A. J. Noland of Carrollton, Ga., sent by our presiding elder, Rev. C. W. Adams. Rev. Noland preached a noble sermon on Sunday. Children's Day exercises were held. Program well rendered. Total collection, $22.06. The Children's Day collections on the charge were as follows: Douglasville, $6.50; Liberty Grove, $6.56; Mt. Carmel, $6.60; total, $19.16. The condition of the charge is prosperous and hopeful under our excellent pastor, Rev. J. O. Smith.

CURED TO STAY CURED.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to The Drake Co., Drake Bldg., Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was Inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

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Literary Notes

BOOKS RECEIVED.

THE METHODIST HYMNAL.—Official Hymnal of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Publishers: Eaton & Mains, New York; Jennings & Graham, Cincinnati.

WHAT SHALL A YOUNG GIRL READ?—By Margaret E. Sangster. Publishers: The Sunday School Times Co., Philadelphia. Price, 50c.

THE NOBLEST QUEST and other sermons, by Charles Bayard Mitchell, Ph. D. ,D. D., of East Ohio Conference. Publishers: Jennings & Graham, Cincinnati. Price, 50c.

They Live in Our Memory.

McNeil—Mrs. Margaret McNeil, the mother of Rev. W. McNeil and grandmother of Mrs. T. R. McWilliams, of Dekalb, Miss., died at her home at Crystal Springs, Miss., April 1, 1905, aged 67 years. She leaves a husband, three sons, one daughter and a host of friends. Her funeral was largely attended at Mt. Zion M. E. Church, of which she was a faithful member for a good many years. She followed closely the footsteps of the Master and lived an exemplary Christian life. The family has lost its most precious jewel, and the community has lost a friend.

A Friend.

Gilmore—At Eola, La., on June 10, 1905, occurred the death of Brother George Gilmore. The funeral service was conducted by the pastor, Rev. S. M. G. Taylor.

Roundtree—On the morning of April 8 1905, the Lord called from our midst a very useful young woman, Miss Francis Roundtree, the eldest daughter of Rev. and Mrs. H. Roundtree. She was an example worthy of imitation. As a Sunday-school teacher she was faithful, always at her post of duty. She was a member of the Senior Class of the City High School for this year, but died just a few weeks before the commencement. We miss her and our hearts go out in sympathy for the bereaved family. Her funeral was largely attended. Each of the city schools turned out in a body, the members of her class serving as pall-bearers. Prof. G. M. McIntyre, her teacher, spoke of her life and Miss Harris read a very impressive paper. She leaves a father, mother, three brothers, one sister and a host of friends. W. L. Lamb officiated,

Wilkins—Bro. Robert Wilkins, of New Iberia, La., departed this life June 1, 1905. He was one of the foremost members of the church, which he served for 32 years. He was a local preacher for 25 years, class leader 24 years, president of the trustees board for 20 years. His funeral was largely attended. A paper was read by E. S. Gullett, touching his life as a Christian. Prof. Jonas Henderson, Revs. J. A. Horton, R. V. Sims, J. B. Livingston and Dr. A. V. Bouttee assisted the pastor. Bro. Wilkins leaves a widow, three sons, and many friends. Interment by Olive Branch Lodge No. 37, F. and A. M. E. S. Gullett.

Whereas, It has pleased Almighty God to take from our midst Bro. Robert Wilkins, an officer of St. James M. E. Church, we bow in submission to His will and heartily sympathize with the family in the hour of their bereavement, and can only commend them to God who doeth all things well. By order of the official board: E. S. Gullett, Scott Obee, Melvina Lee, committee.

Allman—Sister Mary Allman, daughter of Mr. J. C. Allman, of Bennettsville, S. C., departed this life in perfect peace May 22, 1905. She was a model Christian and by her sweet disposition won the love and admiration of all who knew her. She was a true and tried member of Wesley Chapel. She bore her afflictions patiently. The deceased was a graduate of Claflin University, class '93. Her funeral was conducted by her pastor, assisted by Rev. W. S. Thompson, pastor of the Bennettsville Charge. J. P. Robinson.

Thompson—At Hahnville, La., June 19, 1905, Sister Emily Thompson, a member of St. James M. E. Church, died in great peace.

McCall—At Scooba, Miss., Sister Fannie McCall, one of Blue Chapel's faithful members, departed this life June 8th. She leaves eight children, three sisters and a host of friends. P. R. Crump, pastor.

Preyor—During the month of May, Sister Winnie Preyor, an aged member of Eola Charge, Eola, La., was called home. S. M. G. Taylor, pastor.

Doings of the Workmen

GEORGIA.

English Eddy, E. J. Kimball, Pastor.—Our 2nd quarterly conference was held at Ebenezer M. E. Church May 27-28, Rev. J. W. Fisher presiding. The business session was good. Sunday the elder was at his best. The church was crowded to it utmost capacity. His sermon was both logical and spiritual. Many bowed at the altar. Paid presiding elder in full, $17.50; raised for all purposes, $23.46.

Summerville Circuit, W. C. Bryant, Pastor.—The second quarterly conference was carefully looked after, finding the work in very good condition. Sunday at 11 o'clock Elder Adams preached a wonderful sermon to a large congregation. The Sacrament was administered to 117 communicants. Rev. Adams preached again at night. Collection during the quarter; For the pastor, $67.66; presiding elder, $15.50; for other purposes, $27.35; total, $110.-51.

Tarboro, L. G. McLendon, Pastor.—My third quarter was held June 17-18 by Presiding Elder J. W. Fisher. The business of the conference was disposed of with ease. The reports showed an advancement. The elder said some good things in his lecture, especially in behalf of the Bishop Scott launch fund. On Sunday he preached two able sermons to large audiences. Collection, $22.

Marietta, H. L. Phillips, Pastor.—The first Sunday in June we had with us Dr. I. L. Thomas, Field Agent of the Church Extension Society. His sermon at 11 a. m. was one of great strength and inspiration. At the close of our afternoon service the doctor addressed the congregataion in a way that interested and pleased all.

LOUISIANA.

Baton Rouge, Robt. Davis, Jr.—Our first quarterly conference was held May 5, Rev. J. W. Turner presiding. Raised during the quarter, $213.18; paid pastor, $107.45; met the elder's claim in full. The Sunday school is in good condition. Raised for missions, $18.03. We hope to close one of the best year's work in the history of the church.

Pelican, Sallie Ogletree.—On Sunday, May 20, our pastor, Rev. W. A. Hilton, was with us and preached an able sermon. We raised $12.25.

St. Martinsville, N. R. Randolph, pastor.—Our rally was held May 21, and although we had an almost steady rain during the entire day our collection was $60.75; we hope to raise $100 for all purposes. Rev. Coulton of New Iberia was with us. The church is in excellent condition.

Washington, J. S. Green, Pastor.—As the presiding elder, Rev. J. J. Obee, could not be present, the Rev. P. W. Clark held our second quarterly conference. Officers were present with reports. The weather being unfavorable the congregation was small, but Rev. Clark preached an excellent sermon to those present. Total amount raised this quarter, $240.

Abbeville, E. E. Braggs.—Our second quarterly conference was held by Rev. J. J. Obee. According to reports the church is in good condition. The elder spoke highly of the work accomplished. We paid him his apportionment. The Rev. J. P. Oveial was present and preached at night before a large congregataion.

St. Martinsville N. R. Randolph, Pastor.—Led by Mesdames W. Colson, A. Simmons, and others a host of friends, visited the parsonage the evening of May 18, bringing with them many appreciated tokens. Addresses by Mrs. Colson and Mrs. Simmons.

MISSOURI.

Elsbury Circuit.—J. C. Guyton, Pastor.—Presiding Elder C. M. Keeton held our first quarterly conference May 28-29. Reports of the officers showed the work to be improving. The pastor reported ten conversions during the quarter. Collection $20.42; paid the elder $15; pastor $5.42, making a total of $51.95 paid him during quarter. Total raised for the quarter, $66.95.

Rolla, T. W. Fulghen, pastor—The second quarterly conference convened June 24-25. It was a successful session and well attended. Raised the elder's quarterage in full; also the pastor's. The presiding elder was well pleased with the condition of the work.

NORTH CAROLINA.

Marion, L. B. Borge, Pastor.—My 3rd quarter was held at Mt. Marie May 20. For some reason the elder could not be present, but sent us Rev. I. W. Wells. His service was enjoyed very much. This was the first service held in our new church. Collection $10.65. I had a rally at each of my churches not long ago, and raised a total of $57.45.

Fairview, P. W. Horton, Pastor.—My third quarterly conference was held in Mitchell Chapel June 24-25, by our presiding elder, Rev. R. Smith. Raised for elder $9; for pastor $30.39. The work is moving on.

Advance, D. McRae, Pastor.—The Winston District Conference was a grand success. Much praise should be given to the pastor, Rev. S. L. May, and faithful members for the way in which they entertained the conference. We had many visitors among them. Drs. I. L. Thomas, C. C. Jacobs, M. M. Jones, Rev. H. L. Ashe, A. H. Newsom and Debery. These brethren brought with them tidings of great joy which were worthy of our acceptance. Every interest of the district has been looked after. The presiding elder leaves no stone unturned. The pastors are at their post. Methodism is gaining ground on this district.

Guilford College, J. W. Jones, Pastor.—The sisters of Raleighs Cross Roads Church, on the 16th day of July, had a rally known as Woman's Day, on pastor's salary. Sister M. L. Huton was queen of the occasion. Total raised, $14.23.

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There are four ways by which money may be sent by mail at our risk—Post Office Money Order, by Bank Check or Draft, or an Express Money Order, and, when none of these can be procured, in a Registered Letter.

You can buy a money order at your post office payable at the New Orleans post office.

If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Weekly Remittances

JULY 29 TO AUG. 5.

Atlanta and Savannah—C. H. Blake; J. H. Hawkins.

Central Alabama and Mobile—A. G. Glynn, *1, 7; W. S. Coleman; A. L. Boyd; W. H. Harrison.

Central Missouri—J. M. Harris, *1.

Lexington—L. G. Hodges.

Louisiana—J. H. Thompson; A. L. Scott; M. J. Nickerson; J. C. Perry; N. R. Randolpn, *1; J. A. Tircuit, *1; C. D. Crockett; J. F. Marshall, 1; J. W. Turner, *1; C. W. Reeves; J. H. Thompson; E. H. Higgins; L. Bibolet; Wm. Fisher; E. F. Schnessler; H. Daniels; Sally Jones; J. V. Garibaldi.

Mississippi and Upper—C. H. Lindsay; R. Howye, *20; J. C. Houston, *1; Wm. McMorris, *14; N. R. Clay, *13; S. H. Nevils, *4; S. J. Dacus; J. L. Riley, *1; H. R. S. Erby, *32.

North Carolina—M. J. Bullock, *4; G. B. Maclain, *2

South Carolina—J. B. Thomas; J. W. Allman.

Tennessee and East—E. J. Guthrie, *1.

Texas and West—E. Micheaux, *1; P. L. Jackson, *10; J. H. Hubbard; H. L. Billups.

Miscellaneous—Scott Remedy Co.; C. H. Fuller.

Doings of the Workmen

LOUISIANA.

Franklinton, R. W. Young, Pastor.—Much praise is due Sister Alice Irvin and Sister Martha Crane, stewardesses, for surprising their pastor with 12 linen collars and 8 pairs of linen cuffs. Mrs. Young is quite a worker, helping them to have things in order. Sister Judia Magee is president of the Stewardess Board. Also Mrs. Z. A. Smith is quite a help to this work.

Woodland, Mrs. S. Carroll, Reporter.—Our second quarterly conference was held July 15, with our worthy presiding elder, J. W. Turner, in the chair. On Sunday the elder preached quite a reviving sermon. Collection for the day, $24.30.

Waterproof, E. W. Harden, District Steward.—Our second quarterly conference was held here July 21-23, Rev. J. O. Brown, P. E., in the chair. Reports were all in order. Rev. H. C. Wilson, our pastor, made an excellent report, which showed that he has things well in hand. Our Sunday school here now numbers 25. A reception was tendered our presiding elder. Those prominent in the affair were Mrs. Hattie Cooper, Patsy Ross, John Byrd, Margaret Manuel, Mrs. Givens and Mrs. Barber.

Crescent City Notes

July 30th was a high day at Pleasant Plains. At 7:30 Rev. G. W. Forest preached a noble sermon for us. July 31st the W. H. Aid Circle tendered their newly elected officers a grand reception. The pastor delivered a special address.

WM. HARRELL, Pastor.

CARD OF THANKS.

I wish to extend my heartfelt gratitude, in behalf of the old folks, to the following members of Mt. Zion M. E. Church: Mrs. F. Williams, L. Taylor, C. Smith, V. Davis, E. Jackson, B. Butler, A. Sercey and Mr. F. Miller for the grand surprise for the old folks on Thursday, Aug. 3d. There were five gallons of cream, and cake in abundance. May God ever send his blessings upon them.

MRS. E. GRANT, Matron.

Services were excellent all Sunday at St. Matthew. The concert given by Mrs. Rosa Tumer and others for the benefit of the parsonage was a financial success. A heroic effort is being put forth by these loyal Methodists to make this charge one of the leading ones of its kind and grade. The parsonage, which cost $520 in cash and donations, is all paid for, except a small debt of $50, and the trustees are laboring faithfully to pay that amount at once. Communion administered to 68. Collection for the day, $15; from concert, $25.70.

WILLIAMS CHAPEL.

Services Sunday, August 6, 1905: At 11 a. m., speaking meeting continued, led by the presiding elder, Rev. W. R. Butler. At 3 p. m. the Sons and Daughters of Conference held their monthly meeting, led by Brother H. Parker. At 8 p. m. the holy communion was administered to a large number. Rev. W. F. Waters assisted the pastor. Two joined the church. One subscriber for the paper. Collection, $27.04. The pews have been enameled. Mrs. L. E. Brooks led in the work. The pulpit set has been overhauled and made to look new. Mrs. A. E. Brazely, president of the Stewardess Board, led in the work with the steward sisters. A new foundation has been put under the belfrey. Screens are being made for the front doors of the church. The King's Daughters and Daughters of Conference are having the work done. The parsonage is being painted by the trustees. The King's Daughters and Daughters of Conference have purchased matting for the floors of the parsonage. The Sunday school children had their annual water-melon eating on the evening of Aug. 4. The second quarterly conference was held on July 22 by Rev. W. R. Butler. Reports showed good work. Over four hundred dollars raised during the quarter. The Rev. Butler preached an able quarterly sermon.

"Waiting for a Bite" is the apt title of the front page picture of the August *American Boy*. "The Last of the Moravian Indians" are fine stories of fights with the red men. Other stories are: "Easier to Supply a Good Manager Than a Good Office Boy," "A Remarkable Boy," "The Boy Who Works and the Boy Who Shirks."

Doings of the Workmen

LOUISIANA.

Plaquemine, J.I. Richards, Pastor.—At a late hour in the night the inmates of the parsonage were aroused by a continual knocking at the front door. On opening the door the visitors led by Bro. A. Bolden, entered. Bro. Bolden briefly stated the object of the meeting and presented the pastor with some cash. The pastor responded and we prayed. The following were present and contributed to the affair: A. Bolden, J. B. Foster, Jack Woods, Henry Walker, Mike Johnson, A. Randall, Wm. Truehill, V. L. Walker, N. Gray. We take this method to thank the visitors. Come again.

Newton, J. Coleman, P. C.—The second quarterly conference was held at Newton, with the presiding elder, J. J. Obee, in the chair. His advice to the conference was grand and helpful. Collection was $10. We hope to have a new church by the time he gets back.

Mt. Zion, D. S. Smith, P. C.—On the third Sunday in May I preached to a large congregation and administered the Lord's Supper; 8 came forward for prayer.

Abbeville, J. W. Pierce, P. C.—On May 9 a grand storm came to the parsonage about 10 o'clock at night and waked me and my family with the sweet songs. Many good things were laid on the table. It was led by Mrs. Mary Jackson. After the reception we had prayer and asked them to call at any time.

Pine Grove, B. Carr, P. C.—Sunday, May 28, the leaders and class rally was grand. Baskets full of good refreshments. Raised $7.10. A. Steward, Clark and Ebey Steward, Samuel Milet Jack Bell, M. Carner preached. the pastor was sick but present. This work is alive. The stewards' rally at Beach Grove was grand for the times. All of the stewards raised $10.35. Revs. J. D. Banks and Curry and their members came to our relief. Refreshments were served to all present.

Patonville, S. Tillman, Pastor.—Presiding Elder W. R. Butler held our second quarterly conference May 17. His sermon was appreciated by all. All departments are in excellent condition. We are now planning to renovate our church.

Lost Friend.

The last I heard of Fed. Chimilkel he was at Canton, Miss. If anyone knows of his whereabouts, please drop me a card.

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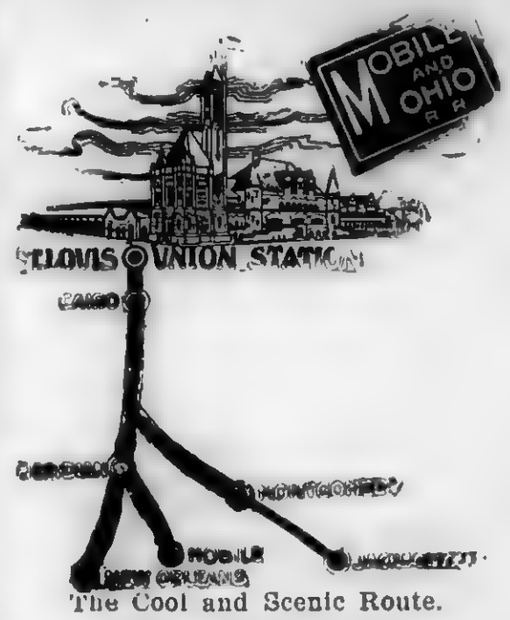
Doings of the Workmen

TENNESSEE.

SPARTA, I. S. Rucker, pastor—I have just closed my revival with 41 conversions and 50 accessions. In the trustees' rally which followed we raised $60.00. Baptized 32, and at night the Lord's Supper was administered by Rev. J. L. Massey; 76 communed. We have built a new parsonage, which is nicely completed.

TEXAS.

Dennison, Katie Jackson, Reporter.—Dr. N. J. Johnson, the presiding elder of the Austin District, West Texas Conference, visited in Dennison a fey days ago. During his stay he delivered three noble sermons to a crowded house. His many friends were glad to meet him again.



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	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 pm
5, Local	4:45 p m	6, Local	6:00 am

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
12:05 a.m.	Port Allen Local	8:15 p.m.	
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m.	

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EAST DRIVE.



RUSTIC BRIDGE.

The opening of the Thirty-eighth Session of Rust University will be

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Two new buildings are being erected during the summer, a new kitchen built so that the dining room may be enlarged to accommodate one hundred more boarders, the floors in Rust Hall are being dressed, the steam heating put in McDonald Hall and the new hall. In the industrial plant, Machinery Hall has been opened with



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a full line of wood working ma chinery and an engine. The very extensive enlargements an improvements are made necessar by the crowded condition for tw years past and the large number o students coming.

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It is necessary, also, to enlarg the Faculty, and Prof. and Mr Baird will be retained.

Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, AUGUST 17, 1905

Vol. 39 No. 33

Editorial

There has been a notable cessation in certain quarters of the southern press in calling for Italian labor since the spread of the yellow fever. It seems as though we have a little bit of the "yellow peril" within our own borders, and inasmuch as this foreign population jeopardizes the life and health of the community there is at least a little sentiment in favor of Negro labor. In what devious ways are the battles of the Negro fought and how oft on ill winds doth God come to the black man! After all, Negro labor on the southern plantations may not be supplanted by foreign immigrants.

We pray repeatedly "Forgive us our trespasses as we forgive them that trespass against us." And if this prayer were answered literally many of our trespasses would be unforgiven, and yet the only legitimate interpretation to be placed upon this paragraph of the Lord's prayer is that God the Father forgives us as we in turn forgive others. The forgiving spirit needs much cultivation for it is foreign to the soil of the unregenerated, unsanctified human heart. We should so maintain ourselves even towards those who have wronged us in such a spirit that we can pray unreservedly the prayer, "Forgive us as we forgive others."

When God made this world evidently it was not His mind to create merely a place from which men should go to heaven; for heaven existed before the creation of the earth. But what the Father wanted was a kingdom on earth like unto the kingdom of heaven wherein His will should be done even as it is done in heaven. Notwithstanding the disobedience of man has hindered the purpose of the Divine towards the establishment of a kingdom of righteousness on earth, all the plans of heaven are bent towards what God wants, and what He finally will have, a kingdom on this earth, thoroughly righteous in spirit and under the absolute dominion of Jesus Christ, His Son.

Again and again we hear the Gospel referred to as cheap. A second thought will convince one that the church is the most expensive institution on earth. The moment the individual accepts Jesus Christ, then and there his earthly belongings come under the dominant principles of the Gospel and it is no longer left for the individual to decide whether he may or may not give; it becomes his absolute duty to give as God has prospered him. If he has much, much of him is required; if he has only a little, little of him is required. The church cares little for money in itself, but for the propagation of the faith and in answering the command of the commission to preach the Gospel everywhere funds must be coming forthwith, and the only legitimate source is that of those who have allied themselves to the faith. Every Christian therefore is under the sacred obligation to give of his earthly store for the maintenance and for the spreading of his faith.

WAS HE INNOCENT?

More and more lynchings furnish conclusive evidence that the participants lack self-control, if indeed they do not substantiate the charge that they are incapable of self-government. All lynchings are not for assault or even attempted assault. That blood runs warm when the honor and virtue of a woman are assaulted is not strange, but men should harness their feelings and yield to the higher authority of law or else by the notoriety they obtained on account of lynchings hold themselves up to be ridiculed by the public.

There was a lynching recently at Sulphur Springs, Tex. A Negro was accused of assault. Here is the bill of indictment, as furnished by the Associated Press: "He took hold of the girl and the latter, realizing her predicament, told the Negro he had better release her as her sisters were near by. This evidently frightened the Negro and, the girl, seeing that he hesitated, started up a scream and he loosened his hold on her and ran as fast as he could." Upon the face of it it does not appear that the specifications bear out the alleged charge of attempted assault. Here is a lynching absolutely unjustifiable from all appearances and even unjustifiable from the standpoint of the mob. The determination of guilt or innocence requires investigation. There was no sort of investigation in this case and there is a notable lack of the absence of the usual confession on the part of the criminal. All the mob wants is a victim and any excuse to furnish him will do.

PEACE TERMS

The Peace Commissioners of Russia and Japan are holding the Peace Conference at Portsmouth, N. H. They were received with becoming dignity by President Roosevelt and now, as the guests of this country, are the recipients of marked attention and every convenience is offered to facilitate the work of the Commission. Just what the peace terms are is all a conjecture, but it is understood that the twelve peace conditions proposed by Japan are:

1. Recognition of Japan's preponderance of influence in Korea. 2. Cession of Russian-Chinese Railway from Port Arthur to Harbin. 3. Transfer of authority over Port Arthur and Liao Tung peninsula. 4. Cession of Sakhalien. 5. Granting of fishing privileges at the mouth of the Amur. 6. The evacuation of Manchuria. 7. The granting of commercial privileges at Vladivostok. 8. The transfer of interned warships. 9. Limitation of Russia's naval strength in the Far East. 10. Remuneration for the cost of the war. 11. Recognition of the independence of China. 12. Return to China of Russian mining privileges in Manchuria.

The dispatches of Tuesday state that the first two items have been agreed upon. The bone of contention will be the yielding by Russia to the sovereignty of Japan the island of Sakhalien and the remuneration of Japan for the cost of the war. To these two items it is reported that Russia strenuously objects. She may be forced, however, to yield to both. Japan claims Sakhalien by right of discovery years ago, being too weak to hold it then against Russian aggression. The granting of the indemnity would simply be following the precedent already set by several peace treaties. The indications for peace are not particularly bright. While the negotiations are on there is, practically, armistice at the front; both the Russian and Japanese armies are cautious in their movements.

THE RISE OF JAPAN

Russia now alleges that the outcome of the present war in the Far East is due largely to the fact that Russia was not prepared and that Japan had been making preparations for years. Even this statement is complimentary to Japan. But there comes a recognition of the Island Empire from another source. This time Germany pays a tribute to the little brown man. Prof. Belz, who was formerly medical adviser to the Emperor of Japan, and who is regarded as the foremost German authority on the Mikado's country, is reported as saying: "Although it is hard for me, as a German, to admit it, I am nevertheless of the opinion that if the war had been between Germany and Japan instead of between Russia and Japan, the Japanese would have been victorious. The only difference would have been that they would have paid more dearly for their victory."

According to an agreement, the question of dissolution was submiited to a popular vote of Norway on August 13th. The sentiment in favor of dissolution is pronounced and practically unanimous. There are within Norway 450,000 voters, and it is estimated that on the day of voting 350,000 votes were cast, and only one in every 3,000 was opposed to dissolution. The government is to remain a monarchy, since the people do not desire a republic. What seemed at one time would be a clash of arms has been averted. Of course it was not expected that Sweden would yield to the secession without some effort to retain this important part of its dominion. Inasmuch as it is now evident that Norway is determined to secede, it would at least show strength on the part of Sweden and its sovereign to submit to the inevitable gracefully.

The Rev. C. H. Parrish, D. D., an ex-slave, treasurer of the Foreign Mission Board, appeared to have things his way in the Baptist Congress in London, England. In Exeter Hall, before an audience of 3,000, he was lionized. In addressing them he said that out of ten million Negroes in the South, 2,110,000 were Baptists; they had 16,000 Baptist churches, 15,000 Baptist preachers, and 36,000 black teachers. When first introduced, he said: "I suppose that I am here to add *color* to this occasion. Well, while the ethnologists are trying to determine my origin, and the theologians my destiny, I have the inestimable satisfaction of knowing I am here."

The New Methodist Hymnal

By The Editor.

The General Conference of the Methodist Episcopal Church which met in Chicago in 1900 authorized the publication of a Hymnal to be jointly edited by a commission of our church and a commission of the Methodist Episcopal Church, South. At the General Conference of the Methodist Episcopal Church, South, held in Dallas, 1902, similar action was taken and authorizing the appointing of a commission.

The commissioners representing the Methodist Episcopal church were:

Bishop D. A. Goodsell, S. F. Upham, C. M. Stuart, C. M. Cobern, R. J. Cooke, C. S. Nutter, W A. Quayle, H. G. Jackson, C. W. Smith, C. T. Winchester, J. M. Black.

Those representing the Methodist Episcopal Church, South, were:

Bishop E. E. Hoss, George B. Winton, H. M. Du Bose, W. F. Tillett, Paul Whitehead, John M. Moore, Edwin Mims, H. N. Snyder, F. S. Parker, James Campbell, R. T. Kerlin.

The commissions of both churches were strong and representative. They have done their work well and deserve the unstinted thanks of the church. The Hymnal is of a higher order than the old, both as to the literary merit of the hymns and of the music selected. There is a greater variety of hymns, which will tend towards popularizing the church hymnal. It will now be a book of the young people as well as the old.

There ought to be a careful preparation of a church hymnal, for next to the Christian Bible comes the Hymn Book, which enters largely into the development of Christian life and character.

This hymnal is historical. It is one step, if not the first tangible step, of the spirit of federation. On its title page appears these words: "Official Hymnal of the eMthodist Episcopal Church and the Methodist Episcopal Church, South." May the spirit of fraternity of song become more and more apparent in the life of the two churches. Of course, if the spirit of fraternity grows, and such is our prayer and intense desire, we will have in the course of a few decades a hymnal for our world-wide Methodism without regard to geographical and racial lines.

The Publishing Agents are executing their part of the publication of the hymnal with rare artistic taste. The mechanical appearance of the hymnal is all that could be desired. It is superbly printed and bound. Altogether the first edition contains 122,600 books, which would more than fill four freight cars, and piling the books one upon another would make a stack two miles high.

CLASSIFICATION.—A comparative study of the classification shows considerable change which is for the better. Under the paragraph, "WORSHIP," instead of three sub-headings, as heretofore, there are six. No doubt the change from "Sabbath to "The Lord's Day" was made with design.

THE TRINITY appears in the classification for the first time; instead of "God" is found "The Father," instead of "Christ" is found "The Son." These changes are in harmony with the new interpretations in Theology. Instead of "The Scriptures" the sub-heading appears "The Holy Scriptures." A new heading appears—"The Institutions of Christianity;" the sub-headings of this paragraph, "The Church," the "Ministry," "Baptism," "The Lord's Supper," appeared formerly under the general heading of "THE CHURCH." The general heading, "THE SINNER," in the old Hymnal falls out and is succeeded by a better title—"THE GOSPEL," with a decidedly better sub-classification.

"THE CHRISTIAN" is changed to "THE CHRISTIAN LIFE," with a finer and more discriminating classification.

The heading, "TIME AND ETERNITY," with its sub-headings, is the only one that passes untouched through the hands of the committee.

Instead of "MISCELLANEOUS," we now have "SPECIAL SUBJECTS AND OCCASIONS," a subheading of "Education" appears for the first first time. The sub-headings, "Missions," "Erection and Dedication of Churches," "The Children and Youth," and "Charities and Reforms," were transferred from the general heading "THE CHURCH" to that of "SPECIAL SUBJECTS AND OCCASIONS." Besides the hymns, we now have the Psalter, prepared for responsive readings in the Sunday services. This Psalter is prepared in accordance with the order of the General Conference, and "is printed in parallelims after the Hebrew original," the Authorized Version being practically the one used. The selections were made and edited by Prof. Robert W. Rogers, D. D., of Drew Theological Seminary, at the special request of the agents.

It was understodd that the new Hymnal would contain less hymns than the old one. The old hymnal had 1117 hymns and 19 doxologies. The new Hymnal has 717 hymns and 11 doxologies. There are 400 less hymns in the new Hymnal than in the old, and with the introduction of a large number of new hymns, necessarily there was an elimination of many of the hymns that appear in the old Hymnal.

This forms an interesting study. In the old hymnal Charles Wesley had 308, in the new he has 121. John Wesley had 31 in the old, as against 19 in the new; Samuel Wesley had two in the old, and now only one in the new; Isaac Watts furnishes 53 in the new, while in the old he furnished 78. James Montgomery has 47 in the old Hymnal and 19 in the new. Philip Doddridge seems to have fared better at the hands of the Commission on the Revision of the Hymnal than any of the authors contributing a large number of hymns. In the old Hymnal he had 23 hymns, while in the new he has only one less. John Newton has 15 hymns in the old Hymnal, and yet furnishes 13 in the new.

In the elimination, the only hymn by Bishop Thomas Coke passes from the Hymnal. Not even sentiment could keep his name in the list of authors. Mrs. Felicia Dorothea Hemans falls from the list of authors, while in the old Hymnal she contributed three hymns. The name of Alexander Pope also disappears. Samuel Wesley, Jr., was the author of one hymn in the old Hymnal which could not stand the test.

The Commission is to be congratulated on its admirable selection of new hymns from the almost unlimited store of hymn literature and poetry at its command. The new hymns embrace many of the favorites. Especially are we pleased to see the names of Fannie Crosby and Frances Ridley Havergal.

Among the new hymns are five by the blind hymn writer: "Pass me not, O gentle Saviour," "Close to Thee," "Saviour, more than life to me," "Blessed assurance," "Rescue the perishing;" while Francis Ridley Havergal contributes eight Among them are: "Take my life and let it be," "True hearted, whole hearted," and "Tell it out among the heathen that the Lord is King." John Hay's poem, "Defend us, Lord, from every ill," is found in the table of contents, also "God be with you till we meet again," Kipling's Recessional, "God of our fathers, known of old," "Jesus, Saviour, pilot me," "Peace, perfect peace." Tennyson furnishes a hymn taken from the introduction of his "In Memoriam"—"Strong Son of God, immortal Love;" Whittier furnishes five new hymns, while Tennyson has three, instead of one, as in the old Hymnal. Wm. Cullen Bryant has eight, an increase of four.; while William Cowper furnishes 13, an increase of three. Thomas Moore has two, an increase of one.

OLD FAVORITES LEFT OUT.—Of course it was expected that some of the old time favorite hymns would be eliminated. Some that are left out will be greatly missed and the old folks will be inclined to cling to the old Hymnal because of them. These hymns were of immense service to pioneer Methodism, and were dear to the fathers. Here is a partial list of the omissions: "Vain man, thy fond pursuits forbear," "The day is past and gone," "That doleful hour before His death," "That awful day will surely come," "My Saviour, my Almighty Friend," "'Mid scenes of confusion," "Stand up and bless the Lord," "Awake and sing the song," "Go spre my Gospel, saith the Lord," "Hark, from t tomb the doleful sound," "Hark how the wat man cries," "How beauteous are the feet," evil long I took delight," "Jesus, great Shephe of the sheep," "Equip me for the war," "I lo the Lord, he heard my cries," "O, for an ove coming faith."

AUTHORS.—There is a decided change in t list of authors. Some of the old historic nam are dropped out. New ones appear. New on that deserve a place in the hymn literature the church. We give a complete list of t new authors. The first seventeen names will of special interest. The figure after the nam indicates the number of hymns by the autho otherwise the author has only one hymn in t table of contents.

Rev. Maltbie Dwight Babcock, D. D., Bisho Phillips Brooks, Mrs. E. B. Browning (2 Mrs. Fannie J. Crosby (5), Rev. Chas. Deems, John Dryden, Rev. Washington Gladde D. D., Chas. Newman Hall, Francis Ridley Ha ergal (8), Hon. John Hay, Bishop E. E. Hos Rudyard Kipling, Rev. Geo. Matherson, D. D LL. D.; Rev. Frank M. North, D. D.; Miss A claide Ann Proctor, Rev. J. E. Rankin, D. D Mrs Harriet Beecher Stowe, Lewis R. Ami Henry Bateman, John Berridge, Miss Doroth F. Bloomfield, John E. Bode, W. St. Hill Bourn Seth C. Brace, Rev. Charles T. Brooks, Re Simeon Brown (2), James Drummond Burn (2), Henry Burtin, Jane M. Campbell, Margar C. Campbell, Whitney C. Coombs, Benjam Copeland (2), Samuel K. Coxe, Mrs. Jane Crewdson (2), Rev. Geo. Crolly, Adda C. Cros John J. Cummings, F. S. Pierpont, T. J. Potte G. R. Prynne, Maurus Magne Rabonus, Re Martin Wrinkhart, Rev. Daniel C. Robert Richard H. Robinson, Samuel Rodigost, Josep Scriven, Mary B. C. Slade, John H. Stockto Rev. Samuel J. Stone, M. Woolsey Stryke Thomas R. Taylor, Theodulph, Mary A. Thom as, Rev. Godfrey Thring (3) Rev. Henry Twell Anna L. Walker, Marcus M. Wells, Ernest H Wilberforce, John P. Hopps, Rev. Frederick H Hosmer, Francis A. Hutton, Bernhardt Severi Ingemann, Rev. Samuel Johnson, Rev. John Ju lian, D. D., Miss Harriet M. Kimball, Sidne Lanier, Miss Mary A. Lathbury, Rev. Thos. T Lynch, Rev. Norman McLeod Rev. Marti Madden, Frances Sara Fuller Maitland, Rev Wm. McDonnell, John E. Messenger, Rev. H H. Millman, Joseph Mohr, Theodore Monod Gerard Moultrie, Rev. S. D. Phelps, Josephin Da Todi, Rev. Nicolaus Decius, Mrs. Emily E. S Elliott, Mrs. C. H. Waterman Esling, Wm. H Evans, Miss Fletcher, Rev. Thos. W. Freckel ton, Rev. Richard W. Gilder, T. H. Gill (3) Wm. Good, Samuel Greg, Rev. Edward Hatch D. D., LL. D.; Hugh R. Haweis, Robert Hawker Thomas Haywood, Miss Mary A. Hearn, Rev Geo. Herbert, Rev. Petrus Herbert (2), Josiah G. Holland, Rev. Edward Hopper, D. D.; Rev Samuel, Wolcott, D. D.; Alfred A. Woodhull Francis Xavier.

To stand up and say as Paul did, "I am not ashamed of the Gospel," requires a Gospel life back of the words, otherwise they are an empty proclamation. The argument from theory and from history is good, but the argument from personal history counts for even more. If, in a modest way, one can say: "I really am not ashamed of the Gospel. I have tried it long enough to know that it helps me to be steady, pure, loving and brave, and that it can help others too," then our testimony has the right ring. We want to be able to say with Paul, "I am ready."—*Rev. H. A. Bridgman.*

Wherever we are, our lives may be made beautiful and fragrant for God. This is rarely the fact when one is dissatisfied with one's surroundings and thinks that a more beautiful life could be led in some other place. Just where we are is the best place, at the present time, to glorify God by our lives.—*A. H. McKinney.*

Bishop I. W. Joyce

By Rev. L. M. Hagood, M. D., D. D.

He was a man, as much so after his election to the Episcopacy as when working his way toward the renown which subsequently came to him. Change of relation or elevation to office made no change in his manly bearing toward his brethren. He was a man among men, anywhere and everywhere the same. If he knew you before he was elected Bishop he never tried to forget you. He was too great to ever be little even in the face of a galling prejudice; he respected manhood wherever found and assumed no unnecessary superiority over his brethren of whatever hue. He detested cant and everything which looked like compromise of principle for policy's sake. He was a faithful churchman in the truest sense of that word. Whatever the church commanded he tried to obey without explanation, apology or evasion. While he loved his own church the best he never found it necessary to hedge up the way of any other church because of that love or to compromise the principles of his own to merit the favors or honors of other churches.

He was a progressive and model pastor whose success has seldom been excelled. At God's altar he never allowed caste prejudice to come between the Savior and the penitent—"Go ye into all the world and preach the Gospel to every creature" seems to have been his commission. In his pastoral calls he went to all whom he could help who needed it. His pulpit ministrations were seasons of great help to all who heard him; his appeals to sinners were fervent, earnest, faithful to his commission, eloquent, logical and mighty through God to the pulling down of the walls of sin whether at Nazareth or at Babylon. His church was open to any child of God who wished to pray or any sinner on the hunt for the Savior.

He was not afraid of caste prejudice even in its native habitat. After his election to the Episcopacy he went South to hold a colored conference, and soon one of the Southern newspapers sent the news abroad that he was being entertained in the home of a Negro preacher. He was doubtless advised that his actions were not in keeping with public sentiment, and that if he continued he would lose prestige. Afterward he came to Louisville to reopen Jackson Street Church, where the writer was pastor, and, despite the protests of our white pastor then in charge, was entertained by the colored pastor. He was an honor to our illustrious bench of Bishops and was loved and honored by the church he served so faithfully and well.

He was unassuming but dignified, without pomposity; earnest without being a bore; a hater of sin but not intolerant—he never considered suggestions from his brethren different from his own as an intrusion upon his dignity or as an impertinence. His appointments were made under Divine direction and hence he never ran away from them but was always ready thereafter to hear complaints or suggestions and correct mistakes. He reserved the right to correct any mistakes without being afraid his dignity or ability would be questioned. As a presiding officer he was neither austere nor haughty. He came to the conference with full information, as far as possible, but always ready for suggestions from others. He had no time for the time-serving visitors who came to speak to "the dear colored folks" or "our dear colored people." He seemed to believe that God's children in ebony were as much worthy as any other, and should receive the same attention. Sympathetic without being partial, discriminative without trying to appear a seer; a reader of men without assuming infallibility, and resolute but open to conviction by facts. He never played with the appointments and never permitted it if he knew it; open and frank and at the same time accessible to any who had business with him, he got the desired information necessary to make his appointments impartial.

He had the true spirit of philanthropy, but was not easily duped by sanctimoniousness or assumed "conference religion:" he could see through it like a glass. Impressionists, "cliques" or "conference rings" went down in a heap before this iconoclast. Character and ability with him were preferred before duplicity and personal appearances. Can he do the work? was his password. No matter what prejudices were shown, if he could do the work he got a chance. He believed in his cabinet when it was all right, but would not allow the work to suffer to gratify some one's whims. He will be greatly missed in the work of the church of his choice, but he died with the sword of the Spirit in his hand. He has gone to join the illustrious colleagues in that better land.

The words of Coleridge are applicable to him:

"Greatness and goodness are not means, but ends.
Hath he not always treasures, always friends,
The good, great man?—three treasures, love and light,
And calm thoughts, regular as infant's breath:
And three firm friends, more sure than day and night—
Himself, his Maker, and the angel Death."

Indianapolis, Ind.

Rev. George Standing

W. Atlanta.—Mr. Standing's presence is not only tolerated, desired, enjoyed, but it is solicited. No occasion is too great for the faculty of any one of the five colleges to request him to grace its program with his presence and timely remarks. Atlanta contains five leading Negro colleges, standing for the intelligence and prosperity of their clientage. All of them know Mr. Standing; know of his works; feel the results of his labors, and vie with one another in heaping upon him the many honors he so richly deserves. His presence is welcomed and sought by them all. When the barometers of our social and intellectual, as well as our material progress, show such an appreciation of a man's deeds, how much more should we, the direct recipients of his good gifts, convey to him the impression that his life and actions have made upon us

When the nineteenth century was in its youth, Rev. George Standing was born in the little town of Steyning, England. There he passed his early years and there he secured the rudiments of an education that has influenced thousands. There also he experienced the liberty of his physical being, but his soul breathed the tainted atmosphere of a bigoted and cramped spiritual life. He learned what it was to have his heart placed in bondage by that great octopus, the English Church.

In all of the tributes paid to Mr. Standing, the strongest link in the chain of his life is noticeably lacking. That is the ability he has to form and hold the esteem and friendship of everyone with whom he comes in contact. The crust of his outer bearing is easily dissipated in favor of those who are worthy of his friendship. He can go nowhere unless he is met by some of his disciples of the days of long ago, who eagerly pour out to him the oft-repeated story of his help in fashioning and perfecting a life.

Mr. Standing's friendliness for the Church of Wesley caused him to leave his home for the untamed wilds of Australia. After spending some years there, he took sail again for England. On board the ship, he formed a friendship with a young man bound for New York. The friendship was so strong that, after parting in England, Mr. Standing followed in the wake of the young man to New York. After arriving there, through confusion and a misunderstanding of addresses, he was unable to locate his friend. His thoughts were hedged in on all sides. Should he return to England, or remain here? The time was following closely upon the heels of the Civil War. Everything, North and South alike, was in a chotic condition. The gloom was too dense to distinguish the headlines of the future. The East needed men of brains and action to take hold of and develop her industries. Big money was to be paid for their services, and a man with the right qualifications could amass a gigantic sum in a short while.

The West was an unlimited possession, rich in natural resources and inviting able-bodied men to stand by her and place her upon the shelf of civilized worth. The rewards would be large.

This was truly a time for indecision; to be decided by strong and reasoning thought. A life was at stake.

But from the South came a call that found a response in the heart of Mr. Standing. The wail and moan of an elephantine baby was wafted upon the breeze of public sentiment to his heart. A new people had come into existence—the Black Man of the South—and he needed the help of those replete in intellect, in fortitude, in long suffering, and in self-sacrifice.

Mr. Standing's friendliness overmastered his other emotions, and he took train for the state of Georgia. Here he began work and here he has toiled ever since.

He taught school and preached to the colored people all over the state, but principally in Atlanta, Newnan and La Grange. The difficulties he had to contend with seemed insurmountable. The prejudice of the white people to the race of darker hue enhanced by two hundred years of absolute ownership was the greatest bulwark. Then the scarcity of mens, for the people hardly owned their clothes, regardless of such things as schoolhouses and books and money to pay the teachers with.

But, with these trials, the eagerness of the colored people clamoring for an education was compensation enough. On one bench in the schoolroom, presided over by the same bunch of hickory switches, would sit the little daughter of six and the big brother of twenty-six; the father of thirty and the son of seven; the mother with her well-worn speller in one hand and her babe in the other suckled to her breast; and numerous other contrasts, all eagerly drinking at the newly discovered fount of education. Such was the school-room operated by Mr. Standing; and, as one student would drop out, two would take his place.

He toiled and labored, and, as the boy and pupil would grow into manhood his children would hold down the little blocks of wood, called seats, in his stead. Their fathers learned to read and went to work. When their children received such education as Mr. Standing was able to give them with his limited means they would be bundled off to such schools as Clark, Atlanta, Fisk University, and many other such schools.

A mighty work and gloriously executed. Amid sorrows, disappointments and hindrances Mr. Standing labored, but has he labored in vain?

The little acorn srouts and grows into a large tree, itself bearing acorns which, in turn, become large trees bearing other acorns, which continue to grow and multiply and support the industries of a people. So the little seed Mr. Standing planted years ago in the heart of Georgia sprouted and bore fruit in like manner in the hearts and heads of the Negro.

The woodsman goes into the forest with his ax and measures the fruit of that acorn in sticks of wood by the cord. But the fruit of the little seed planted by Mr. Standing cannot be so measured. It has borne its fruit in the morals, intelligence, material worth, and, in fact, in all the stable elements united to make a people recognized and felt.

THE CHRISTIAN LIFE

The Way

BY MARY MCGEE HALL.

The Way is narrow, straight and long,
I go in tears—sometimes in song,
  But not one step of joy or pain
  Shall evermore be walked again.
For only once I pass this way
In traveling to the Gates of Day.

'Tis only once. Shall my heart break
Because no more this Way I take?
  Shall I bewail that every night
  Forever shuts the past from sight?
When sunset comes the stars arise,
And morning never fails the skies.

Upon this Way of earthly sod
Are tented angels sent of God!
  So on I go—the Way is straight,
  The cross of Christ my only weight—
The weight of wings the lark must bear
In soaring heavenward through the air.
  —*In Sunday School Times.*

Unload Your Cares

A very beautiful thought is brought out by the French translation of a verse in the First Epistle of Peter. The words are: "Casting all your care upon Him; for He careth for you." Where our version reads "casting" the French translation is unloading (*dechargeant*). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times, dear friends, have you not found the cares too heavy to lift? Have you ever seen a coal cart unload? The man took out of the front of the heavy cart a little pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up, and the whole load slide off to the ground, and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavors to help matters, and, with your big hands of faith and committal, tip up the big load and then run on, for 'He takes care of you.'" Unload the cares you carry on your head. Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne; but His own invitation is, "Cast thy burden upon the Lord, and He shall sustain thee."

But the thing that can most surely unload the heart is to come into consciousness of the fact so plainly stated, "He careth for you." That means that He loves us and sympathizes with us and will exercise His strength in our behalf. Whatever the burden that bears down upon us, to know that God has not left us out of mind or out of sight, but that He is "keeping watch over His own." and "will make all things work together for our good," cannot fail to lighten the weight and give a sense of security and a glad hope of final good. Unload your cares!—*G. B. F. Hallock, D. D.*

Keep Thy Heart With All Deligence

A wretched thing it were to have our heart
  Like a thronged highway or a populous street,
  Where every idle thought has leave to meet,
Pause or pass on as in an open mart,
Or like some roadside pool, which no nice art
  Has guarded that the cattle may not beat
  And foul it with a multitude of feet,
Till of the heavens it can give back no part.
But keep thou thine a holy solitude;
  For he would walk there would walk alone,
He who would drink there must be first endued
  With single right to call that stream his own:
Keep thou thine heart, close-fastened, unrevealed,
A fenced garden and a fountain sealed.
  —*Archbishop Trench.*

A Message for To-Day

The Great Apostle—who seems to take on larger proportions as we get farther away from him—exhorted his fellow Christians at Philippi to think upon things that were true, honest, just, pure, lovely, and of good report. The emphasis was not more on the category of things than upon the necessity of thinking. There is not much deep and thorough thinking done by people generally concernning the real motives and purposes of life. How carelessly responsibility is assumed, and with what cool indifference it is put aside!

Not very many persons get below the surface of things in their thinking. As Phillips Brooks said: "The great mass of people are stunted nnd starved with superficialness." If we thought more upon life, studied its problems more seriously, analyzed its purposes, weighed its obligations, and sought to ascertain its motives, we would live to better advantage and render higher and more unselfish service; life would have larger and nobler meanings, and its responsibilities would be interpreted in the royal terms of solemn duty to God and man.

Clear thinking on the majesty and mystery of life will lead the mind to a consideration of the deep things of God; and this in turn will stir up worthy impulses in the heart: and these impulses will blossom into acts; and these acts will give depth and fullness and richness and sactity to character and to every utterance of life.—*From Epworth Herald.*

The Voyage

BY REV. J. T. M'FARLAND, D. D.

I go not where I will, but must;
  This planet-ship on which I ride
  Is drawn by a resistless tide;
I touch no pilot wheel, but trust.

That One who holds the chart of stars,
  Whose fathom-lines touch lowest deeps,
  Whose eye the boundless spaces sweeps,
Will guide the ship through cosmic bars.

My soul goes not a chosen way;
  A current under-runs my life,
  That moves alike in peace or strife,
And turns not for my yea or nay.

Not on the bridge, but at the mast,
  I sail o'er this far streaming sea;
  I will arrive; enough for me
My Captain's smile and word at last.

Diversity of Character

In the world of soul, God is not a God of uniformity. Just as there are no two blades of grass alike, and no two faces precisely identical, so there are no replicas in the realm of the spirit. Every man has his own story and, indeed, his own secret with God. No two of us have come by precisely the same way, and to-day no two of us are quite alike. Each man has his own temperament and tastes and dispositions; each has had his own cross and temptation and conflict; each has his own grace and combination of graces; and every true man is himself and no other. In all that there is a profound suggestion of individuality. It is a stern protest, never perhaps more needed than to-day, agaisnt uniformity of character and life, against a tendency to make every man like every other man, and to divest human life—aye, and even Christian character—of that individuality which is one of its most daring glories and finest attractions. In the vast world of character there are many kinds of excellence, and none of them is to be despised. There are some that lure us with a subtler spell and hold us with a tighter grasp than others; there are some that seem to us to approach more nearly to the divine ideal—but no one is vain. We may prefer the grace of the lily to the arrestive glory of the sunflower; but some like the sunflower, and for the present, and without sarcasm and without conceit, we must be content. Let not the violet quarrel with the rose, nor the peony mock the whiteness of the narcissis; nas its own grace, its own power, and its appeal.

Nor let us fall into the snare of the ready and think that ours is the only kind of excell We are always just as far away from and quite as unintelligible to the man from whor differ as he is from us. The unenthusiastic not always understand the enthusiast, and spirits do not always appreciate the though Our peril is lest we exalt our excellence doubt a very gracious thing!) into an inexo criterion by which all other excellence has judged. It is well that we have a noble vi it is wrong to put it to so ignoble a use. I kingdom and fellowship of Jesus there is for all—a place for dreamers and seers and tics and even visionaries; room also for tical men, to whom two and two always four, and a bird in the hand is always b than two in the bush. Do not let us be disc aged because we are not like others. Peter always unlike John, and nothing could have Mary into Martha. The great thing is that man nourishes his spirit at the very hear Christ, and lets his life grow into the noble metry which God's predestined purpose has pressed upon it as its high possibility, its ideal, and its consummate glory and strengt *Wesleyan Magazine.*

Postal Card Sermon

By REV. B. F. WITHERSPOON, D. D.

Text—Mark 16:6. Theme—The Dam Sin.—II.

The damning effect of unbelief is seen in fact that it destroys the sensibilities of the man body: it blinds the eyes of the soul; it s the ears of conscience; it binds the capacit the will; it turns hope into despair; it br into fragments the mighty wings of faith; it ever drowns the glowing fire of love; if e nally closes the pearly gates of heaven, an opens wide the gate of hell, rushes the stupi soul through it, where it must forever exis its misery, while in wretchedness and awful spair it beats itself against the rocks of d damnation.

The unbelief of the people of the city of Na reth obstructed the miracle working power Jesus, deprived them of His marvelous prea ing, and caused Him to withdraw a second t from their town. Unbelief slew Absalom, hung him up to the limb of an oak tree by hairs of his head; utterly destroyed Judas Is riot, hung him high in the air, and then dash him into pieces down the side of an awful vine; and with subtlety put Felix to death causing him to indefinitely postpone his sal tion.

Unbelief is the only sin that will in itself da the soul, and is the only iniquity that God can and will not pardon.

God does not blame man for being a sinn but blames him who will not cease to actua commit many transgressions while refusing accept the offered terms of salvation throu Christ Jesus, His Son.

Man is a natural born believer. He is a phys logical believer; an agricultural believer; a m chanical believer; a scientific believer; and sociological believer. Man needs only to be spiritual believer, and then will he be a faithf true, and hopeful believer in God. Unbelief the only sin that seemed to have greatly affect Jesus on several occasions.

Let me vehemently urge every reader of the lines to immediately accept the Gospel which preach, with a faith productive of love to Go and with a heart filled with obedience to t divine will of Christ. "He that believeth on t Son hath everlasting life; and he that believe not the Son shall not see life; but the wrath God abideth on him."

Greenville, S. C.

YOUNG FRIENDS

The Graduate

REV. CHARLES CAMPBELL.

Be brave as you face the future,
Remember that in His hand,
Are both the cloud and the sunshine,
The bare and the plenteous land.
Follow His leading and fear not,
His path is the way to the goal,
Tho' ofttimes rugged and tortuous,
'Tis the homeward way of the soul.

Be strong as you enter the conflict
In the world's arena of strife;
For him who overcometh
Shall be given the crown of life.
Faint not, neither be weary,
Tho' often pressed by the foe;
God's angel guard is ever around
The righteous here below.

Be faithful in toil, and in keeping
The charge intrusted to thee;
The service may not be brilliant,
But the servant must faithful be.
To the Master belongeth the issue
Of the charge, the toil, the strife;
'Tis him to be faithful always
Who would win the crown of life.
Be patient and wait with calmness,

The unfolding of His will,
When the skies grow dark and the storm-cloud bursts
Remember His "Peace be still."
After the cloud comes the sunshine,
After the storm the calm,
Be patient then for the darkest hour
Is the herald of the morning dawn.

Waynesville, N. C.

Speak It Out

LUCY ELLIOT KEELER.

"Run and tell her or she may hear it from somebody else," said a young man laughingly to the pretty sister at his side. "There she stands. I will hold your impediments and entertain Fred until you return." The girl tried to frown upon the speaker, but ended by handing him a bouquet and fan, and moving off toward a severe-looking woman at the opposite side of the room.

"She would not condescend to gossip," he said as both youths looked admiringly, and one questioningly, "but she dearly loves to retail a compliment. I believe in every chamber of her brain is stowed away some nice thing she has heard about somebody, to be delicately imparted to the particular person when he or she appears. It was your remark about that lady's classic profile which has just taken my sister away. She does not do it for effect either. She says it is stark selfishness: she likes to see the pleasure on people's faces."

"That is the reason, then, that I seem to grow an inch taller whenever I talk with her," Fred replied. "It is like 'Alice in Wonderland.' When I have to swallow warnings about my faults, jokes about my blushing, and so-called frankness in general, I wither all up. Your sister makes a shy fellow think he amounts to something."

No wonder she is a popular girl, and that all kinds of persons make opportunities to meet her. She never thinks it her duty to tell people unpleasant truths, or to declare her whole opinion of them, or to carry any unkind intelligence. Metaphorically speaking, she never treads on one's toes. She never croaks. She never gives social stabs. She prefers the oil and wine treatment of wounds. She sees no virtue in making enemies. She agrees with Oliver Wendell Holmes in thinking that friendship does not authorize one to say disagreeable things. She openly declares that she would rather be loved than hated.

"See, now," exclaimed Fred, who had been watching the girl while he was thinking this: "that stern profile is transformed! It does pay to speak out the nice little things one thinks."—*From "If I Were a Girl Again."*

A Girl's Garden

Will you cultivate your garden, or will you neglect it? There is no spot of ground, however bare, that cannot be tamed into a state of beauty. It cannot be done easily, but many things worth doing are not done easily. We must be willing to take trouble to be industrious, vigilant in our gardens, and to dig, plant, and to weed intelligently. In our gardens there must be plants worth growing, the hardy cheerfulness, willingness; and the good old-fashioned plants—simplicity, patience, courtesy, modesty, sympathy. I call these the dear old-fashioned virtues worth cultivating, because in these modern days there is danger that opposite characteristics are being planted in your lives.

Enemies find their ways into our gardens. Weeds must be pulled out without delay. They are troublesome faults in character thrusting themselves where they have no business to be. Weeds are idleness, vanity, envy, carelessness, and many other traits which destroy beauty. Indolence is a great defect in character. Its real name is sloth, and it has its root in self-indulgence, lack of thoroughness, putting ease before effort and pleasure before duty. I think our gardens should not be shut-in, narrow, inclosed places, but from them we should have a broad view where we can look out and beyond, and learn largeness of heart, generosity, and that there are many other gardens in the world besides our own.—*Delineator.*

A Notable Man Honored

In Richmond, Virginia, a handsome shaft costing several hundred dollars has been erected recently in honor of a man who was of lowly life, but was held in peculiar honor by many people. The monument bears the name of Jasper, and stands over the grave of the late Rev. John Jasper, who for so many years was a faithful preacher of righteousness and a zealous knight errant in defense of what he believed to be the truth. For several years his resting-place has been unmarked, but now a monument costing eight hundred dollars has been placed over it. This sum would not be considered large if coming from a millionaire's treasury, but having been raised from the scanty purses of a large number of poor Negroes, it assumes fair proportions. John Jasper was one of the last of his kind—an old-fashioned colored preacher. He attracted widespread attention by his self-constituted championship of certain literal biblical interpretations as against modern scientific beliefs. He preached against the rotundity of the earth, and his proof, irrefutable in his eyes, was the Scriptural declaration that the earth has four corners. To be sure, how could an object with four corners be round? Several other similarly crude beliefs were prominent in his creed. But he won his lasting fame by his sermon on "De sun do move." He had no patience with the theory which says that the earth moves about the sun. If such were the case, how could the sun ever have been commanded to stand still? This dusky prophet was a good man. It is said that in all his long career the breath of a suspicion was not raised against his moral character. He had a certain native wit and a swaying eloquence which was magnetic and irresistible. Great crowds came to hear him preach, and while he was in some sense a curiosity he had a strong hold on the hearts of his race, and was powerful for good. They were proud of him, and fully appreciated his untutored force. Such a man in his proper place is a splendid example of the divine selection of men to fill all the varied positions in the world. He did as good service in his sphere as the learned and consecrated orator across the way did in his field of labor.—*Pittsburg Christian Advocate.*

Recent Meetings, Woman's Home Missionary Society

CENTRAL MISSOURI CONFERENCE.

July closes the twenty-fifth anniversary of this society, but only the second organized year in our conference. When this work was reorganized two years ago the ministers had gathered $9.00 for this cause. The reports for this year show $93.35 as dues sent to Cincinnati; $41.59 for contingent fund; $25.00 to Adeline Smith Home, and $14.50 Silver Offering. Total, $174.44. The St. Louis District organization will hold its second meeting at Troy, Saturday evening, August 19, 1905, in connection with District Conference. Miss Joiner, a deaconess from St. Louis, and other ladies will make addresses. Mrs. Jas. M. Harris, of Kansas City, will have charge of this cause for the St. Joseph District at Independence, in August and Mrs. Katy Smith, of Sedalia, will conduct the work for the Sedalia District at Carthage, also in August. Following is the report of the treasurer for the quarter ending July 15: Dues—Troy $3.00, Sedalia $3.00, Burns' Chapel (K. C.) $1.75, Rolla $1.50; Silver Offering—Troy $2.50; gathered by Mrs. Katy Smith, $12.00; Adeline Smith Home at Little Rock, Ark.—Louisiana $5.00, Troy $3.00, Fredericktown $3.00, Union Memorial (St. L.) $3.00, Sedalia $3.00, Burns' Chapel (K. C.) $3.00, Asbury Chapel (K. C.) $2.15, St. James Chapel (St. L.) $1.50, Clark's Chapel (K. C.) $1.00, Mrs. Bettie McKee (Chicago) $1.00, Mr. Milton Collins (K. C.) $1.00. The conference president and corresponding secretary are expecting to represent Central Missouri Conference at Indianapolis at the annual meeting of the Board of Managers, Oct. 18-25. Auxiliary membership is eighty, with nine auxiliaries. The journal of the nineteenth annual session of Central Missouri Conference contains an interesting summary report of the coference Woman's Home Missionary meeting at St. Louis last March. Any friends and well wishers of the Woman's Home Missionary Society in Central Missouri conference are requested to make donations and bequests through the treasurer, who will credit the giver and see that all funds are judiciously applied to very needy places. Yours for love of Christ, Mrs. Anna A. Healey, corresponding secretary and treasurer, 216 S. 9th St., Louisiana, Mo.

GREENWOOD DISTRICT.

The first District Conference of the Greenwood District, Upper Mississippi Conference, convened at Sallis, Miss., July 27-30, 1905, Rev. S. H. Nevils presiding. Rev. G. W. Hunt was chosen secretary, O. W. Crump and E. J. Turner assistants. Rev. W. H. H. Gallion was elected statistical secretary, with H. Y. Saulters and N. L. Lackey assistants. All pastors were present except two. The reports of pastors and delegates showed progress along all lines, especially in benevolence, which was reported over two-thirds collected. Rev. J. H. D. Robinson, of the Baptist church, was introduced, and his kind and brotherly remarks were appreciated by all. Prof. Adams, of Magnolia, Ala., principal of the Helen Gould Normal Institute, made a strong speech in behalf of his school. Rev. E. M. Jones, field agent of the Sunday School Union, discussed, and also illustrated, "How to Grade the Sunday School." Various literary subjects were ably discussed. The preaching services were very beneficial. Two souls were converted and received into the church. Dr. E. M. Jones organized a District Sunday School Convention, with the following officers: President, G. W. Hubbard; vice-president, J. J. Johnson; corresponding secretary, Miss M. V. Austin; recording secretary, Mrs. S. C. Phillips; treasurer, Miss Maggie Newton.

Able sermons were preached by Revs. G. W. Hunt, E. J. Turner, O. W. Crump and D. A. Bragg. On Saturday afternoon memorial services were held in honor of Rev. C. P. Head, who has died since the annual Conference.

Drs. I. L. Thomas and W. W. Foster, Jr., sent letters of greeting and strong pleas for the causes they represent. Rev. J. W. Parks and his people gave the conference generous entertainment. Dr. E. M. Jones delivered an able sermon Sunday morning.

W. H. WHITLOCK.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson IX—August 27, 1905. Title—"Jeremiah in the Dungeon"—(Jer 38:1-13.) Golden Text.—"Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven" (Matt 5:10.)

Josiah, king of Judah, was killed in battle at Megiddo, by the king of Egypt, and was brought by his servants to Jerusalem and buried in his own tomb. The people annointed Jehoahaz, a son of Josiah, king in his stead. He was twenty and three years old when he began to reign, and reigned three months in Jerusalem. He did that which was evil in the sight of the Lord. Pharaoh put him in bands and took him to Egypt; there he died. The king of Egypt also put the land under tribute, forcing the people to pay a hundred talents of silver and a talent of gold. He farther made Jehoiakim, another son of Josiah, king over Judæa in the room of his brother Jehoahaz.

Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem. He did that which was evil in the sight of the Lord. During his reign Nebuchadnezzar, king of Babylon, came up against Jerusalem, and caused Jehoiakim to become his servant three years. When he rebelled the Chaldeans, Syrians, Moabites and Ammonites came against Jerusalem to destroy it. Jehoiakim slept with his fathers, and Jehoiachim, his son, reigned in his stead. He was eighteen years old when he began to reign, and he reigned three months. He did evil in the sight of the Lord and was carried away to Babylon. Nebuchadnezzar made Zedekiah, the half-brother of Jehoiakim, king over Judæa. He was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. The events of to-day's lesson occurred during his reign.

I. *Jeremiah cast into prison.* (Vers. 1-6.) The prophet's imprisonment at first was no doubt the fruit of personal malice. He had become offensive and the object was to get him out of the way. But when the king took him out of the vaults, and allowed him the liberty of the prison courts, this gave him access to the people. His words became displeasing, and a new effort was made to get rid of him forever.

1. *The princes of Judah.* (Ver. 1.) Shepatiah, the son of Matton, was a prince and of the king's court. Gedaliah was of the sons of Aaron, and was likely a chief priest. Jucal and Pashur were likely also of the priesthood. This company was from among the leading men of the kingdom. The princes and priests were at this time divided. The earnest worshipers of Jehovah felt that faith should be kept with the king of Babylon, while the idolatrous class thought it best to become vassals of the king of Egypt. This company was opposed to Jeremiah and the worship of Jehovah.

2. *The words of Jeremiah.* (Vers. 2, 3.) Jeremiah began with, "Thus saits the Lord." No one could speak with higher authority. When Jehovah speaks we should be silent, give close attention, and obey promptly. The army of the Chaldeans would camp about the city, cut off its supplies, and cause famine and pestilence to prevail. If they went out to battle they would fall by the sword. The only safe way was to surrender the city to the king of Babylon. Jeremiah did plain speaking. What he said was unpopular, but he spoke it in love. It is better to submit to the judgments of Jehovah than to war against them, and try to defeat them.

3. *The charge against Jeremiah.* (Ver. 4.) "Let this man be put to death." This was a very strong request. "He weakens the hands of the men of war that remain in the city, and also the hands of all the people." He does not seek the welfare, but the ruin of the city and nation. He was in their judgment a traitor, and as such should die. No king or prince had been more loyal to their country than had Jeremiah, while their country was true to God. But when the people continued to rebel, until their day of grace had passed, he warned them of their danger. And in choosing between two evils he exhorted them to accept the lesser. He was for the people, and desired to save them from all possible suffering. Their charge that he weakened the hands of the men of war was true. He kept them, as far as his influence extended, from going out to battle against the king of Babylon. But their charge that he sought not the welfare of the people was absolutely false. No man sought more earnestly, or labored more faithfully, for the good of the nation than did Jeremiah. It is very common for wicked people to look upon God's faithful ministers as their enemies.

4. *The result of their charge.* (Vers. 5, 6.) Zedekiah delivered Jeremiah into the hands of these princes. A worse thing he could not have done. They had already passed sentence of death upon him. But it is said: "The king is not he that can do anything against you." Zedekiah was rather weak than bad. He was without force of will to take and keep his position at the head of the nation. Anxious to follow the counsel of the prophets, but without the moral courage to do so. He was the sport of factions, and was at last brought into ruinous conflict with the king of Babylon, against his own better judgment and convictions. The princes took Jeremiah and cast him into the dungeon of Malchiah, which was in the prison courts. This was likely a cistern in which there was soft mud, but no water. The prophet was let down with cords. He sank deep into the mire. There he was left to die, and there he was expected to remain after death. They dared not put him to death openly, because they feared the people. Matters here are very much as they were with John the Baptist. Many of God's true witnesses have thus been privately made way with, whose blood will be brought to account in the day of disclosing. We are not here told what Jeremiah did, but in Lamentation (3:55-57) we read: "I called upon thy name, O Lord, out of the low dungeon." We should call upon God in the day of trouble. At their wits' end all men pray.

II. *Jeremiah taken up out of the dungeon.* (Vers. 7-13.) Ebed-melech was an Ethiopian, and a servant of Zedekiah. As we read of him we think of another Ethiopian who was riding in his chariot, who heard the gospel as it was preached by Philip, who believed, was baptized and went on his way rejoicing. He became a missionary to the people of his own country. Ebed-melech was a friend of Jeremiah, and when he heard that the prophet had been cast into the dungeon, he began to work immediately for his release. The king was sitting in the gate of Benjamin, in the northern wall of the city. He had likely gone there to hold court, or to preside in a council of war. Ebed-melech did not think it well to wait until the king returned, or was alone, but went from the house and spoke immediately unto him. His statement is remarkable: "These men have done evil in all they have done to Jeremiah, the prophet, whom they have cast into the dungeon; he is like to die for hunger in the place where he is." This was a bold statement from a servant. He was probably a black slave, holding his place at the pleasure of the king, and to accuse the princes of doing evil was rather remarkable. The hand of the Lord was in the whole matter. This Cushite was sent in answer to prayer. The king commanded Ebed-melech to take thirty men of the life guard, and lift up Jeremiah out of the dungeon. Zedekiah had been wonderfully changed. Thirty men was a much larger number than necessary to do the work. Some think we should read three, but there is no authority for this. Probably a part of these men were used to guard the dungeon, while others did the work. Ebed-melech secured some cast-off clothing, let them down to Jeremiah, who put them between the cords and his armpits, and they drew him out. The prophet remained in the court of the prison where he was before they cast him into the dungeon. God can make a prison a refuge and a hiding place for His children.

EPWORTH LEAGUE

BY REV. J. M. SCOTT, D. D.

Lesson Topic. August 27.

Woman's Work For Missions

Scripture References—Mark 14: 3-9; Acts 36; Rom. 16: 1-2.

The Word—

The woman who anointed Jesus; the pat saint of all Ladies' Aid Societies, Dorcas; Phebe, the "succorer of many," furnish us lesson basis. These were all noble women poured forth their love to Christ in help others. They are worthy types of those no bands of Christian women who in our day h banded themselves together to carry the Gos to the neglected and secluded women of heat lands. It has crystallized itself into the Wom Foreign and the Woman's Home Missionary cieties. Inasmuch as our theme next mo takes in the Home work, we confine oursel largely in this lesson to the work of women the foreign mission field.

Preliminary Organizations—

Ninety days after the organization of t Parent Missionary Society in 1819, a "Woma Auxiliary" was organized in New York by Nathan Bangs and others. An address was sued to the "Female Members of the Metho Episcopal Church." But in time the society came almost inactive and crowded out by the ganization of other societies. It has been es matled, however, that they contributed at le $20,000 to the Parent Society. When the Chi Mission was planted in 1847, a society of wom in Baltimore was organized as the "Ladi China Missionary Society." For some twen years this did a noble work. It granted $5,0 for a "Female Academy" in Foochow, and ga for ten years $300 per year to the Parent Socie The Union Woman's Missionary Society was ganized in New York in 1860, and many of o church women were active in it until the organ ation of our own Woman's Foreign Missiona Society.

The Woman's Foreign Missionary Society—

The organization of this society was effect in Boston in 1869, by a few elect ladies, son of whom are still living. They raised the wate word, "Two cents a week and a prayer." The rapidly grew in numbers and in favor with th church. The present work of the society is im portant and growing rapidly. Their income about $500,000 a year. They support missio aries in all our foreign fields. About 250 are no at work under their direction. Some 6000 auxil aries at home with nearly 150,000 members in sure a still larger advance in the future. Twenty five thousand copies of the *Woman's Missionar Friend* go into the homes of our people. In com mon with other church boards of Woman's So cieties they are taking a systematic study o missions from text-books prepared for the pur pose. This society is only one of many othe church societies of women who are sending th Gospel to the heathen women who are inaccess ible save through Christian women.—*From Notes on Epworth League Devotional Topics.*

Hearers who sit under the ministration of the truth without the Spirit, may be likened to a man standing upon the brow of a hill which commands the prospect of an extensive landscape. The varied beauties of flood and field are before him; nature is clad in her richest livery; there is every varitey calculated to interest and inspire; rugged rocks frown as if they would keep sentinel over the sleeping valley; the earth yields to her increase; the crystal streamlet leaps merrily along; impressions of the beautiful are everywhere visible. There is just one drawback to the picture, and that one drawback is, that he who stands upon the summit of the hill is blind. That is precisely the case in reference to the truth in the Bible. It is there in all its grandeur, but the man has no eyes to see it.—*W. M. Punshon.*

Recent Conferences and Conventions

DALLAS DISTRICT.

The Dallas District Conference met July 18th, in Pilot Point, Texas, with Rev. L. H. Richardson in the chair. After devotional service and roll call a strong appeal was made for the SOUTHWESTERN. The third Sunday in October was set apart as rally day for this cause. An earnest appeal was made in behalf of our school. Collected $85.00. The reports of pastors showed that a fair year's work had been accomplished. The presiding elder's report was an encouragement to all. It spoke well for the future of the District. The pastors' reports were good also. Many able speeches were delivered, and as the Sunday School and Epworth League Convention were held in connection with the District Conference, the session was very pleasant and profitable, indeed.

S. N. SMITH.

SHUBUTA DISTRICT.

The Shubuta District Conference convened at Laurel, Miss., July 26, 1905, with Rev. J. B. Brooks presiding. R. Howze was elected secretary, with B. W. Robinson and S. McDavis assistants. C. W. Jones was elected statistical secretary, G. W. Arnold and S. T. Gavin assistants. The business session of the conference was well conducted by Preiding Elder Brooks, whose ruling was gentle and kind, yet firm. The following pastors preached able sermons: C. W. Jones, J. E. Wibs, G. W. Arnold, Lofton, S. McDavis, T. A. Carter, and Dr. G. G. Logan. Rev. E. D. Hubbard, pastor of the Baptist Church here, was introduced and made timely remarks. Dr. J. W. E. Bowen was with us and spoke on the 26th. Dr. G. G. Logan was also present and spoke encouragingly on missions. The following brethren applied for admission and orders: T. A. Carter, M. Anderson, Jas. Robinson, Br. Jordan, and were recommended to the Annual Conference. Seven young men were granted license. The conference was a success. The yellow fever scare became so exciting, we edjourned Saturday evening.

R. HOWZE, Secretary.

WILMINGTON DISTRICT.

The Wilmington District of the North Carolina Conference convened at Hamlet, N. C., July 26, 1905. Welcome address by Rev. R. P. Hairston, the pastor. Response by Rev. S. F. B. Peace. Both addresses were well delivered and heartily received. The excellent choir rendered sweet songs of praise. Presiding Elder I. Wells introduced Rev. W. W. Pope, of Lumberton, N. C., who preached an interesting and profitable sermon. Thursday morning, after organization of the conference, the work of the Institute was taken up. Rev. W. W. Pope conducted the same. At 3 p. m., Rev. L. D. McQueen preached a good sermon.

The evening service was a very profitable one. Missionary addresses were made by Revs. R. P. Hairston and W. W. Pope, and $13 were raised for missions. The papers rendered by Misses Estella Graham, Mattie McEachin, Rhetta McClellan and others on Friday afternoon were splendid productions. Rev. L. W. Thomas, of Huffman and Vass, delivered a sermon which was listened to by all with interest. At 8:30 Mesdames Wells, J. P. Morris, A. E. Peace and Hairston, interested the great audience with their songs, prayers and addresses.

The local preachers and delegates numbered about 120, including the pastors.

Elder Wells was made happy because of the interest all manifested and also because of the fact that the district is succeeding over past years, and this was evidenced by the $700 of benevolence reported. Bro. J. C. Robbins, of Rowland, proved a faithful secretary. Four were recommended for trial in the traveling connection. Elder Wells looks carefully after every interest of the church. The SOUTHWESTERN was represented by the writer, and three cash subscriptions were secured. If preachers keep their promises we will get about twenty cash subscribers in the next two weeks. The pastors will see to this, of course.

The Institute work was conducted by Revs. Pope, Robbins, Peace and Hairston. Rev. Hairston with tireless energy and painstaking care cared for "the stranger within his gates." Sunday was a great day spiritually. The writer preached at 11 a. m. Intelligence was received of the death of the mother of Mrs. Fannie Thomas, wife of Prof. Thomas, A. M. Rev. C. W. Walton, of Wilmington, preached at 3 p. m., to a crowded house; and at 8:30 p. m. Rev. J. C. Robbins preached. These brethren made splendid impressions on their audiences. The Wilmington is a great district in point of numerical strength and intelligence. At the head of this district is a great and good man, and Elder Wells in many respects stands second to none on the list. His motto is "Onward!" G. B. MCLEAN.

LOUISVILLE DISTRICT.

The 24th session of the Louisville District Sunday School and Epworth League Institute of the Lexingtn Conference, met in Bowling Green, Ky., July 20-23, Rev. J. Courtney, D. D., presiding elder. Introductory sermon by Rev. H. M. Carroll, of Morgantown, Ky. On Thursday, at 8:30 a. m., the presiding elder conducted the devotional services, after which he administered the Lord's Supper, assisted by Revs. J. L. Franklin, pastor of Bowling Green, A. A. Woolfolk and L. C. Harris. Rev. A. A. Woolfolk was elected secretary; assistants, Rev. J. S. Bailey and Misses E. B. Kay and May L. Woolfolk. Rev. J. W. Hall, a presiding elder of the Kentucky Conference of the A. M. E. church, made the welcome address in behalf of the people of Bowling Green. He spoke of the dignity of the ministry and the good work it had accomplished. An able response was made by Rev. J. S. Bailey, of Coke Chapel, Louisville, on "The divine call of the minister and his moral worth in the community." A large number of city pastors and visitors were introduced, among whom were Rev. Prime, of the M. E. Church South, who delivered a short address; Rev. E. W. S. Hammond, dean of Braden School of Theology, Nashville, Tenn, made an eloquent address, subject, "The need of a better educated ministry." He set forth the work of his school, making a strong appeal for the co-operation of the pastor. The forenoons were devoted t the business sessions. Nearly all the brethren were present and their reports showed an increase in the benevolences and also an advancement in all church work. The afternoon sessions were devoted to the Sunday School and Epworth League Institutes. Many interesting papers were read and discussed. Dr. J. Courtney is a wide awake and energetic presiding elder. Instead of preaching each evening a number of pastors read papers on the living issues of the church, which, we feel, gave new life and inspiration to all who were in attendance. Rev. T. L Wilson, of Springfield, Ohio, who was appointed by the annual conference to represent the Conference Claimant Fund of the Lexington Conference was present. He made an eloquent and earnest appeal in behalf of his cause. Rev. J. W. White, representative of the Anti-Saloon League, made an able address. Master French Wilson, the nine years' old son of Rev. T. L. Wilson, delighted the conference by rendering several of Paul Laurence Dunbar's poems. On Saturday the young people rendered a splendid literary program. On the Sabbath the brethren filled many of the pulpits of the various churches of the city. The pastor, Rev. J. L. Franklin, and his god people and friends of the church deserve great credit for the manner in which they entertained the conference. Th presiding elder, Dr. J. Courtney, endeared the brethren to him by his impartial ruling and fatherly advice throughout the sessions. J. S. BAILEY.

MAYSVILLE DISTRICT.

The Maysville District, of the Lexington Conference, convened at Cynthia, Ky., July 26-31, 1905. Rev. G. Zeigler presided. The majority of preachers and delegates were present. W. H. Riley was elected secretary. Rev. E. S. Hilton, D. D., of St. John's Church, Cincinnati, was introduced and spoke in behalf of the presiding elders of the Ohio District. Thursday—Drs. E. W. S. Hammond and L. M. Hagood were introduced and spoke of their work; they also spoke encouragingly of the work of the Lexington Conference. Thursday evening Dr. Hammond delivered a fine lecture before a large and interested audience. The benevolent report showed an increase. Rev. T. L. Wilson was presented to the conference and made a good speech on "Conference Claimants." A collection of $5.00 was raised for this cause. Letters of greeting were received from Presiding Elders J. Courtney of the Louisville District, and G. A. Sissle of the Indiana District. Sunday morning Rev. Ziegler preached an excellent sermon. The following brethren preached acceptably during the session: W. J. White, James Allen, C. H. Pyles, B. J. Ward and L. W. Flore. The introductory sermon was preached by Rev. F. D. Breckenridge. The conference was a success, spiritually and financially. Paid presiding elder in full up to date and paid out of money raised during the conference $106.00, leaving $46.00 in the hands of the trustees.

G. W. STAPLES.

TUPELO DISTRICT.

The District Epworth League Convention of the Tupelo District, Upper Mississippi Conference, met in Farr's Chapel M. E. Church, Houston, Miss., Wednesday, July 19, 1905, with Rev. P. S. Bowie, the District president, presiding. The District president made his report, which indicated marked improvement along all lines of League work. One hundred and fourteen dollars had been raised for the Rust new building fund. Rev. B. J. Robertson preached the introductory sermon. The annual sermon was preached by Rev. H. B. Hart. A number of good papers were read by the different delegates. The following officers were elected and installed: Rev. P. S. Bowie, president; Mesdames Mary Ingrame, first vice-president; Anna R. Tubbs, second vice-president; Fannie Blackwell, third vice-president; Misses Diana Mayo, fourth vice-president; Mandozie Lusby, secretary; Charlotte Crawford, assistant secretary; Stella E. Davis, corresponding secretary; Irene Slack, organist; Anna Camel, treasurer; Amanda McFarland, librarian; Mattie Bolden, Junior League Superintendent. Thus closed one of the best sessions of the Tupelo District League.

MANDOZIE LUSBY.

PINE BLUFF DISTRICT CONFERENCE.

To Be Held at Luna, Ark., Aug. 17-21, 1905.

Wednesday Night—Introductory sermon, H. C. McKay; alternate, A. H. Harris. Thursday Morning—Opening; organization; reports. Thursday Afternoon—Literary program; examining character of local preachers; Epworth League, conducted by Rev. I. G. Penn. Friday Morning—Devotions conducted by C. Pruit and J. C. Scott; examining character of exhorters; renewing licenses of local preachers; preaching, W. H. Higgins, C. L. Kyles. Afternoon—Devotions, by W. H. Henderson; alternate, B. F. Young; reports of committees; literary program; 8 p. m., address, Rev. J. W. E. Bowen, D. D. Saturday Morning—Devotions, by A. H. Albright, A. K. Davis; unfinished business; preaching, A. M. Brooks. Afternoon—Dr. G. G. Logan; Dr. R. E. Jones; 8 p. m., Freedmen's Aid and anniversary, Dr. J. M. Cox. Sunday—9 a. m., Sunday school; sermons: 11 a. m., Dr. J. M. Cox; 3 p. m., Rev. H. C. Dunlop; 8:30 p. m., J. C. Adams. Subjects for discussion—1. Altheimer: (a) "Show by Discipline, Conduct for a Preacher;" (b) "Should a Preacher Make a Habit of Kissing Women and Girl Children In Charge or District?" (2) Clarendon: (a) "Show by the Discipline the Essential Facts in the Call to the Ministry." (b) "Do These Facts Concur With the Facts of Your Own Experience in Your Call to the Ministry?" Damon: "Show by the Bible, in distinctive terms, what the Gospel is." Dumas: Show by the Bible (a) "What Heaven is;" (b) "Where is it?" Dermot: "Show the determining facts of the humanity of Christ." Helena: "Show the determining facts of the Divinity of Christ." Luna: "The recognized conferences of the M. E. Church—show how and of whom they are composed." Ladd: "Primitive holiness," showing in what sense Adam was created in the image of God. Marvell: "Class leaders and their duties," showing qualifications for same. Morrell: "The duties of District class leaders and District stewards." New Edinburg: "The general judgment," showing tne order of the judgment. Pine Bluff (Miss.): "Christ as a teacher." (a) Showing some of the lessons taught; (b) Which in your mind was the greatest lesson he taught? (c) Why do you think so? St. James: "Show what sanctification is;" (b) "Is it possible in this life?" Willmot: (a) "The benevolences of the church." Show the importance of them. (b) "Can a preacher oppose the benevolent collections and still be loyal to the church?" Wabbaseka: "Pastoral visiting." (a) Showing its importance; (b) Is it ever abused? (c) If so, in what way? Warren and Johnsville: "How may a person know that he is called to the ministry?" S. McDonald, P. E.; J. W. Burns, Sec.; B. H. Johnson; W. H. Higgins; H. U. Dunlap; G. T. Saxton.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

What Will Be the Result? That's The Question.

The canvass for the 5000 new subscriptions by October 31 is on. It is a battle for self support and self respect. The victory will be ours if we will "stretch every nerve and press with vigor on." Our Bishops are interested in the success of the canvass. Our movements are watched by them and they send us occasionally a word of encouragement.

Bishop McDowell Says:

An uninformed Church is pretty nearly no Church at all. One of the agencies established by the Methodist Episcopal Church for the information and inspiration of its membership is its system of Advocates. I therefore commend most heartily to all your people in the Little Rock Conference the Southwestern Christian Advocate, not for its sake, but for their sakes and for the sake of a better Church. I wish the subscription list in that and all other Conferences might promptly be doubled. It would be good I believe for every interest of the Church.

Admiral Togo

On the eve of the battle of Japan said to his men: "The destiny of our empire depends on this action. You are expected to do your utmost."

Brethern--"YOU are expected to do your utmost."

The Motto--THE SOUTHWESTERN in the home of every official member and as many others as possible.

CONFERENCE DATES—CHANGES

The Conferences assigned to Bishop Joyce are arranged for as follows:

Conference.	Place.	Date.	Bishop.
Michigan,	Charlotte,	Sept. 6.....	Wilson
Norwegian-Danish,	Minneapolis,	Sept. 7—	Spellmeyer
Cent. Swedish,	Moline, Ill.,	Sept. 14...	Cranston
N. German,	Waseca, Minn.,	Sept. 21.	FitzGerald
Minnesota,	Mankato,	Sept. 27.....	McDowell
Northern Minn.,	Eveleth,	Oct. 4.....	McDowell

The dates of other Conferences and missions where changes have been made are now as follows:

Atlantic Mission Conference, Oct. 19th.
Central German Conference, Sept. 13th.
Central Tennessee Conference, Oct. 11th.
Tennessee Conference, Oct. 4th.
Upper Iowa Conference, Sept. 27th.
West German Conference, Sept. 6th.
Wyoming Mission, Aug. 23d.

Where changes in the places of meeting have been made, they stand as follows:

North Pacific German Mission Conference, Portland, Ore., Sept. 7th.
Utah Mission, Salt Lake City, Aug. 9th.
All changes to Augsut 1st are here.

JOHN M. WALDEN, Secretary.

THE PRACTICAL WORK OF A DEACONESS

The Deaconess Movement is no longer an experiment. It has become a permanent factor in the development of our Methodism. The movement is justified in every way by the wisdom of its plans and the success of its operations. On returning from Denver a good lady had unfortunately left her ticket and was embarrassed. Who should come to her relief, and who could come more appropriately, but a deaconess of the Methodist Episcopal Church. The deaconess ascertained her trouble and set about at once to help her. After some telegraphing the ticket was found in the home where the lady had sojourned in Colorado Springs, and in company with the lady the deaconess got off at Goodland and remained till the next morning, the ticket coming on the next train. The deaconess brought help and security to the unfortunate lady. This was womanly sympathy, Christlike helpfulness, and modern-day Christianity. Miss Sara E. Doeble was the deaconess in this case. God bless the deaconess movement.

WOMAN SUFFRAGE

The last half century has seen the practical emancipation of woman from the restrictions that had been forced upon her by tradition. The grant of freedom has been for the betterment of society. The emancipation, however, that has come to woman came not without her contention and ceaseless agitation. Woman suffrage is no longer visionary, it is in full force in some states and exists in a modified form in others. Woman suffrage is gaining ground. That Justice David J. Brewer should speak in favor of the movement is itself significant. Justice Brewer gave out recently an article on the question, and among other things said:

"In a recent address at Vassar, on the problems facing the American citizen, I answered a possible objection on the part of the young lady students that they were not voters and therefore not interested in those problems, by suggesting that the future might, ere long, bring to the sex in this republic full and universal suffrage, with all the accompanying rights and duties, including therein the holding of office. The suggestion was taken by some facetiously, by others seriously and with approval or condemnation.

"Was the suggestion either visionary or absurd? The achievements of the past throw light on the possibilities of the future. In the beginning of the last half century woman's suffrage in this country was unknown. Within that time a limited suffrage, especially in education matters, has become quite common, while full suffrage has been accorded to them in four states, Wyoming, Idaho, Utah and Colorado. If fifty years have brought so great a change, establishing so much of suffrage where none existed, is it visionary to suggest that the next half century may extend full suffrage throughout the Union? * * *

"The question is not so much one of abstract right as of practical results. One thing is clear, that if it tends to the better life of women it will bless all and should be adopted. If it injures her it will injure society and should not be extended."

AFRICAN METHODISM IN SOUTH AFRICA

Bishop Hartzell has been observing the Ethiopian movement in the Transvaal, South Africa. In a recent issue of the *Umtali Advertiser* the Bishop makes the following pertinent statement: "The Ethiopian movement, unfortunately has been intensified by the organization in Cape Colony, the Transvaal and Orange River Colony of the African Methodist Episcopal Church. This is a Negro American organization which began nearly three-quarters of a century ago. Some black people in Philadelphia who did not receive full social and church recognition, as they thought, in the Methodist Episcopal Church, withdrew from it. They now have a Negro membership of several hundred thousand. Their bishops are black men. The present leader living in Capetown is Bishop C. S. Smith, a level headed, sensible man. If he had been the first representative of his church in South Africa the present unfortunate relations between his people and the governments would never have obtained. Under him denominational fraternity and international good will would have been promoted. As it is his church is under the ban of the law; properties bought on credit are being sold by the sheriff, and Bishop Smith is advising his people to wholly withdraw from South Africa."

Dr. I. L. THOMAS' CHURCH EXTENSION TOUR

This new officer in the church has been given a marvelous welcome wherever he has gone. Ministers and people have been greatly helped by his addresses, able sermons and by the masterly way in which he presents his cause. For the last five weeks he has been making a tour in the states of Tennessee, North Carolina, Georgia and South Carolina. Everywhere he goes the preachers and people pledge a most definite support to the cause that he represents. Presiding elders, preachers and people rejoice together that God has sent him forth to do a work so much needed among our people, the result of which is having a telling effect in the advancement of the collections and in the spirit of the people to pay the Church Extension loans. To the Conferences which convened in July that Dr. Thomas could not attend he sent a special message.

It is a great loss to the race that John Mitchell, Jr., of the Richmond *Planet*, does not write weekly the vigorous editorials as of old. He is a fresh thinker and has the courage to speak his convictions. May be Editor Mitchell is on a vacation; if he is, the vacation is a long one. If he has given his strength to secret societies, he is diverting his ability, which is much needed, from the defense of the race.

Personal and General.

The Afro-American Council is to meet in Detroit, Mich., August 30, 31 and September 1.

Mrs. Callie D. Newman, of Yazoo City, Miss., is visiting her people in Washington, D. C.

Prof. and Mrs. M. S. Davage are summering at Covington.

Our readers next week will be favored with an article from the pen of Bishop Scott.

Mrs. Elvira Darias, wife of Rev. W. L. Darias, is spending the summer at Union Springs, Ala.

Miss Clara Baquie, of this city, has gone to Atlanta, Ga., where she will be stenographer to Dr. I. G. Penn.

Mrs. A. M. Morrow and Miss Beatrice H. Morrow, of Texas, called at our office recently. They are sojourning awhile in New Orleans, taking advantage of the school facilities.

Bishop L. B. Wilson, of Chattanooga, has been selected to take the place of Bishop Joyce on the Commission of Aggressive Evangelism, and also on the Executive Committee of the commission.

The degree of doctor of divinity was conferred by the McKinley Memorial University of Vincennes, Ind., upon Rev. J. M. Harris, pastor Burns Methodist Episcopal Church, Kansas City, Mo.

Dr. Pierre Landry, of Gilbert Industrial College, desires to thank, through the SOUTHWESTERN, his many friends for their congratulatory letters upon his reception of the honorary degree of Doctor of Divinity.

Miss Carrie V. Barnes, of Denver, Col., graduated from the Teachers' College of Columbia University, New York City, at the last commencement. Miss Barnes has already accepted a place on the faculty of Tuskegee Institute.

Mrs. Dr. J. P. Morris, of Greensboro, N. C., has spent three weeks on the Wilmington District, North Carolina Conference, organizing the ladies in local Home Missionary Societies. Each charge on this district has been organized and much is expected of the ladies of this district.

Cards are out announcing the marriage of Miss Adlaide, daughter of Dr. and Mrs. J. B. L. Williams, of Chattanooga, Tenn., to Mr. John R. Harris, the ceremony to take place the evening of August 22d at Wiley Memorial Church, Chattanooga. The SOUTHWESTERN is pleased to extend in advance heartiest congratulations.

The editor had the privilege of spending a few days recently at Greenwood, Miss., and preached at our church, of which Rev. C. W. Walton is pastor. A splendid subscription list was secured through the efforts of the pastor and Dr. N. L. Lackey. The subscription list continues to grow, and the pastor says there are others to follow.

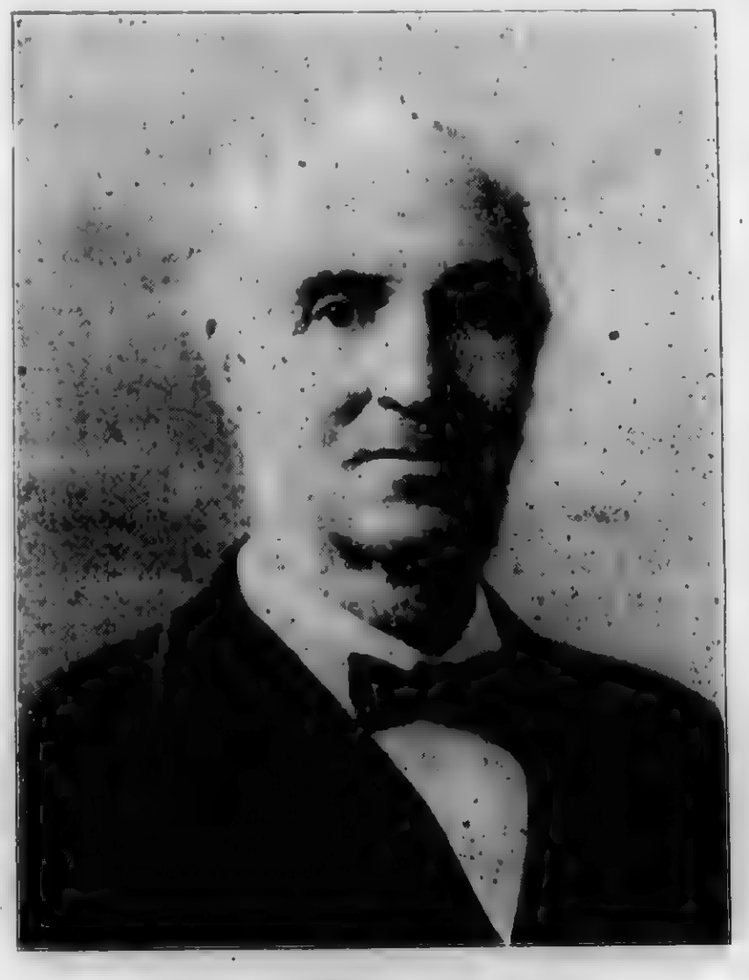
The degree of doctor of divinity has been conferred by the Trustees of Rust University, and confirmed by the Board of Managers at Cincinnati, on the Rev. D. Lee Aultman, presiding elder of the Hillsboro district, Cincinnati Conference, and also on the Rev. W. C. Clay, presiding elder, Upper Mississippi Conference. These honors were worthily bestowed and will be worn with becoming dignity.

Miss Camille M. Cohen, the charming and accomplished daughter of Hon. Walter L. Cohen, of this city, was united in marriage to Mr. Alvah H. Bell, of Atlanta, Ga., at the romantic hour of 3 o'clock Sunday morning. The marriage was to have taken place the evening before, but the groom was detained by a wreck between here and Atlanta. The bridal party left Sunday evening for Atlanta, where they will make their future home. Mr. Bell is a young and enterprising business man.

Miss Jane Anna Granderson, A. B., one of the most talented young women of the race, who for several years has been a professor in Spellman Seminary, Atlanta, Ga., died Saturday, August 5th, of typhoid fever, in the sanitarium of Spellman Seminary, where she was undergoing treatment. She was accomplished in domestic science, music, vocal and instrumental, and was a speaker of great acceptability. Her spiritual life was deep and fervent and made a great impression upon the student body.

Prof. and Mrs. E. H. McKissack, of Holly Springs, Miss., will celebrate their silver wedding August 24th. It has been a quarter of a century of a happy union and of active service for the people. Prof. and Mrs. McKissack are blessed with one son who graduated from college at nineteen, and is now pursuing a course in medicine. After the celebration Prof. and Mrs. McKissack will visit Washington, Philadelphia, Atlantic City and New York. Prof. McKissack goes to Philadelphia on business, being the Grand Auditor of the Odd Fellows. The SOUTHWESTERN extends congratulations. We wish that this happy couple might be privileged to celebrate their diamond anniversary.

On page three we are publishing an interesting article on the career of Rev. George Standing, a man who has given himself unreservedly and unselfishly for the uplift of God's poor in the South. He is approaching the time when the silver cord will be broken; he can look back upon a life well spent in the Master's service and a life that has yielded abundant fruitage in the development of men and women. In many places of the South, and particularly in Georgia, there



REV. GEORGE STANDING
See Article Page Three

are young men and young women who owe their spiritual and intellectual birth to the efforts of Mr. Standing, who was the first teacher sent out by the Methodist Episcopal Church through then Doctor but now Bishop Walden, to labor among the colored people. May Brother Standing's last days be his best; days full of sunshine and of joy, with pre-eminent satisfaction of work well done, and of holy anticipation of the reward to be received.

THE JOHN C. MARTIN EDUCATIONAL FUND

This movement is accomplishing much for the betterment of the Negro ministry; much that otherwise would not be accomplished. It is interdenominational in its cope and has behind it sufficient funds to guarantee its success. Local institutes are established, the territory divided into districts and competent superintendents are appointed and biblical departments are opened up in several schools. A Summer Bible and Divinity School is being conducted at Little Rock, Ark. Dr. S. T. Clanton, D. D., president. There is an enrollment of 130 ministers and lay workers. These are instructed by a group of competent and well-trained professors; among the number is Dr. D. W. Boatner, who has the chair of Exegesis and Elocution. The meeting is proving not only an intellectual inspiration to those who attend but alike a spiritual uplift.

NEWS NOTES

Merritt Memorial Church, Denver, Col., has a rare treat in store for them for August 28—"Bright Side of Life in Libby Prison," by Bishop McCabe.

Bishop Andrews, tho eighty years of age, is yet heard with delight wherever he goes. He recently gave a course of lectures on Christian Evidences before the New York Training School.

The World's Baptist Congress is now in session in London, England. The colored wing of that great body has thirty-eight able and creditable representatives.

Despite the hardship caused by hatred, ignorance and superstition of twenty-seven years of faithful labors in the mission work in China, Robert Morrison, the first Protestant missionary to that country, passes to his reward, strong in the faith that God would some day crown his efforts spent in that land.

The recent victory won by the Negroes of Florida against the "Jim Crow" car legislation has caused *The Texas Freeman* to start a movement in Texas to test the constitutionality of the same with reference to street cars. *The Freeman* favors the employment of colored attorneys like Messrs. Wetmore and Purcell of Florida, and subscribes $5 to the fund.

Mormonism, like all sin, must ultimately give way to the mighty strokes of truth and righteousness. Frederick W. Smith, grandson of Prophet Smith, son of Joseph Smith, head of the reorganized Church of Latter Day Saints, is trying to convert the Mormons of Utah to the former principles of the church, pleading to them to put away polygamy, commercialism, and political interference.

The Negroes of Washington, D. C., operate ten drug stores, seven wood and coal yards, twenty-seven restaurants, one book store, four employment bureaus, five newspapers and nine job-printing establishments. They have more than eighty churches, many lawyers, teachers, doctors, dressmakers, trained nurses, a multitude of writers and a superabundance of orators.

The fight against the yellow fever continues. Up to Monday 6 p. m. the total number of cases had reached 1,018, with 166 deaths; these cases were located in 210 places; 496 cases had been discharged as cured. A large per cent of the cases as well as a very large per cent of the deaths occur among the Italians. The Marine Hospital Service, Dr. J. H. White in charge, is pushing vigorously the plans for the stamping out of the fever. For Friday and Saturday of last week the cases reported for each day were over 100. Present indications are that the fever will be conquered.

Mr. and Mrs. William A. Shelly and Miss Edna M. Grover, all under appointment as missionaries for work in the Andes Conference, sailed from New York on the steamer Havana, Tuesday, Aug. 8. Mr. Shelly, who is a native of Galveston, Ind., and a Bachelor of Science from DePauw University, class of 1903, goes out to teach in the Iquique (Chile) English College. Miss Grover is a graduate of Lawrence University in the class of 1901, and has had experience in high school teaching in Waupaca, Appleton, and Stevens' Point, all in Wisconsin, her native state. She will teach in the Santiago (Chile) Girls' College.

Rev. David Lyle Thoburn, of the North India Conference, the news of whose death reached the Mission Rooms in New York City by cablegram Saturday, Aug. 5, was a nephew of Bishop J. M. Thoburn. Mr. Thoburn was graduated from Allegheny College in the class of 1885 and from Boston University School of Theology in 1893. In the latter year he sailed for India, arriving upon the field Dec. 3. During the more than eleven years in which he has served as a missionary for the Methodist Church, he has been connected with the Publishing House at Lucknow, and for various periods has taught in the Reid Christian Colllege and served as pastor of the English-speaking church at Lucknow. At the time of his death Mr. Thoburn and his family had been in India but a few months after a furlough spent in the United States.

Doings of the Workmen.

ALABAMA.

Anniston, B. J. Brooks, Pastor.—My third quarter was held on Thursday night, July 6, with Elder J. W. Thomas in the chair. The reports showed a grand increase on all lines. A large attendance was at the quarter. Bro. Clark Gardner has the banner class. The W. H. M. Society is doing well with Mrs. Julie Brooks, president. They raised this quarter $7.05. Other collections good. Grand total raised for all purposes, $133.05. Sunday was a high day with us. Elder Thomas was not able to preach at 3 p. m., so Rev. W. J. Smith, of Haven Chapel, preached. Forty-eight partook of the Lord's Supper.

Oneanta, E. L. Gary, P. C.—Our third quarterly conference was held July 15. It was a success. Total amount raised during the quarter, $135.93. The Ladies' Aid is doing a great and good work. We are looking for company on the 9th of August. I have ceiled the church since the last quarter. Rev. W. H. Nelson, P. E., did not leave a stone unturned in regard to the interest of the church. He preached a wonderful sermon.

Roanoke, Mrs. L. H. Hunly, Reporter.—The month of June has been high tide for this circuit. Each Sunday school had its Children's Day service. The collections for the circuit amounted to $50. An increase of interest is shown along all lines. We have had the honor of having two of our distinguished men visit us this summer in the persons of Drs. G. G. Logan and E. M. Jones. We are hoping to have Dr. I. Garland Penn with us before the summer is over. Our second quarterly conference was held the 1st and 2d of July. All officers were present with written reports. The elder, Rev. J. W. Thoms, was at his best and preached two great sermons. We were very glad indeed to have Mrs. J. W. Thomas with us during the quarter. Raised this quarter for pastor, $95; for elder, $13.50; total for all purposes, $165.

Theodore, J. T. Tomkins, P. C.—My third quarter was held July 1-2, with Presiding Elder A. W. McKinny in the chair. Sunday night services closed with the success of $41.46; 37 communed. Our church is in a spiritual bloom as never before. One subscriber for the SOUTHWESTERN. Five sisters are worthy of praise, Sisters Mary English, Laura Johnson, Nancy McKinny and Silay Jones, and our Sunday school can't be surpassed under the leadership of Sister Sarah Washington.

Alexander City Circuit, G. H. Godfrey.—Our third quarterly conference was held July 8-9 at Mount Godfrey M. E. Church. Our presiding elder was absent, but Rev. R. E. L. Beasley presided. Total collection, $25. On Sunday Rev. Beasley preached a stirring sermon and the Lord's Supper was administered to a large number.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

ARKANSAS.

Polk, R. B. Fagan, P. C.—We organized the first Epworth League ever planted in this part of the country. The officers, Mrs. George A. Draten, president; Mrs. Dora Sims, 1st vice; Mr. Isaac Draten, 2nd vice; Bro. Sollie Shell, secretary; Sister Mary Hiland, treasurer.

Lewisville, P. W. Bobo.—The second quarterly conference met at McDonel Chapel July 1. The presiding elder, D. B. Harston, was at his post. The pastor, Lee Nelson, and his officers made pretty fair reports. Sunday we had Bros. G. A. Hall and G. I. Izard. Bro. Izard preached at eleven and made a lasting impression. Bro. Hall preached in the afternoon; 25 came to the altar for prayer. Bro. Lee Nelson appointed working tribes to raise money for ceiling the church. They reported: Sister Captora Gant, $20; Sister Callie Bush, $9.15; Sister Charity Brown, $8.15; total, $27.30. The total moneys raised this quarter, $75.66.

Warren, R. B. Henry, P. C.—My second quarterly conference was held June 10-11, by Rev. S. McDonald, P. E. Sunday at 11 a. m. Rev. S. McDonald preached a grand sermon and administered the Lord's Supper. He preached again at night in Wilson Chapel. Total raised this quarter, $28.85.

GEORGIA.

Cave Spring, F. M. Gordon, Pastor.—This charge, under the pastorate of Rev. S. B. Beauford, came up on all lines. His wife should have the credit for the influence she has over these people. She is a Christian woman of high standing. She does everything to assist her husband to succeed. The members and the people are standing by their pastor. The report of the stewards showed that $70 was paid the pastor, $32 was raised in the third quarter and $33 was paid on the Church Extension claim. Rev. C. W. Adams, P. E., who held the quarter, preached excellent and inspiring sermons. The full assessment was met and $7 more than what they owed him. Dr. Thomas was with Bro. S. B. Beauford on the fourth Sunday in June and rendered valuable services.

Griffin, Griffin Hecks, Reporter.—Heck's Chapel is on the upward glide. Sunday, June 25, was a great day. Five weeks before hand the pastor announced a rally for the church and spent two weeks taking subscriptions, so on the day appointed we raised $250. This gives us an average of $96.50 per month since our present pastor has been here. A year ago we had 50 and 65 to commune, but the first Sunday in July we had 124.

Summerville, W. C. Bryant, Pastor.—Our third quarterly conference convened at Menlo July 22-23, with the Rev. F. M. Gordon in the chair. The business of the conference was looked after with much care by Elder Gordon. Paid the elder $15.50; paid the pastor $38.98. For benevolence, $13.53; total amount, $68.01 for the quarter. Rev. S. C. Upshaw, the Sunday School Agent for the Atlanta Conference, was also present on Saturday. Sunday was a great day with us. At 10 o'clock a. m. the Rev. S. C. Upshaw was present in the Sunday school and carried us through the Sunday school lesson. Too much cannot be said of Elder Gordon, who preached at 11 a. m. a most wonderful sermon. All were made to rejoice. At 3 p. m. Bro. Upshaw lectured on the Holy Land with his map. We were greatly helped by his wonderful lecture. Bro. Gordon is much loved by these people here.

South Atlanta, R. N. Johnson, Sec.—South Atlanta M. E. Church has a model Sunday school. Under the supervision of our beloved superintendent, Mr. L. J. Price, we have seen it grow from a few and scattered number to an enrollment of one hundred and forty scholars. His idea is this: By saving the children while in youth you do not only save them from a burning hereafter, but you save their influence, which in all probabilities will be wicked and degrading.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the New Orleans Southwestern Christian Advocate. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

INDIANA.

Shelbyville, Joel Perkins, Pastor.—Our second quarterly conference was held July 2, Rev. J. E. Board in the chair. Reports showed a grand increase along all lines. We have painted our church inside and out and put down new carpet, all at a cost of $59. Raised this quarter, $145.74.

Terre Haute, Chas. Jones Pastor.—My first quarterly meeting began on the 10th and closed on the 12th, with a grand reception to the elder and wife. This, the first quarter, has been very good. We came to the charge on the 18th of March and were received very pleasantly by the members and friends of Salter Chapel M. E. Church, and the Lord has blessed us in all the departments of the church. Six have joined the church; the Epworth League has been re-organized and is in good working order and also the Woman's Home Missionary Society has been re-organized and will do some good work, and also the Sunday school was organized into a missionary society and starts off well. The greatest need of our Sunday school is good books and home instruction. Total amount collected and paid out by the church, $321.25.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

NORTH CAROLINA.

Charlotte, G. M. McLean, Pastor.—Elder Wells came promptly and on May 11 19 of the official brethren responded to the roll call, and the temporal interests of the church were looked after by the elder. Reports were as follows: For missions, $8.34; for F. A. S. E., $5; presiding elder, $14; pastor, $97.64; new building, etc., $171.68; conversions, 22; accessions, 24. On Sunday at 11 a. m. we were favored with the presence and an able and instructive sermon by Rev. D. J. Saunders, D. D., president of Biddle University. The doctor was at his best and his sermon will not be forgotten soon. At 3 p. m. Rev. S. D. Watkins, of the Little Rock A. M. E. Zion Church, his choir and congregation were present. Mrs. Bishop Clinton, with her musical voice thrilled and charmed the audience. Dr. Watkins' effort was one of great power. At 8:30 p. m. the father and hero of the North Carolina Conference, and much esteemed presiding elder of the Wilmington District, held forth the "Word of Life" to the special delight of all. Collection for the new church, $238.25. This letter should not close without special mention being made of certain worthies who were prize winners. Mr. J. M. Goode, first prize; Miss Agnes Goode, second; Mrs. Mary Mack, third; Mr. Jas. Mack, fourth; Mr. Chas. Kox, fifth. Miss Agnes Goode gave a most creditable musical concert and the 29th, the occasion of the gathering of some of the most select people. A full church. The participants of the program were of some of the city's best talent, and a rare feast was enjoyed by all. Miss Goode is among the best talent and society and church workers of the race. She is ardent, rendering to the Y. W. C. T. U. and the church unstinted service. Bro. J. M. Goode is among our best laymen and together with such as Bro. Peeler Oliver, and Mrs. R. C. Bearden and a faithful host which space forbids to mention, stand by the pastor here in the work of the church. The walls of the new brick church are completed and ready for the timbers. The building will cost $6,000 or $7,000 when completed. The rally winds up the 29th with a collection of $264.53. Praise the Lord.

Wilmington, Mrs. C. T. Garrison.—Our much beloved pastor, Rev. C. W Walton, has been faithful this year, in fact for these two years he has been with us he has showed himself a model pastor. He has received into the church in these 19 months 15 members. The church was $1,250 in debt He cleared that debt. He is another G. W. Morehead. All of the people love him. The church has also been painted and plastered.

TALK IS CHEAP; ACTIONS SPEAK LOUDER THAN WORDS

To any reader of this great paper who will send me their name and address (a postal will do), I will send (not a sample) but a full-size box of

GLOSSINE

Queen of all hair tonics. This, the greatest and most meritorious remedy for the human hair, causes the hair to grow with rapidity and gives to it that rich glossy tone so much desired by all. No matter how short or harsh or curley your hair may be, Glossine will make it long and straight, soft and fine, and of so rich and pliable a texture that it can be dressed in any prevailing style desired. Glossine cannot fail. I stake my honor on its great merit and prove its worth by sending a full-size box free to all who write to me. Address MISS HELEN MARTIN,

Care Continental Chemical Co., No. 9 Governor St., Richmond, Va.

Doings of the Workmen

FLORIDA.

Tampa, Thos. H. B. Walker, P. C.—Our second quarterly conference was held on June 15-17. Rev. J. Grant, our superintendent, was present and preached wto able sermons. The superintendent was paid in full. The stewards reported raised $455.21 during the quarter. The pastor received eight members, married three, and buried four. Bowman is looking forward to the erection of a new stone church, as the present church does not comfortably accommodate our audience. Since we have been here we have purchased a beautiful corner lot for the erection of our church. The lot is worth $2,500, but a friend to our church, through the kind assistance of Rev. P. A. Daniel, let us have the lot for $1,500 spot cash. Glad to say that Brother T. C. Miller and your humble scribe were able through the co-operation of the church, to pay every penny of the $1,500 and get a clean warranty deed, and you may hear some good news from us in short.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

GEORGIA.

Riverton Charge, Paul Bryant, Reporter.—Our third quarterly conference was held July 15-16 at Pleasant Hill, M. E. Church by Rev. A. P. Melton, as the presiding elder could not be present. On Sunday at 10:30 o'clock love-feast was conducted by Bro. M. Sumerlin and W. T. Bell. At 11:30 o'clock the Rev. Melton preached a soul-stirring sermon from Isaiah, 26tn chapter and 4th verse. Sacrament of the Lord's Supper was administered to 80. Raised for the presiding elder this quarter, $18.05.

Oxford, Hugh M. Walker, District Steward.—The third quarterly conference of Oxford charge convened in Rust M. E. Church, Friday night, June 30, with the Rev. Dr. G. W. Arnold, presiding elder, in the chair. Rev. J. L. Lemons, of the A. M. E. Church, preached the quarterly sermon. The conference was an unprecedented success, raising $44.72 for the day. The pastor received this quarter, $95; the elder, $19.59. The Epworth League is at high water mark now. The Sunday school is also good. Everybody is at work; hence, the church runs easily. The elder is so polished and refined that the people honor him as a king of righteousness. Oxford is a great classical town, noted for education and good cooks.

Sparks, C. P. Cannon, Pastor.—Our third quarterly conference convened July 1-2, with Elder Rev. A. B. Allen in the chair. The reports were good. Bro. Allen is an efficient presiding officer. His lectures on reading good literature were certainly fine.

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Conference Notices

DISTRICT CONFERENCES.

Lexington, Winchester, Ky.Aug. 23-28
Alexandria, Cheneyville, La...Aug. 23
S. New Orleans, Franklin, La., Aug. 23-27
W. Tennessee, Kenton, Tenn...Aug. 22
Ohio, Springfield, O.....Aug. 24-27
Navasota, Stoneham, Tex...Aug. 22-27
Forest City, Oak Forest, Ark..Aug. 30
Little Rock, Newport, Ark.....Aug. 30
Marshall, Marshall, Tex., Aug. 29-Sept. 30
Houston, Galveston, Tex.....Sept. 5
Alexandria, Salem, Va.....Sept. 6-10
Fort Smith, Conway, Ark....Oct. 18-22

CONVENTIONS.

Ocala, Reddick, Fla.....Aug. 23-27
Ohio, Springfield, O.....Aug. 24-27
Little Rock, Newport, Ark.....Sept. 1
Forest City, Oak Forest, Ark...Sept. 1
Alexandria, Salem, Va.....Sept. 6-10
Clow, Centrepoint, Ark....Aug. 24-27

PARIS DISTRICT.

FOURTH ROUND.

Brookston Work, Sept. 9-10; Wolfe City and Ladonia, 16-17; Chicota Ct., 23-24; Morgan Chapel and Blossom, 28-29; Honey Grove and Dodd City, 30-Oct. 1; Bonham Work, 2-3; Paris Ct., 7-8; Medill Ct., 12-15; Cooper and Commerce, 19-20; Greenville, 21-23; Celeste and Farmersville, 23-24; Terrell Work, 26-29; Rosser Ct. 28-29; Thompson Town, Nov. 4-5; Hinckley Ct., 10-11; Paris, 12-13; Clarksville Ct., 16-17; Clarkesville, 19-20; Red River Ct., 23-24; Free Hope Work, 25-26; Sulphur Springs Work, 30-Dec. 3. Dear Pastors—Commence in time on your respective charges to make your quarterly meetings a spiritual and financial success. Carefully prepare a list of standing committees and church officers for next year. I shall look for full reports on your benevolent claims. A rally to raise 5,000 additional subscribers to SOUTHWESTERN by October 31st is on now. Send in five at least from your appointment.

FREEMAN PARKER.

PINE BLUFF DISTRICT.

The district conference has been changed from Luna, Ark., from Aug. 17-21, to Sept. 14-17. The place will be given later. This change is due to the yellow fever and a strict quarantine law is in force in the southern part of the state.

I am your truly,

S. MCDONALD, P. E.

LAGRANGE DISTRICT.

FOURTH ROUND.

LaGrange Circuit, Aug. 26-27; Odessadale, Sept. 2-3; Chipley, 9-10; Greenville, 16-17; LaGrange Station, 23-24; Zebulon, 30-Oct. 1; Culloden, 7-8; Liberty Hill, 14-15; LaGrange Mission, 21-22; Whitesville, 28-29; Barnesville and Concord, Nov. 4-6; West Point, 11-12; Lovelace, 18-19; Columbus and Woodbury, 25-26. Yours in Christ,

R. R. O'NEAL, P. E.

PALESTINE DISTRICT, TEXAS CONFERENCE.

FOURTH ROUND.

Bryan Station, Sept. 1-3; Bryan Cir., 2-3; Iola Mission, 5-6; Hearne, 8-10; East Calvert, 9-10; East Mexia, 16-17; Fairfield, 23-24; Winkler, 30-Oct. 1; Oakwoods and B., 7-8; Palestine Sta., 13-15; Palestine Cir., 14-15; Jacksonville, 21-22; San Augustine, 28-29; Hemphill, Nov. 4-5; Jewett and B., 11-12; Leona, 18-19; Madisonville, 25-26. Dear pastors, most of you made excellent reports at District Conference. Now strive earnestly to make full reports at the ensuing Annual Conference. Remember each pastor makes his own appointment by what he does. Make a good appointment for yourself by doing your work in full. By all means stand by the SOUTHWESTERN CHRISTIAN ADVOCATE. Let each of us do our part in getting the five thousand subscribers asked for, thus showing the church our appreciation of the services of the able young men having charge of the paper. Yours in the work,

L. S. BLAKENEY, P. E.

MONTGOMERY DISTRICT.

FOURTH ROUND.

Warren St., Mobile, Sept. 16-17; Wesley, Mobile, 23-24; Theodore and Tensaw, 30-Oct. 1; Pensacola, Fla., 7-8; Brewton and Pollard, 14-15; Castleberry, 21-22; Evergreen, 28-29; Montgomery, Nov. 4-5; Troy, 11-12; Union Springs, 18-19; Brown Grove and Abefoil, 25-26; Booth, Dec. 2-3.

A. W. MCKINNEY, P. E.

TOPEKA DISTRICT, LINCOLN CONFERENCE.

THIRD ROUND.

Ft. Scott, Sept. 16-17; Mt. City, 23-24; Rosedale, 30-Oct. 1; St. James, 7-8; Bonner Springs, Sept. 16-17; Lawrence, 16-17; Valley Falls, Oct. 4-5; Asbury, 7-8, J. S. Burton; Alma and Wabaunsee, 14-15; Burlingame and Osage City, 14-15, D. Smith; Dunlap, 21-22; Manhattan and Wamego, 28-29; Clay Center, Nov. 4-5; Salina and Ellis, 6-7; Pueblo, 11-12; Colorado Springs, Colo., 18-19; Denver, 25-26; Hastings, Oct. 7-8, G. E. Trower; Lincoln and Omaha, 21-22, J. H. Taylor; Mt. Olive, 7-8, L. Thomas; Caldwell and Kingman, 7-8; Larned, 10-11; Independence, Nov. 4-5, James McBee; Chetopa and Mineral, 4-5, G. T. Wooton; Oswego and Parson, 18-19, J. J. Cabbell; Galena and Iola, 25-26, J. A. C. Wade. Dear brethren, push the benevolent collections and have them well in hand by the time your third quarterly conference meets. Plan for a revival and make this the best year along all lines in the history of the Topeka District.

H. SOUTH, P. E.

BRIGHT'S DISEASE

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested Liver and slow, constipated Bowels, whereby the Kidneys are involved and ruined.

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GAINESVILLE DISTRICT.

THIRD ROUND.

New Hope, Aug. 5-6; Lake City, 19-20; Madison, 21; Mikesville, 26-27; Branford, 26-27; Live Oak, 27; Gordon, Sept. 2-3; Haynesworth, 3; Alachua, 9-10; Noble Hill, 9-10; Leveyville, 16-17; Williford, 30-Oct. 1; Sapulaski, 7-8; Liberty Hill, 14-15; Arre Dondo, 15; Pinesville, 21-22; Rosewood, 22; Otter Creek, 23; Gainesville, 27-29; Pleasant Plain, Nov. 11-12. The district conference of the Gainesville District will convene at Winfield, Rev. J. M. Tramell, pastor, Sept. 21 to 24. Brethren, please remember that each one of us started out this year with the promise that we would do more along all lines of our church work than we had ever done in all the past, and I do hope that each one of us will keep our promise and bring a better report to the district conference than ever before. Dr. Chas. C. Jacobs has given me his word to be with us. Now, brethren, get a goodly number of cash subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE by the district conference. I have promised that we would help to make the paper self-supporting by Oct. 31. Yours for the good of the cause,

O. F. NIBLACK.

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Mrs. Melissa Dancy.

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NOTICE TEXAS READERS.

If the person who wrote from Texas a few weeks ago, inquiring for May Buchanan's people would write to Mrs. Maria Buchanan, Florence, S. C., he may get the desired information. Having lost the paper containing the inquiry I cannot give his address.

F. L. BAXTER, Florence, S. C.

INQUIRY.

I would like to find my brother. He was born near Griffin, Ga., and has not been seen since the emancipation. His name is Levi Woodard; his father's name is Reuben Woodard; his mother's name is Susan Woodard. Write R. W. Woodard, Gaylesville, Ala.

It is nearly a year since an American magazine has been fortunate enough to secure a story from Kipling; but the August *Century* prints a tale, "'An Habitation Enforced,'" which gives us Kipling at his best.

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IMPERFECT IN ORIGINAL

Doings of the Workmen

LOUISIANA.

Monroe, La., Jones Church, D. S. Kilbourne.—On July 1-2 the second quarterly conference was held with the presiding elder, J. O. Brown, in the chair. Every report was in hand. The conference was spiritual and financial. The sermon was helpful and the church had new life and light. Mr. H. W. Harper presented the church a fine lamp. Paid presiding elder in full. Raised $25.

Baker, C. D. C. Bryan, Pastor.— I am having glorious times; 102 took the Sacrament the first Sunday night; two souls were added to the church. The church is crowded every Sunday night. The Sunday school is in a prosperous condition. We expect to make the Epworth League one of the best on the Baton Rouge District. The 13th of July a party, led by J. B. Cooper, Harriet Patterson, Eatha R. Williams, Mary Cooper, Lydia Young, Elizabeth Cooper and others, brought 220 choice pounds, purse and other things to the pastor and wife. Bro. J. B. Cooper, a talented young man, made an able address, welcoming the new pastor to Thompson Chapel.

Mt. Zion, D. S. Smith, Pastor.—I came to this point the third Sunday in last month. I preached and administered the Lord's Supper to a large number. Eight souls came to the altar for prayer.

Palmetto, Jos. Johnson, Pastor.—The church is alive here. Presiding Elder J. J. Obee was with us the 7-9 and preached a rousing sermon to a large crowd. Raised $7.75 and paid the elder his quarter.

Melville, E. V. Taylor, Pastor.—Sisters Maggie Brown and M. L. Robertson gave the pastor a $3.50 hat for the District Conference.

St. James, White Hall, D. J. Price, Pastor.—Mrs. Mary Pardo, district manager of N. O. North District W. H. M. Society, was at this charge during the month of July and organized an auxiliary with Mrs. Daniel Baptiste, president; Mrs. Ann Johnson, 1st vice president; Mrs. Georgie Dimes, 2nd vice; Mrs. Annie Williams, 3rd vice; Miss Anna Dimes, 4th vice; Mrs. Annie Steward, treasurer; Miss C. A. Bibbs, secretary; Mrs. E. M. Ridely, Cor. Sec. Fifteen members in all.

New Roads, R. Jones.—Sunday was a grand time at Tugtal M. E. Church. The Woman's Home Missionary Society is doing a grand work. The district manager, Mrs. Victoria Jones, has organized the following auxiliaries; New Roads, Morganza, Lettworth, Tallulah. We are now building a new church at Morganza and we are moving on.

Houma, W. S. Harris.—Clark and Clay Dramatic Club of Wesley Chapel gave a grand exhibition the 20th of July at the church. Door receipts, $37. Mr. W. L. Mann, a well-to-do carpenter of this city, recently presented to the pastor a fine hat. A host of friends met at the residence of Dr. and Mrs. H. H. Ford the 24th inst. to witness the christening of their son, Harrison Herman. In connection with the christening the Doctor celebrated his 39th birthday. He received many valuable presents.

White Hall, D. J. Price, Pastor.—Our second quarterly conference was held July 22-23. The Rev. J. F. Marshall, D. D., P. E., was at his post doing his full duty. The reports were good and replete, although we have had continued rains since February. Brother Allen Johnson was elected representative class leader. Misses C. A. Bibbs, E. E. Simms, Irene Turner and Messrs. Aaron Price and A. Turner, students from this charge, were attending our schools. Mrs. M. A. Johnson and Mrs. F. Seals, Mrs. T. Braxton and Mrs. E. M. Ridely were elected to represent the stewardesses and King's Daughters.

Fouche, S. McGruder, Pastor.—Our rally at Casper to build the belfrey was a success. Raised $42.29. Mr. H. Williams, leader of class No. 1, raised $20.31; Mr. Price Kyle, leader of class No. 2, raised $19.33.

Washington, S. Greene, Pastor—Sunday, July 30th, we held our Children's Day exercises on the La Teche, at St. Mark M. E. church. Collection $16.35. August 3rd, a goodly number of choice groceries and purse were brought to the parsonage by a pound party. May God bless our people.

Centreville, Charles C. Landry, Pastor Verdunville Charge—Mrs. L. H. Butler and Mrs. Clara Graham assisted by friends presented the church with a very fine communion set. The same was received by the pastor in a few well chosen words. A first-class safe was put in the parsonage by Steward sisters. The fair given by the Sunday school under the direction of Mrs. V. J. Landry, Mrs. Florence Ballansaw and Miss Addie Kertman was a decided success. An Epworth League Chapter was organized by the pastor on last Sunday with an enrollment of 34 members. Mrs. V. J. Landry, first vice president; Mr. H. Richardson, Jr., second vice-president; Miss T. Ballanson, third vice president; Mr. F. Ballansaw, fourth vice president; Miss Addie Kertman, secretary; and Miss Della Ishman, treasurer. The League was named in honor of Miss Inez Godman.

Bluff Creek, B. Carr, Pastor—My Second Quarterly conference was held at Beach Grove by the Pastor. The officials were present with written report. We have not seen our presiding Elder this year. This work is alive, many come to the altar for prayer. We raised for all purposes this quarter $88; paid to Pastor $58; other collections $30.

A company of friends, July 8th, led by Mrs. Martha Wilson and Mrs. Harriet Johnson and Mr. Joe East brought to the parsonage a purse and several pounds of choice groceries. After singing and prayer two subscribers were secured for Southwestern.

Lake Arthur, T. B. Oville, Pastor—A very successful camp meeting, held July 21-30, was conducted by Rev. B. J. Reddix. His sermons were listened to by large and appreciative audiences composed of the representative people of both races, and created sentiment in favor of Methodism and did much for the spiritual uplift of all who attended. The song services were conducted by J. H. McGaffey of Lake Charles, La. Through the untiring efforts of Bros. R. L. Wilson, C. M. Gordon, E. N. Wallace, the King's Daughters, stewardesses and myself, a fine church has been erected, which does credit to the town. Mr. O. E. Austin is the contractor. Presiding Elder J. J. Obee's instructions are wholesome throughout the work. July 16th, through the efforts of Sisters Bettie Gordon, Hannah Wilson and Rebecca Henninson, $29 was raised on our church. Rev. C. C. Dorsey, of Jennings, was with us and some of his members. Also members from the Baptist church. Among the earnest workers are Ada Perry and Emma Muton.

Baton Rouge, St. Mark Church, Chester Cannon.—Our second quarterly conference met with J. W. Turner, P. E., in the chair. Reports showed improvement along all lines. Rev. M. P. Franklin fills his place as captain of the host. Raised this quarter $317.82. Paid presiding elder in full.

MISSISSIPPI.

Harriston, Miss., W. N. G. Lipscomb, Pastor.—We raised with the help of a small crowd and the few clubs able to report, $56.50, the last Sunday in July. This rally was for repairing of the church. The work is in good condition.

Ackerman, Miss.—We have four Sunday schools on this work. Following is our Children's Day collection: Ethel, D. A. Washing, Supt., $13.25; Lenora Chapel, Mrs. Lenora Johnson, Supt., $14.07; McCool, Ed. Quales, Supt., $10.25; White's, Mrs. M. Ashford, Supt., $52.07.

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They Live in Our Memory.

REV. Z. T. GAYDEN.

Rev. Zachery Taylor Gayden died at his home in Clinton, July 22nd, at 5 o'clock a. m., aged 53 years. He superannuated, by his own request, at the Annual Conference held in Monroe, La., January 1905. He was licensed local preacher by Wm. Daily, in 1875. While local preacher he served as pastor at Mt. Carmel, Macedonia and St. Peter, then known as the Comet Circuit. In 1878 he joined the conference and was ordained deacon by Bishop Wm. L. Harris, D. D., LL. D. In 1881 he was ordained elder by Bishop Cyrus D. Foss, D. D., in Shreveport, La. He served the following appointments: White Hall, three years; Thompson's Chapel, two years; Clinton, two years; Plaquemine, three years; West Baton Rouge or Port Allen, three years; Alexandria, two years; Glencoe, Crawford, two years; New Iberia, two years; Laharpe Street or Scott Chinn Chapel, one year; Woodlawn, two years; Slidell, two years. His funeral was conducted at Mount Zion M. E. Church, Rev. F. Walker, pastor. The following ministers took part in the services: Revs. F. Walker, master of ceremonies; Rev. Payne, at the organ. The first hymn was "Asleep In Jesus." Prayer by Rev. Booker of the Baptist Church. The 14th chapter of the Book of Job was read by Rev. J. Tutson. Second hymn, "Servant of God, Well Done." Rev. Walker gave a sketch of the life and faithfulness of the deceased. Rev. William Naylor of the A. M. E. Church spoke of Rev. Gayden's boyhood days and impressed on the great crowd assembled to copy his life, as a rule for them. Rev. Payne gave the history of Rev. Gayden's ministerial life. Capt. Packward, representing the white citizens of Clinton, spoke in high terms of Rev. Gayden's character. Rev. H. James, of Wesley Church, Baton Rouge, preached the funeral sermon. Rev. Ford, of Asbury Chapel, pronounced the benediction. The body was laid to rest in the Harrison Cemetery, Clinton, La.

WILSON—Sister Mary Wilson departed this life June 23, at Rosedale, La. She was a member of Hartzell Chapel 38 years and was a faithful worker, aged 82 years. She leaves many friends to mourn her departure. The funeral was conducted by the pastor, J. L. Augustus.

WALTERS—Sister Hattie Walters departed this life at Brinkly, Ark., April 23. Before she died she shouted and said her way was clear. She leaves a host of brothers and sisters. She was the sister of Dr. J. C. Sherrill, who is in Africa. A. R. STEPHENS, P. C.

[Received July 15, 1905.—EDITOR.]

MEGGS—It was on the morning of the 7th of May (Sunday morning), at Bay St. Louis, Miss., when the soul of Sister Elvira Meggs "shuffled off this mortal coil and went to that bourne from whence no traveler returns." She was a staunch member of St. Paul M. E. Church, and had been since childhood. She died in the full triumph of faith, with glory in her soul, and the everlasting songs of Zion upon her lips. Sister Elvira Meggs, as well as her husband, Brother Peter Meggs, came from the best stock of Bay St. Louis, and by dint of earnest effort had succeeded in acquiring a lovely home with pleasant surroundings. Sister Meggs leaves a husband and five children to mourn their loss. J. E. HOLMES.

[Received July 19, 1905.—EDITOR.]

DAVIS—Mrs. Carolina Davis died at her home in Gainesville, Fla., July 15. She was a faithful Christian and member of the Methodist Episcopal Church at this place, where she lived, for 40 years. She always done what she could for the Lord and His cause. As she lived so she died in full triumph of the faith, ready and willing to depart to a better land. Two sons survive her. Her son Lawrence "supported" and cared for her until she died. He is one of Mt. Pleasant's faithful and willing workers and a wealthy citizen. The funeral services were attended on Sunday afternoon. A large audience was out in token of the respect and esteem in which she was held. The pastor, Rev. J. M. Deas, attended the funeral services.

Cox—Mrs. Anna Eliza Cox died July 10, 1905, in the sixty-second year of her age. She was born in Holly Springs, Miss., and fell asleep in Jesus at the home of her daughter, Mrs. Dr. J. R. Francis, Washington, D. C., Pennsylvania avenue. Sister Cox was a member of Simpson Tabernacle M. E. Church of Austin, Texas, and was greatly loved and esteemed by all. She came to Austin eight years ago to see her mother. Sister Cox having lost her health and feeling that she could never regain it, she bade her mother good-bye and left for Washington, D. C., to die with her children. She also stated that she had asked the Lord just to give her fifteen minutes to chat with her children after her arrival. But the Lord always gives us more than we ask for and Sister Cox was spared five days instead of fifteen minutes. A few days prior to Sister Cox's leaving Austin, she raised $8.50 for benevolence and told the writer that she knew she was ready, as she was straight with God and her church. She leaves an aged mother, two brothers, Hon. Wm. Holland, superintendent of the Deaf and Dumb Asylum of the state of Texas; Hon. John Holland, Mrs. Kate Long, wife of Hon. Long, of Mexia, and a host of friends to mourn her demise. REV. S. E. JONES...

BURKS—Sister Rhoda Burks, the wife of G. F. Burks, a steward of our church, departed this life July 21, 1905, at Dublin, Va. She was born Dec. 1, 1869; married to G. F. Burks, June 5, 1890. She was a faithful member of the Methodist Episcopal Church for twenty years. She leaves a husband and two sisters and two brothers and five children and many friends to mourn her departure. Sister Burks was a president of the Epworth League for four years and at her death she was a superintendent of the Junior League. She was one of the best members of this church and a loyal Christian to the church and pastor.

A. W. RANDOLPH.

MARTIN—Randle Martin, a faithful member and the only local preacher on the Columbus (La.) and Negreet Circuit, died May 5th, 1905. His burial was attended by the pastor, Rev. W. C. W. Turner, assisted by Rev. Walker Lee, of the Baptist Church.

ERVIN—Sister Elcy Ervin was born Jan. 5, 1861, and joined the church August 15, 1875, under Rev. Hubbard Kellum, our pastor at that time, and has been a faithful member ever since,

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until taken ill last November, 1904, and departed this life June 28, 1905. She otld her pastor, Rev. Turner, that there was nothing between her and her God. She leaves three sisters and three brothers, one of them Rev. Dave Shelby, our pastor at Morgan City, and a host of friends to mourn. Her funeral was attended by Rev. Snell of the Baptist Church and the pastor, Rev. W. C. W. Turner.

MCCOLLOM—Brother Cary McCollom, a faithful member, class leader and steward of Wesley Chapel, North Marlboro, S. C., after a few weeks' illness departed this life on the 26th of March, 1905, in full triumph of faith. It will be hard to find another to fill his place. He leaves a wife, two little ones, a large family and a host of friends to mourn his loss. Our loss is heaven's gain. His funeral was preached by the pastor on the first Sunday in June to a large congregation, both colored and white.

J. P. ROBINSON.

FLEMINGS—On June 12, 1905, Sister Dinah Flemings, aged 34 years. She was a member of the Mt. Zion M. E. Church for 15 years. After working from early in the morning and returning home at 12 o'clock, she fell dead. It is supposed that she was overheated. The church has lost a loyal member and the community a good citizen. But heaven rejoices over the gain of a saint. She leaves her dear husband, mother, brothers, sisters, children, one a baby three months old, and other relatives and friends to mourn the loss of her. But heaven rejoices. The funeral sermon was preached at Mount Zion M. E. Church at 2 p. m., on June 13th. There was a large crowd in attendance at the funeral. The following ministers assisted in the service: Brothers A. Kempt, W. T. Chapman, N. Roberts. The funeral sermon was preached by the pastor, E. H. Clark.

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MOORE—William Moore, eldest son of David and Lizzie Moore, departed this life on the 11th of June, at Clinton, Tenn., after an illness of three months. The deceased was one of our most industrious, progressive and generous-hearted young men. He leaves a wife and one child, one year old, to mourn his loss, besides a host of admiring friends. The funeral was conducted from the Asbury M. E. Church, of which he was an honored member, by the writer, assisted by P. E. W. A. Webber. E. H. FORREST.

DENNIS—Sister Rose Dennis departed this life on June 17th, at Natchitoches, La., and was buried on the 18th, aged about 35 years.

W. J. M. PRICE.

ROBERSON—Sister Victoria Roberson departed this life June 15th, at Dennis Mills, La. She was a faithful member of Andrew Chapel M. E. Church. She was sick but a few days. She leaves three daughters, one son, and husband, Bro. Wm. Roberson, and many friends and relatives to mourn. The funeral was conducted in the church, by her ex-pastor, B. Carr. Rev. Charley Williams; J. D. Banks, P. E.

MANEY—Mrs. Anna Maney fell asleep in Jesus June 4, at Murfreesboro, Tenn., after a protracted illness of several weeks. She had been a member of the church for twelve years. She leaves five children, a sister and a grief stricken husband. Her funeral was conducted by the writer and Rev. Wesley Lillard.

C. E. ALEXANDER, Pastor.

SIMPSON—Charles Wesley Simpson, infant son of Mr. and Mrs. Geo. J. Simpson, departed this life June 7, 1905, at Rollo, Mo., aged 8 months and 6 days. The funeral services were held June 8th, at 2:30 p. m., from Elkin's Chapel, conducted by Rev. T. H. Fulghen, and the remains were laid to rest in Rolla cemetery.

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Crawfordsville, A. L. Greene.—Our second quarterly conference was held July 15-16, Rev. B. J. Griffin, P. E., in the chair. The pastor, Rev. C. A. Taylor, was present. The pastor seemed to be in good cheer, also the leaders reported cheerfully. Sunday was a high day. The presiding elder preached us another of his able sermons; 26 partook of the Lord's Supper. Total for the quarter, $63.03.



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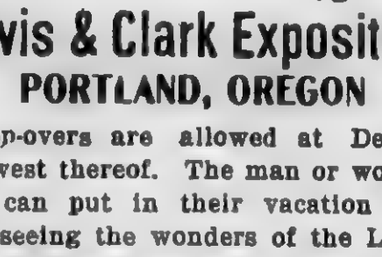
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9:45 p.m.	Sunday Excursion	7:40 a.m.
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No. 5	6:45 p.m.	No. 6	7:45 a.m.

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8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom.	8:30 p.m.

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Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

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11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
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Express	3:15 p. m.	8:15 a. m.
Vicksburg Express	7:00 a. m.	6:00 p. m.
Bayou Sara Acc'd.	4:00 p m.	9:40 a. m.

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Southwestern Christian Advocate

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Weekly Remittances

AUGUST 5 TO 12.

Atlanta and Savannah—J. H. Davis, *1; W. J. Hamilton, *1.

Central Alabama and Mobile—J. T. M. Willis, *1; W. R. Fisher; J. T. Martin, *1, 1.

Delaware—J. E. A. D. Grigsby, *1.

Little Rock—W. H. Simpson, *1; A. H. Harris; C. W. Whitehead, *1.

Louisiana—C. W. Reeves, *1; Lizzie E. Stull; I. Morgan; L. C. Thomas; T. J. Johnson; J. P. Oville; J. W. Turner; H. Taylor; Zack Reddon; A. C. Mitchell, *1; H. E. Braden; F. H. Higgins.

Mississippi and Upper—A. C. Chandler; C. S. Stewart; I. T. Thomas, 1; N. L. Lackey, *3; S. A. Cowan, *7; B. H. S. Ferguson, *9; L. Roberts, *1; P. A. Lemon, *1; L. J. Terrell, 1.

North Carolina—H. L. Ashe, *4; Robt. Smith, *3.

Tennessee and East—D. Scott, *1; D. T. Turner, *2; W. E. Mitchell, *1.

Texas and West—F. R. Morton, *3; K. W. McMillan, *5; J. W. Stone, *3; L. R. Parker, *1.

Washington—D. W. Shaw, *2.

TO YOU.

The tag on your paper reads "July 05" or "August 05."

This means that your time is out.

Renew at once so that you will not miss a copy.

You need the paper more than you need the price of it.

Now, don't you? Think of it. Let us hear from you.

A RELIABLE HEART CURE.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

Doings of the Workmen

SOUTH CAROLINA.

Dennison, Katie Jackson, Reporter.—Dr. N. J. Johnson, the presiding elder of the Austin District, West Texas Conference, visited in Dennison a few days ago. During his stay he delivered three noble sermons to a crowded house. His many friends were glad to meet him again.

Greeleyville, E. J. McCullum.—Our 2nd quarterly conference convened April 14, with our business-like presiding elder, C. R. Brown, in the chair. Reports were intelligently rendered and were fairly good considering the season of the year. Dr. Brown preached one of his powerful and scholarly sermons. Miss Rhoda F. Keels, after completing a course of study at Claflin University, is home to the delight of her many friends. Mr. J. T. W. McDowel, our only colored merchant, returned on May 16 with his accomplished bride, Miss Egrathy Boatwright, of Sumerton, S. C. They are receiving congratulations from their many friends and are at home to the same. One of our oldest landmarks and familiar figures, Adam Keels, was called to his reward April 11. He was 94 years old, being born February, 1811. He was converted in 1848 and joined the M. E. Church, and was a staunch member of the same from then until his death.

Bamberg.—Rev. H. H. Matthews, our pastor, surely took the right step in the right direction when he came on the charge by getting out a directory for the charge that would be creditable to any of our churches in the cities or large towns. Such a directory should be carried out by every officer and member of the charge. Smyrna church has purchased and placed a bell in the tower. When the tower is completed it will cost about $75 or $80. Our pastor, Rev. Matthews, is an excellent preacher and an orator of no mean parts.

Galilee church has collected some funds during the present year for a bell and the young people are determined to raise the balance.

Mary Ann Radcliffe, an aged member, of Galilee church, fell asleep in Jesus since our first quarterly conference. She left a high Christian testimony, stating that she made her peace with God and went sweeping through the gate of the New Jerusalem.

The second quarterly conference of the charge was held at Galilee Church on the 10th of May. The Rev. J. S. Thomas, A. B., presiding elder, presided. Elder Thomas is a disciplinarian indeed, so the charge is blessed in having both elder and pastor as disciplinarians. The annual sermon of the Rosa Beauty Lodge was preached on the second Sabbath of May by Rev. H. H. Matthews. The church was packed until there was no more room within and crowds were on either side of it. The preacher selected his text from Gal. 6:2, "Bear ye one another's burdens and so fulfil the law of Christ." Subject, "Brotherly kindness." The preacher handled the text in a masterly manner and held the audience spellbound for more than one hour.

TENNESSEE.

Sparta Station, I. S. Rucker, Pastor.—Since conference we have erected at this point a parsonage worth $350, of which sum only a small amount remains unpaid. Our two weeks' revival held with the assistance of Rev. A. Wooten, pastor of Bon Air Mission, closed with 38 conversions and 34 additions. The revival held with Rev. Wooten at Bon Air resulted in 13 conversions, making a total of 51 conversions and 45 additions.

Paris, M. L. Easley.—Presiding Elder J. A. Moore held our 2nd quarterly conference April 7-8. Good reports were presented. The following Sunday morning the elder preached a powerful sermon and at night an able sermon was delivered by the pastor, Rev. R. B. Ross. Forty-seven persons communed at the Lord's table. Collected during the day, $16.50; paid the elder's claim in full. Our pastor will begin soon the erection of a new church in Paris.

Crescent City Notes

Bro. William Fisher, a prominent local preacher of Williams Chapel, visited the business department this week and purchased several books in his course of study, amounting to $4.50.

Mallalieu Chapel.—At the Class Rally on the fourth Sunday in July, the leaders reported $17.50. On the first Sunday in this month 67 communed. Collection, $22.60. On Wednesday, cleaning-up day, the pastor along with Bros. J. T. Jordan, Adam Thomas and Andy Sims, received 80 wagonloads of dirt, filling up the church lot, making a total of about 150 loads put on the lot in all. Bro. Stephen Calhoun led the grass-cutting, thus the place is another looking piece of property, enhancing its value as well as the looks. The departments of Epworth League have paid over to the church this year $25.25; Spiritual Department, $11.55; Mercy and Help, $5.60; Literature, $3.87; Social, $4.23.

Wesley Chapel.—On Sunday morning the funeral service of Bessie Hillburn, one of our Sunday-school scholars, was conducted. On Sunday night the Epworth League held their exercises with solos and several telling of the work done during the week. The editor of the SOUTHWESTERN, Rev. Jones, addressed the meeting. On Sunday morning at 11 o'clock the following exhorters preached their trial sermons: Arthur Anderson, Richard Bolden and M. Thomas. The presiding elder was present. Total collection, $26.69.

The Independent Benevolent Mutual Aid Association celebrated their thirteenth anniversary at First St. M. E. Church on last Sabbath night. The sermon was acceptably preached by the pastor, Rev. J. A. Tircuit. A brief sketch by the secretary showed the society in the most healthy financial condition. It is easily one of the best conducted benevolent organizations among the colored people of this city. This society has never given a ball, or a picnic, or resorted to any of those things characteristic of such organizations in order to make money, and which so often disgrace the race. Our staunch layman, Brother Robert Armstead, is and has been its president for nine years.

The New Orleans Methodist Preachers' Meeting at their last meeting adopted strong and beautiful resolutions on the death of Bishop Joyce.

Wesley Chapel sends in twenty-five subscribers to the SOUTHWESTERN this week. Who'll be the next?

Doings of the Workmen

TENNESSEE.

Memphis, S. A. Martin.—Our anniversary day exercises were quite successful. A fitting program was rendered. Each participant acquitted himself creditably. The new music rendered was heartily appreciated, as was also the decorations, which had transformed the church into a bower of beauty.

Sparta, Ann Simbs.—Our Sunday school at this point is in better condition than ever before. Rev. J. L. Massey, our pastor, pays especial attention to the Sunday school work, which he supplied recently with our church literature. This is, of course, a great help.

Lewisburg, G. W. Marsh.—Our presiding elder, Rev. A. Phillips, was with us May 20-21. Paid the elder $13; pastor, Rev. T. W. Pratt, $58.49; total for the quarter, $71.49. All departments of the church are thriving.

VIRGINIA.

Tazewell, John Sinkford.—Our third quarterly conference was one of the best ever held here. Our benevolence is good. Raised for pastor and presiding elder this quarter, $108.69. Sunday's services were good; 46 communicants partook of the sacrament.

MEN AND WOMEN

Who have Tired Brain and Weak Nerves

Read this Letter to you about the

Great Invigorator of Mind and Body

Dear Friend: Do you feel "all dragged out," lacking in energy, incapable of concentrating your thought? If so you are in danger—your physical and nervous vitality are at a low ebb and you are in absolute need of our treatment. We wish to impress upon you the fact that to delay in taking measures to cure yourself in any case of brain or nerve exhaustion or weakness might prove a very **serious result.** When you are tired all the time from over work or dissipation or excesses of any nature it is a certain sign of exhausted or collapsed brain or nerve cells.

Dr. Taylor's Brain Food & Nerve Restorer

being composed of the same **chemical constituents** of which the brain and nerve cells are made, furnishes the best possible nutriment for them, and is so composed that it is readily assimilated and digested.

For all sexual weakness, this food is unquestionably a positive cure. Being directed to the weakened nerve centers of the affected parts, it restores them to a natural, healthy condition, bringing back lost powers, stopping un-natural discharges, etc. By acting on the nerve centers—or "life centers"—in this way it is the only honest and effective treatment for these troubles.

No Alcohol; no Mineral Salts. The cost of a month's treatment is only One Dollar ($1.00). Think how much cheaper that is than paying doctor and drug bills at home. And consider the features of time saving and privacy and, best of all, the fact that **Dr. Taylor's Brain Food and Nerve Restorer** only one tablet at a dose three times a day (at home or at work) is the only true cure for weak and **exhausted** conditions of **brain** and **body** and that it will make a new being of you—positively curing and preventing **Lost Power, Kidney Ills, Brain Fag, Neurasthenia, Weakened Organs, Low Vitality, Nervous Dyspepsia, Indigestion, Malaria, Sleeplessness, Insomnia, Neuralgia, Sick Headache, Locomotor Ataxia and Weakness** of any kind that makes you miserable and weak where perfect men and women are strong like you should be and thereby making you healthier, happier, longer-lived and increasing your earning powers and your success in business or in any undertaking. **Good for Minister, Office-man, Student, Tired Mother, Man of the World and Growing Child.** If you hesitate about sending $1.00 in advance, send 50c for a half month's treatment; that should be enough to convince you that the treatment will do all that we claim for it. Do it to-day, delays are dangerous. Money returned if you are not satisfied. **When you order, please mention this paper.**

Address: TAYLOR REMEDY CO., Louisville, Ky.

TESTIMONIALS FROM LOUISVILLE

Mrs. Sydney Simpson, writes: For many years I have been weak, tired, exhausted, had no life or ambition, was irritable, cross, blue and very discouraged; at times I felt I would lose my mind.

Dr. Taylor's Brain Food and Nerve Restorer is wonderful. It has no equal. It made a new person out of me and I cheerfully recommend it as the greatest remedy on earth for nervousness and exhaustion.

Mr. Alx. Hill, writes: I was persuaded to try Dr. Taylor's Brain Food and Nerve Restorer. My nerves became invigorated and strengthened, my tired brain and debilitated body received new life, my memory returned and it brought such sunshine, happiness and health to me that I am forced through gratitude to add this unsolicited testimonial for the benefit of the thousands who are sufferers from shattered nerves and exhausted energies.

FOR SALE.

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Terms: $10 cash and $5 per month.

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FREE—Sample outfit containing complete instructions, tape line, etc.

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Southwestery Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, AUGUST 24, 1905

Vol. 39 No. 34

Garrett Biblical Institute

Editorial

The yellow fever situation is improving, altho on Monday of this week 61 new cases, 9 deaths and 16 infected places were reported. The total cases to date is placed at 1,446; the total number of deaths, 205; total infected places, 322; cases under treatment at present, 328. The infection has scattered to the uptown section of the city and is no longer confined to the Italians. The Public Health and Marine Hospital Service is energetic in its efforts to stamp out the fever, and it is claimed that within a short period the situation will be under control, if the fever is not entirely stamped out.

The life of Jesus Christ was a constant paradox. He was omnipotent and yet He was the least disposed to manifest His mighty power; He was the Lord of all and yet He was the servant of all, and taught the lesson of humility and service in washing the disciples' feet. Altho "being in the form of God thought it not robbery to be equal with God: but made Himself of no reputation and took upon Himself the form of a servant and was made in the likenes of men." The dominant elements in the life of Jesus Christ were service and humility. What are the dominant elements in your life?

An army officer must be extremely careful of his relations with the men in the ranks lest he weaken his authority over his men. It is said that familiarity breeds contempt. One must maintain a dignified distance from those to be ruled or else discipline will be destroyed. How different is all of this to what Jesus Christ taught. He came to establish a kingdom of which He was to be the head, but He ate with publicans and sinners. He made friends with the most lowly. He had nothing to lose in his intimate association with His most humble followers. The closer He got to them the more He was loved, and honored, and revered, and followed. A strong, upright, faultless personality will command respect any time and anywhere.

The government of Russia is an absolute monarchy, but the safety of the Czar depends upon the loyalty and fidelity of his subjects and especially of those who guard the palace. The Czar is supreme and yet helpless but for the support of his body-guard to protect him and his army to enforce his commands. The kingdom of God is an absolute monarchy. The King, however, is secure in His right and power, regardless of the fidelity and loyalty of his subjects. He may be renounced and deserted, but never dethroned. Many may unfaithful prove, but His kingdom abideth. We may deny, desert, assail and rebel, but His kingdom stands. To rebel against Him, the King of all the earth, means a fruitless life in this world and a miserable life in the world to come.

NO DANGER

Some of our readers are refusing to receive the SOUTHWESTERN—indeed, all mail from New Orleans is barred by certain towns. Let it be understood that it has been proven by experiments repeatedly that yellow fever is transmitted only by the mosquito. There is no danger, therefore, in receiving your SOUTHWESTERN. Yellow fever cannot be transmitted through the mail, hence there is no danger.

WORLD CONQUERORS

There is a struggle for world supremacy, hence the constant watch of one nation of all



REV. S. A. PEELER, A. M., B. D.,
President-Elect, Bennett College, Greensboro, N. C.

others; especially are the movements of aggressive nations scrutinized. Defenses are thrown up and navies constructed and armies enlarged. Even then there is a cry of "Yellow Peril," "Black Peril" and the like. That a civilization must be tolerated for the reason that it is white, black or yellow is nonsense, and he who resorts to such a defense reveals the weakness of his claim. A superior civilization will eventually triumph, even tho it be that of black men. There need be no fear of a black peril or yellow peril as such. "The world is to be conquered," says the *Saturday Evening Post*, "there is no doubt about that. But not by 'Chink' or 'Jap' or any man with a gun, whether yellow, black or red or white. The triumvirate that is to conquer and administer it is Intelligence, Democracy and Industry. Ignoramuses, real and reputed. 'gentlemen' and 'ladies' with aristocratic yearnings, and parasites of every kind, should take note and warning."

"Intelligence, Democracy and Industry"—these are the world conquerors, and eventually all the world will own allegiance to this mighty triumverate. Let these three reign in spite of the color of the possessors.

DISFRANCHISEMENT IN MARYLAND

The campaign is now raging in Maryland under the direct leadership of the Gorman wing of the Democratic party seeking by constitutional enactment to limit the right of franchise in that State. The old-time argument of white supremacy and Negro domination constitute the chief points of their argument. The Baltimore *Sun* correctly states that "great numbers of Democrats are not worried over the Negro 'bugaboo.'" Any person who is at all familiar with the statistics of Maryland knows that it is not possible for Negroes to dominate. The only reason that this argument is used is because it catches the popular favor of the poorer element of whites. It has no existence in fact. The result of the election cannot yet be told, but strenuous efforts are being made to defeat the proposition. One of the most interesting incidents of the campaign was the meeting held recently in Salisbury, Md., by the Negroes to consider the proposed constitutional amendment. These Negroes assembled, passed unanimously a resolution requesting the Republican party of the State not to nominate or appoint any colored man to office, for the time being at least. The Baltimore *Methodist* remarks that, "should this action be followed generally by the Negroes of the South, it would change the whole complexion of the race problem in this country." Not a bit of it. If the Negro were to agree to his unqualified disfranchisement, the South would not let up, for there is scarcely any one line on which the Negro is opposed. All say that he must not seek social equality; others say he must renounce his citizenship and yield up his right to vote; others say that he must seek no education beyond the primary grades, many claiming that he is to be only the hewer of wood and drawer of water. In fact, if every Negro in the country were to renounce his ambition to hold federal office and agree to his disfranchisement that would not help the question. That all the Negroes will not consent to this is evident. Why should they?

THE PEACE CONFERENCE

It cannot be stated at this writing, Tuesday, whether the Peace Commissioners now in session at Portsmouth, New Hampshire, will effect a peace treaty or not. The probabilities are that they will not agree. Some things, however, have been settled. Russia has recognized the "preponderant" influence of Japan in Korea, giving Japan the right of preserving order in the civil administration, Japan, of course, binding herself to the territorial integrity of Korea and the policy of the "open door." Manchuria is to be evacuated and restored to the sovereignty and civil administration of China, and an open door for all nations.

[*Continued on Page Eight.*]

II. Where I First Landed on African Soil

By Bishop I. B. Scott D. D.

As I closed my last letter I think I was telling the readers of the SOUTHWESTERN of the employment of native boys on coast steamers. The tribe that is most generally engaged thus is the Kroo. They seem born for a seafaring life, and of all the natives are the most at home on the sea. Give most any Kroo boy who comes paddling along side the steamer a shilling and he will capsize his canoe for your entertainment. As soon as he comes to the surface he will tread water while he rights the canoe and gets the water out. That being done, he goes in again without any very great difficulty and is ready for most any other adventure you name, even though it be to dive and catch a bright coin you may toss into the sea. Working on the steamers is in some respects a rough life, and they learn much that is injurious to them, but it must be admitted that their contact with the rough white seamen is not without its compensations. They learn to do things after civilized methods, and such knowledge stands them well in hand in after years. Not only so, but civilization creeps in upon them in other ways besides. They pick up a little of the English language and some of them learn to have more interest in those who may be in their native towns trying to teach them "book" and "God way." In other words, because they can speak a little English or "'Merican" as many call it, and because they find out that there is something more in the world to learn, they are more easily approached by the missionary, and are often quite helpful to him. But let's go back into the streets of Sierra Leone.

Look at those boys carrying that hammock. It has a shelter made of black oilcloth, roof-shaped, and a stalwart boy at each corner where the frame rests on his head. The hammock swings under the shelter. See how proudly they step and each is is straight as an arrow. The man in the hammock may have them hired by the month, by the day, or just for the trip; I can't tell. Still, no matter which they are not getting much for it, that, is not much from the American standpoint.

Now look about you: here are persons dressed in every style imaginable. See those naked natives; they haven't even the loin cloth, but simply a little piece of cloth about the size of a pocket handkerchief which passes between the thighs being made fast to a string around the waist. And here we are with cork hats on and umbrellas besides trying to keep the sun off, where those fellows not only haven't any hat on but have even shaved their heads. There come some others who have on the clout or loin cloth; there are others who have, in addition to the clout, a clean looking country cloth which they wrap around the body like one would a big shawl and then throw the end over the shoulder. Now look at these fellows with long loose shirts or robes over their great baggy pants; see, too,their little caps, generally red; they are Mandingoes, Mohammedans, and evidently feel themselves better than all the world besides. In that little case fastened to the string about their necks is a few words taken from the Koran, that's a charm. Here come some native women. See what a basket of vegetables and other things some of them have on their heads. And each one has her babe in—no, not in her arms, but securely fastened to her back resting on her hips where he is held by a large country cloth that comes around the body under the arms and is tied across the mother's chest. They walk as erect as any empty-handed lady possibly could along Broadway in New York city. In fact, they seem to have forgotten the basket and the baby too. Well they have come to town to sell their products and don't you think they can't drive a bargain, for they can. These other persons dressed like English gentlemen are the descendants of the original Sierra Leoneons. You notice they all speak politely, very. Well that seems characteristic of them. Some of them are merchants or business men on other lines and many are simply clerks, (pronounced by the English "clarks") in the stores, or departments of government.

Step this way and one of our party says he will go through the form with a native father in arrangeing to marry his daughter. Listen: "Dady, whose gal this be." The man responds, "He be my gal." "Go way now, you know he don't be your gal." The father says: "Yes, he be my gal, ain't I born him?" "Well, Daddy, I want him for be my wife." Then he turned to the girl and said: "You go for be my wife?" She hung her head and made no reply, so the father said, "Tell him yes," and she said yes. Then they went on and arranged that they should meet right there where the father was selling vegetables, the next day at 3 o'clock and the transfer be made. I do not know the price to be paid in Sierra Leone but I find it differs with different tribes. In some it is one bullock and in others it is more. The price of the bullock or cow is just as acceptable, which I find as a rule about $30.

Rum, rum, rum! Rum and gin, what a sway they have in Africa! Many natives would rather have these for their wares than to have the cash. The traders know this and supply themselves accordingly. Hence as we walk along the streets, nearly every store is thus equipped. But in some respects it seems that the civilized portion of the population is suffering more from the effects of rum than are the natives. Or, it is just possible that the natives are being born so fast that t can't be missed when they die.

I learn that the native customs and super tions creep in on the civilized portion of community more rapidly than do the influen of civilization take hold of the natives. It said to be thought that about every other ci ized citizen who dies in some parts of Af was certainly *hurt* or *tricked*, otherwise kno as *poisoned* in some way or another. At any r such is the common belief. The result is t there is little real neighborly fellowship amo the people. They are afraid to drop in on ea other and eat together as people do in hig civilized communities. To the superstitious i persons die natural deaths.

Then there is the subjection of woman, if may so term it. Among the natives she follo her liege lord and bears the burdens. That c tom has crept over just enough to place a keep woman in the background among the civ ized. She seems timid and embarrassed and i presses one that she does not feel herself t companion and associate of her husband. It m come of the fact that she may not be as well ed cated; I know not, but purpose to give the que tion some thought.

I shall never be able to describe my feelin when first I stepped from the little boat th brought me from the steamer to African so This much I do recall, however, that as I look upon the partially clad natives, representativ of the teeming millions yet untouched by eith the teacher or the preacher, an awful feeling my responsibility, of the enormity of the task a signed me, came down upon me. I stood co fronted at last by the work expected of m There they were, naked, chattering, contente happy. Evidently from their standpoint the needed nothing, not even the Gospel. And y as I looked about me and saw what the Gosp had done and is yet doing for Sierra Leone, an have since found it doing at other points, it wa evident to me that the old Gospel, even in Afric "is the power of God unto salvation." The Lo be praised!

Freetown, Sierra Leone, is about 250 mil north of Monrovia, Liberia, a run of twenty four hours for a steamer of the class of th "Oron." We left there about five o'clock on afternoon and made it to Monrovia the nex day about the same hour. Through the cap tain's powerful glass I could see the promontor on which stands the lighthouse many mile away. The promontory is the most northerl point of Cape Montserrado, on which Monro via is situated, and the little city is concealed i the valley just back of that point. It can be see from the harbor on the left of the cape, or from the ocean as you pass south to the right of th cape. This is where I live. Come and se me!

The Great Rally Day of the Sunday School Union

By Rev. E. M. Jones, D. D., Field Agent.

September 24, 1905 has been fixed by the Sunday School Union as its Rally Day.

The other benevolent societies of the church have had their special days, when their claims have been considered and collections taken.

The last Sabbath in September has been designated as the Sunday School Union Rally Day. Upon this day the claims and work of this most important department of the church shall be considered and offerings shall be taken. The noble object of the Sunday School Union, its splendid success in the past and the magnificent work that it is doing now, should commend it to the most favorable consideration of the whole church. As the Discipline directs every church and Sunday school should have a fair chance to contribute to this cause.

Colored Conferences—Especially are we very anxious that every church and Sunday school in our twenty colored conferences shall observe this day. It will afford a fine opportunity to create a new interest and put new life in our Sunday school work. This great anniversary day, if properly and enthusiastically celebrated, will verily prove a blessing and inspiration to our Sunday schools. Therefore, we call upon and urge every pastor and superintendent to observe this Rally Day.

Programs—The Sunday School Union will furnish a fine 16-page service for just 80 cents per hundred. This service will not only be inspiring to the young, but will be helpful to all.

Let the pastors and superintendents send in their orders and begin early to make preparation for this great Rally Day. 500,000 of these programs should be purchased and used by the schools.

Rally Day Collection—It is expected and earnestly urged that every church and Sunday school in our Methodism will take a large and liberal collection for the Sunday School Union. This society should have $75,000 to do the great work that God gives it to do. And $75,000 could not be better invested by the church than in this department. So then the 24th of September (or as near to it as convenient) will give every church and Sunday school an opportunity to give liberally and cheerfully to this helpful and most important society of the church.

We ask all of our presiding elders, pastors, superintendents, teachers and Sunday school workers to join with us in making this one of the greatest days in our great church.

Observe the day, take the collection, and then let us hear from you.

Montgomery, Ala.

Attacting the Native Problem

By Rev. J. H. Reed, D. D.

Sunday, June 11, 1905, marked a new era in the history of Krootown, Liberia, Africa. The occasion was the dedication of the Georgia Patten-Washington Memorial Building by Bishop I. B. Scott, D. D. For many years our mission work in Krootown has been hindered for the want of a suitable place of worship where the people could be gathered. This building was given by Mr. D. W. Washington, of Memphis, Tenn., in harmony with the wishes of his wife, who gave her life as a medical missionary. The material was sent to Miss Mary Sharp, who had the building erected on the present spot in Krootown, at a personal expense of $313.25. Bishop Scott, after some careful and considerate negotiation, assumed this extra expense and paid the full sum to Miss Sharp, she releasing all claims upon the building.

The building contains two large rooms well adapted to school and church purposes. It is constructed of pine lumber covered entirely with corrugated iron. When entirely completed it will have cost nearly $2,000.

The amount above mentioned for the purpose of satisfying said claim was obtained from our Sunday school of the First M. E. Church, Monrovia, by Bishop Scott. Indeed, a most commendable example of self help.



GEORGIA PATTON-WASHINGTON MEMORIAL
Krootown, Liberia.

When the dedicatory services were held the place was crowded with Kroos and their children, who came to witness this new thing for their redemption. Bishop Scott opened the service. Prayer was offered by Brother Dounce Herman, the pastor, who prayed in the Kroo dialect. The dedicatory service, according to our Methodist Discipline, was then taken up. First lesson was read by J. H. Reed; the second lesson by Dr. A. P. Camphor. Bishop Scott spoke in high terms upon the life and character of Dr. Georgia Patten-Washington. As the Bishop told the thrilling story of the life and consecrated work of this noble woman, these simple folk sat and listened with a profound interest and manifest gratitude.

The dedicatory sermon was preached by the Bishop, and made a deep and lasting impression upon the assembled heathen multitude and betokened big things for rootown Methodism. After the service Dr. A. P. Camphor made appropriate remarks.

A day school for the Kroo children has been organized, also a good Sunday School. This, together with the regular preaching services that will be held in this building will be through all the coming years a fitting memorial to this good woman, who died with a burning zeal for the salvation of these Kroo people.

Monrovia, Liberia.

Evangelistic Power

JOHN P. BRUSHINGHAM, D. D.

We are to regard the Gospel not so much as a thing of beauty or poetry or of enjoyment even, though it is all these— but of power. Christianity is not polished eloquence, not veneering, not the urbanities and courtesies of life, not some fine frenzy or ecstasy. It is something strenuous, manly, all-conquering, which produces a robust rather than a tearful literature. It must appeal to hard-working, practical men, and that emphatically and convincingly, while at the same time it manifests all tenderness and meekness. The lowly Lamb of God is also the majestic Lion of the tribe of Judah. Our evangelism must present Christ in His completeness if our hearers are to be made complete in Him.

We are not ashamed of the Gospel, but it has been well said there would be less shame if there were more power in our work. We are not to despise embellishments—rhetoric, poetry, oratory. But Rev. Dr. Apollos must understand that fine flourishes and elocutionary touches are a miserable substitute for the power of the Highest. What we need to-day in our aggressive evangelism is the preaching of a full, simple Gospel that plain men can understand in its old-time power and efficacy.

The Gospel we need is the energy of holiness flaming with love. We need to see once more the church glowing like the burning bush, revealing at once the holiness of God and His purpose to redeem His people. Love, energetic, jealous, witnessing love. Love never faileth—if only it is blameless, wise, diligent, Christ-like love. This heaven-born passion cannot fail until God shall fail, who is love. As the unseen, voiceless sunbeams deflect Bunker Hill Monument, so the love of Christ shining forth through His witnesses will turn men from their sins.

The essential business of the preacher is to save men from sin and build them up in righteousness. A business man calls this work of aggressive evangelism the main track, and exhorts us not to be side-tracked into profitless discussion, even of doctrinal questions and Biblical interpretation.

The Psalmist said in sublime simplicity: "Power belongeth unto God." Herbert Spencer, from the basis of pure science, has said about the same thing, namely: "Amid the mysteries that become the more mysterious the more they are thought about, there will always remain the absolute certainty that we are ever in the presence of the eternal energy from whom all things proceed." But neither the Psalmist nor the philosopher, each recognizing the nearness of Omnipotence, could utter the kingly assurance of our Lord, YE SHALL RECEIVE POWER. The risen Redeemer, in the hour of His ascension to His Father's throne, promised to His obedient disciples what had before been promised in the prophets, "Behold, I send the promise of My Father upon you * * * the power of the Holy Spirit"—the indispensable power of all effective evangelism.

South Carolina Conference Notes

REV. I. E. LOWERY, A. M.,

(Our Special Correspondent.)

The Methodists of Charleston were highly favored on the fourth Sabbath in July with an official visit from Prof. I. Garland Penn, the assistant secretary of the Epworth League of our great church. He reached the city on Saturday evening, accompanied by his little son, Master I. Garland, Jr., who were entertained by Dr. W. R. A. Palmer, the accomplished pastor of Centenary. Brother Penn conducted four services that Sabbath, and it was a hot day, too. At six o'clock he spoke at the Mission, the Rev. J. C. Gibbs, pastor. At 11 a. m. he preached an able sermon at Old Bethel; at 3:30 p. m. he filled the pulpit at Wesley, Dr. E. B. Burroughs, pastor; and at 8:30 p. m. he preached at Centenary. It was said that his afternoon sermon was better than the morning sermon, and the night sermon was the best of all. Is not this a remarkable day's work for July? On Monday he conducted an Epworth League Institute at Centenary. There were three sessions during the day—morning, afternoon and at night. The night session was a great occasion. It was an Epworth League mass meeting, and a very fine program had been provided. Dr. Crum, the Collector of the Port at Charleston, was master of ceremonies. At the close of the evening's program a reception was given in the lecture room by the ladies of the three churches. Refreshments were served, and after the refreshments, there were toasts and speeches. There was music, and good music, throughout the entire evening's program. Dr. J. E. Wilson, the presiding elder of the Charleston District, was present on Sunday and Monday, and took in the whole thing. The Consolidated Trolley Company treated the delegates to a free excursion out to the Navy Yard and around the city. Brother Penn left on Tuesday morning to attend the Beaufort District Conference, the Orangeburg District Conference, and the Sumter District Conference. It was at the last District Conference at Maysville that Brother Penn took sick and had to return to his home in Atlanta, Ga. After reaching home he telegraphed Dr. Palmer to fill his engagements at Cheraw, and at Latta. Dr. Palmer agreed to do so, and went to these places.

God is on our side. He makes himself responsible for my being. If I will only trust myself to Him with the cordial return of trustful love, then all that He has ever breathed into my heart of human possibility He will realize and bring to perfection.—*Charles Gore.*

Home Mission Notes

The September number of *Woman's Home Missions* is devoted to "Work for Neglected Children." The various orphanages under the care of the Woman's Home Missionary Society, together with many other lines of work looking this way, are portrayed in its pages.

Special arrangements are being made to forward the interests of the young people's work at Indianapolis, Ind., at the annual meeting of the Woman's Home Missionary Society, which opens October 18. It is to be hoped that many delegates from young women's societies will be in attendance.

California Conference, Woman's Home Missionary Society, has raised $12,000 during the fiscal year closing in July. This is a notable record. The Methodist women on the Pacific coast are full of love and good works.

Considerable excitement has been caused by learning that the Mormon missionaries stationed in New York have purchased a headquarters for the Mormon propaganda, which is expected to be the nucleus for a tabernacle of the Latter-Day Saints. The place is near several large and important churches, and the residents of this part of the city are not at all happy in the thought that they are to have these kind of neighbors.

Over two hundred and forty students have been in attendance upon Bennett Academy, Clarkson, Miss., during the past year, and the president and his three assistant teachers have found themselves crowded with their duties. A helpful revival in the school, conducted mainly by teachers and students, has cheered and strengthened their hearts. About sixty-five girls live in Bennett Industrial Home, connected with the Academy.

Miss Ada R. Ingraham, head worker in the Jacksonville settlement work of the Woman's Home Missionary Society, reports a year of excelent advance in the work which she has nourished to its present proportions. Miss Ingraham's health is such that she will not venture to return to the South at present ,but she leaves her assistant during the past year, Miss Mary Seward, who loves the work, and has proved herself admirably fitted for it.

The Christian must remember that the world reads him when it refuses to read his Bible. They scan him closely and laugh at the blemishes they see, preferring to make more of them than of the clean good pages. We should watch our lives so carefully that no one could be turned against our religion because we profess it. A consistent life for Christ is an argument none of His enemies have ever been able to answer. —*The Presbyterian.*

THE CHRISTIAN LIFE

God Bless the Human Sunbeams

God bless the human sunbeams,
The men both strong and true,
Who daily sing and whistle
At all they have to do.
Their eyes are clear and merry,
Their step is firm, but light.
Their laugh's a benediction,
And life once more seems bright.

God bless the human sunbeams,
The women who, though sad,
Can still be self-forgetful
And other hearts make glad.
Theirs is a blessed mission;
Their smile can make night day,
Their cheery words of comfort
Soon drive all clouds away.

God bless the human sunbeams,
The children fair and fond,
Who come into our presence,
Life's hardest lessons conned,
Their prattle falls like music,
Just as a teardrop starts.
Their kisses and caresses
Can ease poor burdened hearts.

God bless the human sunbeams,
Men, women, children, too,
Who add to life much sweetness,
And leave us less to rue.
God bless them all! God bless them!
They do his work so well.
Reward will follow after,
And heaven the story tell.

—*Mrs. Findley Braden, in Leslie's Weekly.*

By This Sign Conquer

It would not be difficult to show that the essence of apostolic Christianity was not belief in this or that formulated statement about God and Christ, but rather a passionate devotion to Christ himself. And this was evidently what the Lord sought to develop and establish in His followers, as is witnessed by His reference to doing all things in His name and for His sake. This must be the test also of the Christianity of to-day. It is not what we believe about Christ, but our relation to Christ that counts. An apostolic Christian was Andrew Fuller. When he went to his native town to raise money for the cause of missions one of his old friends said to him: "Andrew, I'll give you five pounds, seeing it's *you.*" "No," was the reply, "I can take nothing, seeing it's *me,*" and handed the money back. His friend saw the point at once, and said: "Andrew, you are right. Here are ten pounds, seeing it is for the *Lord Jesus Christ.*" This is the sign—"For Jesus' sake"— by which we are to conquer the world.—*Northwestern Christian Advocate.*

With every rising of the sun
Think of your life as just begun.

The past has shrivelled and buried deep
All yesterdays. There let them sleep.

Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself with but to-day,
Woo it, and teach it to obey

Your will and wish. Since time began
To-day has been the friend of man;

But in his blindness and his sorrow
He looks to yesterday and to-morrow.

You and to-day! a soul sublime,
And the great pregnant hour of time.

With God Himself to bind the twain!
Go forth, I say, attain! attain!

—*Selected.*

We never envy our inferiors, but sometimes we allow this evil spirit to influence us in our relation to those above us in the walks of life. And it is such a mean and hurtful spirit that when it once gets possession of us it blinds us in our estimate of those whom we envy. We can not do them justice. But the worst of it is its influence rebounds and hurts our own souls worse than it hurts other people. Envy has some of the elements of positive wickedness in its composition.—*Texas Advocate.*

Love That Lightens Labor

M. E. SANGSTER.

Of the love that lightens service,
Dear God, how much we see,
When the father toils the livelong day
For the children at his knee;
When all night long the mother wakes,
Nor deems the vigil hard;
The rose of health on the sick one's cheek
Her happy heart's reward.

Of the love that lightens service
The fishermen can tell
When he wrests the bread his dear ones eat
Where the bitter surges swell.
And the farmer in the furrow,
The merchant in the mart,
Count little worth their weary toil
For the treasures of their heart.

And, reverently we say it,
Dear Lord, on bended knee,
For the love that lightens service most
The pattern is with thee.
O, the love, the love of heaven
That bowed our load to bear!
The love that stooped unto the cross
And saved the sinner there!

The Highest Courage

It is very convenient for one to have a large measure of physical courage. There are many occasions when one, naturally cowardly, ardently wishes that he had the physical courage to meet and combat a rough opposer. But there are those who, although cowards in a physical sense, are strong in moral courage, and this is the highest kind of courage. A writer says: "During an epidemic of black cholera a physician saw a soldier coming from a quarantined house. He hastened to him, stopped him where he was, told him his condition—that he had the disease already—and that the next day he would be unconscious. He bade him to remain until help was found. The condition was told to the nearest regiment, and a volunteer was asked to care for the man. "You may escape," said the physician, "but you will more likely die of the disease. Who will volunteer?" One man stepped out from the regiment. "I will go," said he. Now this man was named "the coward" of the regiment," because of his well known fear of physical danger, and he had run from many an engagement. But when his heroic act was seen, the regiment recognized his superior courage in another line than that of battle, and a simultaneous shout of approbation arose. "The coward of the regiment" cared for the stricken man, took the disease himself, and in three days died. A five-thousand dollar monument was erected by the members of the regiment to the "coward" who could shame them all in heroism. Those of us who are cowardly in a physical sense may have a kind of envy for the man who s courageous in nerve, but we should covet the possession of that high moral courage which dares to be honest at all times, under the strongest temptations, and which is brave enou tell the exact truth, even at the risk of per loss of material advantages. There are when it requires very great moral courage t fuse to comply with the requests of friends have aided us, and which involves a high principle. We need God's help at such tim

C. H. WETHER

The Talisman

BY ALDIS DUNBAR.

Habit's bond thy soul retains?
Up, then! Time for waking!
Here's a word will rive the chains,—
Force his bars to breaking:
While an hour of life remains,
Life is in the making!

Erie, Pa.

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—Matt. 21: 22. Theme—The Powe Prayer.

(I.)

Prayer is the divine impulse in man w makes him feel the need and know the want God alone can fill. Prayer is the vehicle wh exports all our wants, sorrows, sins and des from earth to heaven, and imports from that and plenteous land, from God the Father lights, every good and perfect gift, and lays t in quantity as bountiful as the sunbeams at feet to be gathered and used by us. One has s "Prayer is the peace of our spirit, the stillnes our thoughts, the evenness of recollection, seat of meditation, the rest of our cares, calm of our tempest, the issue of a quiet m the daughter of charity, and the sister of me ness."

Prayer is unknown to holy angels, because t know no want, and would be an unnecess thing among men, if they knew no want and no need. Sorrow is here; death still domina our world, and the man who does not pray m die in the midst of death, and perish away fr his home in heaven. Sorrow is one of the ch instruments in the hand of God with which rouses man up to prayer. To sorrowing m everywhere God says: "Call upon Me in the of trouble. I will answer thee, and thou sh glorify Me."

Prayer is only powerful when free from l man strength and disloyal doubt. God's gi to man do not depend upon human fitness, neith are they given him for his own enlargement the detriment of others; hence the injunction the Savior "to love our enemies, and pray them who despitefully use us and persecute us and to give to him that asks, and to turn n away him who would borrow of us.

Prayer is powerful in its origin. Prayer h its beginning in God. He taught man to pr in Eden, and to hopefully look forward to t promised Savior, who would in due time d stroy the works of the devil, abolish death a restore man again to the favor of God. Pray was the only medium of communication betwe God and man when man was driven out of th Garden of Eden by the terrible flaming sword the Cherubims, which turned every way to kee the way of the tree of life, and thus prevente man from eating of that tree after his shamef fall, which would have eternally perpetuated h marred and disgraced being.

Greenville, S. C.

George R. Smith College



President Lowe

The George R. Smith College is among the younger institutions of the Freedmen's Aid and Southern Education Society, the college building having been completed in Jan., 1894, at which time its doors were opened for a four months' term. Among "The Stars in Our Southern Firmament" it shines out distinct as one of the first magnitude, being of college grade, and located far separate from other of our schools, near the center of the great state of Missouri. The map gives the illiterate colored population of the state as 36,495. This, however, hardly indicates the constituency of the college, for its "patronizing territory" covers adjoining states and territories, and its patronage comes from a class enjoying fairly good common school privileges. To this circumstance is to be attributed the fact that on an average the classification is higher than in most of the Society's schools, but 25 per cent. of the whole enrollment being below Academy or High School grade. The College was incorporated with charter February, 17, 1900.

The property consists of a beautiful plat of 25 acres in the northeastern part of the flourishing city of Sedalia. The main building with steam plant cost originally $43,000. It is thoroughly equipped and adapted to its purpose, provided with chapel, recitation rooms, offices and dormitories for both boys and girls. The dormitories have all been recently newly papered through gifts of the citizens of the place. Most of the halls and recitation rooms also have been papered and the chapel is to have its turn before the opening of the next term. A well kept lawn with abundance of flowers, shrubbery and trees combine to make the place most beautiful and attractive. A recent visitor declared that he had seen nowhere else such beautiful grounds.

The work of the College includes the English Department of primary and grammar school grades; the Academy or College preparatory of full high school work for four yeras each in Classical, Scientific, Normal, Commercial, Biblical and Industrial courses; a four years' College course; and Art and Music departments. All young ladies take regular work in sewing, cooking, dressmaking and millinery. The young men have printing, and steam heating, and when the Industrial building now under construction is completed will have general manual training courses.

With a strong teaching force, a loyal and growing body of students and alumni, with increasing interest and support on the part of pastors and churches, with the Lord's blessing added, the George R. Smith College has added to a useful past, the promise of a still more prosperous future.

A number of students boarding in the college are permitted to earn some part of their expenses by working in the building or on the grounds, provided they are willing and efficient. Liberal pay is allowed for all work done, but employment will not be continued to those who fail to do their work satisfactorily. Most students earn in this way $2.00 per month; some earn larger amounts. Application for work should be made to the President in advance of coming. A large number of students find employment in homes in the city, sufficient to meet expenses of board and tuition. The call for young ladies for these positions is always greater than the supply. Application for such employment should be made in advance through the President of the college. As far as possible we endeavor to safeguard those working in the city, but cannot be fully responsible for those outside the college building. Only young men and women of established habits and character can be allowed this privilege of outside residence.



Main Building

The highest culture is religious. All students are required to attend the daily chapel exercise and Sunday school each Sabbath. A weekly prayer meeting is held, which all are urged to attend. Boarding students are required to attend League services held each Sunday evening. Regular instruction is given in the Scriptures. Denominational preferences are respected, but earnest endeavor is made to lead each student to a simple faith in Christ, and an intelligent, consistent, Christian life.

There are three Literary Societies, the Philomathean for young women, the Masonian and Bowen for young men. These are conducted by the students, but under the supervision of the Faculty. In addition to these there is a Young Women's Home Missionary Society and several Reading and Scientific Clubs.

The Library contains a choice selection of books and a good collection of current periodicals.

YOUNG FRIENDS

My Squirrel Friend

BY HELEN M. RICHARDSON.

Have you ever noticed the little cushioned thumbs between which the gray squirrel holds the kernel of the nut which he is eating? If you ever have the good fortune to tame one sufficiently, watch him while he is eating the nut which you have cracked for him.

He first seizes it in two monkey-like claws so many jointed that he can twist them into almost any shape while extracting the kernel. When a piece of meat escapes from the shell notice how quickly it is grasped between the two padded joints which serve the squirrel as thumbs. Between these soft cushions he holds the dislodged nutmeat, at the same time firmly clutching the shell, to make sure of any more food which it may contain.

Gray squirrels are very easily tamed, patience, kindness and nuts being the chief requisites. As all squirrels are in the habit of punching an uncracked nut into the ground for future use, if they do not happen to be particularly hungry, I have learned that more pleasure is gained from their company by cracking the nut before presenting it to them. The temptation to stop and eat is thus increased, and the taming process is greatly simplified.

The first gray squirrel whose acquaintance I made came to me in the form of a surprise, as good things are apt to come. I called him "Silverskin," his coat was such a pretty, silvery gray, the name seemed to suit him better than any other. And then his tail! The first time that I saw him he stood beneath it like a monk saying his prayers. His forepaws met upon his breast in an attitude of supplication and his large eyes looked appealingly into mine.

I had no idea then that I could tame him. He was merely a chance acquaintance, such as I am frequently mking among the little wild people of the forest. I might never see him again, but I stopped to admire him and to speak a gentle word. After our first encounter, however, we were continually running across each other, and I soon found out that if I desired the companionship of my little friend I must make it worth his while to stay with me. So I got in the habit of holding a cracked nut in a motionless hand for bait. It was as alluring to the squirrel as a piece of cheese is to a hungry mouse. A dart—and the nut changed owners.

After a while I ventured to hold one a little beyond his reach, still keeping my hand motionless. Slowly, cautiously, with much writhing of the body and twitching of the bushy tail, the squirrel approached, put two monkey-like claws in my hand, and reached up for the nut.

He soon grew perfectly fearless, and would sit as confidingly upon my knee as if it had been the limb of a tree. He always kept me in full view, however, and always faced me while eating.

Before the summer was over I could call him to me as easily as though he had been a dog; and often, when I have been asleep in my hammock, I have been awakened by a quick jerk at the rope, to encounter the large brown eyes of my little friend fastened intently upon me. He would then begin a systematic search from hands to feet for the nuts which he seldom failed to find.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson X—September 3rd, 1905. Title—"The Captivity of Judah" —(2 Chron. 36:11-21.) Golden Text.—"Be sure your sin will find you out." (Numbers 32:23.)

The lesson of to-day teaches the captivity of Judah and the destruction of Jerusalem. This captivity began at different times and had various endings.

I. *The first captivity occurred about* B. C. 606. When the king of Egypt deposed Jehouhaz, cast him into prison, he placed Jehoiakim, a son of Josiah, on the throne. This was in B. C. 608. A few years later Nebuchadnezzar, king of Babylon, came into Palestine and pitched his tents against Jerusalem because it was an Egyptian tributary. After a short siege he entered the holy city, took the king prisoner, bound him in fetters, and started with him to Babylon. He also took some of the vessels of the temple and carried them away to the same country. But he seems to have changed his mind and released the king. Jehoiakim was not at this time taken to Babylon, but became tributary to Nebuchadnezzar. But Daniel and his friend were at the close of this siege carried to that country. At this date the seventy years of the captivity began. After three years Jehoiakim broke his oath of allegiance with the king of Babylon, and rebelled against him. Nebuchadnezzar now sent the Chaldeans, the Assyrians, and other subjects of his empire, to overrun the land of Palestine. In the midst of these struggles, Jehoiakim came to a violent death, in the eleventh year of his reign. His body was left exposed on the ground for some time, was then dragged away and buried "with the burial of an ass," without pomp or lamentation, "beyond the gates of Jerusalem." He possessed an irreligious, vicious character, and "did that which was evil in the sight of the Lord."

II. *The second captivity occurred about B. C.* 597. Jehoiachin, son of Jehoiakim, was placed on the throne at the death of his father. He reigned only three months and ten days. When he came to the throne Egypt was prostrate and Palestine was defenseless. Nebuchadnezzar besieged Jerusalem and soon captured it. The king, his mother, the princes, the servants and ten thousand of the chief people of the nation, along with the treasures of the temple, were taken to Babylon. For thirty-six years Jehoiachin was confined in prison. But when Nebuchudnezzar died his son Evil-Merodach, succeeded him to the throne, he brought Jehoiachin out of prison, spoke kindly to him, exalted his throne, dressed him in royal robes and caused him to eat bread at his table. It does not appear from Scripture that Jehoiachin was ever married. The close of his life is hidden in obscurity.

III. *The third captivity, B. C.* 586. 1. *The reign of Zedekiah.* (Vers. 11-14.) He was the son of Josiah. His original name was Mattaniah, but was changed to Zedekiah by Nebuchadnezzar, when placed on the throne by that monarch, B. C. 597, at the age of twenty-one years. He did evil in the sight of the Lord, yet he was not so bad as some of his predecessors. He mocked the messengers of the Lord, despised His word, and mistreated His prophets. The wrath of the Lord arose against His people until there was no remedy. There was a disposition among the subordinate kingdoms of the west to throw off the Babylonian yoke. Tyre, Sidon, Edom and Moab united with Judæa to free themselves from the bondage of Nebuchadnezzar. Zedekiah also entered into an alliance with Egypt, which was equivalent to a declaration of war with Babylon. This was a very rash act, and hastened the destruction of Jerusalem. God did everything in reason to prevent His people from rushing down to ruin. There was laid upon them several lesser evils as warnings. Laying waste the country, taking Jerusalem, and capturing king, were admonitions they should have heeded. He sent Jeremiah and other of the prophets to warn them, but they would not take heed.

2. *The destruction of Jerusalem.* (Vers. 14-21.) In the ninth year of Zedekiah's reign, the king of Babylon came with a very large army against Jerusalem, pitched his tents before it, and built forts round about it. For a year and six months the siege lasted. The city was reduced to its greatest extremity. All the bread had long since been consumed. The tongue of the nursing child cleaved to the roof of its mouth for thirst. Little children begged bread from house to house, and no man gave to them. The rich, who had fed delicately, wandered desolate over the streets. Women in scarlet robes searched in offal for food. Mothers murdered and ate their children. Finally the city was broken up, the king, men of war, and many of the common people, made their escape through one of the eastern gates, and fled towards Jericho. The temple, the palaces, and the houses of nobles, were set on fire. The very bones and framework of the city appeared to be wrapped in flames. The walls and gates seemed to lament and cry as they sank into the earth. Some of the princes were hung up by the hands on the temple walls; others were carried off to execution at Riblah. Age and youth, men and women alike, fell victims to the passion and cruelty of the conquerors. (Farrar.)

3. *The fate of Zedekiah.* (2 Kings 25:4-7.) The army of the Chaldeans pursued the king of Judæa and overtook him in the plains of Jericho. Zedekiah's army was scattered. He was captured and taken up to Riblah, in the land of Hamath. There Nebuchadnezzar slew his sons, and the princes of Judah, before his eyes. He then put out the eyes of Zedekiah, bound him with chains, and led him with many thousands of the Jews, five hundred miles east to Babylon, cast him into prison, and there he remained until death released him.

In marking out our path in life, God does not make the road longer or steeper or rougher than it should be. He knows what lies in the end. He understands that the stepest hills of trouble will finally yield us the finest view of heavenly glory. The director of a gymnasium studies each man and fits the exercises assigned according to such study. The weak man who really wants to gain strength does not complain because his tasks are different from those of his neighbor. With faith in his instructor he steadily goes to work and keeps at it steadfastly until the end is accomplished. If one can put such faith in a human being who has studied his body and its needs, how much more should he put in the great God who understands our souls. —*Selected.*

The Japanese are still pushing their campaign against Vladivostok. They have established a base at Port Castries and 30,000 men and 72 guns have been landed. The Japanese will urge peace terms at Portsmouth, N. H., and also in the vicinity of Vladivostok.

EPWORTH LEAGUE

BY REV. J. M. SCOTT, B. D.

Lesson Topic—September 3.

The Abundant Life: How to Get It, How Use It

Scripture References—(John 10: 7-10; R 5: 19-21.)

The Word.—Our Scripture is from that b tiful parable of the Good Shepherd. Jesus is door and the shepherd as well. He draws a sh contrast between the thief, the hireling and wolf, on the one hand, and the Good Sheph on the other. These all bring death. But Good Shepherd brings life. And he not brings life, but the fullness of an immor heavenly, glorified life. He gives the more ab dant life. The second selection tells us how may get this life. It is through the merits obedience of Christ. Sin reigns in us to de but Christ reigns in us to life. And this lif an abundant, that is, a sufficient life.

Our Homily: The Abundant Life.—The spoken of in our lesson is the spiritual life parted to us by the Holy Spirit through the at ing merit of Jesus Christ. It is called an "ab dant" life because it has in it all the essen elements of salvation and immortality. It is ca in one place "more abundant," as if the life parted by Christ might be realized in in a sup latively large and satisfying measure. C sider:

1. The Abundant Life. This is nothing m nor less than the spiritual life imparted to us the regeneration of our nature through the pow of the Holy Spirit. It is that life which we ceive at conversion. An imparted and not imputed holiness. It may be realized in a m abundant measure, but it is the same divine which is given to us by the Spirit. It is the f gift of the Good Shepherd to his sheep. It the regeneration and sanctification of our natu through the Holy Spirit. It is the inheritance all God's people.

2. How To Get It. The plan of salvation easy and simple. It is by the personal surrend of the soul to Christ and appropriation of this l by faith. It is not to be "earned," nor "wroug out," nor "purchased." It is to be appropriat by the individual soul. Jesus has paid the de He has wrought out salvation, He has provid the life and salvation.. It is ours only to take to receive it as a gift. As the Good Shephe "gave" his life for the sheep, so now He "give the life more abundant.

3. How to Use It.—We learn from many pa sages of the Word how to use this life in th service of Christ. Life is given to be used. W are made alive to bring others to life. We a saved in order to serve. We have eternal li not to selfishly enjoy, but to pass on to othe who need it. It will thus be an increasing lif Only as we use it does it become the more abu dant life. Thus we may increase our own spi itual life, and become the means of bringing to others.

The Abundant Life—Is abundant in love t God and man.

Abundant in labor for the church and souls.
Abundant in fruit to the glory of God.
Abundant in power, grace and goodness.
Abundant in helpfulness to the home and com munity.

Illustrative—

Speak to all more kindly
Than the year before;
Pray a little oftener,
Love a little more;
Cling a little closer
To the Father's love;
So—life below shall liker grow
To the life above.—*Selected.*

—*From Notes on Epworth League Devotiona Meeting Topics.*

Recent District Conferences

MERIDIAN DISTRICT.

The first district conference convened at Lawrence, Mississippi, in the First Methodist Church, July 26-30, with Rev. J. M. Shumpert, D. D., in the chair. Dr. Shumpert was very heartily received, after an absence of twelve years. Rev. C. W. Ivey was elected secretary, with Revs. N. Toole, C. G. Gavins, H. R. S. Irby as assistants. R. B. Anderson, D. V. Morgan and S. A. Cowan were elected statistical secretaries. The report of the presiding elder showed that much work had been done along all lines. All reports were remarkably good. Dr. G. G. Logan, Field Secretary of the Missionary Society, said our district was far ahead of what it was last year at the same time, especially St. Paul Chapel, Meridian. Rev. S. A. Cowan, pastor, had raised the largest collection up to that time, $125. The missionary meeting to be held in New Orleans in October was endorsed by a rising vote. Dr. Logan preached an excellent sermon and organized the district into a Missionary Society with the following officers: President, R. L. Brooks; 1st vice, D. V. Morgan;; secretary, C. G. Gavins; treasurer, N. Tools. Dr. Logan's missionary talks were an inspiration. We had with us that most distinguished instructor and lecturer, Dr. J. W. E. Bowen. Our hearts truly did burn while he talked to us of the wonderful mysteries of God. He emphasized the fact that cleanliness was next to Godliness and the importance of using more soap and water. The following brethren preached very able sermons: G. W. Coleman, R. B. Anderson, W. H. Smith, N. Tools, N. W. Ross, J. M. Shumpert, C. W. Ivey. Rev. R. P. Thirkield, presiding elder of Vicksburg District, and Rev. A. J. McNair, D. D., St. Stephen Church, Yazoo City, Miss., were introduced and each made encouraging remarks. Five hundred and fifty dollars was raised for benevolences. Collection during the conference, $69. G. W. Robinson and D. Slaughter were licensed to preach. Rev. H. R. S. Irby represented the SOUTHWESTERN. The conference was the largest for a number of years. Despite the yellow fever excitement, the house was crowded each day. Rev. Goodloe and his people spared no poins in making everything pleasant for delegates and visitors. The District Epworth League was reorganized with the writer president, Miss M. J. Thrash, corresponding secretary. Plans will soon be made for another year's work. Resolutions endorsing Dr. G. G. Logan's Missionary Meeting in New Orleans, also thanking the people of Lawrence for their hospitality, Dr. Bowen and Dr. Logan for their presence and speeches, Dr. Shumpert for his kind and Christian spirit, the citizens for their kindness, were adopted.

D. B. WATKINS.

BROOKHAVEN DISTRICT.

The Brookhaven District Conference convened at St. James M. E. Church, China Grove Charge, July 27-30, with Rev. G. W. Smith, D. D., in the chair. Devotional service was conducted by Rev. C. Williams. Jno. H. Johnson was elected secretary, R. L. Tate, assistant. D. D. Duke was elected statistical secretary, with J. D. Reeves and H. J. Jordan assistants. H. J. Jordan was appointed to represent the SOUTHWESTERN. The reports of presiding elder and pastors indicated a marked improvement in work accomplished. The afternoon session was devoted to the literary program. The presiding elder's talk on pastoral theology each day was very instructive. Those who preached during conference were Revs. C. Williams, E. Ford, I. S. Thomas, E. M. Dukes, R. H. Patton, D. D. Duke and J. H. Johnson and Dr. G. W. Smith. The presiding elder urged that each charge in the district be brought up to first-class missionary rank, by making larger missionary contributions, which was agreed to in hearty response by all pastors present. The committee on resolutions tendered a vote of thanks to the pastor and people of China Grove for their careful and hearty entertainment of conference. We extend our thanks to the Fernwood Lumber Company for favors granted to conference; to the Rev. Dr. G. W. Smith, presiding elder, for the brotherly spirit he displayed throughout the session. Collection, $77. Of this amount $23 was taken for SOUTHWESTERN.

JNO. H. JOHNSON.

BENNETTSVILLE DISTRICT.

Bennettsville District Conference, Epworth League Convention and Sunday School Institute convened at Wesley M. E. Church, Cheraw, S. C., Aug. 2-6. The address of welcome was delivered by Mr. Vereen Marshall. The response by Miss Beulah Graham. Rev. W. S. Thompson made an encouraging report for the Epworth League chapters. Able papers were read and discussed. Dr. W. R. A. Palmer represented the Epworth League for Secretary Penn. Dr. Palmer made an instructive and eloquent address. The conference elected Rev. W. S. Thompson secretary and Rev. W. B. Romans assistant. The presiding elder made a full report of the district. Pastors' reports showed that they were doing earnest and successful work on their charges. The papers read and discussed and the sermons preached were an inspiration to all. The Sunday School Institute was interesting. Rev. C. C. Jacobs, D. D., field worker of Sunday School Union, gave light on needed work in our Sunday Schools. Among the distinguished visitors were Rev. Dr. J. E. Wilson, presiding elder of the Charleston District; Rev. Dr. W. R. A. Palmer, pastor Centenary Church, Charleston; the Revs. A. B. McPhail of the Baptist Church, and Johnson of the Presbyterian Church. The conference closed, to be held at Darlington, S. C., next year. Many thanks were extended to Rev. S. S. Butler and his people and friends for their hospitality.

H. H. MATTHEWES.

MONTGOMERY DISTRICT.

Montgomery District Conference and Epworth League and Sunday School Convention met in Mobile, Ala., July 18 and adjourned the 23rd. The first day was devoted to the work of the Epworth League and Sunday school. Reports were had from all local chapters and from each Sunday school. Aside from this, many very thoughtful papers were read and discussed. As a result of the convention all went away with more zeal to push the work in the fields of the Epworth League and Sunday school. The District Conference was a great success. The benevolences of the various charges are far in advance of what they were this time last year. The report of the presiding elder showed that he had been careful and abundant in labors on his district, and that each charge was doing successful work. He delivered a strong and helpful address, which was published in the following daily papers: Mobile *Register*, Montgomery *Advertiser* and Pensacola *Evening News*. The distinguished visitors were: Rev. E. M. Jones, D. D., of the Sunday School Union, who did fine service for his cause. To the delight of the entire conference, that worthy successor to Bishop I. B. Scott, Dr. R. E. Jones, editor of the SOUTHWESTERN, visited the conference. The church and the world know Dr. R. E. Jones. It is not necessary to refer to his addresses and sermons. Dr. J. W. E. Bowen was also present and spoke to the conference. On Friday night he lectured before a large and cultured audience. It was a great address.

G. W. LEWIS.

ANNISTON DISTRICT CONFERENCE.

The fifth session of the Anniston District Conference was held at Hobson City, Ala., July 8-13. Hobson City is a small town of colored people and all of its municipal officers are colored men. The session opened with a strong sermon on Tuesday night by Rev. L. S. Price. Presiding Elder Thomas not only demonstrated his ability as a good chairman, but his opening address was timely and impressive.

Revs. W. M. Perry and J. W. Paul were elected secretaries with Rev. B. S. Kirk statistical secretary. The usual committees were appointed and the business began with enthusiasm, earnestness and great religious fervor, which lasted throughout the entire session. All the pastors and many of the church officials were present with good reports, which indicated that the district was in a good, healthy condition. The conference was blessed with the presence and service of Drs. I. L. Thomas, Field Agent of the Church Extension Board, J. P. Wragg, agent of the American Bible Society, and E. M. Jones, Field Agent of the Sunday School Union. All these brethren made timely and impressive speeches and larger collections for their several causes will be the natural results. A District Sunday School Convention was organized with the following officers: President, Rev. L. W. Goodson; vice president, B. S. Kirk; corresponding secretary, J. W. Martin; recording secretary, J. W. Paul; treasurer, Mrs. Dora Garuns. The literary program of the conference was good. Much praise and thanks are due those who read papers and made speeches. Rev. L. W. Goodson and his good people gave the conference a royal and satisfactory entertainment. The outing at Oxford Lake on Friday was an enjoyable feature. E. M. Jones represented the SOUTHWESTERN and secured 11 subscribers.

JONES.

HUNTSVILLE DISTRICT.

The Huntsville District Conference, Sunday School Institute and Epworth League Convention convened at Laurelia, Corrigan Circuit, July 25-30, with Rev. W. A. Fortson, presiding elder in the chair. The conference was organized with Rev. T. S. Pryor, secretary; Prof. J. W. Thomas and Rev. Doak, assistants. Quite a large number of pastors and delegates were present. The brethren manifested great interest in the work. Peace and harmony prevailed throughout the session. Among the distinguished representatives of the church present were Dr. M. W. Dogan, president of Wiley University. Thursday night he made a strong speech touching the work of Wiley University. Rev. P. L. Jackson, in addition to his work, represented the SOUTHWESTERN. The collection for all purposes reached $257 and thus closed a great and successful conference. Too much cannot be said of Rev. W. A. Fortson, presiding elder, and the good people of Laurelia.

J. W. THOMAS, Asst. Secty.

ABERDEEN DISTRICT EPWORTH LEAGUE.

The Aberdeen District Epworth League Convention met in Tabernacle M. E. Church on the Athens Circuit, July 26, Rev. J. Burton presiding. Rev. J. H. Everett was elected secretary. A great many chapters made favorable reports. The discussion of the different topics was interesting. We were pleased to have with us Dr. E. M. Jones, Field Agent of the Sunday School Union, who spoke very encouragingly. Presiding Elder Henry rendered valuable assistance. The pastor, Rev. A. E. Franklin, and the good members and friends of Tabernacle deserve much credit for their hospitality and the interest taken in the convention. The District League officers were installed by Presiding Elder F. H. Henry.

MARY W. FLEMING, Secretary.

ATLANTA DISTRICT CONFERENCE.

The Atlanta District Conference, Sunday School and Epworth League Convention convened at St. Mary's M. E. Church, Hogansville, Ga., Aug. 9-13, with Rev. E. H. Oliver, D. D., presiding. The presiding elder, assisted by Rev. J. A. Rush, of Central Avenue M. E. Church, Atlanta, conducted the religious service, which was a great benediction. The address of the presiding elder was pointed and timely. The Rev. C. L. Johnson was elected secretary, with N. J. Crolley assistant. The writer was elected reported. All reports showed great improvement. The conference was wide-awake to every interest of the great church. The conference was a great spiritual blessing from start to finish. There was preaching every day and several conversions. The Epworth League and Sunday School Convention was held Friday and Saturday. Mr. James A. Goodlee is the wide-awake and enthusiastic president. Thoughtful and well prepared papers were read and discussed. The spirit and enthusiasm of our young people are encouraging. Mr. Woodlee was unanimously re-elected president, with a strong cabinet to assist him. The work is at high water mark. Miss Annie E. Hall, deaconess of the Atlanta Conference, held a very enthusiastic meeting of W. H. M. Society Friday evening. Miss Hall is truly a great woman and is well adapted to the work to which she has been called. She is a model Christian lady. A sincere worker for the Lord Jesus. The conference was graced with the following distinguished visitors, who spoke and preached to the great delight of the conference and audience: Revs. R. R. O'Neal, presiding elder Savannah Conference; P. H. Travis, presiding elder Atlanta Conference; Drs. Jno. P. Wragg, of the American Bible Society; I. L. Thomas, of the Church Extension; Geo. W. Arnold, presiding elder of the Gainesville District; Pres. W. H. Crogman, of Clark University. On Thursday evening $345 was raised for Christian Education. Good collections were also taken for the causes represented by Drs. Wragg and Thomas. The benevolent collection was over $300 in advance of last year at same date. The Rev. W. G. Alston and his congenial and loyal people deserve much praise for adequate provision made for the comfort of the conference. The District Conference of 1906 will go to College Park.

E. R. MILLER.

Southwestern Christian Advocate

1—All business letters should be addressed to Kirton & Maine, and all communications intended for publication to the Editor

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE PEACE CONFERENCE

[*Continued from Page One.*]

Russia agreed to surrender to Japan the lease of he Liao Tung Peninsula, including Port Arthur. Dalney and the Blonde and Elliott Islands. The railway, also, running from Harbin to Port Arthur and New Chwang, goes to China, Japan to have a hand in the branch of the Chinese Eastern Railroad. It is further agreed that Japan is to have a right to fish in the Russian waters of littoral from Vladivostok to the Behring Sea. But there were four items upon which there was no agreement. Russia refuses to yield her sovereignty of the Sakhalin Island, to pay an indemnity for the cost of the war, to surrender the interned warships and to limit Russian naval power in Pacific waters. If these four points are not granted to Japan in substance then she will have cause for the continuation of the war. All the items agreed upon in the Peace Conference are Japan's by right of conquest. Japan could have dictated these items in the Peace Treaty from Tokio. The victories of the Japanese army and navy decided the items agreed upon. Japan ought to have Sakhalin Island; she has this already, and it is occupied by Japanese troops. We do not believe that Japan will surrender it. Of course, Russia ought to pay the war indemnity and Russian naval power ought to be limited in the Pacific for the sake of permanent peace. Evidently Russia is playing a bluff game, and Japan will yet dictate the terms of peace, even tho it must be by shot and shell.

President Roosevelt's movements for peace are appreciated throughout the world and especially in the United States. If the Peace Treaty is agreed upon, it will be more largely due to the efforts of President Roosevelt than any other one man.

The Czar's manifesto creating a parliamentary body for Russia is very weak. The Czar has not the strength to institute a reform. There is absolutely nothing to the proposed Assembly, except that in case any of the Czar's statutes prove too obnoxious they can be vetoed by the representatives of the people. Of course this is a remarkable step, but so far as granting the privilege of help running the government, the Assembly will not be worth the time consumed in the sessions.

Rev. E. M. Jones, D. D., is having pre-eminent success as Field Agent of the Sunday School Union. He took time, however, to represent the SOUTHWESTERN at the recent session of the Anniston District Conference and succeeded admirably. We are in debt to Dr. Jones for this manifestation of his interest.

The Preachers' Meeting of Bennettsville, South Carolina, at the recent session passed appropriate resolutions on the death of Bishop Joyce. The Bishop was to have presided at the coming session of the South Carolina Conference, and the brethren were looking forward to his coming with a great deal of pleasure.

Dr. M. C. B. Mason and Dr. J. W. E. Bowen were present at the session of the National Negro Business League which was held recently in New York.

PEOPLES METHODIST EPISCOPAL CHURCH, COLORADO SPRINGS, COLORADO



REV. C. W. HOLMES.

The growth and development of the Methodist Episcopal Church among our people in Colorado Springs, Colorado, is worthy of special mention. Up to January, 1903, we were without an organization in that city among our people, but since then, as if by a magician's wand, a society has been organized and a beautiful and commodious church constructed. It was not the work of a magician but the earnest, patient and self-sacrificing labor of Rev. C. W. Holmes, the pastor, who was appointed to the field January 16, 1903. After a canvass of the town he found eighteen persons who were willing to connect themselves with the proposed new organization and on February 1, 1903, the organization was effected. Not long after that a lot was purchased and plans quickly agreed upon for a church home. The building is modern in construction, containing lecture room and study besides a beautifully arranged auditorium, with electric lights. It was constructed at a cost of $4,000, on which a debt of $2,400 still remains. The organization



Peoples Methodist Episcopal Church, Colorado Springs, Colorado

is known as the People's Methodist Episcopal Church, and the membership has now been increased to 47.

The leader of the movement is the progressive, energetic pastor, Rev. C. W. Holmes, who joined the Central Missouri Conference in 1889 under Bishop Joyce. He has been favored with success at all the appointments he has served, namely, Hannibal, Mexico, Farmington, Kansas City, Mo., Omaha, Neb., Des Moines, Iowa, and Colorado Springs. Brother Holmes is a man of consecrated enthusiasm for the Master's work. His success at Colorado Springs is remarkable and places him among the leading men of his Conference. To begin a mission in 1903 and entertain the Lincoln Annual Conference in 1905 is a record of which anyone should be proud.

Brother Holmes was forced recently, on account of his wife's health, to relinquish his work at Colorado Springs and take up work at Pueblo.

THE NEW PRESIDENT OF BENNETT COLLEGE

The election of Rev. S. A. Peeler, A. M., B. D., as president of Bennett College, Greensboro, N. C., brings to the front one of the very best products of the Freedmen's Aid Soceity. He is a man of solid and unpretentious scholarship, an educator by natural inclination, and possesses executive ability of a rare and high order. As a preacher he is strong and convincing. By the force of his Christian character, his high purpose and unselfish motive in all his dealings he has won the full confidence of the constituency he is to serve, and none are more pleased with his appointment than his own brethren of the North Carolina Conference.

Rev. Peeler was born in Cleveland coun N. C., July 24, 1864. He lived there on a far until he was eighteen years old, when he e tered Bennett Seminary (now Bennett College graduating from the seminary course in 188 and in the fall of the same year went to Cla University, Atlanta, Ga., receiving the degree A .B. in 1893. In 1895 he graduated from Gar mon Theological Seminary, receiving the degr of Bachelor of Divinity.

The next week after graduattion from Gar mon he was called to take charge of our churc at Macon, Ga. Three times in succession he wa appointed to serve this church at the unanimou request of the quarterly conference. While h held the charge it grew gradually in membersh and each year raised larger amounts for im provements, salary and benevolence. He pai in part an old Church Extension debt, which ha stood untouched until it had doubled. The pla to pay off the debt was so thoroughly made tha it did not cease operation until the whole deb was canceled.

From Macon he was transferred to Greens horo, N. C., where he has remained since th fall of 1898. Three times, for the benefit o other places, the Bishops requested his remova and as many times did his official board ris with so strong a plea for his retention that h was compelled to remain. Under his pastorat the Greensboro charge has held its own. Ove $17,000.00 has been raised in the nearly seve years of his service. More than $7,000.00 ha been applied in the construction of a magnificen brick church. The church is nearing completio and has on it a debt of less than $1,000.00. Thi church, when completed, will be one of the bes in our Southern Methodism.

This call is the fourth Rev. Peeler has had be fore fully deciding to leave the pastorate. I 1896 he was invited to take the chair of Gree and Latin at Bennett College; in 1897 he wa asked to take the chair of Mathematics at Wile University; in 1903 he was elected president o Cookman Institute.

If the voice of the people may be accepted a a correct index to the will of God, surely hi election has the divine approval.

Personal and General

The Marshall District Conference of the Texa Conference has been postponed until about Octo ber 17th on account of the quarantine regulations

Mrs. J. J. Winston, the wife of our distin guished fellow citizen, is visiting in Chicago and eastern points. Her trip will last about four weeks.

Presiding Elder J. J. Obee announces that the district conference of the Alexandria district has been postponed to September 20 on account of the quarantine regulations.

The proposed meeting for the organization of a Medical Association for the State of Louisiana, which was called to meet at Alexandria, La., is postponed on account of quarantine.

Prof. H. W. McDonald informs us that the convention of teachers to have met in Alexandria, La., August 26th to effect a State Teachers' Association has been postponed to meet December 28th.

Rev. W. R. A. Palmer, A. M., D. D., has been elected president of the proposed college to be erected at Birmingham, Ala. A more extended notice of the election of Dr. Palmer will appear in a subsequent issue.

The Woman's Home Missionary Society of the North Carolina Conference will hold its first annual session in St. Paul Methodist Episcopal Church, Winston, N. C., August 29-31. The program is complete and inviting. The following are the officers: President, Mrs. A. E. Morehead; vice-president, Mrs. M. M. Jones; corresponding secretary, Mrs. M. J. Bullock; recording secretary, Miss Belle Jones; treasurer, Mrs. R. C. Bearden; conference organizer, Mrs. J. P. Morris; musical directress, Mrs. S. A. Peeler.

NEW YORK LETTER

By L. H. SMITH.

After a three days' session the sixth annual convention of the National Negro Business League has come to a successful and triumphant close and once more its distinguished president, Booker T. Washington, of Tuskegee Institute, has covered himself with glory. But not alone to himself has he brought credit, but to the entire race, and he has given to the world a most emphatic and convincing evidence of the practicability of his teachings for the ultimate good of his people. Dr. Washington has been properly styled the "Moses" of his race.

The National Negro Business League was organized in Parker Memorial Hall, Boston, Mass., in 1900. Its purpose as put forth is to stimulate business interests among the Negroes of this country and to bring them together for mutual benefit and help. Morning and evening sessions were held on Wednesday, Thursday and Friday, August 16, 17 and 18. There were fully 200 delegates from about thirty different states, besides many visitors present at the opening session. Palm Garden, a beautiful and spacious hall situated in the heart of the city had been secured for the convention, and it was becomingly draped with the national colors; besides, there hung in the front of the hall a picture of Abraham Lincoln, flanked on each side by pictures of Frederick Douglas and Dr. Washington. Mr. Philip A. Payton, president of the Afro-American Realty Company of New York, and vice-president of the League, opened the meeting. Upon the rostrum was a number of distinguished men, among which were T. Thomas Fortune and Dr. W. D. Crum. The invocation was by the Rev. Dr. William H. Brooks, pastor of St. Mark's M. E. Church. The address of welcome in behalf of the city was made by Hon. Charles V. Fornes, acting mayor. In his speech he said:

"On behalf of the city of New York I extend a hearty welcome to the National Negro Business League, and I wish to state in no perfunctory way that I bid you godspeed in your deliberations for the uplifting of your race. In the face of appalling obstacles you have battled for a higher and better existence, and you are to be congratulated on the progress you have made. I believe the work of this organization will contribute more to the advancement of the Negro than any other single agency, by inculcating lessons of thrift and economy and aiding men of your race to embark in various lines of business; in fact, the records show that during the past five years, since the formation of the League, more money has been invested in different lines of business by Negroes than during the previous thirty-five years, since the close of the civil war. You have to-day twenty-six banks in the United States, officered and managed by men of your own race, and you pay taxes upon three hundred millions of property. I sincerely hope that this organization under the wise and able leadership of your distinguished president will continue to the upbuilding and advancement of the Negro race."

The reading of the following letter from President Roosevelt brought forth loud and continued applause from the gathering:

"OYSTER BAY, N. Y., Aug. 12, 1905.

"MY DEAR MR. SCOTT—I wish all success to the National Negro Business League. Your organization is absolutely out of politics; and in stimulating activity among your people and working to increase their efficiency in the industrial world it is also doing far-reaching work in the way of giving them a realizing sense of their responsibilities as citizens and power to meet these responsibilities.

"I need hardly say that I put moral betterment above physical betterment. But it is absolutely impossible to do good work in promoting the spiritual improvement of any race unless there is a foundation of material well-being, because the foundation necessarily implies that the race has developed the root qualities of thrift, energy, and business sense. It is as true of a race as of an individual that, while outsiders can help to a certain degree, yet the real help must come in the shape of self-help.

"The success of your organization and the development among our colored fellow citizens of the very qualities for which you stand will mean more for the solution of the race problem than any philanthropic efforts merely from outside could possibly do.

"Wishing you all success, I am, sincely yours,

"THEODORE ROOSEVELT."

Another letter was read from Governor Higgins. At this point Abbie Mitchell Cook, a soprano soloist, very pleasingly rendered "Suwanee River," accompanied by a stringed band. After the Hon. Charles W. Anderson had made a few remarks the serious part of the business of the meeting was reached. The chairman introduced the president, and Dr. Washingtonn received a cordial and enthusiastic welcome. R. B. Hudson, of Selma, Ark., described his struggles on starting in the wood and coal business in 1896, and his rise to a successful and well-to-do business man, doing a $10,000 business. Such papers were read all thro the meetings, and they spoke eloquently of the struggle of black men and women against ignorance, poverty and race prejudice to well-merited success. Dr. Washington delivered his annual address on Wednesday evening, and the hall was taxed to accommodate the crowd.

Dr. M. C. B. Mason, Secretary of the Freedmen's Aid and Education Society, summed up the business development of the Negro and he was constantly interrupted by the applause of the audience. Robert C. Ogden, partner of John Wannamaker, was present at one of the sessions, and had this to say:

"The struggle of the Afro-American is in most respects the same as the struggle of every other American to-day. We must all work persistently and consistently for the good of ourselves and of the body politic, and the Negro has equal opportunity with others in realizing these ends.

"There's no use in fighting prejudice with opposition. The struggle of the Negro is in its great aspect an economic struggle. By industry, persistence and the exercise of those kindly, simple, human virtues which make any man a good husband and neighbor is his struggle to be won. Struggle on and win it!

"You have won many friends in many walks of life whom you know not of, but who are always ready to help you in those ways in which you cannot help yourselves. Fight on. For I declare to you that the colored man has, measured by divine standards, as great opportunities for public usefulness as lie before any American."

Mr. George Foster Peabody, philanthropist and friend of the race, was also among the speakers. In the basement of the building there was an exhibit of several hundred pictures of business enterprises in all parts of the country conducted by men and women of the race. The delegates were well entertained, as the following program of amusements will show: An excursion in a chartered steamer up the Hudson river and around Manhattan Island, taking in all points of interest and lasting five hours, occurred Thursday afternoon. After the evening session a night picnic and festival was tendered them at Sulzer's Park and Casino. There was no session for the League Friday evening, but instead a banquet at the hall followed by a reception. On Saturday the Glenwood Park Association entertained the delegates to a barbecue at Bloomfield, N. J., where they were to be made welcome by Gov. Stokes and the mayor of the town.

It was agreed at the final session Friday morning that the next convention would be held in Atlanta, Ga.

"LIKE A MIGHTY ARMY"

Interest in the rally for 5000 new subscriptions by October 31 is gathering force. Even our Bishops, taxed with much work and great responsibilites, have joined the movement. Read the following forceful appeal of

BISHOP HENRY SPELLMEYER:

Newspapers are among us for better, for worse. They are here to stay. I believe in them. They create and strengthen public opinion. They bring to us the news from the ends of the earth at a trifling cost. They make nations more intelligent, patriotic, more and more united. When they are on the right side they promote righteousness and christian citizenship. They are an ally of the preacher in his pulpit, and the good man everywhere.

HOWEVER, the secular paper should never supplant the religious paper in the christian home. Let both be taken when circumstances permit, but no circumstance should prevent a christian family from taking some religious newspaper. It is a christian duty.

I ENJOY READING THE SOUTHWESTERN CHRISTIAN ADVOCATE. It is particularly needed in the territory where it naturally circulates but it should have many readers outside of that territory. It ought soon to be on a self-supporting basis.

ITS SUBSCRIPTION LIST SHOULD BE DOUBLED WITHIN THE NEXT THREE MONTHS. The paper is worthy of it, and the cause demands it. Our Pastors can accomplish this if they earnestly and unitedly assume the task, for they have no equals as agents for church papers.

TO SHOW A CHURCH PAPER WITH SKILL, to describe its merits with persuasiveness, to prove its necessity by argument and illustration, to court a subscription with tactful persistence, is a very profitable way to use part of the time spent it a Pastoral call. I plead with all Pastors to add this to their list of Pastoral duties, for conscience sake.

NEWS NOTES

Deal Jackson, colored, of Albany, Ga., brought the first bale of cotton to market. It weighed 358 pounds and brought 23 cents per pound. He has held this record for several years.

Mr. J. Leon Jones, of Houston, Texas, is doing a big real estate business. It is said that he negotiated a sale of a half block of improved property in Houston, the transaction being the largest real estate deal ever negotiated by a Negro in that city.

The colored business men of Yazoo City, Miss., have organized the People's Penny Savings Bank of Yazoo City, with the following officers: H. H. King, president; E. W. Gatlin, secretary; J. C. Scott, assistant secretary; V. Nelson, treasurer. The capital stock now is $10,000.

The National Defense League of the United States, held in Chicago recently, elected John G. Jones as president. W. A. Gaines, Covington, Ky.; N. D. Brascher, Cleveland, O.; Nich Chiles, Topeka, Kan., and D. R. Wilkins, of Chicago, are prominent among the officers of the League.

Doings of the Workmen.

FLORIDA.

FREE CANAAN AND MELROSE CIRCUIT—Geo. H. Cooper.—Our pentecostal meeting began May 28, closing June 13 in the St. John's Sunday school with glorious results. The membership of the church in this community was greatly revived, and six Sunday-school scholars were happily converted. The meeting was conducted by our beloved pastor, Rev. J. J. Keller, who labored hard for its success. This Sunday school was organized June 22, 1904, by Rev. J. J. Keller, for the convenience of the people who live too far from the main church to attend. It has had a steady growth and is a great strength to the whole work. Our Children's Day exercise followed the revival; the program was nicely carried out and made a fine impression on all present. Total collecton, $3.25.

GEORGIA.

CAVE SPRING, S. B. Beauford, pastor—I just closed the greatest revival at Chubbtown known in the history of the church. Rev. J. A. Holliday, our pastor of Dadeville, Ala., who assisted us, is a power in the pulpit. Thirty-three were converted and joined the church. We will baptize 35 persons the last Sunday in this month.

ROME, FLOYD CHARGE, Y. T. Fedrick, pastor—Our third quarterly conference was held July 22-23, at New Hope Church. Rev. C. W. Adam, presiding elder, preached a good sermon. This church held Children's Day exercises the first Sunday in this month and with only 24 members raised $14. The following is a financial report for the quarter: benevolences, $13.00; trustees, $35.00; pastor, $44.50; presiding elder, $13.50.

NEWMAN CIRCUIT, J. J. Jones, pastor—Our third quarterly conference convened July 29 at Mt. Olive Church, with Rev. E. H. Oliver, presiding elder, in the chair. Prof. J. W. Mitchell, secretary. Out of 44 members, 40 answered to roll call. The session proved a blessing. The circuit is in advance of last year more than $30. Sunday the church was crowded and the elder preached to the satisfaction of all. Collection $20.52.

DECATUR CIRCUIT, T. J. Thompson—We held our third quarterly conference with Presiding Elder P. H. Travis in the chair. We had a good time. Sunday at 11 a. m. the presiding elder preached an interesting sermon. Two members were added to the church and we had a glorious time. Presiding elder paid in full and the pastor paid $4.00. Total collection, $25.00.

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IOWA.

DES MOINES, IOWA, O. A. Johnson, pastor—June 18th was a great day here among the Methodists. We had with us that distinguished divine, Rev. Dr. M. C. B. Mason, who at 11 a. m. preached at Wesley. Rev. L. K. Billingsley pastor. The congregation and pastor alike stated that they were much helped spiritually. At 3 p. m. he preached a wonderful sermon in Burns. The church was full. Seventeen of the city preachers were present and assisted Dr. Mason in dedicating the newly finished tow-story brick church. It is admitted by all that our church is second to no colored church building in Iowa. However, remember each colored congregation is doing its best for supremacy. Everyone knows now that the M. E. Church is here to stay. At 8 o'clock p. m., Dr. Mason preached to a large audience at the First M. E. Church, Rev. E. T. Hagerman pastor. Collection $202.50. Two persons admitted into the church.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

MISSISSIPPI.

Fayette, Miss., P. H. Rembert, Pastor.—Our work at this place continues to go forward. July closed our third quarterly conference. Our beloved presiding elder, Rev. R. P. Threlkeld, was on time. Following is our financial report for quarter: Paid pastor, $120.30; presiding elder in full, $9.40; Freedman's Aid, $17; W. H. M. S., $3; other collections, $52; total, $211.70. Total amount of benevolences up to date, $75. The elder preached two good sermons.

Okolona Circuit, W. C. Weatherall, Pastor.—We have had our Children's Day service at all four of our churches on this circuit, but the smallest church on the circuit led in finance. With the help of Mrs. Ida Brandon, Mrs. Annie Devall, Mr. Jimmie Nabor, the program was carried out. Gate's Chapel church is alive. She has raised all her apportionment for the benevolences. She raised for all purposes $22.87. She has done more up to date than the larger churches.

Shubuta Cir., C. W. Jones, Pastor.—My third quarterly conference was held July 13, with Elder J. B. Brooks in the chair. The quarter was a success. All the conference members were present with good reports. Paid to elder, $13; to pastor, $50; other expenses, $10. Total raised, $63. The work is spiritually alive.

Duck Hill, P. A. Lemon, Pastor.—Our first quarterly conference convened at Binford Chapel, April 21-23, Dr. N. H. Williams presiding. Every interest of the church received careful attention, and, notwithstanding inclement weather, the conference was a success. Sunday night Rev. Williams preached and administered the sacrament. Raised during the day, $18.50.

West Point, J. Burton.—My second quarter was held May 12-14, Rev. F. H. Henry presiding. The business of the conference was dispatched with ease. Raised during the quarter $180. Have just closed our revival (May 25) with six conversions and the church greatly revived. The elder preached and administered Sacrament to quite a large number.

Como, P. H. Jackson, Pastor.—Shortly after my arrival here the members united in an earnest effort to raise funds with which to repair the church. Thirty-five dollars was the result of the first attempt; S. W. Wright contributed $6; R. Meredith, M. Jorner and H. E. McGee, $5 each; D. L. Wilson, $3 and many others gave generously. The church is in excellent condition, spiritually and financially. Through the kindness of Brother D. L. Wilson, the pastor received recently a pair of shoes valued at $4.50.

Strong's Circuit, S. H. Clay.—At Paine's Chapel May 20-21 the second quarterly conference was conducted by Presiding Elder F. H. Henry. The official reports presented indicated a prosperous condition of the work along all lines. The business session was very satisfactory and we think this will be the best of Rev. S. M. McLeod's four years' administration on this circuit. Sunday the elder preached to a large and attentive audience; collection for the day $71; total collected during Saturday and Sunday, $81.65.

Harriston, W. N. G. Lipscomb, Pastor.—On the evening of May 30 a number of friends paid the inmates of the parsonage an unexpected but appreciated visit, for they brought with them many pounds of choice groceries.

Meadville, Wm. Vernon, Pastor.—Our quarterly conference met in Brinkley Church, May 27-28. Paid the presiding elder in full, $21; pastor $66, and $8 from the Natchez church; missions, $6.70. Additions to the church during the quarter, 18. The elder preached at Brinkley Sunday morning and at Meadville Sunday evening. Our church work is succeeding nicely.

Garlandville, C. G. Gavin, Pastor.—Rev. J. M. Shumpert conducted the 2nd quarterly conference of the Garlandville Charge at Bethel M. E. Church, May 6-7. I think I voice the sentiment of the entire Meridian District when I say that we are proud of Elder Shumpert. The sermon preached by Elder Shumpert Sunday will live long in the hearts of his hearers. Paid pastor this quarter, $32.35; presiding elder, $17.15; missions, $2.60; total, $52.10.

Indianola, E. H. Holmes, Pastor.—On Sunday, June 4, at Jerusalem Church, $35 was raised for all purposes. Presiding Elder J. W. Winbush held his 2nd quarterly conference on this charge with good results. Raised this year so far $155.15. The good people of Indianola are striving to make this year's record surpass all previous ones.

Shubuta, G. W. Arnold.—Our rally held Sunday, May 21, was very successful. Revs. W. M. Emmerson of Meridian and D. B. Wadkins assisted us. Mrs. Hannah Brown contributed $5; Will Dale and Miss R. Eustus, $2.50 each; Misses Willie and Annie Ewins, $2 and $1.30 respectively; Mrs. S. Dunn $4.10; Miss V. Shird and S. H. Howze $2.50 each; Mesdames J. A. Howze, H. McCarter and H. Gates, $3.80 and $3.50 respectively; T. J. Gates and Mesdames E. Graham, O. Howze, R. Voders and Miss C. L. Powe, $2.10 and $1.50 respectively. Many others contributing from 30 cents to $1.30 each, making a total collection of $84.13.

Meridian Circuit, H. R. S. Erby, Pastor.—During this, my first year on this circuit, we have seated the church at Marion at a cost of $55 and have added two persons to the membership. We held a rally June 4 for the pastor and the total of contributions, some of which ranged from 50 cents to $1.25, amounted to $20. There are loyal members on this charge.

Elliott, J. W. Terrell, Pastor.—A storming party visited the parsonage recently, led by R. H. Johnson, Y. W. Logan, Luvena Oneal, Mary E. Johnson and many other faithful members of Payne's Chapel. The donations were large and numerous and very much appreciated by the pastor and family.

Pickens, O. W. Crump, Pastor.—Our 2nd quarterly conference was held June 3-4 at Spring Ridge, Rev. S. H. Nevils presiding. The reports indicated progress along all lines of church work. Sunday the elder preached at both charges. We collected at Spring Ridge $16.10 and at Pickens $17.30; total for the quarter, $100. The quarter was a success in every way.

Hazlehurst, D. D. Dukes, Pastor.—May 17 and 18 our second quarterly conference was held at Crump Chapel M. E. Church by Dr. Smith, presiding elder, who conducted the business session successfully. He spent three days with us preaching and lecturing to our people.

Alesville, D. P. Shaw, Pastor.—My second quarterly conference convened June 3-4, Rev. N. H. Williams, D. D., presiding. Reports showed the work to be alive along all lines. The elder was at his best and, on Sunday, preached to the edification of all who heard him. Communicants 74. Collection, $28.05.

Greenville, J. B. Shepherd.—The Carpenter's Union No. 1497 had its annual sermon preached at the M. E. Church Sunday, June 4, by Rev. J. M. Marsh. This is the first time in the history of Greenville that an annual sermon has been preached to a labor union. The carpenters hereby offer to Rev. J. M. Marsh, also to his superb choir, heartfelt thanks.

MISSOURI.

Armstrong, F. C. B. Washington, Pastor.—Grant's Chapel.—Our second quarter was held July 16-17. Dr. Geo. W. Reeves, of Glasgow, was with us. He preached two very instructive sermons. Dr. F. Wells of the A. M. E. Church, also preached with power. Our pastor has been sick for three weeks. This was the best quarter in the history of the church, spiritually and financially. Fifty-eight communed. Collection for the day, $30.53. Paid the presiding elder $10; pastor, $20.53.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, Notre Dame, Ind.

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Doings of the Workmen

LOUISIANA.

MANDEVILLE, G. W. Forest, pastor—Our second quarterly conference convened July 9th. Dr. Marshall, presiding elder, presided with much care. Most of the officers had good reports. After Dr. Marshall's sermon 17 persons came forward for prayer. One cash subscriber was secured for the SOUTHWESTERN. We raised this quarter $80.75; paid pastor, $41.10; presiding elder in full; raised for missions, $9.00. Rev. Vincent entertained Dr. and Sister Marshall. Sister Marshall's presence was a benediction to this work.

SPRING CREEK, Louisa Kimplin—The members of St. Mark Church gave their pastor, Rev. J. S. Weaver, a grand surprise Monday night. This host was led by Miss Olla Hayes, an everlasting church worker, and Brother Martin Hayes. Brothers L. J. James and Richard Stafford are found among the earnest helpers. A great many pounds were left.

PORT ALLEN.—I take this method of thanking the Steward Sisters of Scott Chapel M. E. Church for the amount of $6.10, a contribution to the old church, and we kindly ask them to plan again. We thank them for their faithful work. Sister L. Ricard, president; Lucindy Johnson, secretary.

SMITHLAND.—J. J. Woolridge, pastor.—On a recent evening at the close of a prayer meeting the pastor was presented 43 pounds of nice groceries and $1.35 in money. The church is in good condition spiritually and financially. Two persons were recently received into full membership.

LETTSWORTH.—J. J. Woolridge, pastor.—At Scotts Chapel M. E. Church Sunday evening, June 4, the Epworth League prayer meeting, led by the First Vice-President, Mrs. M. J. Woolridge, was well attended. Three persons were received into full membership, and five persons bowed at the altar for prayer. The president, Mrs. T. H. Moore, made a good address. Collection for the day, $10.30.

TEXAS.

E. Micheaux, Pastor.—My second quarterly conference was held June 24-25. Reports showed great improvement. Paid the presiding elder $10; pastor, $73. Children's Day was a high day. We raised $77.

Dickinson, J. P. Patrick.—Hon. J. Vance Lewis, of Houston, Texas, recently addressed a fine audience in Warren Chapel on "Our Future Possibilities as a Race." The address was a masterpiece. The speaker proved himself to be a man of exceptional ability.

Nursing Mothers and Malaria.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

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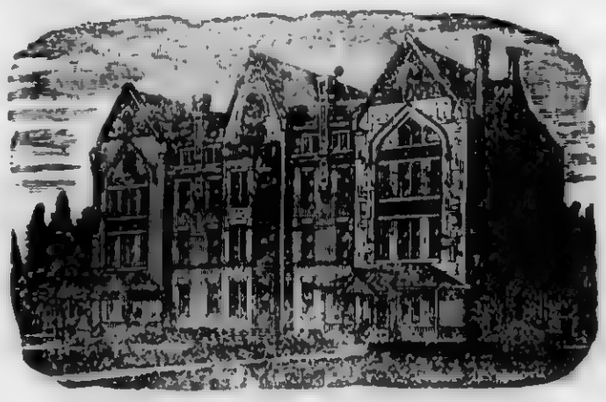


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Conference Notices

DISTRICT CONFERENCES.

Forest City, Oak Forest, Ark...Aug. 30
Little Rock, Newport, Ark.....Aug. 30
Marshall, Marshall, Tex.,
Aug. 29-Sept. 30
Houston, Galveston, Tex.....Sept. 5
Alexandria, Salem, Va.....Sept. 6-10
Fort Smith, Conway, Ark....Oct. 18-22

CONVENTIONS.

Little Rock, Newport, Ark.....Sept. 1
Forest City, Oak Forest, Ark...Sept. 1
Alexandria, Salem, Va.....Sept. 6-10

WAYNESBORO DISTRICT.

FOURTH ROUND.

Excelsior, Sept. 2-3; Charlestown, 9-10; Statesboro, 16-17; Rocky Ford, 23-24; Millen, Sept. 30-Oct 1; Augusta Station, Oct. 8-9; Augusta Mission, 8-9; Asbury, 14-15; Belleville and Hagan, 21-22; Bascom, 28-29; Sylvania and Girard, Nov. 4-5; Waynesboro Station, 11-12; Waynesboro Circuit, 18-19; Summit, 25-26; Wadley and Louisville, 27. Brethren, do your best to make this the greatest year in the history of Waynesboro District. Our motto, "Five hundred converts for Christ; SOUTHWESTERN CHRISTIAN ADVOCATE in every home."

W. H. BROWN, P. E.
Millen, Ga.

DALLAS DISTRICT.

FOURTH ROUND.

Mexia Circuit, Sept. 2-3; Hubbard and Dawson, 9-10; Pelham Circuit, 16-17; Corsicana and Ennis, 23-24; Milford and Italy, Sept. 30-Oct. 1; North Fort Worth, Oct. 4-5; Fort Worth, St. Andrews, 7-8; Fort Worth Circuit, 14-15; Pilot Point and Denton, 21-22; Sherman Circuit, 28-29; Denison, Nov. 4-5; Dallas, 11-12; Waxahachie and Ferris, 18-19; Lancaster, 25-26. L. H. RICHARDSON, P. E.

SAVANNAH DISTRICT.

FOURTH ROUND.

St. Mary's, Sept. 2-3; Tarboro, 9-10; Satilla Bluff, 16-17; Brunswick, 24-25; Brunswick Circuit, 23-24; Waynesville, Sept. 30-Oct. 1; Jesup, Oct. 7-8; McKinnon, 10; Savannah Circuit, 14-15; Mienhard, 18; Savannah, Asbury, 22-23; Reidsville and Roberts, 28-29; English Eddy, Nov. 4-5; Vidalia and Lyons, 7; Mt. Vernon Mission, 9; Mt. Vernon, 11-12; Baxley, 18-20. With prayers for your success, I am yours,

J. W. FISHER, P. E.
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CAUSE AND CURE FOR CONSTIPATION.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the Skin.

If the Bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing Blood, Nerve, Liver and Kidney Trouble, and closes the pores of the skin, thus creating disease in the entire system.

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Write the company this very day.

GRIFFIN DISTRICT.

Decatur, Sept. 2-3; Oak Hill, 9-10; Stockbridge, 16-17; Fayetteville, 23-24; Hampton, Sept. 30-Oct. 1; Griffin Circuit, Oct. 7-8; East Point, 13-15; Edwardsville, 14-15; Jonesboro, 21-22; Griffin, 28-29; Brooks Station, Nov. 4-5; McDonough, 10-12; Locust Grove, 11-12; Williamson, 18-19; East Atlanta, 24-26; South Atlanta, 26-27. Let each of us try to make a creditable report at the Annual Conference. Pray for the Lord to help us.

P. H. TRAVIS, P. E.
271 W. Fair St., Atlanta, Ga.

ANNISTON DISTRICT.

FOURTH ROUND.

Anniston, Haven Chapel, Sept. 1-3; Anniston, St. John, 1-3; Ashville, 8-8; Attalla, 16-17; Gadsden, 15-17; Mt. Ebal and Alabama City, 20-21; Collinsville, 23-24; Centre, 26-27; Ball Play, 28; Cedar Bluff, Sept. 30-Oct. 1; Heflin, Oct. 7-8; Oxford, 11-12; Talladega, 14-15; Alpine, 17-18; Sylacauga, 21-22; Lineville, 28-29; Wedowee, Nov. 4-5; Lamar, 11-12; Roanoke, 18-19. Take *all* your benevolent collections. Bring the Episcopal fund to the front, and, brethren, do not let the Conference claim amounts suffer because of your inattention. Rally for the dear old SOUTHWESTERN CHRISTIAN ADVOCATE and put it in every home on the district. Work, fight and pray. God bless you. Your brother,

J. W. THOMAS, P. E.

SHUBUTA DISTRICT.

We had quite a fall off in our subscription list to the SOUTHWESTERN at the last session of our district conference, which convened at Laurel, Miss.; only 26. We had hoped and asked for 75. A number we could have raised had each one done his part. I now ask that each pastor bring five yearly subscribers to the convention which will convene at Enterprise, Miss., in the month of October. Rev. R. House, the agent appointed by the district conference, will give further notice just as soon as the exact date is given. Now, brethren, please get these ready. Every local preacher is asked to get one subscriber. Brethren, you can do this. Will you do so? I am yours very truly,

J. B. BROOKS, P. E.

To Members of the Mississippi Conference Brotherhood:

Mrs. James Jordon, wife of the Rev. James Jordon, of Heidleburg, Miss., a meber of the Conference Brotherhood, died Saturday, August 12. All members of the order, according to Article 5 of our Constitution, must pay one dollar assessment within sixty days from this date. Yours,

S. H. CANNON, Treasurer.
Moss Point, Miss.

The annual meeting of the Lay Association and Epworth League Convention of the Atlanta Conference will be held a Griffin, Ga., Sept. 21-24. All delegates are urged to be present. Reduced rates on certificate plan.

P. L. GREEN, Secretary.
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"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and will make curly or kinky hair lie straight and smooth for a time.



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This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says that he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly.



Mr. Louis Nemore.

VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.
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Doings of the Workmen

TENNESSEE.

Union City, Howard Adkins.—Zion M. E. Church closed during June one of the largest and most successful rallies in her history. Under the administration of Rev. S. M. Strayhorn we have had great success. On June 25, our few members gave of their means willingly, and it was truly a day of rejoicing. at 11, 3 and at nigh the pastor preached powerful sermons to very attentive congregations, composed of members of various churches. The Russian army, under the leadership of Bro. Frank Douglas, one of our local preachers, placed upon their table $69.37. The Japanese army, under leadership of Bro. Alexander Cook, hero of Methodism, placed upon its table $71.78. Total, $141.15, which about places the church out of debt.

Lawrenceburg, M. A. E. Welch.—Our third quarterly conference convened in Wesley's Chapel May 27, with Rev. A. Phillips, presiding elder, in the chair. The reports showed that pastor had been paid during the quarter, $109.75; presiding elder, $22.42; Missions, $10; Walden University, $5; total, $147.17. Our pastor, Rev. W. Ellison, by his skill in organizing and leading the people, guarantees success along all lines of church work. The presiding elder preached two excellent sermons and lectured to the league.

TEXAS.

Brookston, G. R. Turner, Pastor.—Our church here is yet alive. All members seem to have the work at heart and are pushing matters to the front. Rev. F. Parker held his third quarterly conference here on the 9th and 11th. Nearly all officers were present and rendered good reports. Our Sabbath school is one to be admired. The presiding elder's lecture to the school was plain and simple and full of good thoughts. Two dollars was raised for children's fund and one dollar for E. L. Raised for presiding elder, $20.70. Eighty persons partook of the Lord's Supper.

Jefferson, M. C. Gillispie.—While visiting Rev. W. Brown in Bryan, Texas, I found the old parsonage had been torn down and a nice five-room one had been built at a cost of $500, and the membership increased from 70 to 130. He and his members are preparing to build a $3,000 church. The school teachers who come to Bryan every summer to attend the Normal and also the distinguished visitors to his town make his church their place of worship.

Calvert, J. W. Stone, Pastor.—Our third quarterly conference was held July 9-10. Rev. J. H. Swann presided. Most of the officers were present. All of the class leaders presented written reports. The elder expressed himself as being well pleased with the condition of the work. Sacrament was administered to 76 persons. Collection, $22.40. Suitable memorial services in honor of Rev. Mack Henson were held. Two excellent papers were read by Profs. C. C. Platt and T. H. Brawley. Strong remarks were made by Dr. Durham and others. The presiding elder preached a strong and touching sermon from these words, "Well done."

Yorktown, Velma Ross.—Our Woman's Home Missionary sermon was preached here by Rev. Tyler.

Doings of the Workmen

ARKANSAS.

CLOW.—On Monday evening, May 30, our pastor, Rev. D. H. E. Harris, had an agreeable surprise in the form of a storm party, which was gotten up by Messrs. A. D. Jacques and C. W. Sampson. The affair was well planned. The company came with baskets, boxes, sacks, etc., singing "Let the Stranger in." The welcome visitors entered, sang another song and offered a word of prayer, after which the surprise of the evening was made known by Prof. A. D. Jaques and Brother C. W. Sampson. The pastor responded, thanking the loyal company of Christian workers for their loving remembrance of himself and family. Prof. A. D. Jaques, Bro. C. W. Sampson, Mrs. A. D. Jaques, Mrs. C. W. Sampson, committee; Wm. Gozey, M. D., writer.

INDIAN TERRITORY.

ARDMORE.—A. W. Talbert, pastor.—The third quarterly conference convened in Warren Chapel M. E. Church June 17-18, 1905, Rev. D. G. Franklin, presiding elder, in charge. The majority of officers were present with good reports. Three accessions were reported. Mrs. Matilda Graham, superintendent of the Junior Epworth League, made an excellent report. Mrs. Ida A. Wooten, president of the Woman's Home Missionary Society, led all reports. Her department had lifted heavy burdens of the church during the quarter. They had aided the trustees in the repair of the parsonage, having raised and expended nearly $40 this quarter for that purpose. Bro. H. C. Wooten led the class leaders in raising pastor's salary and will be awarded the SOUTHWESTERN for three months. Mr. G. C. Graham reported the Sunday school in splendid condition. The presiding elder preached two good sermons to large audiences. In the afternoon he preached for the U. B. F.s at the C. M. E. Church. Rev. Franklin is playing a very prominent part in the establishment of our Methodism in this territory. Mrs. M. Donahue led a storm party to the parsonage which caused the table to groan under its burden. Receipts for the quarter were $200.00 Mr. Chas. Young, captain of Men's Day Rally, reported $20.00. He did splendid work. Warren Chapel is in good condition.

MISSISSIPPI.

LAKE.—N. E. Goodloe, pastor.—Our third quarterly conference was a success, Elder J. M. Shumpert presiding. And it was the best conference held here in many years. The elder and the pastor paid up to date; $10 for benevolences. Also, at Lake, where we have only 20 members, we raised on the first Sunday to build our church $77.40. The Lord is blessing our work.

MOSS POINT.—S. H. Cannon, pastor.—On our arrival here we found the parsonage nicely arranged for our reception and a committee awaiting our coming. The following Friday night we held our first leaders' and stewards' meeting. The attendance was large. We found the Hargis Sunday school on the Gulf District second to none in the Mississippi Conference. Sunday morning, at the St. Paul Church, a fair congregation was in attendance. Since then some 30 or 40 persons have joined the church. During April we had the greatest revival held in this church for several years. Conversions and additions, 36. Our Sunday school here has an ideal superintendent in the person of Mr. S. H. Wallace, who has been in charge of this work for twenty years. On Easter this school raised $80. Twenty members paid $1 each. The Epworth League work has been resurrected again and is now in splendid shape, under the leadership of T. B. Stallworth. On April 16 we had our first quarterly conference. Rev. R. W. Jones, our new presiding elder was in the chair. He dispatched the business of the conference with accuracy. The elder preached two sermons on Sunday. Paid him in full, $25. The stewards had a rally on pastor's salary June 19, and each captain raised the following amount: Mrs. Cannon, $37; James Hartzell, $33; Josephine Davis, $21.50; Mrs. M. H. Fairly, $45; total amount raised, $133.70.

Elder R. W. Jones was with us and held our second quarterly conference June 29 and July 2. The elder preached at 11 o'clock a glorious sermon. Paid presiding elder, $45.75; paid pastor $320.45; grand total for the five months for all purposes, $685.

Well, Moss Point is quite a peaceful little town. There is perfect harmony. Some of our people here are buying property. Most of them own their homes and some own grocery stores. We have a fine drug store with Prof. W. H. Hardy at its head. C. S. Waters, M. D., has a large practice here among our people. The way our people are learning to employ our own physicians is very encouraging.

DUCK HILL.—P. A. Lemon, pastor.—I take this method to thank the parties concerned for their hospitality shown toward us. Early Monday morning a rattling of wheels was heard at the parsonage door, and Bro. A. T. Pratt, the efficient superintendent, left more than two hundred pounds of groceries in the parsonage. The movement was led by A. T. Pratt and M. D. McKinney. They are loyal members, indeed.

KENNOLIA CIRCUIT.—A. Jackson, pastor.—At the class leaders' rally on the first Sunday in June, held in Wesley Chapel, a prize was offered to the leader raising the most money. The following sums were raised: O. Smith, $3.05; E. Freeman, $6.30; G. Brint, $1.15; R. Colman, $1.20; A. Hillard, $7.35; D. Hillard, $3.05. The friends gave $2.40. Total collection, $24.55. To A. Hillard was awarded the prize.

H. J. Jordan, pastor.—My second quarterly conference was held by Presiding Elder G. W. Smith, who delivered a brief tho able lecture. The reports presented by the officers gave entire satisfaction, and they indicated marked improvement on all lines. The committee on Freedmen's Aid raised $13, and a good paper was read before the conference. Paid the presiding elder in full; paid the pastor $97.

COY.—W. A. White, pastor.—The second quarterly conference of the Coy Circuit convened June 17-18, with Rev. McNeil, presiding elder, in the chair. The conference was largely attended. The work is in a prospering condition. At 11 o'clock the elder preached with power to a large congregation. Truly Rev. McNeil is a financier. Raised for a circuit horse $13.25; raised $11.05 for elder; on salary, $135; other purposes, $1.10; total raised Saturday and Sunday, $26.75. Raised this quarter, $50.75.

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They Live in Our Memory.

HARRIS—Brother Jack Harris, aged 70 years, after one year of untold suffering, died in great peace July 5, 1905, at Charenton, La. He leaves a wife, three daughters, three sons, two brothers and a host of grandchildren to mourn their loss. The pastor being sick, the funeral was conducted by Revs. M. S. Goins of Napoleonville, J. D. Wilson of Woodlawn, and E. B. Richard of Winsted.

O. J. HARVEY, P. C.

HICKS—Brother John Hicks, a member of St. Mark M. E. Church, Washington, La., came home from Flint Medical College, where he was under the doctors of that hospital, and died July 3rd, 1905. He told the family not to worry; he was all right with the Lord. He leaves a wife, brother, sister, children, grandchildren, mother, and many friends to mourn their loss. Revs. Parker and Lewis assisted the pastor in the funeral. S. GREEN.

DONCIER.—Sister Harriet Doncier departed this life at New Roads in full triumph of faith, at the age of 102 years. She was a member of the Methodist Church for 38 years. She leaves a sister and brother and a host of friends to mourn. The funeral was conducted by Rev. R. Jones.

SIMMONS.—J. B. Simmons departed this life May 22, 1905, at Spider, La., aged 21 years. He asked the Lord to send angels to take his soul home. He leaves a wife and child and a host of relatives to mourn. The funeral was conducted by T. P. Norris, assisted by Rev. W. A. Hilton.

JONES.—Sister Julia Jones, a member of Wesley Ray M. E. Church, after an illness of five days, departed this life at her home in Booth, La. She asked her husband to meet her in heaven. She leaves a husband, four children, father, mother and several sisters and brothers and a host of friends to mourn her death. The funeral was conducted by the pastor, C. C. Mitchell, assisted by Bro. R. A. Wilson.

BATES.—Sister Anna Bates died at her home in Batesville, Miss., June 12, 1905, at the age of 63 years. She was a member of St. Paul's M. E. Church for 30 years. She leaves sons and daughters. The funeral was conducted by Rev. Mitchell of the A. M. E. Zion Church and her pastor, Rev. W. A. Rogers.

NATT.—Bro. Jno. Natt died at his home in Olivier, La., May 30, 1905. He was a trustee of Mt. Zion M. E. Church and a member of Rising Sun Tabernacle No. 5. A wife and children survive him. W. D. Riggins, pastor.

WILSON.—Bro. L. Z. Wilson departed this life July 16, 1905, at Bluff Creek, La. The funeral was conducted by the pastor, Rev. Bedford Carr.

BROWN.—On May 12, 1905, from Mantua, Ala., Sister Gertrude Brown was called to her eternal home. For a number of years she was a member of Mt. Zion M. E. Church. She leaves her husband, six children, mother and father, six sisters and brothers and a host of friends. V. D. Oatman, pastor.

CARSON.—After a brief illness, Lott Carson departed this life June 16, 1905, at Brownlee, La. He was a member of the U. S. P. Society and also a member of the Benevolence Society, who buried him with honors. The funeral was conducted by the pastor, Rev. Irvin B. Henderson, assisted by Rev. Jackson, the Grand Master of the U. S. P.

KIRKLAND.—Mrs. Virginia Kirkland, wife of Rev. A. F. Kirkland, departed this life June 6, 1905, at New Coney, Texas. She was a faithful member of the M. E. Church for 40 years. She leaves a husband, several children and a host of friends to mourn her going. R. V. Doakes, pastor.

STEPHENS.—On June 27, 1905, from Leonia, Miss., Sister Nora Stephens was called to her eternal home, after quite a number of years of faithful work in the M. E. Church. She leaves a husband and ten children and a host of friends. The pastor, Rev. B. W. Robinson, conducted the funeral, assisted by Rev. H. R. S. Irby, of Meridian.

BROWN.—The daughter of Sister Minnie Brown died June 4, 1905, at her home in Hazlehurst, Miss.

SEA.—Sister Susan S a departed this life a faithful member of the M. E. Church at Villa Rica. She leaves a father and mother, husband and three children, and several sisters and brothers to mourn her loss. W. J. Sagoes, pastor.

DOUGLASS.—On May 28, 1905, little Lamar Douglass, son of Bro. Douglass, died in Baton Rouge, La. Funeral conducted by Rev. D. S. Smith, assisted by Rev. C. Spears and C. Barnes.

TAYLOR.—Mrs. Carrie Taylor departed this life June 27, 1905, at Thompson, Texas. She was one of the greatest workers of our church. To her husband and children she was a loving and faithful wife and mother. Her last words were: "My hope is all in Jesus, why don't he come?" The funeral was conducted by R. H. Warren, pastor, assisted by L. L. Graham.

ERVIN.—After 25 years of faithful service, Sister Elsie Irvin, a member of the M. E. Church at Columbus, La., departed this life on June 28, 1905. She died as she had lived, a faithful Christian, leaving many relatives and friends to mourn her going. Rev. Snell and the pastor, W. C. Turner, attended the funeral.

LOVING.—On July 3, 1905, from Asbury Chapel, Canton, Miss., Mrs. Jane Loving, aged 75 years, was called to her eternal home, after 63 years of service in the M. E. Church. D. F. Dudley, pastor.

BRAUSARD.—At Franklin, La., July 19, Miss Mary Brausard passed into the Beyond. The funeral was conducted by Rev. R. C. Worsham.

NOGUEZ.—Mr. Alex Noguez, of Marksville, La., departed this life July 1, 1905, at the age of 62 years. He leaves one daughter to mourn his going. He was highly esteemed by all, and a true friend to the Methodist Church. J. D. McCain, pastor.

JACKSON.—Bro. Nathan M. Jackson departed this life June 20, 1905, at Marietta, Ga. He had been a faithful member of the church for 25 years. He was one of the founders of Union Chapel. The church loses a faithful worker. He leaves a wife and two children, mother and father and several sisters and brothers to mourn his loss. He was born at Culloden, Ga., March 25, 1864. H. L. Phillips, pastor.

AMERSON.—Sister Jennie Amerson, a faithful Christian for 17 years, departed this life in full faith July 6, 1905, at Leona, Texas. She leaves a husband and seven children. E. Micheaux, pastor.

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GREELY.—On June 26 Lula Greely died at Mt. Sinai, La., at the age of six years.

STALLWORTH.—On July 3, 1905, the infant child of Mr. and Mrs. Stallworth died after an illness of several weeks. The funeral was conducted by Rev. S. H. Cannon.

FORD.—After 40 years of faithful service Sister Fannie Ford departed this life in full triumph of faith, on July 8, 1905, at Alexandria, Tenn. The funeral was largely attended and ably conducted by Rev. Swift, the pastor of the M. E. Church, assisted by Rev. Talley. She leaves six children and a host of friends.

MILES.—The infant child of Mr. and Mrs. Andrew Miles died at their home on July 7, 1905, at Baker, La. Funeral conducted by Rev. Green Dyes and the pastor, C. D. C. Bryan.

CROCKETT.—On July 8, 1905, at Cumberland Furnace, Tenn., Sister Octavia Crockett, a member of Stone's Chapel M. E. Church, departed this life in full triumph of faith. She leaves nine children and a host of friends to mourn her loss. J. R. Reasonover, pastor.

WRIGHT.—Bro. Carter Wright, one of the oldest members of Lafayette (Ga.) Circuit, departed this life July 12, 1905. He was a local preacher for over 40 years. The church will lose a faithful member. The funeral was conducted by Rev. S. J. Jordan, of West Point, and Rev. W. E. Smith, pastor at Lafayette.

NISBY.—Little Robert Nisby, aged 4 years and 6 months, son of Bro. Robert Nisby, died July 17, 1905, at Washington, La. S. Green, pastor.

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UNITED FOR LIFE.

CELESTINE-WASHINGTON. — At St James M. E. Church, Belle Rose, La., July 27, Mr. Joe Celestine and Miss Josephine Washington, by Rev. D. Harrison.

HOPKINS-TOWNS.—At 4 p. m., Anniston, Ala., in St. John Church, Mr. Gress Hopkins and Miss Polly Towns, by Rev. B. J. Brooks.

SCHEXNYDER-KINCHEN.—August 1, at the home of the bride's parents, Crawford, La., Mr. Lewis Schexnyder and Miss Mary E. V. Kinchen, by Rev. J. D. Poole.

COLLINS-BARTLEY.—Galveston, Tex., Aug. 3, at the home of Mrs. Mollie Hightower, Mr. Matthew Collins and Miss Pauline Bartley by Rev. Wm Hartley Jackson.

PURDY-GARRISON. — Jeanerette, La., July 20, at the home of the bride, Mr. Robert Purdy and Miss Celestine Garrison, by G. J. Rogers.

TAYLOR-WILLIAMS. — At Woodland La., July 5, Mr. Wm. Taylor and Miss Minnie Williams, by Rev. S. Carroll.

GWYNN-PHILLIPS.—July 26, at Alexandria, Tenn., Mr. Jesse Gwynn and Miss Donna Phillips, by Rev. J. A. Swift.

JACKSON-LOYD.—At the home of the bride's parents, Compti, La., July 27, Mr. Levy Jackson and Miss Harriet Loyd, by Rev. L. H. Clark.

Doings of the Workmen

MISSOURI.

New Franklin Circuit, H. T. Reeves, Pastor.—Our second quarterly meeting was a success. Presiding Elder J. Will Jackson could not be present. He sent Rev. J. W. Thomas to preside. He preached two able sermons. The elder was paid in full. Raised this quarter, $129.13. Six persons have been added to the church.

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Doings of the Workmen

MISSISSIPPI.

Crawford.—The second quarterly conference was held at this point June 3-4. Rev. F. H. Henry presided. Rev. J. J. Johnson, our pastor, presented as usual a good report on all lines. The Sacrament was administered to 79 persons. Rev. Henry preached an eloquent sermon Sunday. Collected during the quarter $19.90.

Houston, R. M. Conwell.—We arrived here May 9 and a few nights after our arrival a great storm passed through the parsonage, filling our table with all kinds of groceries. It was led by Bro. J. V. Termon and M. J. Johns. My quarterly conference was held May 27-28. Elder Clay was absent. The work was in good condition. On Sunday two able sermons were delivered. Collection, $38.

TEXAS.

Richmond Circuit, L. L. Graham, Pastor.—At the quarterly conference the presiding elder preached to a crowded house and administered the Lord's Supper to 40. Raised for the presiding elder $3; for missions, $4.40; total, $7.40.

Houston, W. M. White, Pastor, Hamilton Chapel Mission.—My first quarterly conference was held the fifth Sunday in April with Presiding Elder Lee in the chair. All officers present with good reports. The elder preached a spiritual sermon. Twenty-one partook of the Lord's Supper. Paid elder in full.

Hearne, A. L. Gabriel, Pastor.—On Children's Day, by organizing our people into clubs, we raised at our two churches $43. We hope to do our part in the Wiley rally.

Paris Circuit, G. W. Norris, Pastor.—The third quarterly conference of Paris Circuit was held by Rev. C. Worford, assisted by D. D. Parker. It was held at Bethlehem June 24-25 and was very well attended. Sunday the elder preached and administered the Sacrament. The children rendered their program at 3 o'clock Sunday and raised $4.76. Collected for presiding elder, $4.

Hondo, J. W. Wright, Pastor.—Our second quarterly conference convened June 24-25, with Rev. J. W. Weakley, presiding. All officers present with written reports. Raised for presiding elder, $12.58; missions, $18.62; paid pastor, $20.48; total, $51.68. Bro. Ben Taylor is a model class leader, and looks for no failures. The spiritual part of the conference was glorious. Rev. Weakley seemed to preach as never before.

Bremond, R. H. Duncan.—The 13th of July I organized the Methodist Episcopal Church with ten members in a town of 500. This is the first Methodist church ever established at this place.

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11:15 a.m.	N. Y. Fast Mail, Daily.	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1.	St Louis Ex. 8:10 p m	2,	St Louis Lim 9:10 a m
3,	St Louis Lim 8:45 a m	1,	St. Louis Ex. 7:30 pm
5,	Local 4:45 p m	4,	Local 6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	6:15 p.m.
9:30 a.m.	McComb Accom.	5:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
12:05 a.m.	Port Allen Local	8:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m.

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.
9:45 a.m.	Daily ex. Sat and Sun.	4:00 p.m.
9:45 a.m.	Saturday and Sunday.	5:30 p.m.
7:25 p.m.	Daily Except Sunday.	8:05 a.m.

Louisiana Southern.

10:30 a.m.	Sunday Only	8:45 a.m.
6:00 p.m.	Sunday Only	7:00 p.m.
8:35 a.m.	Saturday Only	9:45 a.m.
5:00 p.m.	Saturday Only	6:00 p.m.
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.

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Weekly Remittances

AUG. 12 TO AUG. 19.

Atlanta and Savannah—J. A. Rush, *4; McD. Spencer, *1; E. R. Miller, *1; D. B. Brown; J. C. Williams, *3; L. J. Williams; G. Y. Flemister, *1.

Central Alabama and Mobile—A. L. Boyd; W. H. Harrison; E. M. Jones, *10; G. W. Reeves, *1.

Central Missouri—J. H. McAllister, *1; B. D. Dixon, *1.

Florida—S. A. Huger; W. T. Colbur, *1:

Little Rock—B. J. Griffin, *1; A. W. Piggues, 1; G. N. Johnson, 1; B. J. Griffin, 1.

Louisiana—P. W. Burke; Z. T. Evans; J. B. Henderson; B. R. Jackson; C. W. Tilman; W. S. Chinn; H. Taylor; Riley Campbell.

Mississippi and Upper—A. M. Trotter, *3; N. B. Bell, *1; N. W. Ross, *1; F. L. Woods, *1; H. J. Jordan, *1.

North Carolina—M. M. Jones, *5; P. J. Cook, *1; M. C. Laughlin, *1.

New York—W. H. Brooks, *1.

South Carolina—F. L. Baxter.

Tennessee and East—C. L. Howard.

Texas and West—D. F. Vance, *1; M. T. King; W. L. Duncan, *1; M. W. Dogan.

Miscellaneous—Chas. H. Fuller; Progress Tailoring Co.; Chas. P. Ford.

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The tag on your paper reads "July 05" or "August 05."

This means that your time is out.

Renew at once so that you will not miss a copy.

You need the paper more than you need the price of it.

Now, don't you? Think of it. Let us hear from you.

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I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 176, Notre Dame, Ind.

Mr. and Mrs. T. Francois, in 2308 Soniat street, celebrated the ninth anniversary of the birth of their daughters Naomi and Agnes, two beautiful and interesting twins, so much "like two peas in a pod" that is difficult to tell one from the other. A number of little ladies and gentlemen were present making merry with song and music and enjoying refreshments.

MEN AND WOMEN

Who have Tired Brain and Weak Nerves

Read this Letter to you about the

Great Invigorator of Mind and Body

Dear Friend: Do you feel "all dragged out," lacking in energy, incapable of concentrating your thought? If so you are in danger—your physical and nervous vitality are at a low ebb and you are in absolute need of our treatment. We wish to impress upon you the fact that to delay in taking measures to cure yourself in any case of brain or nerve exhaustion or weakness might prove a very serious result. When you are tired all the time from overwork or dissipation or excesses of any nature it is a certain sign of exhausted or collapsed brain or nerve cells.

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being composed of the same chemical constituents of which the brain and nerve cells are made, furnish the best possible nutriment for them, and is so composed that it is readily assimilated and digested.

For all sexual weakness, this food is unquestionably a positive cure. Being directed to the weakened nerve centers of the affected parts, it restores them to a natural, healthy condition, bringing back lost powers, stopping un-natural discharges, etc. By acting on the nerve centers—or "life centers"—in this way it is the only honest and effective treatment for these troubles.

No Alcohol; no Mineral Salts. The cost of a month's treatment is only One Dollar ($1.00). Think how much cheaper that is than paying doctor and drug bills at home. And consider the features of time saving and privacy and, best of all, the fact that Dr. Taylor's Brain Food and Nerve Restorer only one tablet at a dose three times a day (at home or at work) is the only true cure for weak and exhausted conditions of brain and body and that it will make a new being of you—positively curing and preventing Lost Power, Kidney Ills, Brain Fag, Neurasthenia, Weakened Organs, Low Vitality, Nervous Dyspepsia, Indigestion, Malaria, Sleeplessness, Insomnia, Neuralgia, Sick Headache, Locomotor Ataxia and Weakness of any kind that makes you miserable and weak where perfect men and women are strong like you should be and thereby making you healthier, happier, longer-lived and increasing your earning powers and your success in business or in any undertaking. Good for Minister, Office-man, Student, Tired Mother, Man of the World and Growing Child. If you hesitate about sending $1.00 in advance, send 50c for a half month's treatment; that should be enough to convince you that the treatment will do all that we claim for it. Do it to-day, delays are dangerous. Money returned if you are not satisfied. When you order, please mention this paper.

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TESTIMONIALS FROM LOUISVILLE

Mrs. Sydney Simpson, writes: For many years I have been weak, tired, exhausted, had no life or ambition, was irritable, cross, blue and very discouraged; at times I felt I would lose my mind.

Dr. Taylor's Brain Food and Nerve Restorer is wonderful. It has no equal. It made a new person out of me and I cheerfully recommend it as the greatest remedy on earth for nervousness and exhaustion.

Mr. Alx. Hill, writes: I was persuaded to try Dr. Taylor's Brain Food and Nerve Restorer. My nerves became invigorated and strengthened, my tired brain and debilitated body received new life, my memory returned and it brought such sunshine happiness and health to me that I am forced through gratitude to add this unsolicited testimonial for the benefit of the thousands who are sufferers from shattered nerves and exhausted energies.

Crescent City Notes

On next Sunday afternoon, under the Young People's Song Service, a sacred concert will be given in Union Chapel, on Bienville street, the program beginning promptly at 4:30 o'clock. Among the numbers of special attention will be two selections by the Christian Endeavor Orchestra, the singing of "Inflammatus" and "Qui Tollis" by St. James choir, and solos by Miss Wilson, Miss Dulac and Mrs. Jones. Mrs. S. F. Williams, principal of Thomy Lafon, will deliver the address. Fans will be furnished the entire audience and free lemonade will be served to all. Valcour Chapman, pastor.

The Sunday services of Wesley Chapel were well attended. Rev. J. W. Turner preached a very spiritual sermon, enjoyed by all who attended. At night the Epworth League had their exercises. The trustees sang a chorus and a solo was sung by Mrs. Williams. Collection for the day, $32.00.

MRS. GOLDEN.

Sister Viola Acause, a member of Mallalieu M. E. Church, died on Wednesday, Aug. 16. She was perfectly resigned and said: "I am ready. I have no fear of dying." She was buried from Mallalieu by her pastor, Rev. H. J. Wright, assisted by Bro. Adam Thomas.

A wagon drove up to Rev. H. J. Wright's home last Saturday evening with a basket of a lot of assorted groceries, for which he thanks the donor.

Love feast at Mallalieu Chapel Friday night. Revs. J. F. Marshall, H. Taylor, W. S. Chinn, J. McKee, V. Chapman, H. Daniels, J. W. Turner and other visitors are expected to be present. All are invited.

H. J. WRIGHT, Pastor.

Dr. J. F. Marshall was with us Aug. 13 at Haven Chapel and assisted in the services. Collection for the day, $26.17. On Aug. 16 Dr. Marshall held our third quarter. Rev. J. W. Turner, presiding elder of the Baton Rouge district, was present. Dr. Marshall was well pleased with our work. Paid pastor $144.85; paid presiding elder $10.10. Total amount raised during quarter, $327.27.

J. MCKEE, Pastor.

Sister M. Clay, aged 95 years, a member of Williams Chapel, died Aug. 12 at 9 p. m., at the home of her daughter, Mrs. D. C. Mead. Sister Clay had been sick for the past eight months. She stood her illness without complaint, feeling that God would not put any more upon her than she was able to bear. The pastor was assisted in the funeral services by the following pastors: Revs. D. Young and E. J. Brown of the Baptist Church; Revs. J. A. Tircuit and [illegible] Taylor of the M. E. Church. Miss [illegible] E. A. Brazely led the choir and rendered excellent music, assisted by Mrs. L. E. Brooks, Mrs. D. J. Mitchell and Mrs. Wilson. C. W. REEVES Pastor

Prayer meeting and Sunday school at Williams Chapel, as usual, were good. At 11 a. m. the pastor preached. At 3 p. m. the King's Daughters rendered their monthly program. Mrs. E. Woodfolk presided. Revs. W. Fisher and P. J. Becnel preached. At 8 p. m. Rev. L. Brazely preached. Miss S. A. E. Brazely and Miss L. E. Vining rendered good service at the organ. One subscriber for the paper. Collection $23.84. C. W. REEVES, Pastor.

All mothers of daughters should write Mrs. M. Summers, Notre Dame, Ind., for free copy of her "Advice to Mothers." See ad. in this paper.

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Southwestery Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, AUGUST 31, 1905

Vol. 39 No. 35

Garrett Biblical Institute

Editorial

The peace negotiations continue. Compromises are being submitted, but as yet no agreement has been reached. It now looks as tho Japan may withdraw the item of indemnity, which will later be submitted to a mixed commission. If this proposition prevails, then we may have a cessation of hostilities in the far East. President Roosevelt continues active in the interest of peace and his efforts in this regard are commended throughout the world.

It is said that the railroad is a pioneer of civilization, a statement that finds verification easily. Not only so, but the railway systems bear a very intimate and vital relation to our community life and national life as well; hence the keen interest on the part of the people in railroad legislation and particularly in the investigation conducted under the direction of the President. The railroads of this country employ, according to the tabulation for 1904, 1,296,121 persons, who receive in the aggregate for a year's labor $817,598,810. Who can properly estimate this influence upon our national life? The railroads are the pioneers of civilization; they eliminate distance, binding communities and states together. They are great conveniences, indeed an absolute necessity, but we pay dearly for the privilege. For the year ending June 30, 1904, the reports show that 10,046 persons were killed and 84,155 more or less injured. Of those killed 441 were passengers and 9,111 of the injured belong to the same class. Nor do these figures represent all the casualties. Civilization is costly at such a price.

The close of last week shows an improvement in the yellow fever situation. On Monday there were only five deaths and forty-five new cases. The total number of deaths to date have reached 260; the total number of cases to date, 1,787; the total number of cases discharged as cured, 1,346; the total number of cases under treatment, 181. And when it is considered that New Orleans has a population of almost 350,000, one hundred and eighty-one cases seem quite small. The most serious situation, however, is in the outlying parishes, where medical attention is not easily had. Particularly is this true at Leeville, which is situated at the mouth of Bayou Lafourche. Here is a population of 500 people, and an investigation under the direction of Dr. Devron, of the State Board of Health, shows 267 of the 500 are sick, and of this number there are 221 positive cases of yellow fever. The people are panic-stricken, for the reason that doctors and medicine are not close at hand, and, too, the people have been experimenting with too many home remedies. When proper precautions are observed, especially as laid down by the City Board of Health and United States Public Health and Marine Hospital Service, any one is practically immuned from the yellow fever.

REV. THOMAS DIXON, JR., ON RACE SITUATION

Rev. Thomas Dixon, Jr., contributes to a recent number of the *Saturday Evening Post* a commercial article on "Booker T. Washington and the Negro." It is sensational. There is a demand for it. It brings a good price. It is also a good advertisement for his books and it was a shrewd getting of very valuable space in one of the country's most popular journals.

He claims to be one of the Negro's best friends, a friendship which we spurn, reject and denounce. It is blackguard for him to claim to be a "friend," and his use of that holy word in this connection is a pollution.

His class—Dixon, Tillman, William Hannibal Thomas, Vardaman, John Temple Graves—these are they!

The article is full of contradictions and inconsistencies. He says that he admires Booker T. Washington, who "saw a vision and followed it," whose aim "to make Negroes producers, lovers of labor, honest, independent, good," is "noble and inspiring." Then Mr. Dixon adds: "Only a fool or a knave can find fault with such an ideal. It squarely rests upon eternal verities."

In spite of this, further on in his article he says: "The truth which is gradually forcing itself upon thoughtful students of our national life is that no scheme of education or religion can solve the race problem, and that Mr. Booker T. Washington's plan, however high and noble, can only intensify its difficulties."

There seems to be a missing link between the first quotation and the one just given. The ideal as pursued under the direction of Dr. Washington rests upon "eternal verities," and then he forthwith says that no scheme of education or religion can solve the race problem. Eternal verities are never contradictory. All truth is of God. And no truth ever conflicts with another truth. Here Mr. Dixon loses sight of his God. He loses sight of Jesus Christ as the greatest reformer of the world. If he will put God into the equation, the problem will lose its dread and light for its solution is at hand. And if education and the religion of Jesus Christ fail us in the solution of any problem, then we are of all men most miserable.

Mr. Dixon wants an answer to the cold-blooded proposition: "Can you change the color of a Negro's skin, the kink of his hair, the bulge of his lip, or the beat of his heart with a spelling book or a machine?" There is no attempt to make the Negro a white man. The Negro race loves its racial characteristics, as well as its physical outline about as well as the white man loves his. This is verily true with the unadulterated Negro, but Ethiopia has never changed his skin, the bulge of his lip, or the kink of his hair except when he has come within close proximity with the white man. Mr. Dixon taunts Mr. Charles W. Chestnut for his statement in regard to amalgamation. Certainly Mr. Chestnut believes in amalgamation, for he is amalgamated to the extent of being 85 per cent white, and nobody detests the infamous process more than the Negro, who believes, intensely, that self-preservation is the first law of nature.

The bitterness of Mr. Dixon's article is summed up in this sentence: "If there is one thing the Southern white man cannot endure, it is an educated Negro." The Southern white man in the case is the Rev. Thomas Dixon, Jr.; it is he who cannot endure an educated Negro. For every State in the South contributes, much or little, toward Negro education. There are many in the South who contribute nothing toward his intellectual advancement, but, on the other hand, there are philanthropists among the Southern white people who contribute largely to Negro education. Some of the faculties of our law and medical schools are made up almost entirely of eminent white lawyers and physicians, who receive little or no pay. Mr. Dixon does not represent the South. Prof. George William Walker, president of Payne Institute, Augusta, Ga., is a better representative. Prof. Walker is a Southern white man and believes that the Negro should have the best education possible.

We are free to admit that a large per cent of our Negro population will find employment as domestics, but 9,000,000 of servants, such as Mr. Dixon would have, could not find employment. And if they could, why thwart the purpose of God by turning the artistic fingers of a Tanner to that of serving in a kitchen. It would be robbing the world for Coleridge-Taylor to leave his music for a position as coachman; it would retard world progress for Woods, the electrician, to be a tinker rather than follow the bent of his mind. Think of the physicians who care for the ills of our people, the lawyers, who give legal advice, the ministers, who are inspiring cardinal virtues and pointing the way to the higher life, made to do service as hewers of wood and drawers of water. Think what it would mean not only to a race, but to our civilization, to cast an entire race into a mold of servants.

Oh, well, what would Mr. Dixon do without the Negro to write about? He says he has been "intimately associated with the Negro since the morning of his birth," and it is not to be expected that he will let them entirely alone. What a pity it would be if all the Negroes were sent to Africa, as Mr. Dixon suggests. If such a feat were accomplished, the Rev. Thomas Dixon, Jr., would be one of the first to set sail on a visit to the Dark Continent.

THE HOME LIFE OF THE NEGRO

There is no institution that is of so much concern, both to the State and to the Kingdom of Righteousness, as the home. It is the basis of every great movement; it is a castle of virtue and of patriotism and the citadel of holy living. Without it both society and State must inevitably crumble, and without it the

[*Continued on Page Eight.*]

Annual Address of Booker T. Washington

President of the National Negro Business League, Palm Garden, New York, August 16, 1905, 8 P. M.

This gathering brings us to the sixth annual meeting of the National Negro Business League. It is gratifying to note the growth of the organization and the spread of the ideas for which it stands. This all the more so as the League had its origin in a very small and simple way. There are gathered here to-day men and women engaged in business and in various industrial pursuits from nearly every state in the Union where any considerable number of our people live. Not only is this true, but local business leagues are now organized in many sections, and the number is increasing at a rapid rate. We should be careful not to be swerved from our original purpose of making the League wholly an organization for encouraging the economic and business development of our people, for making an opportunity where those who have succeeded in spite of obstacles can tell their stories, and for getting inspiration and encouragement by the touching of elbows each year.

We hope to have few, if any, long speeches; just the simple narration of facts. We place more emphasis in this organization upon hearing about what people have accomplished than in receiving advice, in hearing about what people have done than in what they are planning or hoping to do. We want to hear from the man who has succeeded in his own community. In following this general plan we do not overlook the fact that there are other and vital subjects bearing upon the rights of our race. We do not overlook or minimize the wrongs and the injustices under which the race often suffers, but one organization cannot embrace all the interests of the race.

We believe that we can best serve our people at this time by clinging steadfastly to our original purposes, by clinging to the things which, in a large measure, underlie progress in education, progress in morals, progress in civic rights. There is perhaps no body of individuals who crave more earnestly the opportunity than we do to enter into the full enjoyment of all that is guaranteed to us by the Constitution of our country. The American people like a man who holds up his head and goes forward in spite of difficulties or injustices.

Our progress must be permanent and not artificial. We must pay the price for everything we get. We cannot bridge the chasm that separates us from much that American life offers by simply meeting and passing resolutions. The day has passed when the great body of the American people will give serious heed to high-sounding resolutions or loud "demands." The most potent demand that we can make for fair and just consideration is actual achievement in the locality in which we live. We can do more in a day to advance our cause than legislation can do in a year. More and more we must turn our faces toward the rising sun of constructive, creative and progressive effort and away from the setting sun of whining and complaining. There is no encouragement or inspiration, either for us or for our children, in a policy like unto the "Wailing of Jeremiah," by which others are to rid us of our miseries. We have a right as taxpayers and American citizens to ask the equal protection and enforcement of all laws: but let us not spend all of our time and strength in enlarging upon a demand for these things. One tangible achievement in creative effort will go further in bringing us protection and respect than any recital of wrongs we may make.

Instead of blaming somebody for not providing decent surroundings and decent houses for us to occupy, let us turn our attention to acquiring some of the millions of unoccupied acres of land in this country and to creating for ourselves decent surroundings and comfortable homes. Instead of complaining because work is denied in certain quarters, let us turn our attention, in a large measure, to the policy of going to the fundametntal sources of all occupations; that is, to create out of the soil, out of wood, mineral, water, the products the world wants. This policy will make us creators of jobs and not mere seekers after jobs. When a man is sick in body it is of little value or comfort to have all his aches and pains described to him each day in the year. What he craves is a remedy that shall rid him of his ailments. What the world is now anxious to hear about the Negro is not his sickness, but his health. There is not much inspiration in following a funeral procession. The world is anxiously waiting to learn whether the Negro is to have a funeral or a resurrection from the graveyard of the past. You who are gathered here have convinced me by achievement that you favor resurrection. Let us advertise to the world our strength, not our weakness; our success, not our failure; our achievements, not our hopes; our agreements, not our disagreements.

We need education—industrial, technical, college and professional—but we must not forget to provide a medium through business and industrial enterprises for the services of a large proportion of our intelligent men and women. Emphasizing abstract ideas, academic theories, will count for little, unless they are applied to the vital daily interests of the masses.

In commending opportunities for progress in business and ommerce we should not disregard the fact that of the ten million members of our race, the great masses are in the South, and there, in my opinion, they will remain. While there are evils of which no one should lose sight—in creating and securing labor, in conducting business enterprises and in securing homes—there is no other part of the United States that begins to offer a field more inviting than the South. We should see to it that we do not lose in the South that which we now possess. We should not grasp at a shadow and lose the substance. If we neglect to occupy the field that is now before us in the South it will become there as it is in the North—we shall be excluded by those who are strangers to our tongue and customs.

We should let no influence turn our eyes from the fact that while wrong and injustice often touch our lives, the masses of our people are dependent upon the white people of the South, in a large degree, for employment, education and protection of life and property. We should see that no fire of racial hostility is lighted. Those who light the fire should go into the heart of the South and take the consequences along with the helpless masses who follow their mad advice. Anyone can set a house on fire, but it requires wise effort to extinguish it. My experience teaches me that those who are most active in stirring up strife are the first to flee when danger threatens.

There is a group of white men in the South, however, little we may hear of them at a distance, who are constantly exerting themselves to help forward our cause, and we should see that no action on our part embarrasses them or makes their task more difficult. We should condemn that which is wrong in the white race, but g credit to those in the South and the North w are seeking to help us. We should be slow speak the word that will array the Negro agai any man, North or South. Our race needs ev friend that it can secure in a manly way in sections of the land. The white man has d too much in helping us to secure Christian e cation and the benefits of civilization for us show an ungrateful or hostile spirit.

It is an unwise policy to encourage our peo to leave the South, except from sections wh they are not protected by the law, unless we assured that the conditions will be permaner improved when they reach other sections. one desires to test the sanity of this view of matter, let him move four millions of the ei millions of Negroes from the South into North and West. By so doing a problem wo be created far more serious and complicated t any now existing in the Southern States.

Time was when a man of either race who sired to attract attention, or to secure pro inence and a following, had only to stand and curse the other race; but to-day the Ne is looking not for cursings, but for blessin is looking for racial peace, not for strife. are seeking co-operation, not racial disunion.

In what I have said, I have placed the phasis in the direction that I have, because th are the fundamentals that underlie all busin and commercial success for our race—for race. Though our stay in the wilderness been long and sometimes almost discouragi the work of this and similar organizations is ready enabling us to discern the light that us welcome to the promised land. May our never falter or grow weary while treading toilsome way.

Negro Success in Mobile, Alabama.

(Continued from Page Seven.)

In the postoffice there are several colored n in paying positions, and the entire mail-carry force of the city, with a single exception, is ored.

Of lawyers there are two—Hon. Geo. Lovejoy and James R. Smith. Both seem be doing a paying business, and both own cellent homes and own other property besides

One thing noticeable is the fact that Negr are not barred from any property they can for, and it was our pleasure to see white colored men working side by side on the sa buildings as skilled workmen.

Strength Through Trial

Do these evil thoughts which come to prove me a sinner? They come unbidden, I hate them.

Because we are human we are subject to ten tations by an evil power called in the Bi "Satan." He tempted Christ, but Christ did yield, and He was without sin. Hence we kn that the mere tempting does not prove us sinn It is the yielding that proves sin. On the ot hand, every time we resist an evil temptation, matter in what shape it may come, we stronger. The resistance which we make pro that we are led by the Spirit, and Satan can stand in His presence. Bunyan's experience, he tells it in "Pilgrim's Progress," is an ill tration of strength through the very temptati It is a great comfort to know that the more resist, the weaker Satan's influence over us comes. He tries us in higher ways, but th ways prove us on a higher level. By and by almost leaves us, finding he has nothing in That is a magnificent and deep saying of Jes "The prince of this world cometh and hath no ing in me." It means much, but its great mea ing for us is that as we grow more and more l Christ there is nothing in us that Satan fi agreeable, and he lets us alone. We do not rea this stage at once, but we gradually get nea to it. Blessed be God! He holds us tightly His loving arms, and "no man is able to plu us away."—*Floyd W. Tompkins, S. T. D.*

South Carolina Conference Notes

A NEW COLLEGE PRESIDENT.

The Rev. W. R. A. Palmer, D. D., the brilliant pastor of Centenary Church, was notified last week of his election as president of our new college at Birmingham, Ala. Mrs. Palmer has also been elected to the position of a teacher in the same school. Both of them are worthy of the great honor which has been conferred upon them, and doubtless will do excellent work. Dr. Palmer is a ripe scholar and is a man with great energy and push. He has won laurels for himself as pastor of Centenary and will leave the great church in first-class condition for his successor. But who will he be? is the question that is being asked all over the state. Rumor has it that a good man will be transferred for the place. Some say the lightning will strike a man in North Carolina and some say that it will strike a man in Atlanta, but one of the leading officers of the church informed me this week that the church will take no hand in the fight. That she is perfectly neutral in the matter, and perfectly loyal to the appointive power of the church. She will be pleased to receive whoever the Bishop may see fit to send them. This is the right spirit, and it should be the spirit of every Methodist church. But whosoever may desire Centenary will certainly desire a good thing.

THE SOUTHERN REPORTER.

I wish to inform my friends, and especially the ministers of the South Carolina Conference, that I have sold out all of my interests in the *Southern Reporter*, and am in no way connected with the paper now whatever. The Rev. J. L. Dart, D. D., a prominent Baptist preacher of Charleston, is sole proprietor and editor in chief. He is a man of learning and fine business ability, and is assisted in the management of the paper by his cultured wife. My friends will please do business direct with the office of the *Southern Reporter*, as I have no connection hereafter with the paper. But I wish to say that I have not given up newspaper work. I have been engaged as staff correspondent of the SOUTHWESTERN CHRISTIAN ADVOCATE for South Carolina, and expect to work as hard for this paper as I did for the *Southern Reporter*. I should be very much obliged to the brethren of our Conference if they would keep me posted as to what is going on in their sections, and I will mention the same in my notes from time to time.

LAID TO REST.

Again it becomes my sad duty to chronicle the death of a Christian worker. Mrs. Annie Pegues, the wife of Rev. B. M. Pegues, of the South Carolina Conference, passed away on July 31st, 1905, in the city of Beaufort, S. C. The Rev. J. B. Thomas, our pastor at that point, being away at the time attending his district conference, the funeral services were conducted in the M. E. Church at Beaufort by Dr. P. W. Jefferson and Rev. F. P. Crum, of the A. M. E. Church, and others. She and Rev. Pegues were united in marriage one year and nine months ago at Cokesburg, S. C. Her death was a very sad one, but from all accounts she died in the faith and in hope of a blissful immortality in the bright beyond. Her body was laid to rest near her husband's field of labor, to await the sound of the Archangel's trump: for there shall be a resurrection of the dead.

THE YELLOW FEVER SCOURGE.

We, in South Carolina, are very much concerned about the yellow fever epidemic in New Orleans, La. We read carefully the dispatches in the morning and afternoon papers touching the status of the fever. We feel that we have some interests in that great city, as doubtless every reader of thet SOUTHWESTERN feels. We feel that this is our paper, that its editor is our editor, and that the whole office staff are in some way identified with us. And we know that some of the office force are not natives of New Orleans, hence we fear there may be some danger. But they all have our heartfelt sympathy and our earnest prayers for their preservation.

I. E. LOWERY.

Important to Pastors

The attention of pastors is called to the new courses of study offered by the Epworth League on Christian Experience, Personal Evangelism, and Christian Stewardship. These courses are short, requiring but eight to twelve weeks. The text-books are so moderate in cost that the item of expense will not be an obstacle to any one and supplementary books and tracts of the highest value are offered at a very low cost. Helps for leaders have been prepared that will enable any earnest person of moderate intelligence to lead a class with success. The work has been reduced to a form so practicable that these classes can be successfully conducted everywhere.

Few advantages of so great practical value have been offered the church. A membership clear and intelligent in experience, active and efficient in evangelism, and true to the responsibilities of Christian stewardship will develop a multitude of minor graces and make the largest possible success actual. Nothing can surpass in value to a pastor the leavening influence of such a company or the contribution such a church will make to the success of his ministry.

All these classes may be conducted consecutively in a single year. It is recommended that the class in Christian Stewardship be organized as early as possible in September, that the class in Personal Evangelism be organized in November in preparation for the work of the winter revival campaigns, and that the class in Christian Experience be organized during the last of the winter or in early spring, when it may include the new converts with the others who may be induced to make a study of the essential principles of our spiritual life.

Each pastor should include these League studies in his plans of work for the year. Descriptive circulars for each course, directions for organizing classes, and enrollment cards will be sent free upon application. Upon the return of the enrollment card, the instructions for leaders and report cards will be sent free of cost. Address all communications to the Study Bureau, Central Office of the Epworth League, 57 Washington street, Chicago, Ill.

Special Service of the League

It being the purpose of the Board of Control that each official benevolence should be represented in the special monthly devotional meeting of the Epworth League, the devotional meeting for September 24, 1905, will be given to the interests of the Church Extension Society. All who desire special literature may secure it my addressing the Board of Church Extension, 1026 Arch street, Philadelphia. Second vice-presidents should see that the leader for that evening is provided with literature by sending immediately. Those who act promptly never forget. EDWIN M. RANDALL, General Secretary.

The son of General Maceo, of Cuban fame, is taking an enginneering course at the Syracuse University, Dr. J. R. Day, president. Mr. Maceo was sent to this country by the Cuban Government, entering Columbia and later went to Syracuse, N. Y. Unable to secure a position as draughtsman he has accepted the position of running an elevator for the summer. He will return to the University in the fall.

Valuing Opportunities

One needs to have ready wisdom and alert courage to be able to practically value a passing opportunity to render good service in behalf of another person who should have it. It is necessary to have vision enough to see such an opportunity, and then the requisite courage to use it helpfully. Rev. E. Ryerson Young, of Canada, says: "Two young evangelists were going through the country. It was their desire to sow the good seed broadcast through the land. One day they met a man in the field and spoke to him about his soul's salvation. The old man shrugged his big, heavy shoulders and said something about religion being for women, weaklings, and those ready to die. After a vain effort to impress the man, the young men went on. They were college athletes, and took a wide ditch at a jump. The old man saw this, and shouted, 'Well done!' The young men jumped back as easily. 'Where did you learn to jump that way?' asked the old man with interest. The young men told him of their college training in the gymnasium, of their studies and their spiritual life, and also of their desire to spend their holidays in winning souls for Christ. The old man was deeply impressed. He asked the young men to his house, to pray with him and his wife. Before these young men left they had every reason to believe that the old man and his wife had given their hearts to God. The man had become interested in their ability to jump a wide ditch, and the young men were wise to use the lever that God had placed in their hands to pry open the door of the man's heart for God." Those young men rightly valued that opportunity to lead that man into God's kingdom; and the opportunity was more inclusive than they had first supposed it was, for it compassed the spiritual concerns of the wife. It may also be noted that after the young men had made an effort to save that man, and he had spurned them, the case seemed hopeless; but that little incident led to another opportunity, and it was used with gracious effect.

C. H. WETHERBE.

The Fresh Air Circle of Baltimore is accomplishing much good for the poor colored children of that city.

THE CHRISTIAN LIFE

"Behold He Shall Come."

MARY BERTHA BRADFIELD.

Shall we know Him if we see Him
When He comes?
Shall we fear Him, shall we flee Him
When He comes?
Shall we love Him and believe Him,
Will His own at last receive Him,
Or will slighting coldness grieve Him
When He comes?

Shall we dare to stand before Him
When He comes?
Shall we worship and adore Him
When He comes?
Or will pride presume to try Him,
Will our cravne fear deny Him,
And our sins cry, "Crucify Him,"
When He comes?

May our feet be swift to meet Him
When He comes!
May our hearts leap up to greet Him
When He comes!
May our lips be fit to sing Him,
May our hands be clean to bring Him
All we have and are to crown Him
When He comes!

—*Methodist Times.*

The Man He Cou d R ly On

A wealthy man came to a poor saddler, and, leaving a bridle, gave orders that it should be finished by Monday.

"That is not possible."

"What nonsense. There is all day to-morrow."

"We do not work on Sunday, sir."

"Then I shall go to those who do."

"We can get it done by Tuesday."

"That will not do; put it in the carriage."

Quietly the saddler did as he was told.

Hours afterward a neighbor said:

"I thought that I would come and thank you, and tell you that I should be glad of as many more customers as you would like to send."

"I shall not send you those I can keep," said the saddler; "but I will never go against my conscience for any man, nor for his money."

Weeks went by—weeks of trouble to this faithful saddler. One day a military man came into his shop.

"So you are the fellow who will not work on Sunday. My friend said that you refused to do his work."

"I had no choice, sir."

"Yes, you had; you were free to choose between serving God and pleasing man, and you made your choice, and because of that I am here to-day. I am General Downing. I have been looking for a man on whom I could rely to execute a large government order. The moment I heard of you I made up my mind that you should have it."—*Western Christian Advocate.*

In the Grasp of the Almighty

'Twixt gleams of joy and clouds of doubt
Our feelings come and go;
Our best estate is tossed about
In ceaseless ebb and flow.
No mood of feeling, form of thought,
Is constant for a day;
But Thou, O Lord, Thou changest not;
The same Thou art alway.

I grasp Thy strength, make it mine own,
My heart with peace is blest;
I lose my hold, and then comes down
Darkness and cold unrest.
Let me no more my comfort draw
From my frail hold of Thee—
In this alone rejoice with awe;
Thy mighty grasp of me.

Out of that weak, unquiet drift
That comes but to depart,
To that pure heaven my spirit lift
Where Thou unchanging art—
Lay hold of me with Thy strong grasp,
Let Thy Almighty Arm
In its embrace my weakness clasp,
And I shall fear no harm.

Thy purpose of eternal good
Let me but surely know;
On this I'll lean, let changing mood
And feeling come or go,
Glad when Thy sunshine fills my soul;
Nor lorn when clouds o'ercast;
Since Thou within Thy sure control
Of love dost hold me fast.

—*John Campbell Shairp, in Christian Observre.*

The Open Door

By all the anguish of God's Son in yonder garden, by all His agony on the cross, by all the tides that sweep across the shoreless sea of God's infinite love, and by the surging sorrows of a perishing world, He calls to us: "Arise and follow where I lead you into the wide, open fields! O my America, what have I not done for you? I have saved you from the great superstitions. I have lifted you to the very heavens in the widest freedom. I have enriched you with more than half the world's wealth. I have called you to the highest seat in the world's great council. O my Methodism, I have called you out of darkness. I have entrusted you with my most secret wish. I have commissioned you to proclaim a knowable salvation. I have multiplied your numbers beyond precedent. I have thrust upon you the blessings of both earth and heaven. Now I turn to you. I will go with you. 'Prove me now, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.'"—*Bishop C. H. Fowler, in Central Christian Advocate.*

Why Do We Wait

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard?

Why do we wait till hands are laid
Close-folded, pulseless, ere we place
Within them roses sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance—
Dear wistful eyes—before we bend
Above them an impassioned glance?

Why do we wait till hearts are still
To tell them all the love in ours,
And give them such late meed of praise,
And lay above them fragrant flowers?

How oft we, careless, wait till life's
Sweet opportunities are past,
And break our "alabaster-box
Of ointment" at the very last!

Oh, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise!

—*Christian Observer.*

A Holy Aspiration

To know the will of God and how to do it; the deepest meanings in life's experiences; how to be brave, yet humble; weak, yet strong; how to endure trial, yet keep sweet; how to use time to the best advantage; how to select between apparently conflicting opportunities of ser
how to love God more and more, and to thin
uncharitable thoughts, and to say no uncha
ble things of my brethren.

To do the best that human endeavor can
der at all times and in all places; not as in
sight of men, but as in the sight of God; fr
without favor; frankly, without reserve; h
fully, without doubt; so that Jesus my Ma
may add His smile and benediction.—*Edwin
Bishop.*

For the Master's Sake

"This for the Master's sake I do"—
Ah, magic words to make life sweet!
Devotion, utter, single, true,
Solves all, blends all, crowns all complete.

The outward seeming of each day—
Defeat or triumph—matters naught.
Deep peace, sweet peace, to all who say,
"This day the Master's will I wrought."

—*James Buckha*

Postal Card Sermon

By Rev. B. F. Witherspoon, D. D.

Text—Matt. 21:22. Theme—The Power Prayer. (II.)

Prayer barred the way to eternal death
man might not go on in his terrible work of s
destruction, by turning his face heavenwa
even while he lay in the hospital and mad-ho
called the earth, surrounded by every dise
from the consuming fever of ungodly ambi
to the terrible consumption of malice, from
awful catastrophe of endless woe which
overcome the whole mass of humanity and
duced its cries to clanking sounds of confu
misery. Prayer restored man to a true and
ing relationship with the whole system of thi
around him, gave him a just conception of
constitution of his own nature, of the discipl
of toil, which is the beginning of obedience
true submission to the will of God, and is
dained to draw out the whole power and po
bility of man in his present state, and assu
his eternal citizenship in the world to come.
man can pray with power and telling effect u
God teaches him how to pray. Who then wo
blame that disciple, who in simplicity of he
said unto Jesus: "Lord, teach us how to pra

Prayer is powerful because it is of G
Prayer mysteriously and powerfully binds m
to God, and is the only powerful instrument t
man can wield in his own behalf with God a
man. Prayer is powerful because it can and
reached the ears of God, and received an answ
of peace. All down through the ages men ha
been asking and receiving, seeking and findi
knocking and waiting until the infinite sto
houses of God have been opened unto the
Prayer opens the heart Zionward and puts
man in position where he can receive all th
God has to give. Solomon asked for wisdo
and God gave him wisdom, honor, long life, a
wealth in abundance. Prayer is powerful
cause it is the life of faith, the inspiration
hope, and the doorway of love. Prayer is
faith what the gun is to powder and shot. T
powder and shot would be useless to strike
object at a distance without the gun. Prayer
the instrument into which faith embeds itse
and by which it is lifted to the highest heave
being shot through distant worlds and dism
darkness into the clear, eternal light of God, a
from that glorious country it is brought back
the same power revealing the everlasting gl
ries of Jesus. Prayer is to hope what the cab
is to the anchor, and is to love what the soil
to the plant. There would be no plants if the
were no soil, no earth; and there is no love f
God where there is no prayer offered unto Hi

Greenville, S. C.

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson XI—Sept. 10th, 1905. Title—"The Life-Giving Stream" —(Ezek. 47:1-12.) Golden Text.—"Whosoever will, let him take the water of life freely" (Rev. 22:17.)

Ezekiel was the son of Buzi, a priest. He was taken a captive to Babylon eleven years before the destruction of Jerusalem. He with many other Jews was colonized on the banks of the Chebar, a river or canal of Babylonia. He was married and owned a home in his place of exile. He lost his wife by a sudden and unfortunate stroke. He was held in high esteem by his countrymen. He was a prophet twenty-two years, and is reported to have been murdered in Babylon by some Jewish princes who had been convicted by him of idolatry. Jeremiah and Daniel were his contemporaries. The seven wise men of Greece, Solon, the lawgiver of Athens, and Esop, the fable writer, lived at this time. The book of Ezekiel has four leading divisions—prophecies directed chiefly against Israel (chaps. 1-24); prophecies against other nations (chaps. 25-32); reproof of unfaithful shepherds, vision of valley of dry bones, and the overthrow of gog (chaps. 33-39), and a vision of the temple, a symbol of the restored theocracy (chaps. 40-47).

About the middle of the Jewish captivity the hand of the Lord was upon Ezekiel, and led him forth, not literally but in a vision, into the land of Israel, and set him upon a very high mountain. The man who holds in his hand a line and a reed, is thought by some to be the Angel of the Covenant, by others to be only a created angel. The vision which followed, beginning with chapter 40 and ending with the book, is one revelation. It has always been considered one of the most difficult parts of the Scriptures to explain. The Jews would not allow anyone to read it until he was thirty years of age. They taught that it could not be fully understood, but when Ezekiel returned he would make it plain. We can get to heaven without fully understanding it. We may give a general outline of it without going into details. We have the vision of a glorious temple (chaps. 41, 42); of God taking possession of this temple (chap. 43); of the orders of the priests that were to minister in this temple (chap. 44); of the division of the land about this temple (chap. 45); of ordinances for the princes and people in their worship (chap. 46), and the vision of the river of life, the borders of the holy land, the portion assigned to the tribes, and the dimensions of the gates of the city (chaps. 47, 48).

The source of this river: "Water issued from under the threshold of the house." The angel is still conducting the prophet. These waters forcibly represent the gospel and its blessings. This house, representing the temple, is a type of the church in many ways. It rests on a solid foundation; it is composed of a great variety of materials; it is gradual and silent in its growth; it is the scene of hallowed worship, and it is the dwelling place of Jehovah. The gospel began in Jerusalem. There stood the temple and the great brazen altar, from which the blood of the sacrifices was constantly flowing. There Jesus was crucified, and the Holy Spirit shed forth. There Peter preached the first real gospel sermon: the Christ was his subject. The people were cut to the heart and desired to know what they should do to be saved. Great were the results of that discourse. *Note*—It was God's plan that "out of Zion should go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). 2. There Jesus lived, suffered and arose from the dead. Let those who knew Him investigate His gospel. 3. God would set us an example of forgiving enemies. It was at Jerusalem where Jesus received His worst treatment. Yet salvation was first offered to them.

This river flowed out from the temple "towards the east country." This may not mean any one course to the exclusion of all others. The gospel moved out in every direction from Jerusalem. 1. There were dwelling in the holy city on the day of Pentecost devout Jews out of every nation under heaven. Many of these heard the sound as of a rushing mighty wind, saw the cloven tongues like as of fire, and heard the apostles speak with other tongues. They received baptism, were filled with the Holy Spirit, and were numbered with the believers. Soon they returned to their native cities, and carried with them the blessings of the gospel. In this way the church was likely established in Antioch, in Damascus, and in Rome. 2. Soon a bitter persecution arose in Jerusalem, led by Saul of Tarsus, which caused many to leave Palestine. And "they that were scattered abroad went everywhere preaching the word" (Acts 8:4). Philip proclaimed the way of the Lord to the Samaritans, and also to a nobleman of Candace. Many believed. Peter "passed through all quarters" (Acts 9:32), preaching the word. At Lydda, Joppa and Cesarea, many turned to the Lord. 3. Saul of Tarsus was soon powerfully converted and sent by the Lord far away among the Gentiles. He succeeded in establishing churches at Iconium, Lystra, Derba, Philippi, Berea, Thessalonica, Corinth, Ephesus and many other towns. Thus this river of salvation flowed out from Jerusalem. Now many parts of the earth are full of the glory of God.

This river increased in volume as it flowed onward. Its depth was first to the ankles, then to the knees, then to the loins, and finally it became so deep they could not pass over it: "waters to swim in." This forcibly illustrates the church. At first the twelve apostles, the seventy evangelists, some women, and a few others, in all about a hundred and twenty souls. On the day of Pentecost three thousand were added to this number. Soon after this, when Paul healed the lame-born man, at the beautiful gate of the temple, and preached his second great sermon, two thousand more were numbered with the believers. The church then was composed of five thousand men. Societies were established in the cities of western Asia, southern Europe and northern Africa. At the close of the first century there were about five hundred thousand Christians. At the close of the fifth century there were fifteen millions. At the close of the tenth century there were fifty millions. At the end of the fifteenth century this number had doubled. When the eighteenth century had passed it had increased to two hundred millions. And now at the beginning of the twentieth century Jesus has about five hundred million followers.

This river brings blessings to the nations of the earth. Trees grow on its banks and fish swim in its waters. The fruit of the tree is for meat, and the leaves are for medicine. Does this not clearly teach the power and blessings of the gospel? God's people are like trees planted by the rivers of water, that bring forth their fruit in their season, their leaf does not wither, and whatsoever they do shall prosper. The blessings of the gospel are many. It brings spiritual, intellectual and physical comforts to the world. It is real food for the mind and soul. We feed on the Bread of Life by faith, prayer and thanksgiving. Sin is a disease. It is contagious, incurable by man and always proves fatal. Jesus is a great ,tender physician. His remedies are easy and always cure. We receive them through faith, repentance prayer, baptism and a consecrated life.

EPWORTH LEAGUE

BY REV. J. H. SCOTT, D. D.

Lesson Topic, September 10th,

What is Practical Christianity?

Scripture References—James 2: 14-26.

The Word. This Epistle of James is the most practical book in the Bible. It is a twentieth century epistle. This man James was the Lord's brother, and seems to have imbibed the spirit of Jesus more than some of the disciples. He was a just and holy man, and Josephus attributed the destruction of Jerusalem to the fact that the Jews put to death such a holy man. All the doctrines of this book center around the thought of a "practical" religion. Religion according to James is *doing* and not hearing nor saying. Some very practical duties are enjoined in our lesson which are as much needed to-day as when James wrote. A workless faith is as useless now as then. True faith is shown by its works. James is the man of to-day in teaching and practice.

Our Homily: Faith and Works. We need a new evangelism of the Gospel of Works. In spite of all the teachings of the Word many are trusting in a "dead faith." So many are now hearing but not doing. Many modern church members are orthodox in faith, but heterodox in life. Many a rich Methodist sees poverty about him, but seeks not to relieve it; sees the world crying out for the Gospel but gives only a pittance to save it. We cannot emphasize too much the subject of our lesson. Practical Christianity is faith at work. It is the application of religion to the needs of this world.

1. A Dead Faith Leads to Death. The lesson teaches this. Faith will clothe no naked poor, feed no hungry man. Faith alone will lead devils to tremble; faith working will lead a soul to salvation. Obedience is the test of faith as well as of love. A dead faith is of the intellect only; a living and working faith is of the heart. We may be said to be saved by faith but kept saved by works.

2. Works are Indicative of a Living Faith. The only way, indeed, to show forth that we have faith in Christ is to do something that He has told us to do. To obey Christ in a practical way is to prove to others that we really believe in Him. To *say* that we are Christians and fail to do what the Master has commanded us to do is to lie to God. The world is waiting not for a new Bible, nor a new creed, nor a new church, but for the practical application to our lives of what we profess to believe. That is practical Christianity—helping and healing the world of temporal, social, and moral evils.

3. Faith *and* Works are Real Christianity. I would not inculcate carelessness in faith, but would emphasize carefulness in living; not that hearing, and believing, and exercising faith are unimportant, but that doing, and working, and practicing Christianity are more important. What is practical Christianity? Why, going about doing good as Jesus did. It is missions, and hospital work, and *all* kinds of aggressive service for Christ. Not the number and length of our prayers, but the proportion of income we give to God, measures our religion. Not going to church only, but going to help and serve some poor sick soul, is often the test of religion. Not in hearing, but in doing; not in saying, but in service; not in faith, but in works, lies the real test of our Christianity.

Illustrative. Mrs. Maud Ballington Booth is illustrating this lesson in her "Hope Hall" at Flushing, New York. It is a haven of refuge for men released from prison, and is helping hundreds of men to start in a new life.

Lowell was once entertaining friends in England, and it was proposed that each person present should say by what he should best like to be remembered. Lowell spoke last, and said: "I should best like to be remembered by kindly acts and helpful deeds."—*From Notes on Epworth League Devotional Topics.*

Negro Success in Mobile, Alabama

By the Editor



REV. A. F. OWEN

ALBERT BOYD
Undertaker

A. N. JOHNSON
Editor and Undertaker

C. W. PETERS
Furniture Dealer

H. ROGER WILLIAMS, M. D.

JAMES WYATT
Photographer

A frank and close study of the Negro at a close range has its reward. There are revelations that come to light only by a study of the Negro as he really is in his religious, home, social and business life. There is no subject before the American people upon which there is such general discussion and at the same time of which there is such gross and criminal ignorance. We heard a speaker say recently: "I know the Negro. I was brought up with them on my father's farm." This man meant, doubtless, to be sincere in his statement. But the Negro that he knew is dead or has evolved into a New Negro. It is alleged that the Southern white man knows the Negro better than any one else. This is not true to fact. He is reaching his conclusion upon ante-bellum experiences.

But even more than this, the Negro himself is not fully aware of the substantial progress that he has made as a race.

It was our privilege recently to visit Mobile, Alabama, and we took advantage of the visit to study the Negro in that locality. It is alleged that the Negro is degraded by city life—certainly many a young man and woman are dragged to infamy and shame by city attractions; on the other hand, there are many worthy examples of the Negro's success in commercial, literary, religious and social lines. Samuel E. Moffat, writing to the *Saturday Evening Post* some weeks ago made this statement:

"The study of the Negro population of the United States recently published by the Census Bureau discloses some facts that show very clearly that the colored race is steadily developing a complete social and industrial system of its own. A large city could be formed without a single white man in it, and yet lack for no trade or profession. There are 21,268 Negro teachers and college professors in the United States and 15,530 clergymen. The Negroes could finance a railroad through their eighty-two bankers and brokers, lay it out with their 120 civil engineers and surveyors, condemn the right-of-way with their 728 lawyers, make the rails with their 12,327 iron and steel workers, build the road with their 545,980 laborers, construct its telegraph system with their 185 electricians and their 529 linemen, and operate it with their 55,327 railway employees.

"Colored people complain that they have to sit in the gallery in white theatres, but their 2,043 actors and showmen might give them theatres of their own in which they could occupy the boxes in solitary grandeur. They have fifty-two architects, designers and draftsmen, 236 artists and teachers of art, 1,734 physicians and surgeons, 212 dentists, 210 journalists, 3,921 musicians and teachers of music, and ninety-nine literary and scientific persons. The colored baby can be introduced to the world by Negro physicians and nurses, instructed in every accomplishment by Negro teachers, supplied with every requisite of life by Negro merchants, housed by Negro builders and buried by a Negro undertaker.

"There are Negro bookkeepers and accountants, clerks and copyists, commercial travelers, merchants, salesmen, stenographers and telegraph operators. Negroes are in every manual trade—carpenters, masons, painters, paper-hangers, plasterers, plumbers, steam-fitters, chemical workers, marble-cutters, glass-workers, fishermen, bakers, butchers, confectioners, millers, shoemakers, tanners, watchmakers, gold and silver smiths, bookbinders, engravers, printers, tailors, engineers, photographers, glovemakers—everything that statisticians think it worth while to count. And the curious thing is that in whatever line a Negro man is at work there also is a Negro woman. The only occupations which the colored women have allowed their men-folk to monopolize are those of the architect, the banker and broker, the telegraph and telephone lineman, the boilermaker, the trunkmaker and the patternmaker. You can hire a Negro civil engineeress or an electricienne. There are 164 colored clergywomen, 262 black actresses, and ten Afro-American female lawyers. One Negro woman works as a roofer, another as a plumber, and forty-five of them are blacksmiths, iron and steel workers and machinists. Three are wholesale and 860 retail merchants. Others are journalists, literary persons, artists, musicians, government officials, and practitioners of an infinite variety of skilled and unskilled trades."

A part of this remarkable summary is realized in Mobile. There is not on the American continent a more thrifty set of Negroes than is found in Mobile. They have gathered in Mobile from various sections and their success in business enterprises is remarkable, if not phenomenal.

To select a few from the many is hazardous; but the only way to judge a people is by the individual. Hence we are inclined to give a sketches of the splendid success in Mobile. they are:

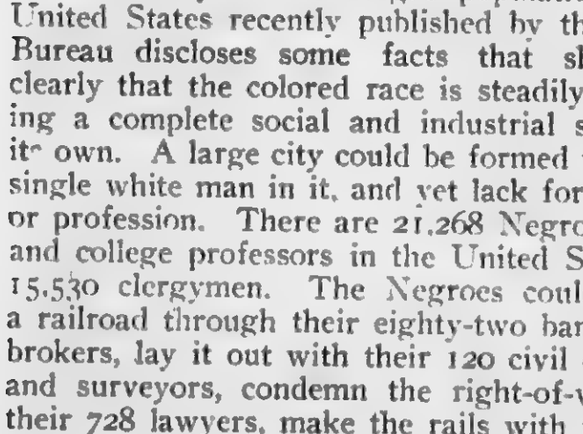
C. F. JOHNSON, a pioneer insurance man leader in promoting "24-hour payment in ance," a man of strong convictions, a conser tive and safe business manager, and a Chris gentleman. Speaking in his characteristic m est way, he said, in answer to a question: I have attained anything like success I owe t two chief causes: First, the training I recei from my dear and sainted mother, who co not read her name, and the encouragement strength I have gotten by reading my B daily."

Mr. Johnson is giving employment to nea four hundred young men and women of the ra paying back thousands of dollars every year those who insure in his very popular compa and bringing respect and recognition to the r as only men of his cloth can do. Mr. John is one of the most worthy men of the race.

C. W. PETERS is a very successful busin man, conducting a large furniture business. Peters was born in Hancock county, Miss sippi, near Bay St. Louis. At the age of years he obtained employment as helper at Bay St. Louis station with the L. & N. R. R. C which position he filled with entire satisfact for eight years. Having saved up during t time about $400.00, he went to Mobile, A and engaged in business with his brother, M. Peters, who died in 1889. In 1900 he organiz the C. W. Peters & Co. Furniture Co., of whi he has been the President and General Manag since the organization. The furniture busine is growing under his management, as is e denced by its annual business of about $15,000. with a stock of $8,000.00.

We spent quite a while going thro the esta lishment, finding much to commend and inspi For here was a man conducting a business whi is a credit to Mobile and the Negro race. M Peters succeeded because he was thrifty, econo ical, honest and energetic. We confess quite deal of race pride came over us as we studi this man's success, and wish that we mig point him out to every young Negr Mr. Peters owns the building located the corner of Dauphin and Warre streets, a picture of which may be see at the bottom of this page.

Louisiana has furnished the race son brilliant successes—notably Rev. J. W E. Bowen, Ph. D., and Rev. M. C.



C. W. PETERS & CO.
Furniture Dealers



A. N. JOHNSON
Undertaker



LIVE & LET LIVE DRUG STORE
Dr. H. Roger Williams Proprietor

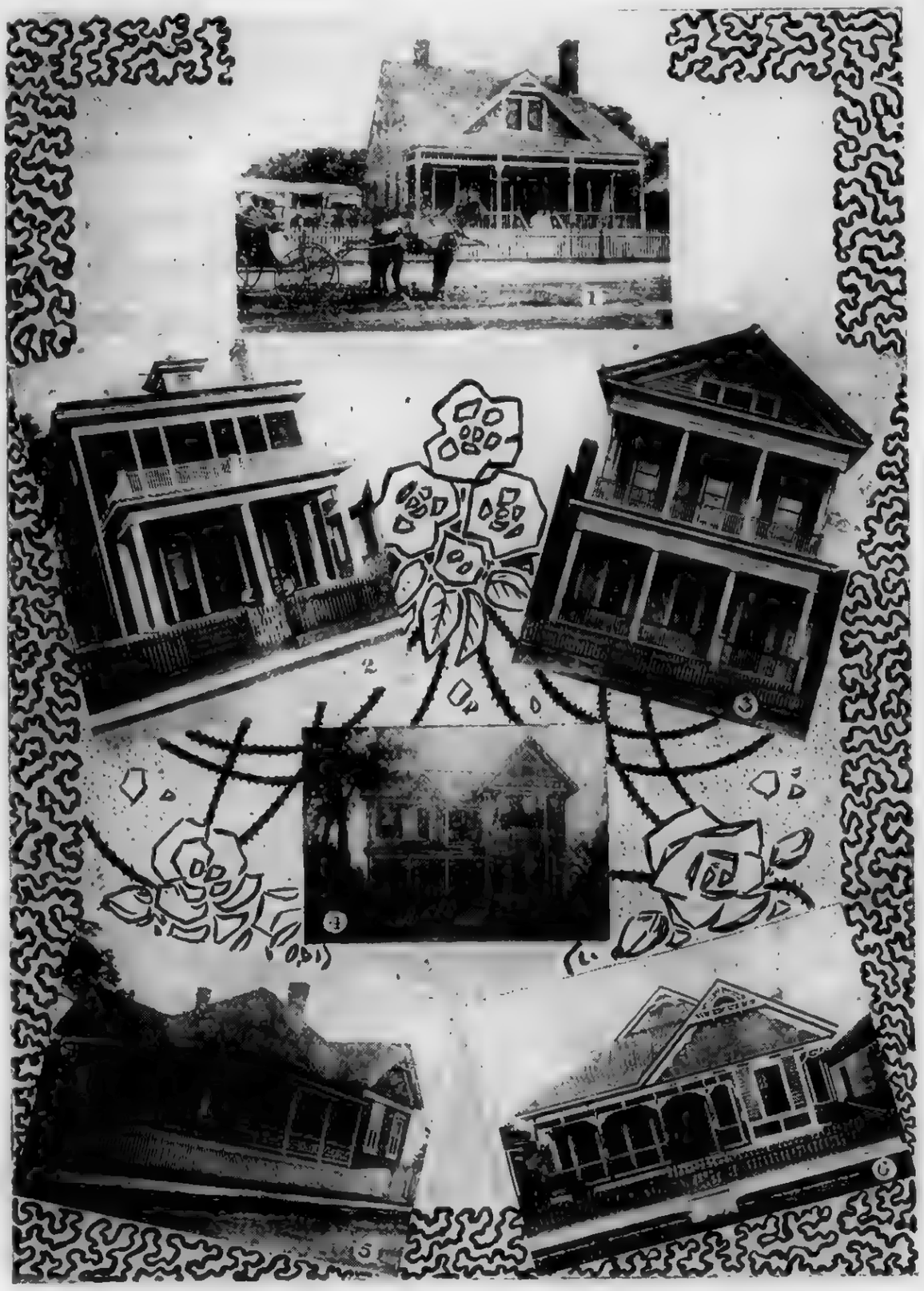
Negro Success in Mobile, Alabama

By the Editor

Mason, D. D. But Louisiana also gave birth to H. ROGER WILLIAMS, and he has been as successful in his chosen line as the two distinguished sons of Louisiana just referred to, have been in their divine calling. Dr. H. Roger Williams enjoys a large practice, but he enjoys also the confidence of all the people in Mobile, white and colored. Dr. Williams is pre-eminently successful. Besides his practice he operates a large drug business. A picture of the store can be seen on another page. His office is equipped with modern appliances installed at great cost. But Dr. Williams is further a success in that he disproves the claim that a professional man has no time for regular church duties. Dr. Williams is as faithful a churchman as we ever knew. He is an enthusiastic Methodist Episcopalian and he says he is proud of it. But he serves all the churches. During a recent Sam Jones revival he rendered notable service, leading the singing.

To say much more would reveal our ardent admiration of this prince among Negro young men—a remarkable success in business and withal an upright Christian gentleman.

As to the quality of the Mobile ministry we cite the fact that there are nine full-fledged, thoroughly prepared men of degrees, four of whom receive salaries of one thousand dollars and upward for their services. REV. DR. A. F. OWENS is principal of one of the city schools, takes a great interest in works of charity, has by his own effort, assisted by a few others, raised, in less than a year, four thousand five hundred dollars and bought a magnificent ten-acre pear and pecan orchard four miles from the city and converted it into a Home for the aged and orphans of the city. For many years he has been giving dinners on Thanksgiving Day to the poor of the city, and so grateful are the people of the city for his noble work that the white business men lay aside money each year to make his dinners a booming success. He is also a regular correspondent of the Mobile *Register*, the mouthpiece of southern Alabama, and the *Daily Item*. He is also secretary of the Y. M. C. A. Dr. Owen is a ripe scholar, a forceful writer, a man of intense energy and almost tireless activity. We have often received at his hands brotherly attention and Christian hospitality.



SOME RESIDENCES OWNED BY NEGROES IN MOBILE, ALABAMA.
1. H. Roger Williams, M. D. 2. C. F. Johnson. 3. C. W. Peters. 4 B. H. Johnson,
5 Walter Roland, 6 Jacob Williams.

ALBERT BOYD has been in the undertaking and funeral directing business in Mobile since November, 1893. He commenced business in a small building with less than three hundred dollars. He bought an old second-hand herse, two horses, and a few other necessities. It is more than interesting, it is romantic, to hear Mr. Boyd tell of his early struggles with poverty in the beginning of his business career. He used to carry his stretchers on his shoulders from one end of the city to the other. There was no carriageway thro the rented building to the back yard, hence the necessity of taking the wheels off the buggy and carrying it in and leading the horse thro the hall. What a reward he now has in a flourishing business and owning two large brick buildings, overshadowing the humble quarters of his beginning. By close attention, assisted by his good wife, whom he taught to trim and upholster coffins and the art of embalming, he is doing a very large undertaking and livery stable business. He is regarded as one of the most expert and scientific embalmers and funeral directors in the state. He was the first colored man in the state to secure a license as an embalmer. He and his wife hold each five certificates from leading embalming colleges. Mr. Boyd has one of the best equipped establishments in the country. He has four fine funeral cars, one of which is the finest we ever saw owned by a colored man; five handsome landaus, and a brougham that would do honor to any business anywhere. His business is conducted in a large three-story brick building, which he owns, besides being in possession of other valuable property to the extent of many thousand dollars.

A. N. JOHNSON is widely known, for he is an editor as well as a business man. He owns the *Mobile Weekly Press* and fills his columns weekly with bright and interesting matter. Mr. Johnson is yet a young man, being only 38 years of age. But what he has accomplished would take some men a lifetime of three-score years and ten. He conducts a very large undertaking establishment. Besides his funeral cars, of the lattest and most improved makes, he offers a private ambulance service. He has added to his business within the last year three carriages, which cost $1,000 each. He keeps on hand caskets the value of which go up into the hundreds of dollars, with 14-karat gold trimmings to match. He makes his own robes and casket trimmings. Mr. Johnson is a man of push. He faces a task with a vim that always brings success. His business is estimated at $25,000.

Here is JAMES T. PETERSON, a man whose conservative rating is between fifty and seventy-five thousand dollars. He recently sold his dwelling house for the sum of nine thousand dollars.

Here we find also MR. CLARENCE ALLEN, a well-to-do young man, conducting a large real estate and brokerage business.

There are five other drugstores owned by young colored men, who have thoroughly prepared themselves for the profession of pharmacy, and besides their diplomas have passed the state board.

Dr. W. T. HARRIS has recently opened a sanitorium, and he is doing exceedingly well. He is a credit to the city of Mobile.

WALTER ROLAND has been a trusted employee of a railroad magnate for a number of years. He has saved his money and now owns quite a bit of real estate in the city and county. He owns and occupies one of the beautiful residences seen in the group.

JAKE WILLIAMS conducts a large poultry business. He has a stall in the City Market and does an annual business that nets him several thousand dollars.

GEORGE SIMMS is a contractor far large haulings. He owns more than seventy-five head of mules and horses and gives employment to from thirty to fifty men, winter and summer. He lives in a magnificent home, and is one of the largest real estate owners of color in the city.

G. W. LEWIS is an architect and contracting builder. Some of the best buildings of this city, white and colored, are evidences of his skill. The home of Mr. C. F. Johnson was recently built by him. His residence is a beautiful one and he is rapidly growing in wealth. His credit is without limitation, and his word is regarded by all the business men of the city as equal to a negotiable note.

GEORGE ROPER is an old resident of the city. He has much property, runs several drays for general use and does a paying dairy business.

Messrs. CAESAR STARKS and J. A. POPE are owners of large plumbing and tinning establishments. They both own fine homes and have property and bank accounts.

There are several colored grocers in Mobile, chiefest among whom we mention V. F. PACKER, a young man of sterling worth and business capacity. He has a large store, keeps several horses, and runs two delivery wagons constantly to deliver goods to his customers. He is rated very high as a business man, owns a beautiful home, and has some very valuable property.

J. M. PRESTON is a retired business man of color, who, with his wife, to whom he has been married fifty-four years, lives off the interest of his life's earnings.

RICHARD PRATT has for more than twenty-five years been a private secretary in one of the railroad offices of the city. He is a fit example of what we can do by less talk and more ability to do what is entrusted to our care.

In the tonsorial business there are a number of the race who have exceeded our expectations. We mention just a few of those who have been successful. EDGAR HARNEY owns property and his home is a beautiful two-story structure in the popular residential part of the city. I. E. EVANS has a large two-story hotel, which his niece conducts for him, while he with his partner (Levans, another thrifty and saving man) carry on the tonsorial business. JONES BELL has a tonsorial parlor that is the admiration of all. His customers are exclusively white. He has a very comfortable home and nets quite a neat little sum of money each week from his large and popular business.

(Continued on Page Two.)

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE HOME LIFE OF THE NEGRO

[*Continued from Page One.*]

church, in its effort to redeem the world, must be a failure. "There's no place like home."

The Negro has made marked improvement in his home life, far more than the general public knows of. His home, this is true of all men, is his sacred castle, into which very few persons enter, and, for the most part, only those who are his friends. But the inner life of the homes of our people present a remarkable change. The one-room cabin is passing away. There is an intense desire on the part of a very large per cent of our people to secure better and more comfortable homes.

It was our privilege to visit Mobile, Alabama, recently, and on pages 6 and 7 of this issue will be found some notes, which were the outcome of that visit. On page 7 will be found a picture of a group of homes—homes that in their architectural appearance will do credit to almost any community. They are neat in design and very attractive. All of these homes are well ventilated, with parlors, halls, dining rooms and spacious bedrooms, and are fitted up with electric lights, and baths, and the most modern designs of upholstery. The wall decorations are worthy of special mention. Of course there are no fine paintings by the masters, but there are reproductions of the world's best art. The color display is entirely at variance with the public's general idea of the Negro's conception of the harmony of colors. There is an absence of the spectacular; the interior, including carpets and wall decorations, are of the most elegant and subdued patterns. But these homes are only a few of the representative homes of Mobile and constitute, of course, a very, very small per cent of the good homes among our people throughout the country.

It is often said that the Southern white man knows the Negro. He does know, somewhat, the lower class of people whose shanties and humble dwellings he may have occasion to visit from time to time for various reasons. But these homes of our best people are as much of a surprise to the average Southern white man as they possibly could be to any man who had never studied the Negro situation. It may be a surprise to many to know that these homes are situated in the best localities of the city, in some instances surrounded entirely by white neighbors, and located on some of the most popular streets in Mobile, and no one seems to complain. There is a decided improvement in the home life of our people, and we are only too glad to call the attention of our readers to the substantial progress, in this respect, made by the Negroes of Mobile.

Rust University's brilliancy as a star in our educational system may be summed up as follows: Seventeen ministers, nine physicians, five lawyers, seven in the civil service, five editors, two college presidents, seventeen college professors, one field scretary Missionary Society and many in a variety of business pursuits.

"THERE IS NO PLACE LIKE HOME"

But a home is lacking that does not have the direction and inspiration of a Christian Paper. There are some things that are essentials and there are others that are luxuries, but

A CHRISTIAN NEWSPAPER IS AN ESSENTIAL.

BISHOP DAVID H. MOORE

Knows as well as any man in Methodism the value of the Christian Press. He sends the following stirring appeal:

"Brethren, every interest of your districts will be ADVANCED BY THE PRESENCE OF THE PAPER IN EVERY FAMILY. Denominational intelligence and loyalty will be promoted. The inspiration of world-wide Methodism will be felt. Your people will be more appreciative bearers and more earnest doers of the word. Therefore, to the limit of your authority and influence, urge every pastor to do his utmost to circulate the SOUTHWESTERN."

The SOUTHWESTERN in every home!

Brother, what about the homes on your charge?

MONTGOMERY DISTRICT CONFERENCE

The editor had the pleasure of attending the Montgomery district conference of Mobile Conference, held during the closing days of July. A report of this conference has already appeared. The presiding elder is Rev. A. W. McKinney, A. M., who was for some years principal of Huntsville Academy. He brought with him from the school-room high educational ideas and a systematic way of doing things, which are telling for good among our people. His conference was well organized. The program was strong and executed with splendid effect. Elder McKinney is the editor of the *Methodist Preacher*, a bright monthly, but he is giving considerable attention to the claims the SOUTHWESTERN.



Warren Street Methodist Episcopal Church, Mobile, Ala., Rev. Paul G. Goins, Pastor

The sessions were held in our Warren Street Church, Mobile, Ala., Rev. Paul G. Goins, pastor. The church has undergone a great change under his administration. He has served the church for six years and during that time has stimulated its life by increasing its membership and lifting its community standing. Not only so, the church has been recently remodeled on the exterior at a cost of $1,700, all of which is paid. Bro. Goins is a man of sterling worth, loved and honored by the Gulf City throughout.

The quadrennial gathering of Student Volunteers will meet in Nashville, Tenn., Feb. 28-March 4, 1906. It is expected that upward of 2,500 delegates, representing over 500 colleges of the United States and Canada, besides 200 returned missionaries and a host of other teachers and professors will be present.

PHARMACISTS WANTED

In most towns where there is considerable Negro population and where there is a Negro physician a drugstore owned by Negroes is opened. Where that is not the case it is due largely to the fact that there is a scarcity of pharmacists. In some cases the drugstore is opened and a white pharmacist is employed. President Knight of the New Orleans University has stated again and again that he had more applications for pharmacists thn he could possibly fill. Here is an open field for many of our bright young men and women to enter. Flint Medical College of the New Orleans University and Meharry Medical College of Nashville, Tenn., offer splendid courses and the cost of tuition is within the reach of any active young man or woman.

CHANGE OF CONFERENCE DATES

In accordance with the wishes of the presiding elders, I announce that the date for the meeting of the Tennessee Conference is changed to October 11th, and the place of meeting from Memphis to Murfreesboro. The date of the meeting of the Central Tennessee Conference is changed to October 18th.

CHARLES C. MCCABE, Bishop.

The farm upon which Abraham Lincoln was born near the village of Hodgeville, Ky., was sold at a commissioner's auction Aug. 28 to satisfy a judgment against the same. The *Western Christian Advocate* suggested that the general government buy the place and make a shrine of it, for all liberty-lovers throughout the land. Many objects of interest connected with Lincoln could be brought together there. The farm consists of 110 acres and brought $3,600.00.

A Negro was in the hands of a mob, recently, in Paris, Texas, being charged with crime. The citizens of Paris, led by the judge and sheriff, were successful in their efforts to take the prisoner from the mob and in securing a legal trial, in which it was proven that the accused was innocent and he was given his liberty. The judge and the sheriff did their duty, of course, but there are so many derelict in discharging such duties that these two men deserve commendation. Paris, Texas, seems to be trying to redeem herself.

The resignation of Lord Curzon has created quite a sensation in England and India.

Personal and General

The Washington Conference has been quite fortunate of recent years in the class of young preachers received into its fellowship. Among these, Rev. Ernest S. Williams, pastor of St. Paul Methodist Church, Roanoke, Va., is among the most successful. Here he has built a fine parsonage and a beautiful church during his brief pastorate. Rev. Williams is an earnest, energetic and faithful pastor. He is statistical Sec'y of his Conference.



One of the most successful business men of our people in Mississippi is Mr. Charles Banks, of Mound Bayou, Miss. He was the prime mover in the organization of the Mississippi Negro Business League, which held its session in Greenville. Mr. Banks was unanimously chosen president. His address was a splendid plea to his people for economy and industry. He is also the fourth vice-president of the National Negro Business League. Mr. Banks is cashier of the Mound Bayou Bank of Mound Bayou, Miss.



Prof. M. S. Davage, A. M., has been appointed by our publishers to fill the place in our business office made vacant by the resignation of Prof. H. L. Billups, who resigned several weeks ago for health reasons. Prof. Davage assumes this responsibility with enthusiasm. He is an alumnus of New Orleans University, having received the degrees of A. B. and A. M. In addition to his training at New Orleans University, Prof. Davage has spent some time at Chicago University, taking post graduate work in mathematics. He has for several years filled most acceptably in his Alma Mater the chair of mathematics, which he resigns to accept the position of cashier in our business office. Mr. Davage is blessed with youth and ability, and his many friends are confident that he will give a good account of himself in this new position.

Bishop Mallalieu has given a full month to camp-meeting work. He delivered in eighteen days ten sermons and fourteen public addresses.

The Board of Trustees of Meridian Academy met Wednesday of this week. Dr. J. M. Shumpert is president and Rev. R. N. Jones secretary.

Miss Sadie Dorsette, class of 1904, Tuskegee, will go to Teachers' College, New York, next year, to take the scholarship provided there for Tuskegee graduates.

The eighteenth anniversary of the American Bible Society, which took place in New York, shows that the great institution continues to increase in usefulness.

A competent pipe organist is wanted in Los Angeles, Cal. It will be well for those who are competent to write Prof. T. A. Green, 248 East Second street, Los Angeles, Cal.

The Presbyterian Church increased its membership during the year to 20,754 and raised for church work and benevolences $18,636,750. The present membership of the church is placed at 1,115,662.

The *Epworth Era*, Dr. H. M. DuBose, editor, is a gem. It sparkles each week with intensely interesting reading matter. It is the worthy organ of the Epworth League of the Methodist Episcopal Church, South.

Union Memorial Church, St. Louis, Mo., Rev. R. E. Gillum, D. D., pastor, has effected the purchase of the Temple of Israel at a cost of $41,500. It is a magnificent stone building, with a seating capacity of 1,000.

Asbury Church, Holly Springs, Miss., Rev. N. R. Clay, A. B., pastor, is building an annex to the parsonage. On a recent Sabbath $104.00 was raised for the enterprise. Dr. B. F. Woolfolk and Dr. W. C. Clay were present and assisted in the rally.

The forty-fourth anniversary of the marriage of Bishop and Mrs. Edward G. Andrews, also the Bishop's eightieth birthday, were celebrated August 7th by their friends at Lake Nunnewaska. They were presented a purse of gold with which to purchase a souvenir.

President Peeler of Bennett College, Greensboro, N. C., is sending out to his constituency a strong appeal in behalf of that institution. He solicits the hearty co-operation of students, alumni, clergy and fathers and mothers. He deserves this and will no doubt get it.

Rev. W. H. Brooks, pastor St. Marks, New York, has issued in pamphlet form his sermon on the Race Riot, which was preached Aug. 6th, 1905. It is strong and eloquent; a just denunciation of mob violence and a manly plea for our people. Write him for a copy, 316 W. 53d St., New York City.

Rev. H. T. Johnson, D. D., editor *Christian Recorder* of the African Methodist Episcopal Church, is recuperating in England. Dr. Johnson is one of the most vigorous and efficient editors of our race and has served his church for a number of years as editor both to the credit of his church and himself.

Bishop James M. Thoburn, D. D., is to deliver the missionary lectures at Boston University School of Theology the coming winter. Particular interest attaches to this course because of the lecturer and because it will be in some measure a part of the jubilee celebration of the founding of our missionary work in India.

The following article, clipped from the Indianapolis *Freeman*, will be of interest to our readers: "Paul Lawrence Dunbar is living quietly and happily at his home in Dayton, O., and endures his ill health with patient resignation. He writes considerably, has much pleasant company from abroad and conducts a voluminous correspondence with friends."

Prof. R. C. Childress, for eight years Professor of Mathematics and Secretary of Philander Smith College, Little Rock, Ark., has tendered his resignation to the board of trustees of that institution. Prof. Childress is thoroughly identified with the church and educational interests of his state; he is trustee, class leader and Sunday school superintendent of Wesley Chapel, the largest appointment in the Little Rock Conference. He was a lay delegate to the General Conference in Chicago in 1900. He is Secretary of the Teachers' State Convention and the John C. Martin State Institute.

Prof. I. Garland Penn, A. M., Litt. D., our Assistant General Secretary of the Epworth League, has been invited to address the Bethel Literary and Historical Association of Washington, D. C., during the season of 1905-1906. Dr. Penn has accepted and will address the society Nov. 7th upon "The Negro Young People's Christian and Educational Congress—What It Means—Its History and Future." This is opportune, since the next and second congress is expected to be held in Washington, D. C., in July or August, 1906. Dr. Penn has also accepted to speak at the interdenominational celebration of the Montgomery (Ala.) churches of our race at Washington Park, Montgomery, Ala., Sept. 14-16. He will represent the Methodist Episcopal Church.

The annual meeting of the Woman's Home Missionary Society will be held in Indianapolis, Ind., October 18-25, and all delegates are requested to send their names and full address at once to Mrs. W. M. Ampt, 1737 East McMillian street, Cincinnati, Ohio, who will effect reduced rates; also to the chairman of the entertainment committee, Mrs. M. J. Allison, 2815 Southerland avenue, Indianapolis, Ind. Our own Mrs. M. A. Sissle is on the committee of entertainment and she informs us that the delegates will be furnished with board and lodging free. Visitors can secure breakfast and lodging at 50 cents per day. Dinner will be served in Central Avenue Church at 25 cents and supper at 15 cents. The presence of Mrs. Sissle on the reception committee assures the delegates of our people ample and comfortable entertainment.

NEWS NOTES

That typhoid fever is increasing in New York City is shown by the 38 cases in the first week in August last year to 92 cases this year.

In religious affairs men are not usually in the majority, but Bishop Bashford says that they comprise nine-tenths of our 2,300 membership in West China.

On the top of Mount Tamalpais a wireless telegraph station is being erected, and by this means it is hoped to establish direct communication with Honolulu.

The church at Viequez, Porto Rico, for which Bishop Cranston has been earnestly laboring, was dedicated July 20th, the services closing with a great revival movement.

Of President Roosevelt's address on a recent Sabbath in the Methodist Episcopal Church at Oyster Bay, an exchange says: "It was full of exactly those old truths which to-day need new emphasis."

The Catholic Daughters of Temperance is a society recently organized by the Roman Catholic women in the United States, with over two hundred charter members. All their strength is to be directed against the saloon.

The battleship Kansas, the largest battleship ever built in the West, was christened with spring water Saturday, Aug. 12, at the yard of the New York Shipbuilding Company, in Camden, N. J., by Miss Anna Hoch, daughter of the Governor.

Bishop Hargrove, of the Methodist Episcopal Church, South, who died recently, was almost seventy-six years old. He had been in the ministry forty-eight years, and was a member of the famous Cape May Commission, which, nearly twenty years ago, arranged a "treaty of comity" between his denomination and our own.

The beautiful church edifice known as Wiley Chapel, erected at Springfield, Ohio, under the superb leadership of its present pastor, Rev. T. L. Ferguson, is the center of a prosperous work. Here on Thursday night of last week, during the session of the Ohio District Conference, Dr. M. C. B. Mason delivered before a very large and intensely interested audience his magnificent lecture on "Napoleon at Waterloo." The previous evening Rev. Elam A. White, presiding elder of this district, had given the conference a rare treat by his lecture on his trip through the Yellowstone National Park. It was both interesting and instructive.

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Doings of the Workmen.

ARKANSAS.

Hazen, A. W. Piggee, pastor—Aug. 30 was observed as Children's Day. Program was well rendered. Collection $3.00.

Danville, T. J. Thompson, pastor—Our second quarterly conference was held July 22 and 23, with the presiding elder, M. W. Langston, in the chair. The officers were present with good reports. Everything bids fair for a good year's work. A large number partook of the Lord's Supper. Paid Rev. Langston in full. Collection for the day, $15.

DELAWARE.

New Castle, G. B. Coleman, pastor—Since taking charge of this work it has greatly improved on all lines; congregation has almost doubled; have had seven accessions and two conversions. We have forty odd members, but they work like beavers when they try. May 21st we raised for trustees $75; Children's Day, $35; sisters' rally, July 9, nearly $40. I have organized one new Sunday school and formed one class for religious instruction. The Evangelistic Convention of the Wilmington District was held at Middletown, April 26 and 27. It was a great spiritual treat and a general revival to all concerned. Our Epworth League and Sunday School Convention convened at the same place, June 29 and 30. The Rev. Doctor J. W. E. Bowens, of Gammon's, was with us and held us spellbound during his wonderful lecture. Also the influential Doctor O'Connell, the newly appointed presiding elder, was with us and rendered great service during his stay. Dr. J. R. Brown, of Cambridge, and Dr. N. W. Moore, of Centerville, were present and took part in the discussions.

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LOUISIANA.

North New Orleans District Preachers' Meeting organized July 26, with the following officers elected: President, Rev. T. B. Cooper; vice-president, Rev. C. O. Pardo; secretary, Rev. M. C. Harrison; assistant secretary, Rev. John Wise; treasurer, Rev. D. J. Price; reporter, Rev. B. F. Branch; steward, Rev. F. A. Durham. All local preachers are members of the Preachers' meeting. The meeting will be held each month. It is urged by the president that a full attendance be present at each meeting. Rev. T. B. Cooper, President; M. C. Harrison, Secretary.

MISSISSIPPI.

Winterville, R. L. Lee, pastor—Our dear members remembered the pastor by sending him a 50-pound box of groceries which, especially at this time, was much needed and thankfully received.

Clarksdale, Wm. Bell, pastor—Our second quarterly conference was held June 24-25, with Dr. B. F. Woolfolk, presiding elder, in the chair. The reports from pastor and officers showed marked progress. Members added to the church, 14; baptized, adults 3, children 9. This charge is moving along nicely. Paid pastor $106.57, elder $30, benevolence $63.40, building and improvements $221.69; total, $421.66.

Florence, M. Cooper, pastor—On the second Sunday in June Children's Day was observed. Our second quarterly conference was held June 18th, with Rev. G. W. Smith in the chair. Reports indcated an advancement. Paid presiding elder in full, $17.50. Total raised in quarterly meeting, $23.

Dahomey, B. H. Hill, superintendent—Children's Day was observed at Lewis Chapel M. E. Church. Collection $3.25. We have a good Sunday school but no pastor.

Rockport Church, Ackerman Charge, B. Little—Our third quarterly conference was held July 30th, with Dr. T. W. Davis in the chair. All officers made good reports. The church is spiritually alive. We are building a new church at a cost of $1,500. Our pastor, J. W. Byrd, is a hustler. Collection this quarter, $16.50.

Byhalia, S. S. Myers—Our third quarterly conference was held July 15-16, with Dr. N. H. Williams in the chair. Officers were present. Reports showed some improvement. We expect to push the battle to the gate with Rev. B. F. McEwen at the head. Paid presiding elder in full, $18; paid pastor, $34.20; raised in the quarter, $22.20; total, $56.40. Quite a number partook of the Lord's Supper.

Lexington, C. E. Moody, pastor—On the first Sunday in this month, August, I commenced a revival at one of my churches, Shady Grove, and after remaining three nights I had to close on account of the quarantine, no kind of service, on account of yellow fever, being allowed in this county. But I had a great meeting for so short a time. The result was six souls happily converted to God, all of whom joined our church. We left a host of anxious mourners waiting on the salvation of God. Pray for us, brethren.

Alesville, J. W. Isaiah—Our rally at Ingraham Chapel, July 30, was a success. The following persons gave $1 each: James Duncan, Jack Campbell, James Collins, Emma Collins, Henrietta Collins, Choma Campbell, Chorcis Campbell, Elizabeth Collins, Olia Cook, Mary Wilkin, Emma Kirkwood, Julia Lott, Willie Lott, Lucinda Poe, Maggie Ruffin, T. Lott, M. Poe, Addie Campbell, S. Dargin. Total, $32.30. Rev. D. P. Shaw is our pastor.

West Jackson, C. H. Jones—We held our third quarterly conference with Presiding Elder Rev. J. C. Hibbler presiding. He preached one of his soul-stirring sermons at Mt. Pleasant on Sunday to a crowded house. At night he preached in our city and our hearts were filled with joy unspeakable. We have just completed a new parsonage worth $750. Paid elder in full; paid pastor this quarter, $91.38. Before the pastor left for district conference we bought him a suit of clothes. Our choir is as good as any in the city, with Miss Nettie Campbell, the daughter of our lamented Elder Campbell, as organist. We cannot forget to mention our pastor's wife, Sister Marshall, who is taking an active part in all of our church work whenever the occasion allows. We will soon pitch a battle here against sin. In God's name we expect to take this part of the city for Christ.

Aberdeen, N. H. Cooperwood—Easter was a high day on the circuit. Raised $30. Children's Day was fine; program carried out in full. Raised for all purposes $91. Rev. J. T. Cannon is the pastor.

H. J. Jordan, pastor—Summit and Magnolia Charge is alive on all lines. The members of this charge are loyal and faithful. Each class leader has pledged himself to take the SOUTHWESTERN CHRISTIAN ADVOCATE. Sunday was a grand day at Magnolia. The Lord sent his blessing upon the church. The house was crowded. Conversions, 25.

Strong's Circuit, S. H. Clay—Our third quarterly conference met at Oak Grove Church, Aug. 5-6, with Rev. F. H Henry, presiding elder, in the chair. The elder seemed to be at his best; he preached one of his forceful sermons. Forty-eight partook of the Lord's Supper. Raised in the quarter, $29.50; paid the elder in full, $12.50; paid pastor this quarter, $76.90. Sister Mariah McClendon died Aug. 4.

Duck Hill, P. A. Lemon, pastor—The Red, White and Blue prize contest, June 25th, was quite a success. The contestants held a flag representing the above colors. They were Mr. C. L. McKinney, who reported $1.12; Miss Geogiann McCuiston, $4.16; Miss Elvia Ratliff, $4.72. Miss Ratliff being the victor, received the prize. Realized for benevolences, $10.

Como Depot, P. H. Jackson, pastor—My second quarterly conference convened July 22-23. The presiding elder could not be with us. Brother W. A. Roger of Batesville held the quarterly. Collection, $18.05.

OKLAHOMA.

Langston City, Reporter.—The third Sunday in June was observed as Children's Day. The program was carried out. Rev. L. J. Hardiman, pastor, preached an instructive sermon. Rev. E. M. Madden conducted the program. Music was furnished by Miss Daisy Gidding. Collection, $3.75.

Langston.—Children's Day at Iowa Chapel was observed the third Sunday in July. The pastor, Rev. A. Haynes, preached a good sermon on "Training Children." The program was excellent. Collection $2.25.

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down pains are a symptom of the most serious trouble which can attack a woman, viz: falling of the womb. With this, generally, come irregular, painful, scanty or profuse periods, wasteful, weakening drains, dreadful backache, headache, nervousness, dizziness, irritability, tired feeling, inability to walk, loss of appetite, color and beauty. The cure is

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Doings of the Workmen

TEXAS.

Hondo, Miss M. E. Thomas—Our second quarterly conference was held May 24-25. The Rev. J. W. Weakley, presiding elder, was in the chair. Prof. S R. Burton was elected secretary. The officers presented written reports which showed great improvement. The elder preached three inspiring sermons, to the delight of all. Rev. J. W. Wright is our pastor. The program rendered by the Epworth League at the close of the evening sermon was interesting. Collected for missions, $18.62; for presiding elder, $12.58; total, $31.20.

Texarkana, L. M. Bolden, Pastor.—When we came here we found a few faithful soldiers like Simeon and Anna waiting on the Lord. Our first preaching service was held on the first Sunday in May. Few were present in the morning and the night service was a little better attended than the morning service. The following Sunday there was a decided improvement over the previous Sabbath. Now we are growing rapidly. We have added to the church six souls who came to us during regular preaching services. The church is being revived and the future is bright and encouraging. The Lord does manifest himself to us in our meetings. On Tuesday night, June 13, the Lord filled every soul present with joy and gladness. Shouting was in order. A glorious meeting did we have. A revival spirit is prevailing among the members, and soon we shall go into battle for the Master.

Waller Circuit, Geo. E. Belcher, Pastor.—My second quarterly conference was held June 4-5, with the Rev. J. E. Bryant in the chair. Most all the officers were present with written reports. Sunday the presiding elder preached to the delight of a crowded house. Eleven souls came forward and joined the church. The Sacrament was administered to a goodly number. Paid the presiding elder $18, his full assessment for quarter. Total collection $23.65.

Winkler, Texas, G. W. Carter, Pastor.—Our third quarterly conference, held July 22-23, was a decided success. Our presiding elder, Rev. L. S. Blakeney, could not be present, though he made no mistake when he selected Rev. P. H. Jenkins to preside. All officers were present Saturday except three, with written reports, which showed an increase along almost all lines. Sunday was a day long to be remembered. At 11 o'clock Bro. Jenkins delivered a thoughtful sermon. Collection for presiding elder, $9.

Arthur City, W. M. Jones, Pastor.—My second quarterly conference for Medill Circuit was held at Reed's Chapel May 13-14, 1905. Rev. F. Parker, presiding elder, was present. The reports were good. The presiding elder preached one of his strong sermons, after which the Lord's Supper was administered to 52 persons. At night Rev. A. Carter of the Baptist Church, preached to the delight of all. Paid presiding elder, $13.60. Raised this quarter, $55.

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Conference Notices

DISTRICT CONFERENCES.

Houston, Galveston, Tex.....Sept. 5
Alexandria, Salem, Va.....Sept. 6-10
Fort Smith, Conway, Ark....Oct. 18-22

CONVENTIONS.

Little Rock, Newport, Ark.....Sept. 1
Forest City, Oak Forest, Ark...Sept. 1
Alexandria, Salem, Va.....Sept. 6-10

MUSKOGEE DISTRICT.

THIRD ROUND.

Panther Creek and Claremore, Sept. 2-3; Vinita and Grand River, 6-7; Big Creek Circuit, 9-10; Coffeyville and Elliot, 16-17; Tulsa and Coweta, 19-20; Wenskogee Circuit, 23-24; Wagoner and Porter, 27-28; Eufaula and Checotah, 30-Oct. 1; Boyton and Haskal, 7-8; Muskogee, Spencer Chapel, 14-15; Okmulgee, Franklin Chapel, 21-22; Weleetka and Lincoln, 24-25; Wewoka, 25-26; Atoka and Colbert, 28-29; Grant, 31; So. McAllister and Alderson, Nov. 4-5; Vian and Ghans, 11-12; Sapulpa and Beggs, 18-19. Dear Brethren: Let us co-operate in raising the benevolent claims and your own salary. Have a rally day at each quarterly meeting. Be sure to report a good revival and souls added to His kingdom. Have your officers to subscribe for the SOUTHWESTERN CHRISTIAN ADVOCATE and help make the paper self-supporting. Send your church extension money to the General Office. Repair your churches for winter services.

A. J. MCALLISTER, P. E.

MARSHALL DISTRICT.

FOURTH ROUND.

Ebenezer (Marshall), Sept. 16-17; Jefferson Ct., 23-24; Texarkana (Mission), 30-Oct. 1; Texarkana (St. Paul), 1-2; Queen City (at Queen City), 3-4; Harlton Ct., 14-15; Kildare Ct., 24-25; Daingerfield, 28-29; DeKalb, 30; Lodi Ct., Nov. 4-5; Woodlawn Ct., 3-6; Hawkins Ct., 11-12; Longview Ct., 12-13; Marshall Ct., 15-17; Pittsburg Ct., 18-19; Tyler, 20-22; Mineola, 25-26; Mallalieu Ct., 26-28; Lasater, Dec. 2-3. Dear Brethren: Doubtless you have done well under the circumstances, and yet a great deal is to be done before we are ready for conference, at Clarksville. The district conference is postponed on account of yellow fever and the quarantine restrictions, until Oct. 17-22, thus giving each pastor more time for raising his benevolences. Brethren, please make good use of the time; you know how very important is this matter. You are asked to forward what money you have on hand for Wiley, to Dr. M. W. Dogan, at once. Don't hold it back; his vouchers will be counted the same as cash in the district conference report. The certificate will go to the charge which raises the highest amount, whether reported in cash or vouchers. Don't forget the SOUTHWESTERN CHRISTIAN ADVOCATE. We want your help in securing 5,000 subscribers by next October. We are preparing to assist you in person with your benevolent rally.

B. M. TAYLOR, P. E.

HUNTSVILLE DISTRICT.

FOURTH ROUND.

Courtland, Aug. 12-13; Decatur, 26-27; Scottsboro, Sept. 2-3; Cedar Grove, 9-10; Center Grove, 10-17; Stevenson, 23-24; Oakland and Belle Union, 30-Oct. 1; Folds and Lewes, 7-8; Guntersville, 14-15; Albertville, 21-22; Athens, 28-29; Madison, Nov. 4-5; Triana, 11-12; Huntsville, 17-19. Now, pastors and members, what say you about the Annual Conference? What class will you put your charge in? How many converts? How much benevolence? Your report will tell. Nothing but our best is expected of God and the church.

A. S. WILLIAMS, P. E.

ATLANTA DISTRICT.

FOURTH ROUND.

Battle Hill, Sept. 15-17; Oakland City, 14-17; Hogansville Station, 23-24; Grantville and Lutherville, Oct. 1-2; Hogansville Circuit, 7-8; Grantville Circuit, 14-15; Palmetto and Coweta, 21-22; College Park, 20-22; Newnan, 28-29; Newnan Circuit, Nov. 4-5; Foss Chapel, 3-5; Chapel Street, 8-12; Ariel Bowen, 9-12; Fairburn, 18-19; North Atlanta, 17-19; Central Avenue, 26-27. Dear Brethren: Let us work for the salvation of souls and to raise every cent of the assessment for benevolences. Remember the SOUTHWESTERN CHRISTIAN ADVOCATE. Rally the fourth Sunday in October. Dr. Jones is doing heroic work. Help him.

E. H. OLIVER, P. E.

GAINESVILLE DISTRICT.

FOURTH ROUND.

Union Grove, Sept. 9-10; Oxford, 8-10; Covington, 15-17; St. Luke, 20-24; Duluth, Oct. 7-8; Suwanee and Norcross, 14-15; Gillsville, 21-22; Commerce, 27-29; Nicholson, 28-29; Elberton, Nov. 3-5; Elberton Ct., 4-5; Lavonia, 11-12; Lawrenceville, 18-19; Fort St., 19-20; Gainesville and Toccoa, 24-26; Centerside, Dec. 2-3; University, Dec. 6-10; Hoschton, 9-10; Roswell, 9-10.

G. W. ARNOLD, P. E.

GUTHRIE DISTRICT.

THIRD ROUND.

Hennessey, Sept. 10-11; Ardmore, Warren Chapel, 17-18; Caddo and Springer, 19-20; Purcell, 21-22; Ardmore Circuit and Wynnewood, 24-25; Guthrie, St. Paul, Oct. 1-2; Shawnee, Wesley Chapel, 8-9; Shawnee Circuit, at Earlboro, 10-11; Luther, 15-16; Langston, 22-23; Chandler, Austin Chapel, 29-30; Oklahoma City, Newman Chapel, Nov. 5-6; Ripley, 8-9; Chickasha, 12-13; Anadaska, 13-14; Boley, 19-20; Mt. Zion and Vernon, at Vernon, 26-27; Guthrie Circuit, at Iowa Chapel, Dec. 3-4. Dear Brethren: The third quarter brings us through the harvest time of the year. Let us do our best to bring up the financial side of our work. The Lord has wonderfully blessed us in saving souls. Now let us bring the finances to the front. Let us put the SOUTHWESTERN in every Methodist home this quarter. Remember the order of district conference is that all local preachers and exhorters are required to take the paper. Renewal of their license is conditioned upon their taking the SOUTHWESTERN.

D. G. FRANKLIN, P. E.

PINE BLUFF DISTRICT CONFERENCE.

Members are hereby notified that the district conference will meet at Pine Bluff, Ark., St. James, Sept. 14-17. Get your health certificate from the Board of Health, signed by the proper authorities. Come prepared to stay through Sunday. The pastor is planning a reception for the delegates on Sunday night, 13th. Let everyone come. Pastors will collect for Philander Smith College and send the same to Dr. Cox at Little Rock.

S. MCDONALD, P. E.

BATON ROUGE DISTRICT.

Dear brethren, owing to the existence of yellow fever in New Orleans, and the strict quarantine throughout the state, I am prevented from getting around to hold my third quarterly conference. I am looking for each brother to look after the benevolent collections. Let us see to it that the Baton Rouge district stands in the front rank. By all means stands by the SOUTHWESTERN CHRISTIAN ADVOCATE. Let us do our part in getting the five thousand subscribers asked for. I think we will be able to have our district conference some time in October.

J. W. TURNER, P. E.

MERIDIAN DISTRICT EPWORTH LEAGUE.

The cabinet of Meridian District Epworth League will meet at Haven Chapel, August 25. All members are expected to be present. Business of importance. D. B. Watkins, District President; Miss H. J. Thrash, Corresponding Secretary.

PALESTINE DISTRICT.

Dear brethren, membe rs and friends on the Palestine District, there is a general effort being put forth by the several conferences to add five thousand subscribers to the SOUTHWESTERN by Oct. 31st. This is a worthy effort and should have the hearty support of all loyal Methodists and lovers of good literature. First, because the paper is indispensable to the success of our church; second, because it is one of the best church papers of our race. Every member who loves the grand old church and her cause should subscribe at once for the paper. Friends who love good, clean-cut family literature, should subscribe for the paper. Those filled with race pride should take the paper. The movement has my full support in every way.

L. S. BLAKENEY, P. E.

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"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and will make curly or kinky hair lie straight and smooth for a time.



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This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

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HAS DONE WONDERS.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians and now president of the Memphis Board of Health. Mr. Nemore says that he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly.



Mr. Louis Nemore.

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INQUIRY.

I am inquiring for my son George Banks, who left me about the year 1870. In slavery I belonged to Tom Banks, who lived in Comeato county, not far from Palmetto, Ga. I was the wife of Alex Brooks. Since I have married A. Milner. I have friends also in the name of Banks and Brooks. I want to hear from them. Dear reader or pastors, if you know anybody of the above names, please cut this out and send it to them. Inquire in your churches. Mrs. Mary Ann Milner. Address Alonzo C. Milner, Villa Rica, Ga., R. F. D. 2.

Doings of the Workmen

MISSISSIPPI.

Bradley Circuit, N. B. Bell, pastor—Our second quarterly conference was held July 29-30, Rev. W. L. Gillespie presiding. Reports were good and showed marked progress. Total collection for the quarter, $62.30. The good members at Bradley gave the pastor one hundred and ninety-six pounds of groceries.

MISSOURI.

Butler, Reporter.—The grand rally at Zion's Chapel, to lift the church debt of 8 years standing, was a grand success. Rev. G. B. Abbott, the pastor, organized three clubs which made their final report July 9. One of the clubs was composed largely of the outsiders who contributed in nickels and dimes and was in charge of Mrs. G. B. Abbott, whose earnest work has been an inspiration on the charge. The following young people ably assisted her to raise $20.50. Misses Lou Emma Abbott, Clara Ford, Gertrude Crouch, George Caves, Walker Caves and others. Mrs. Jenny Kenoly, Mrs. Jane White, Prof. W. W. Kenoly, Mrs. Hannah White, Mrs. Lizzie Goff, Mrs. Lucy Fischer and others, under their brave captain, Mrs. Rosa Jones, raised $55.05. Mrs. Mary Booze, Captain, assisted by Mrs. Sarah Crouch, Mrs. Dolly Ford, Mrs. Eva Wright, Mrs. Amanda Tucker, Prof. A. N. Wright and others, raised $62.50. The day's rally including a special collection, was $140.15. This amount pays the church entirely out of debt with a few dollars over. Rev. H. R. Pinckney, of Mound City, Kans., Rev. J. A. Barker, pastor First Methodist Episcopal Church, assisted the pastor. Rev. Abbott and his members are happy over the result of the rally and the thought that their church is out of debt.

NORTH CAROLINA.

Machpelah, G. W. Brower—Our third quarterly conference convened at Denver, N. C., June 3rd, in joint session with the quarterly conference of the Sherrill Ford Circuit, Rev. W. M. Crawford, pastor. Rev. M. M. Jones, D. D., was present and presided in his usual easy and graceful manner. We are finishing our fifth year on this charge. The pastor is a class leader and has in his class all of the officers of his circuit or station. The writer collected from the officers in his class $8 for presiding elder. Paid elder this quarter, $25.00; pastor, $50.00. Eighteen of our officers are annual subscribers to the SOUTHWESTERN. The elder preached an excellent sermon and administered the Holy Communion.

OKLAHOMA.

to do more in the near future.

Earlboro, J. A. Gallon, pastor—My quarterly conference convened 15th and 16th inst. The church was packed with a very intelligent audience. Our presiding elder is D. J. Franklin, D. D. We had two additions during our conference. Collection $36.18. Our church is insured for $800. Our cornerstone laying took place the third Sunday in August.

Earlsboro, Rebecca McLure—We have our own church which when completed will cost about $1,000, and notwithstanding the hard winter this church has been built in the last five months, under the leadership of Rev. G. A. Gallon. His work will speak more than I can for him. Our quarterly conferences convened July 15-16. Officers were present with the presiding elder, D. G. Franklin, who preached two able sermons. Administered the Lord's Supper to fifty-three. We have done some work along in the Woman's Home Missionary Society since I have been appointed president, and we hope

AGENTS WANTED.

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John A. Smith, the great German scientist, whose photo appears above, cured himself of chronic rheumatism in its very worst form after suffering for years and will cure you. All you have to do is fill out the coupon below and mail to him. Every reader of this paper should send to-day.

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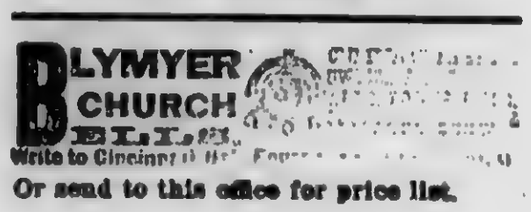
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They Live in Our Memory.

ROBERTS.—Mrs. Caroline Roberts departed this life June 30 at Fort Stephen, Miss. She was a faithful member of Snowden M. E. Church. She leaves a father and mother, five children and a host of friends. Rev. R. B. Anderson, pastor.

GAFFINEY.—Sister Hester Gaffiney, a member of Fairhaven M. E. Church at English Eddy, Ga., died in full triumph of faith at the age of 74 years. She was loyal to her church and loved by everyone. She leaves a son and daughter. The funeral was conducted by the pastor, Rev. E. J. Kimball.

NATION.—Sister Oliver Nation died in peace at her home in Sterlington, La., on July 12, 1905. She leaves a husband, a mother and two children to mourn her loss. The funeral was conducted at Beulah M. E. Church by the pastor, C. L. Angrum.

ROBERSON.—At Southwood Plantation July 15 1905, Bro. Perry Robertson died in full triumph of faith, leaving two daughters and one son to mourn his going. His funeral was attended by the pastor, C. L. Angrum.

FRANKLIN.—Willie Franklin, infant child of Norward Franklin and nephew of Rev. M. P. Franklin, of Woodside, La., departed this life July 10, 1905. H. J. Robinson, pastor.

JONES.—Miss Minerva Jones died at her home in China Grove, Miss., June 30, 1905, at the age of 17 years. She was a Sunday school teacher and a faithful member of the church. She leaves a father and mother, four brothers and two sisters and a host of friends to mourn her passing.

DAVIS.—After 28 years of faithful service, Mrs. Lizzie Davis, a member of Hartzell Chapel M. E. Church, Rosedale, La., departed this life July 7, 1905. She died as she had lived, a Christian. She leaves a husband and four children and other relatives and friends. The funeral was attended by the pastor, J. L. Augustus, assisted by Rev. A. B. Venable and others.

MCKNIGHT.—Mrs. Catherine McKnight, a member of Wesley Chapel, Baton Rouge, La., died in full triumph of faith. H. James, pastor.

TAPLIN.—Mrs. Mary Taplin, of Baton Rouge, La., departed this life July 12, 1905, at the age of 65 years. She was a faithful member of Wesley Chapel. She died as she had lived, a Christian. H. James, pastor.

ELI.—Miss Alberta Eli, of Baton Rouge, La., departed this life June 8, 1905. H. James, pastor.

HILL.—Willie Hill, the little two-year-old boy of Mrs. and Mrs. Hill, of Rosenberg, Tex.; died July 11, 1905, after an illness of one month. The funeral was conducted by the pastor, L. L. Givhan.

TAYLOR.—On June 28, 1905, at Rosenberg, Tex., Mark Taylor, a local preacher and a useful member of St. Luke M. E. Church, was called to his eternal home, after an illness of two days. He leaves a wife and three children to mourn his loss. The funeral was attended by Rev. Snell and the pastor, L. L. Givhan.

BANKS.—Mr. J. R. Banks, the recording steward of the Macedonia M. E. Church, of Clinton, La., departed this life June 27, 1905, at the age of 27 years. He leaves a father and mother, a wife and child and several sisters and brothers and a host of friends. J. Tutson.

BAPTISTE.—At Plaquemine, La., July 8, 1905, Mrs. Orelia Baptiste, a faithful steward sister of Hurst M. E. Church, died in full triumph of faith. Her last words to her pastor were, "I would rather go to heaven to-night than to lie down in this bed. The way has been dark sometimes, but Jesus has led me all the way and to-night I am standing on his promise." She leaves a husband and three children, a brother and a host of friends to mourn her passing. The funeral was conducted by the pastor, J. O. Richard, assisted by Rev. V. O. Hubbs, and Rev. Jones.

BAYSMORE.—The son of Ed. Baysmore departed this life on June 23, 1905. He leaves a father, a sister and brother and other relatives to mourn his going.

WHITE.—Mrs. Mary White, of Nashville, Tenn., a faithful member of Hubbard Chapel M. E. Church, a much beloved teacher in the Sunday school, and a diligent worker, departed this life Wednesday, June 14, 1905. To her husband and children she was a loving and faithful wife and mother. J. M. Lytle, pastor.

NORMAN.—Mr. Herman Norman, of Monroe, La., the librarian of our Sunday school and secretary of the Epworth League and a faithful member of St. James M. E. Church, has departed this life. He leaves a loving mother and one brother and a host of friends. His funeral was largely attended by the young men and members of the church. Revs. J. O. Brown, O. S. Kilbourne and his pastor, D. G. Taylor, officiated.

DUCHANE.—Mrs. Bell Duchane departed this life July 15, 1905. She was a faithful member of St. Peter's M. E. Church and died in full triumph of faith. She leaves a father and grandfather, a mother and several sisters and brothers and a host of friends. G. J. Rogers, pastor.

METTS.—Granville Metts, of Jeanerette, La., a faithful member of St. Peters M. E. Church, died as he had lived, a Christian. He leaves four sons and four daughters and a host of relataives and friends. G. J. Rogers, pastor.

PATTY.—Mr. Ralph Patty, after an illness of a few weeks, died July 4, 1905. He was a local preacher of Trinity M. E. Church and died a full-fledged Christian. His funeral was conducted by Dean Landry, Revs. R. C. Worsham, M. S. Goins, John Wilson and the pastor, E. B. Richard.

DAVIS.—On June 10, 1905, Miss Willie Eola Davis, aged 14 years 5 months and 25 days, departed this life. She was a member of the Sunday school. Rev. A. B. Venable assisted the pastor in the funeral service.

J. L. AUGUSTUS, Pastor.

ROBERSON.—Mrs. Margaret Roberson a faithful member of the M. E. Church at Clinton, Miss., departed this life May 18, 1905, at the age of 58 years. Mrs. Roberson died as she had lived, praising God. She leaves two daughters, six sons and husband to mourn their loss. The funeral was attended at the Baptist Church. Rev. W. L. Mills, pastor of the Baptist Church, V. S. Johnson and the writer officiated.

I. L. PRATT.

Conner — Brother Willis Conner, aged 59 years, and a devout member of Soul Chapel, near Kosciusko, Miss., died Aug. 9. Rev. W. H. Gatewood had charge of the funeral services.

Lang—At Canton, Miss., Brother Frank Lang departed this life the 8th inst., in full faith in the Lord. He lived a member of Asbury M. E. Church 30 years. His license was renewed at our last district conference at



Let go or die. That's the alternative of the shipwrecked man with the money bags. A great many people have a like alternative before them. Business men come to a point where the doctor tells them that they must "let go or die." Probably he advised a sea voyage or mountain air. There's an obstinate cough that won't be shaken off. The lungs are weak and perhaps bleeding. There is emaciation and other symptoms of disease, which if unskilfully or improperly treated terminate in consumption.

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Pelahatchie, July 26-30. Rev. D. F. Dudley conducted the funeral services.

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Doings of the Workmen

TEXAS.

Anchor, E. P. Robbins.—On the 4th Sunday in May, at St. Joseph M. E. Church, we had a grand rally for the purpose of raising money to build a parsonage. Rev. Wm. Mack, pastor of the Velasco Circuit, preached a soul-stirring sermon, assisted by Revs. B. F. Hall and Geo. Franklin. Collection, $59.66. The Lord seems to be with us in all of our church work. Seven joined the church.

San Augustine, G. W. White, Pastor.—Our second quarterly conference convened June 10-11, with Presiding Elder L. S. Blakeney in the chair. Officers were present with good reports. The elder expressed himself as being highly pleased with the work, notwithstanding the long continued rains. Paid the elder in full. Sunday was a glorious day. Rev. Blakeney preached a soul-searching sermon, at the close of which three joined the church. The Lord's Supper was administered to about 50.

Sprinkle, Geo. Pleasant, Pastor.—Our third quarterly conference convened Saturday at Fort Prairie. Our presiding elder, Dr. N. J. Johnson, being absent, Rev. S. E. Jones, pastor of Simpson Tabernacle, Austin, presided. Every officer was present with written reports. Sunday morning Rev. Jones preached and administered the Sacrament to 42 persons. At Sprinkle he preached at 3 o'clock and 8 persons were convicted of their sins and others were converted. After the sermon at night 12 were converted and 8 reclaimed. Collected for missions, $8.

UNITED FOR LIFE.

Brown-Harrison—The 27th of Jul Mr. Aberdeen Brown and Miss Liz Harrison, at Baldwin, La., by Rev. B. Richards.

Clause-Hill—In Monroe, La., at t home of the bride, Mr. James Clause and Miss Minnie Hill, by Re D. G. Taylor.

Wicks-Little—Mr. Albert Wicks a Miss Alberta Little, at Yazoo Ci Miss., 17th inst., by Rev. James Alle

Myer-Powel—At Bluff Creek, L May 14, Mr. George Myer and M Katy Powel, by Rev. B. Carr.

Smith-Thomas—Mr. Louis Smi and Miss Amelia Thomas, Aug. 22, Houma, La., by Rev. W. S. Harris.

Campbell-Hughes—Starkville, Mis at the home of the bride's parents, M O. R. Campbell and Miss Ethel L Hughes, by Rev. N. B. Bell.

Hennington-Davis—At New Zion E. Church, Crystal Springs, Mis April 6th, Mr. Edward L. Henningt and Miss Annye Mai Davis, by t bride's father, Rev. Aaron Davis.

Smith-Jackson—Mr. Frank E. Smi and Miss Mary M. Jackson, of W mington, Del., July 5, by Rev. G. Coleman.

Mr. Arthur Price and Miss Gertru Gimler, Mr. Wm. DeVerges and Mi Laura Losha, Mr. Madison Vincent a Mrs. Mary Grahma, Mr. Larnie Lawson and Miss Maudiste Cart were united in holy wedlock, respe ively, July 25, July 27, Aug. 2, by Re J. A. Tircuit.

FLORIDA.

Waldo, Thos. Holsendorf, pastor July 2, at 8 p. m., the people of th place enjoyed a most interesting pr gram. The occasion was our Missio ary rally. The general manager, M Annie E. Jenkins, raised $15.00; M Mattie Gordon, $9.00; Mrs. W. Jone $4.00; Mrs. Stripling, $2.90; tota $30.90.

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Doings of the Workmen

VIRGINIA.

Leigh St. M. E. Church, of Richmond, Va., which has less than one hundred members, is rejoicing over $430.55 raised in her July 23 rally, which was set to meet a last October note of $426. The debt is now reduced to $1,650. Rev. Wm. H. Dean came to us as pastor on Easter Sunday. We were scattered and owed $113.65 interest. He set to work and paid this May 25. Now we are rejoicing that through our energetic pastor we are enabled to meet this note. We received help of the following pastors and their churches: Dr. M. J. Naylor, Baltimore, $1.25; Dr. N. M. Carroll, Annapolis, $5; Dr. C. G. Cummings, Lynchburg, $5.65; Dr. W. A. C. Hughes, Baltimore, $12.75; Rev. Jos. Wheeler, Harrisonburg, $1. Tribe report: Levi, Rev. Wm. H. Dean, Captain, $100; Judah, Ella C. Dean, Captain, $51.75; Simeon, E. C. Eldridge, Captain, $38.37; Naphtali, R. C. Sampson, Captain, $33.21; Issachar, M. M. Bunn, Captain, $33.27; Zebulun, Agnes Smith, Captain, $29.50; Gad, Matilda Hall, Captain, $28.95; Reuben, Annie Brown, Captain, $28.31; Benjamin, N. C. Booker, Captain, $28.10; Asher, Sarah Steward, Captain, $27.42; Dan, Wm. A. Johnson, Captain, $22.40; Joseph, Solomon Haithman, Captain, $9.81.

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11:15 a.m.	N. Y. Fast Mail, Daily	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	5:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom.	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston	7:05 a.m.	
8:50 a.m.	Pacific Coast Express	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
12:05 a.m.	Port Allen Local	3:15 p.m.	
7:30 a.m.	Hot Springs, El Paso and Cala. Express	6:20 p.m.	

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.	
9:45 a.m.	Daily ex. Sat and Sun.	4:00 p.m.	
9:45 a.m.	Saturday and Sunday.	5:30 p.m.	
7:25 p.m.	Daily Except Sunday.	8:05 a.m.	

Louisiana Southern.

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6:00 p.m.	Sunday Only	7:00 p.m.	
8:35 a.m.	Saturday Only	9:45 a.m.	
5:00 p.m.	Saturday Only	6:00 p.m.	
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.	

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AUGUST 19 TO 26.

Atlanta and Savannah—E. A. Muldow, *1; A. C. Milner; J. W. Fisher, *1; Joseph Morris; L. H. King, *1.

Central Alabama and Mobile—A. S. Williams, 1; F. L. Teague, *10; A. Callahan, 1, 2.

Central Missouri—Mary Shannon; W. H. Smith, *6.

Louisiana—J. C. Peters; C. W. Reeves, *1; B. M. Hubbard, *2; T. J. Johnson, *2, 2; A. C. Mitchell, *1; D. A. Anderson; W. H. James, *1; A. W. Brazier, *1; A. D. Augustus, *1, 2; Wilson Lemon, *1; C. L. Angrum, 1; Wm. Harrall, *1; H. Taylor, *4; Mrs. E. Dright; Charles Landry, *1; M. C. Harrison *1.

Mississippi and Upper—C. W. Walton, *2; M. W. Ross, *1; P. H. Rembert, *1; J. W. Johnson; S. Hughes, *1, 1; Sarah Griggs; Charles Simon.

North Carolina—M. J. Bullock, *6; H. L. Ashe, *1.

South Carolina—M. D. Bethea.

Texas and West—J. W. Frazier.

Washington—E. W. Shaw, *2.

Miscellaneous—E. & E. Seelee; E. A. Wheatley.

Literary Notes

BOOKS RECEIVED.

PRESENT DAY RATIONALISM CRITICALLY EXAMINED, by the Rev. Geo. Henslow, M. A., F. L. S., F. G. S. Publishers: Jennings & Graham, Cincinnati, Ohio. Price, $1.25 net.

THE LIFE VICTORIOUS, by Rev. Herbert Windross. Publishers: Jennings & Graham, Cincinnati, Ohio. Price, $1.

YOUNG MEN WHO OVERCAME, by Robert E. Speer. Publishers: Fleming H. Revell Company, New York City. Price, $1.00 net.

Under the auspices of the Colored Sanitary Association, one of the series of mass meetings in the campaign against the mosquito was held at First Street M. E. Church on August 22nd. Standing room was at a premium. A brief address was given by the pastor, Rev. J. A. Tircuit, in which he welcomed the audience. Prominent among the speakers were Mrs. W. J. Behan, Rev. A. Hubbs, and Hon. W. L. Cohen. Dr. Ohara spoke briefly upon the yellow fever situation, after which Dr. Quitman Kohnke gave his famous stereopticon lecture upon the mosquito, explaining in full his mode of conveying the germs of disease. The meeting was a tremendous success, due largely to the energy of Rev. Tircuit in working up the audience.

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For all sexual weakness, this food is unquestionably a positive cure. Being directed to the weakened nerve centers of the affected parts, it restores them to a natural, healthy condition, bringing back lost powers, stopping un-natural discharges, etc. By acting on the nerve centers—or "life centers"—in this way it is the only honest and effective treatment for these troubles.

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TESTIMONIALS FROM LOUISVILLE

Mrs. Sydney Simpson, writes: For many years I have been weak, tired, exhausted, had no life or ambition, was irritable, cross, blue and very discouraged; at times I felt I would lose my mind.

Dr. Taylor's Brain Food and Nerve Restorer is wonderful. It has no equal. It made a new person out of me and I cheerfully recommend it as the greatest remedy on earth for nervousness and exhaustion.

Mr. Alx. Hill, writes: I was persuaded to try Dr. Taylor's Brain Food and Nerve Restorer. My nerves became invigorated and strengthened, my tired brain and debilitated body received new life, my memory returned and it brought such sunshine happiness and health to me that I am forced through gratitude to add this unsolicited testimonial for the benefit of the thousands who are sufferers from shattered nerves and exhausted energies.

Crescent City Notes

The Sunday morning service at Wesley Chapel was well attended. Rev. Castry, a local preacher of Wesley, preached an interesting sermon. The Sunday school catechism contest was conducted by the pastor, Rev. T. J. Johnson. Those who participated were the teachers of the various classes, also Misses Henry, I. Williams, Smith, I. Hicky, Johnson and Mr. Thomas. Collection for the day, $34.51.

On last Sabbath afternoon, at the Union Methodist Episcopal Church, an appreciative audience gathered that filled the gallery and crowded to its doors this large and commodious building. The occasion was a sacred concert given under the auspices of the Young People's Song Service of Union Chapel. The program presented Sunday was of a high order and successful from every point of view, and many are asking when a similar one will be rendered. Well, the editor, who is conductor of the song service, says soon—probably Sunday, September 30th—we want to see again the pleasing sight of so many business and professional men in our midst. We give in full the program, without further comment, as the names of those who participated speak for themselves. Yet we must say that we know all were charmed as they listened to the sweet strains of music produced by the little folks who composed the Christian Endeavor Orchestra under the direction of Mrs. Emma C. Harris.

(a) Sweet and Low (Barnby); (b) Calvary (Rodney), Christian Endeavor Orchestra.

Singing, "Jesus is Good to Me," from Chorus of Praise.

Scripture reading ,responsive, led by the pastor, Rev. Valcour Chapman.

Prayer, Rev. Chapman.

Chorus, Inflammatus (Rossini), St. James Choir.

Piano, Le Chant Du Berger (Colas), Miss Elvira Mason.

Voice, Dreams of Paradise (Gray), Mrs. R. E. Jones.

Reading, "Poor Little Joe" (Arkwright), Miss Emily Chapman.

Voice, Hosanna (Granier), Miss Ora J. Wilson.

Violin, Way of the Cross (O'Dea), Mrs. Emma C. Harris.

Voice, Tears (Del Rigio), Miss Stella A. E. Brazley.

The address by Mrs. S. F. Williams was a rare treat.

The free will offering amounted to almost $20.

Incarnatus (Wels), St. James Choir.

(a) Hearts and Flowers (Tobani); (b) Angel Serenade (Braga), Christian Endeavor Orchestra.

The well-known choir of St. James African Methodist Episcopal Church contributed largely to the success of this occasion. The refreshing lemonade and ice water served to all in the basement of the church were the erous contribution of Mr. Wm. inson, one of Union Chapel's loyal supporters. Those who lov hear the Gospel sweetly told in prose and poetry will enjoy the Yo People's Song Service held in church every Sunday evening 6:30 to 7:30. All are welcome.

The Sunday school service of Pl ant Plain Church was largely att ed on Sunday, Aug. 20th. At morning service Presiding Elder Daniels preached, and at 7:30 p. Father Davage occupied the pu Our own presiding elder, Rev. J. Marshall, was present also.

The New Orleans preachers, a recent meeting, passed suitable r lutions on the death of Rev. Z. Gayden, one of the honored memb of the Louisiana Conference. His roic service is the subject of c ment and his death is deeply deplo

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, SEPTEMBER 7, 1905

Vol. 39 No. 36

Garrett Biblical Institute

Editorial

According to the press dispatches of Tuesday there is great dissatisfaction in Japan on the items of the treaty signed at Portsmouth. It is alleged that the dissatisfaction is so strong that a revolution is possible.

The ideal state is that in which each family lives in its own homstead. But for the ultimate realization of this ideal the prospects are not very bright. Since the census of 1850 there has been a constant decrease in the number of homes owned by American families and an increase of the renting class. According to the last census out of sixteen and one-half million families, more than one-half are renters; only four and three-quarter million owning homes free from mortgages.

Our country is growing, our territory reaching far into the Pacific. There is so much work connected with our newly acquired island possessions that a new bureau is proposed. Secretary Taft made recently this significant statement: "We want to unite in some bureau the interests of the Philippines, Hawaii, Alaska and Porto Rico, so that all matters of information about all of them can come from that bureau, and Hawaiians can go there and ascertain the latest things in connection with the affairs in Hawaii."

President Roosevelt by his unselfish statesmanship, exerted in the interest of peace in the Far East, wins for himself universal praise. His efforts are appreciated by both the Czar of Russia and the Mikado of Japan, and none regard his efforts other than in the light of honest and sincere. The President desired a peace which would be honorable to the victor as well as to the vanquished. No other citizen of the world could have accomplished this delicate task save President Roosevelt, and he has again confirmed the contention of his friends that he is one of the greatest men of the world. In recognition of his services in the interest of peace the Portuguese Peace League has conferred upon him the title "Benefactor of Humanity."

New Orleans continues in its battle against yellow fever, using every means that science offers and supplementing science by prayers. Protestants and Catholics as well have held special services, offering prayer to Almighty God. The reports of Saturday and Sunday were exceedingly encouraging, the report for Sunday showing 29 new cases and 3 deaths. The report for Monday, however, showed 55 new cases with 9 deaths. The increase of new cases may be accounted for by the arrest of a prominent physician who, it is claimed, had not reported suspicious cases, and the 55 new cases reported for Monday may not be all genuine cases of yellow fever. The total number of cases to date is 2,079; total number of death, 292; cases under treatment at present, 318; discharged as cured, 1,469.

THE TREATY OF PORTSMOUTH

Peace negotiations at Portsmouth have been concluded, by the Japanese and Russian Commissions, and war in the Far East is ended. The world welcomed the announcement of peace, for the war between Japan and Russia has been costly, both in men and in money. While Japan has won in all points for which she contended at the opening of war, peace terms from the Japanese standpoint are disappointing. There were twelve items in the peace negotiations submitted by Japan; three of these Japan withdraws altogether and there was a compromise in the division of the island of Sakhalin. In the peace settlement Russia secures more consideration than had been anticipated at first, and she comes from the Peace Conference with honor, for Russia does not pay one cent of indemnity, loses none of her interned warships, and does not concede to the limitation of her navy in Pacific waters. In speaking of the conclusion of peace Mr. Sato makes the following statement in behalf of the Japanese plenipotentiaries:

"The questions of the final disposition of the question of Sakhalin and the reimbursement to Japan of her war expenses have from the first been issues on which absolute divergence of views existed. The difference of opinion upon these points—not one, but both—have frequently threatened the existence of the conference. But his Majesty, the Emperor of Japan, responding to the dictates of humanity and civilization, has in a spirit of perfect conciliation and in the interest of peace authorized his plenipotentiaries to waive the question of reimbursement of war expenses and has consented to a division of Sakhalin upon terms which are mutually acceptable, thus making it possible to bring the important work of the conference to a successful issue."

And the world will honor and admire Japan for this step, however disappointing it may be. It is feared in some quarters that instead of this being a permanent peace between Japan and Russia, that Japan may be forced at some later day to resume the war.

The nine points agreed upon in the treaty are are as follows:

1. Russia's recognition of Japan's "preponderant influence" in Corea, with her right to preserve order in the civil administration, give military and financial advice to the Emperor of Corea, Japan binding herself to observe the territorial integrity of Corea and (it is believed) the policy of the "open door."

2. Mutual obligation to evacuate Manchuria.

3. Japanese obligations to restore in Manchuria Chinese sovereignty and civil administration.

4. Mutual obligation to respect in the future "the territorial integrity and administrative entity" of China in Manchuria and to maintain the principle of equal opportunity for the industry and commerce of all nations ("open door").

5. Cession of one-half of the Island of Sakhalin to Japan.

6. The surrender to Japan of the Russian leases of the Liao-Tung Peninsula, including Port Arthur, Dalny and the Blonde and Elliott Islands.

7. The surrender to China, by arrangement with Japan, of the branch of the Chinese Eastern Railroad running south from Harbin to Port Arthur and New-Chwang, together with the retrocession of all the privileges obtained under the concession of 1898.

8. The limitation of the Chinese concession obtained by Mr. Rothstein and Prince Uhktomsky in 1896, under which the "cut-off" through northern Manchuria was built to connect the Trans-Siberian and the Ussurri Railroads, so as to provide for the retention of the ownership and operation of the line by the Chinese Eastern, but with provision for the eventual substitution of Chinese imperial police for Russian "railroad guards."

9. The grant to the citizens of Japan of the right to fish in waters of the Russian littoral from Vladivostok north to the Behring Sea.

The war began February 4, 1904, and lasted 527 days. The estimated cost to Russia is $1,875,000,000 and the estimated cost to Japan is $1,500,000,000. The Russians have lost in battle 329,779 men, while the Japanese have lost 166,756. The Russians have lost 73 warships, at a cost of $150,000,000, while the Japanese have lost 12, valued at $15,000,000.

This war has raised Japan to the consideration as one of the first nations of the earth. Brave, and skillful in battle, magnanimous in victory. Japan has also punctured the theory of race inferiority, for it was little thought that the brown men of the Island Empire would succeed against the great Russian Empire. This brown man belongs, it was alleged, to an inferior race and the odds were against him. But the Japanese have won a clear, indisputable and honorable victory, and it is gratifying that the world acknowledges it.

THE TRUE REFORMERS

The Grand Fountain of the United Order of True Reformers is the name of an organization with 70,000 members that was organized in 1881 in the city of Richmond, Va., by Rev. W. W. Brown. Its operations have been, for the most part, in Virginia, North Carolina, Maryland and the contiguous territory, where more than $2,000,000 have been distributed in relief and benefits. While the organization partakes, somewhat, of the nature of a secret society, nevertheless, it has long ago overleaped that bound and has become the strongest business enterprise known to the race. Among other departments the organization owns and controls a bank, which began with a paid up capital of $4,000 and $1,206 deposit. To-day it has 10,000 depositors, has transacted business aggregating more than $10,000,000, and a conservative estimate of its assets will reach half a million dollars. The strength of the bank was notable in 1893 when the banks of Richmond, as well as many others throughout the country, were compelled to use script in daily transactions, this bank paid dollar for dollar all of its demands. It advanced, at that time, to the city of Richmond money with which to pay the salaries of the public school teachers.

In addition to the banking department the organization operates a real estate department, which has assets amounting to $400,000 and owns buildings in several cities, ranging in value from

[*Continued on Page Eight.*]

Our Foreign Field--Africa

By Rev. J. H. Reed, D. D. Vice-President College of West Africa.

Heathenism is a world-study. This is seen best upon the grounds where active Missionary enterprises are in operation. When we take into consideration the fact that four-fifths of the entire population of the globe occupy the plane of heathendom, it is then that we comprehend the deep significant meaning of the mighty movements of the Christian Church for the redemption of the world.

Among the most important foreign missionary fields is Africa. Here under the tropical sun, with a climate that causes alarming mortality, are two hundred millions of black population, the hem of whose garment has not been touched by Christian civilization. These all sit beneath the stately palms in the shadow of darkness that has shrouded the continent through all the centuries. Here, amidst tropical diseases that baffle the skill of present medical science, are the ancient tribes whose history has been written in legalized tribal polygamy and religious superstitions.

Africa presents problems the solution of which requires the most careful and impartial study. First among these problems which confront the new missionary might be mentioned the *Native Conception of Religion.* The untutored savage has a belief with which the Christian missionary *must reckon.* He is not a heathen in the sense that his mind is a blank. Back of the wild and vacant look, there is a positive idea, the very basis of heathen social order and ethical code. Christianity in this particular must come in as a substitution. The problem therefore is the elimination of this native belief under all the circumstances and conditions. There is in this problem a positive trend of native thought now running through the public press and to which native leaders are giving much attention. Methodism has operated on the West Coast for nearly seventy-five years. The results of our efforts are not as large as the Church would like to have them; but this is due to the above mentioned conditions to which it takes time and patience for the Church to adjust itself. The task is one that requires the deepest consecration of men possessing the widest experience in church work and a keen perception into the things affecting racial peculiarities.

A race cannot be divorced from its ancient superstitions within a generation; there must be a constant process of evolution in ideas and morals culminating in the Christianization of pagan tribes. We meet to-day, a strong tendency of native religious belief towards Mohammedanism. To study this on the Continent it arises from several causes; first and most important is the adaptability of the Mohammedan religion to existing customs. It makes no war upon polygamy, and this is to the religious advantage of the natives, whose social order finds its basis in this system of ethics. In conversation with a native king, it was no little surprising to hear him so logically defend his system of marriage. This man had twenty-eight wives and owned a town of several thousand inhabitants. His argument ran thus: "*One wife man been take other man wife. My law punish man for spoil man wife. Me take plenty wife, me own dem by law.. One wife man own one wife by law, he take other wife no law for true true.*"

Thus, the argument is against our Christian matrimony. These kings are strong men in African thought and have their "towns" under perfect control. They claim that Christianity destroys their family ties and disorganizes their government. In order to have them forsake their customs which have been imbedded in them for centuries, presents a religious problem that requires more than an ordinary "revival meeting." It is the complete renovation of social and governmental order, the enthronement of Western ideals and ideas, the emancipation of a race from the cruel bondage of mental enslavement, the greatest in the history of races.

The burden therefore of present workers in this field is the careful study of the African himself, the insight of his dialect and a complete knowledge of his thought. To take away from these tribes their laws and customs and leave them without a proper knowledge of the Christian religion with which to maintain themselves amidst heathen superstitions is to throw them into confusion and make them hate the very name "Missionary." Hence, the necessity for an educational basis with which to work upon the native mind is paramount to the successful achievements of protestant evangelism. The problem becomes one for the awakening of self-consciousness on part of the African, and the application of religious principles adapted to present needs on the part of the missionary. This is absolutely necessary if there are to be aggressive movements for the redemption of the "Dark Continent."

We cannot arouse this dormant religious nature by simply telling the African "We be God man." His mental faculties must become attuned to the God idea by Christian education. A redeeming feature in this particular is, that there are no well organized systems of so-called secular education to deflect the African mind from the light of the gospel. The College of West Africa occupies a most unique place among forces for the evangelization and Christianization of Africa. Its supreme work must be the training in deep and enlightened religious experience of native workers, who with such a training coupled with their native dialect and tribal affinity, will go forth as burning lights to redeem their fellows and form an indigenous constituency. This is necessary because of the few missionaries from the home field. Here for more than sixty years has stood this institution of learning as a lighthouse by the sea. If the church could fully realize the enormity of this task for the redemption of Africa, there would be unstinted appropriations for the enlargement and better prosecution of this work. There should be no retrenchments of *men* or means, but a mighty advancement for Christ and the Church in Africa. An open door emergency stands wide for systematizing the educational facilities of Methodism, thus duplicating the work of the Freedman's Aid Society among the nataives. The burden that rests heavily upon the heart of Bishop Scott, who comes with an intense zeal for the church and the race and which has rested upon Bishop Hartzell for eight years, is to push our Mission Stations into the interior and touch the great tribal life of the Continent. This was the goal towards which the Sainted Bishop Taylor bent all of his tremendous spiritual energies and for which he gave a life of ripe missionary experience.

Our interior mission stations must of necessity be centers of educational and industrial training as a basis for the spiritual enlightenment of the heathen. Hence our missionaries must necessarily be prepared to preach, to teach and work in order to lay the foundation of future African civilization. These stations cannot at this time be run upon a self-supporting independent basis, for the reason that there is nothing tangible upon which to build, but the raw untutored savage and a wild, undeveloped country.

Consecrated workers must, therefore, have the full support of the home church to make any praiseworthy advancement in combating such influences of climatic destructions and pestilences that walk at noon day upon this "Dark Continent."

Some Present Day Masters

By Mrs. S. F. Williams.

[An Address Delivered Before the Young People at Union Methodist Episcopal Church, New Orleans, Sunday, August 27.]

Oliver Wendell Holmes has said that, "A man was at least four people: the man the world knows, the man his friends know, the man he himself knows, and the man that God knows." I want each one of you to resolve, this afternoon, within your souls, that the man the world knows will be the one that God knows.

The great inducement to young people to live two lives is the desire for freedom; they chafe under the restraint of parents, teachers and society. They fondly imagine that if they could only be free, they would be so happy. Free to come and go as they please; free to keep any company they choose; free to say and do what their parents and teachers object to. Therefore, they try to accomplish their desires by seeming to be one thing, when they know, and God knows, that they are something else.

In this free republic where men and children enjoy the greatest liberty of action, the most efficient safeguards are necessary to prevent that liberty from degenerating into license, and it is to mark the line between liberty and license that the young need the guidance of those whom they seek to shun, under the plea of larger freedom.

In the midst of all these fancied dreams of liberty, it is somewhat startling to be told that most of us are slaves, in a more pitiable sense than if we were claimed as such by the most despotic Turkish power.

We are slaves, abject slaves, to our vices, our habits, our fears and our superstitions. These shadowy masters rule us with rods of iron and no court of appeals can emancipate us from their clutches. Of the mastership of those twin vices, drink and gambling, there can be no two opinions. We have seen their votaries and we know their power. Little by little, they invade the soul and strengthen their grasp until the whole being is dragged down and they become supreme in their tyrannical sway, their victims being lost to all sense of love and duty until the chain is wound so tight around them, that they sink into oblivion, yet leave a heritage of shame to the loved ones whom they should have shielded and protected.

But it is of anger, jealousy, envy, superstition and prejudice that I would speak. Those are the masters who daily assert their power, clouding our mental vision; silently creeping into our hearts; biasing our better judgment and closing our ears to the still small voice of conscience; and are far more exacting in their demands than our parents or teachers have ever been.

He who habitually gives way to anger will find many things to excite it, and send him into a rage whose violence grows at each outburst until it is not easy to quell it. He may have a generous heart, but of what practical use is it? if, as the Irish say, "it is not in the right place." Do not try to find refuge in that worn out excuse that he has his mother's temper, or, "He is a chip of the old block." You have heard that the sins of the father are visited upon the children, but you have never heard that the sins of the children were excused because of the father.

He who is looking for causes of jealousy will find them everywhere and will make his life a torture to himself and a burden to every one else. There is no limit to the whims and vagaries which control this tyrant, suspicious of all friendship he soon has no friends left. Jealousy is more a lack of confidence in one's self than in others, mistrusting his own abilities, he fears a competitor and carries incipient wrongs about him and suffers them before they happen. When one is his own injurer as well as the sufferer, there are few chances of happiness in store for him, for meanness begets meanness, and he who habitually injures others may expect others to injure him, therefore, must be always on guard against his fellow-men like a picket who is both ready to attack and resist.

Next comes envy, with her evil eye to corrode into his very flesh, for envy is a form of hate which has no legitimate place whatever, as feeling bad at another's success is pure malevolence.

While envy is a wishing of evil, it usually, among young people, takes the negative form of regretting the good fortune of others. Want of sympathy with our neighbor is bad enough, but positive displeasure at his happiness is pure inquity.

Next comes that dark hag, Superstition, shuffling her pack of marked cards, or boiling her caldron of toads, bats and serpents while mumbling incomprehensible incantations. This vice will never want for customers as long as there are gullible people who believe that the seventh son of a seventh daughter will bring them luck by boiling a few herbs in a copper kettle and repeating some unintelligible jugglery, while the pot is simmering, in imitation of Shakespeare's witches or Rider Haggard's hot-pot. What unlimited power has she over her weak-minded subjects, playing upon their fears until mole hills grow to be mountains, making them afraid of being happy for fear of coming evils. They see a sign of ill luck in a shooting star; in the new moon, if first seen behind a cloud; hear it in the hoot of an owl or the howl of a dog; who believe that to dream of a black beetle or a white horse is a sure sign of death, while if a mangy dog follows you it will bring you a handsome husband. There is a great affinity between the spirit of prophecy, the spells of the Voudous and the fortune teller with her love potions and luck charms, yet many who repudiate the former accept the latter, though one is as baneful as the other in its moral degradation, which like a deadly poison, will in time permeate the whole mental and moral nature with its malignant influences; for superstition is one of the worst forms of slavery, and it is built upon the slightest of all foundations.

Last, but by no means least, comes prejudice; that hydra-headed monster, which takes so many forms of evil. The person dominated by this monster has, indeed, many masters; his mind becomes so narrow that he recognizes nothing but his own. No creed, no form of teaching, no religion, no politics, no country, no family is believed to be as good as his own. The victim of this master is to be pitied, and it would be a charity to close our eyes and ears to his mental conduct.

No one can conscientiously call himself free who habitually gives heed to any passion, he must resolutely fight it at every stage, for from the first indulgence, it will aspire to the mastership and the chances are in its favor. "He who would be free must himself first strike the blow." Your freedom will depend upon every little victory that you may gain over self-love, over every wrong habit, over every imppure thought. Let your life and your language be pure and chaste and free from scandal. Do not let fall from your lips anything untrue, coarse or vulgar. Use your influence to silence any conversation that is neither true nor pure. Nothing in this world is sadder than soiled lips, unless it be soiled imaginations or soiled hearts; indeed, one is the cause of the other, for "Out of the abundance of the heart the mouth speaketh."

Another fact which I wish to impress upon your mind is that it is useless to sit idly down, Micawber like, waiting for something to turn up, and let slip the work that is around, and thus miss the present opportunities by wishing for something greater and grander. If your circumstances were different, you would not be different because you carry yourself with you wherever you go. Emerson knew this when he wrote, "The world is nothing; the man is all. In yourself is the law of all nature; in yourself slumbers the whole of reason; it is for you to know all, to dare all."

Life brings to each his task but remember that it is not dwarfed but ennobled by being lived in the presence of God, and your happiness and success depend upon yourself, for it is written that "Whatever a man soweth that shall he also reap."

Realizing this truth is the reason why your parents and teachers try to guide you. Suppose mother is tiresome and irritable; have patience with her; remember you were fretful when she cared for you during infancy and no matter how fatigued in body and mind, she was ever patient with you through the worry and sickness of childhood.

Suppose father is testy and grum, do you know what he has been through down town, to get market money or house rent? Suppose your parents are not educated; they may be ignorant of books, but they are not ignorant of life; they have experienced the pitfalls from which they are trying to shield you.

Granted, that your teacher is old-fashioned in her ideas of right and wrong. A back number according to your judgment, but have you ever considered that virtue and vice are as old as the world, that they existed before the flood and have not materially changed their meaning since?

My dear young friends, be not found among those whose conduct is separated from their conscience. It is a blessed state when perfect harmony exists between the inclination, the conscience and the conduct of a person. Then all discord ceases, the whole being is a well tuned instrument, giving forth beautiful music, while the chords are swept by the hand Divine.

If you will look deeply into your hearts you will see that the discipline of life is meant to bring about this harmony; and you will never truly know that God is your Father and you are his children, until you realize that as you cannot be good citizens of a republic without studying and observing the laws of your country, neither can you become citizens of heaven without knowing and practicing the laws of God. If you do this, then the man that the world knows will be the same man that God knows, is the thought that I wish to leave with you this evening.

The Autumn Rally

Sunday School Union Day—What a time the summer has been! What freshness has come to us by change and rest! But now "the harvest is past, the summer is ended," and this is the time to gather for the renewal of service. We are servants and our Master is the King of kings. He freely gives us all things. We should as freely render to him our portion in due season. This is the

RALLY DAY

of the Church and Sunday School. Full provision is made for it by the Sunday School Union. The time fixed is the last Sunday in September, but if that is not suitable, then a date as near to that as may be. That it shall be held on a certain day is not so particular, but that a day be observed is of vital importance. A most interesting and informational service has been prepared, and its price ($1.20 per hundred) put within the reach of all our schools. It does not bear any date, only 1905, so it can be used whenever the school is ready for the observance of the day. At least five hundred thousand copies should be put into circulation. That is not many for a Sunday school host of more than three million. Every plan should be made that it may be an occasion of good to all.

It is a "welcome home" after the wanderings of the summer.

It is a greeting to the stranger that may be within the gates on that day.

It is a pledge for increased activity in the Sunday school and church work. Every one is fresh after resting, ready for battle. What may we not expect from these forces!

It is a time to connect again the lines that lead to spiritual things and make new plans for the salvation of the scholars. It affords an opportunity for many schools to have presented to them the best methods of work. We are in a new era in Sunday school affairs. Never was so much attention given to it as now. The church is becoming conscious that this is the great harvest-field already white for the gathering. Teacher training should be given an impetus by the introduction of the "Teachers' Library," one of the best arranged courses of reading and study ever put before Sunday school workers. The booklet entitled "The Pastor and the Sunday School" fully describes this. A copy may be had by sending to the Sunday School Union, office at New York.

This day should strengthen the tie between the local school and the Sunday School Union. Let them know what it stands for. Make clear the work being done by the Methodist Episcopal Church in organizing and helping Sunday schools, presenting the latest methods of work, and providing the very best literature.

With all of information and inspiration that can be secured, the Rally Day offering should be given. The Scripture does not intimate that there is no blessing in receiving, but says "it is more blessed to give than to receive." Both blessings are in the work of this day. This offering from the Sunday schools ought to average at least one cent per member. If this were given throughout the Church it would bring more money into the Sunday school treasury than all the gifts of former years. Then, add to this the offerings required from the churches and it will double the income. That would be a fine increase for one year.

Why not adopt the suggestion, "A Plan for Doing It," in the April number of the *Sunday School Journal and Bible Student's Magazine*, and take the offering by classes and the class giving the largest amount (providing it be more than $1.00) will receive the beautiful silk Honor Banner, a very handsome thing indeed. We call the special attention of presiding elders, pastors and Sunday school superintendents to this and hope they will join in a forward movement to make the Autumn Sunday School Union Rally Day a great event. Send to the Book Concern, 429 Carondelet St., New Orleans, for the programme.

Your life journey leads by a way you know not. It is best you should not know. When you come to the rugged hills, climb them. Enjoy the beautiful landscapes as you pass them. And rest assured that at the end of your journey every good thing that has entered into your inspiration, plan and purpose will greet you in that world where hope is changed into fruition, and the longing for perfection shall find its realization. Your highest dreams of spiritual purity, exaltation, and blessedness now are sure prophecies of what you shall be then. What you put into your dream here, God will put into your destiny there. —*O. P. Fitzgerald.*

There is some duty which God has made ready for you to do to-day! He has built it like a house for you to occupy. You have not to build it. He has built it, and he will lead you up to its door and set you with your feet upon its threshold. Will you go in and occupy it? Will you do the duty which he has made ready Perhaps it is the great comprehensive duty of the consecration of yourself to him. Perhaps it is some special task. Whatever it is, may he who anticipated your love by his own in giving you the task, now help you to fulfill his love with yours by doing it. Amen!—*Phillips Brooks.*

No one of my fellows can do that special work for me which I come into the world to do; he may do a higher work, but he cannot do *my* work. I cannot hand my work over to him, any more than I can hand over my responsibility or my gifts.—*Ruskin.*

THE CHRISTIAN LIFE

Humility

BY HON. JOHN HAY.

Lord! from far-severed climes we come
To meet at last in Thee, our Home.
Thou who hast been our guide and guard
Be still our hope, our rich reward.

Defend us, Lord, from every ill,
Strengthen our hearts to do Thy will.
In all we plan and all we do
Still keep us to thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward and possess the land."

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and Thee!

Peace Through Purpose

Peace comes through purpose. It is some great aim in the merchant's mind, centralizing, unifying, inspiring all that he is and has and does, toward which he is driving with all his power, that steadies his hand and thought in the midst of the darkness and cross-currents of business. It is the captain's confidence that there is a port ahead, that he knows the way to it, that his ship can meet all the issues between, that keeps him and his passengers tranquil amid the buffetings of wind and sea. Days of panic, on ship, in market, in the soul, remind us that purpose has fled, that our trouble is within, that purpose must be re-enthroned. The peace of God is the gift of God, but it will shape itself into some lofty aim that will gather up into one splendid impulse all that we are and have and sweep us onward to God's goal, and beneath the outward storm of the moment will give us a deep and central calm. All must be well, for the way is clear and the far-off port is certain. "The louder the battle roar, the fiercer the carnage," said Wellington, "the clearer I can think and the calmer my command, for I know my plan of battle." The Captain of our salvation knows what battle-peace is,—and so may we.—*Sunday School Times.*

Renunciation

BY MYRA GOODWIN PLANTZ.

I laid it down at His dear feet,
The thing so precious and so sweet,
The thing which seemed to me the best,
Yet which had brought my heart unrest;
Then turned to take my work again,
And soothed my deep heart-breaking pain
With "Now my Lord has all."

Long afterwards I heard my name,
And gladly to His side I came,
Expecting then some new command,
Or gift of love from His dear hand,
And heard, "Take this your life to crown."
It was the joy I had laid down,
And still my Lord had all.

Appleton, Wis.

God Sees the Best

God does not set the less against the greater, as we do. He sets the greater against the less, that is his way. Who will not say, Blessed be his love? Man being very small, being petty at the kingliest, finds a flaw.

Thus the wise fool talks: "He is honest, he is wise, he is gifted; he is, on the whole, a man of notable intellectual stature and influence; but"—man thinks he is clever when he discovers a "but." He gathers himself in into Pharisaic perpendicularity and says: "I discovered that, I pointed out that frailty, I saw it."

There can be no pit deep enough for a wretch like that. How doth God speak? Thus hear the music of infinite love: "He has gone astray, he has been unfaithful, he has turned aside from me a thousand times, he has done the things he ought not to have done; yet"—that is the difference between human judgment and divine judgment in relation to that greatest of all mysteries, human character.

It is better to fall into the hands of God than into the hands of men. Your brethren like to speak against you, to have discovered a peccadillo, one little sin, and to have fingers dainty enough to pick out that little hair and to be able to say: "I've got it!" The Lord saith: "You have wounded me and disappointed me and gone away from me, yet—how can I give thee up? Return!"

That is the difference between your human theories and the great divine idea of redemption—God always seeing the best, fixing his eyes upon the salvable points, looking to those elements that are still left out of which he can rear manhood. He will not quench the smoking flax, he will not break the bruised reed.—Joseph Parker, in *Epworth Herald.*

God In Nature

BY WARREN ELSING.

O man, who thinks there is no God,
Roam far and wide o'er every land,
And view the work of Nature's hand.
Canst thou then cry, "There is no God?"

Stand on the mountain's lofty height;
Intently gaze with watchful eye
On peaceful earth and glorious sky.
Canst thou then cry, "There is no God?"

Behold the ocean's foaming tide
Beat fiercely on the rock-bound shore,
And think of One whose might is more.
Canst thou then cry, "There is no God?"

From slumber wake at break of day,
And view the glory of the dawn,
Foretaste of the eternal morn.
Canst thou then cry "There is no God?"

The Book of Nature open wide,
The sea and all its wonders sound,
Science and Nature's laws profound.
Canst thou then cry, "There is no God?"

O man who thinks there is no God,
Search truly now thine inmost heart,
And of His love see but a part.
Then wilt thou cry, "My Lord! My God!"

—*New York Observer.*

The Least Sorrow

"A tearless life is a loveless life." The greater the love with which our life has been blessed, the keener will be the sorrow when the earthly ties with a loved one are sundered. And then comes the danger of letting our grief, which is right, become blind hopelessness, which is wrong. Is death indeed the worst grief which can come to a trusting Christian? There are griefs that are blacker than death. A young man, clean, true, upright, lovable, brilliant in his promise of usefulness, is taken home. For the moment, light goes out for the grief-stricken parents. But all their memories of their boy are beautiful—nothing to regret, nothing to conceal, nothing to wish different, save that he might be back again. What of the mother whose boy is alive but behind prison bars, or in a far country, no one knows where? Even that mother's sorrow is not hopeless, thank God! but it is a sorrow before which mere death becomes a joy. "Blessed are they that mourn; for they shall be comforted." Our comfort may be found by turning away from self to the blessed memories of our dead, by rejoicing in their present gain, and by ministering to those whose grief is greater than ours.—*Sunday-School Times.*

To Trust

ADELBERT F. CALDWELL.

It's easy to trust when the skies are blue,
When everything goes as you wish it to;
It's easy to trust when no hope's denied,
When every desire is as quick supplied;
When your joy each day grows more and more,
Till the heart somehow is a-spilling o'er!
You just can't help it; it seems you must,
Wherever you are, in the Father trust!

But it's hard to trust when the skies are gray,
When nothing seemingly goes your way;
It's hard to feel that it's "for the best,"
When suffering comes to the dear home nest;
When one by one your joys depart,
Leaving a desolate, widowed heart.
But you just can't help it; it's *now* you *must*
In the Father's love believe and trust!

Greencastle, Ind. —*Zion's Herald.*

Postal Card Sermon

REV. B. F. WITHERSPOON.

Text: Matt. 21:22. Theme: The Power of Prayer.

Prayer is powerful in its influence. The dying thief in the last moments of life by prayer so influenced Jesus, who was also dying, that he saved him, saying: "Verily I say unto thee, to-day shalt thou be with me in Paradise." Prayer is powerful in that it creates and maintains a spiritual atmosphere. Moses' face shone so brightly from the effect of the spiritual atmosphere created by his prayers that men were afraid and unable to stand in his presence. Stephen's face shone so brightly in the midst of this glorious atmosphere that his enemies who stoned him "saw his face as it had been the face of an angel." Prayer by its influence has prepared the heart of the unconverted by the Holy Spirit, and made it willing to accept the gift of life by faith, thrown down all self-defenses, stretched the bridge of belief firmly across the awful chasm of despair and death, and saved the dying sinner as he hung over hell, as an aspen leaf, just ready to fall into the bottomless pit, where the worm dieth not, and the fire is never quenched. Prayer is powerful in that it secures for man the best things of God. There are many things that God has to give that can be obtained only by prayer, and no man gets or attains unto the highest good without prayer. There are some things that man gets from God without prayer; such as physical life, bodily comforts, air, water and a thousand other blessings which he uses daily; but the real, eternal good things can only be obtained by prayer to God. Prayer is powerful in its wonderful effect of transformation. Our world after the desolating storms of more than six thousand yaers have ravaged it, and the destructive fires of more than six thousand years have swept over it, and the destroying insects of more than six thousand years have assailed, and the awful droughts have devoured and blasted it, and the frosts, the hails, the sleets, and the snows of more than six thousand years have nipped, broken and buried, shall by prayer once more shine with the resplendent glory of Eden. Our world, so long under the dominion of Satan, so often and so long invaded by hostile foes, shall by prayer become "the kingdoms of our Lord and of his Christ; and He shall reign forever and ever."

"Be not afraid to 'pray—to pray is right,
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light."

Prayer, believing prayer, is the great need of Christian men to-day. Is there anything wrong at home which needs to be made right in the sight of God? Just ask Him in prayer, believing, and ye shall receive. Man, by prayer, makes himself the child of God.

Greenville, S. C.

New Presiding Elders

Dr. P. O'Connell, the new presiding elder of the Salisbury District of the Delaware Conference, is one of the best products of the race. He is a man of ripe and profound scholarship, having made a notable record in the study of the Semitic language. He is a preacher of great force, being fearless and convincing. He is a remarkable and interesting personality, honored and loved by his parishioners, and the better he is known the more he is loved. He has held some of the best appointments within the gift of the church. The Salisbury District, in point of numbers, is the strongest in the Delaware Conference, and the friends of Dr. O'Connell expect that great success will attend his labors in this new field. Here is a brief biographical sketch, which is intensely interesting:



Pezavia O'Connell was born of slave parents in Natchez, Miss., March 2, 1861. He was educated in the public schools of Natchez and the Natchez Baptist Seminary, at which school he graduated from the Normal Department in the year 1881. He was converted and called to preach in July, 1879, and joined the Zion's Chapel, A. M. E. Church. He taught school in the country for two years, '81 and '82; was licensed to preach and joined the Mississippi Conference A. M. E. Church, in the autumn of '83. Went to Wilberforce University in the winter of that year, where he remained till October of the year '85. He then went to Gammon Theological Seminary, Atlanta, Ga., from which institution he graduated in the year '88. This year marked two important events in his life, his joining the Methodist Episcopal Church and marrying Miss Maria J. Johnson, a graduate of Clark University. He did his first work in the Methodist Episcopal Church in Raleigh, N. C., as pastor of the Cox Memorial Church. At the meeting of the North Carolina Conference in the autumn of the next year, '89, he, having already been ordained deacon in the A. M. E. Church, was ordained elder by Bishop Joyce, and stationed at Greensboro, which place he held for three years. He was then appointed to the Lumberton Circuit. In July of the year '93 he was transferred from the North Carolina Conference to the Delaware Conference, and stationed at St. John's Church, Newark, N. J., by Bishop Hurst. At the meeting of the Conference in the spring of '95 he was appointed to Bainbridge Street church, Philadelphia, by Bishop Newman. While at Newark, he was a student in Columbia University and Union Theological Seminary, New York City. He remained in Philadelphia four years and while here he was a student in the University of Pennsylvania, from which institution he graduated in June of the year '98 with the degree of Doctor of Philosophy. He was chosen principal of Princess Anne Academy, the Delaware Conference school, in the year '99, and remained till the meeting of his conference in the spring of 1902, when he was stationed at Ezion Church, Wilmington, Del. Having served this church three years, at the last session of the conference, he was appointed presiding elder of the Salisbury District.

No one could visit the Delaware Conference without meeting Rev. John Raymond Brown. He stands there in the forefront loved and honored by his brethren. His appointment as presiding elder was no surprise and no one envied him, but all wished him well. He has been successful in all the appointments committed to him. He is a representative man, a forceful preacher and careful at business affairs. He will no doubt complete his term as presiding elder, life lasting, with great credit to himself and his great conference.



John Raymond Brown was born March 21, 1866; was soundly converted to God at the age of eleven years and joined the Methodist Episcopal Church; was educated in the public schools of Maryland, pursued and completed courses of study by correspondence in Chautauqua College, University of Chicago, and Central University, supplemented by the best private instructors obtainable. The degree of Bachelor of Philosophy was conferred by Central University in 1903. He was a successful teacher in the public schools of Maryland 1885-1888.

He was admitted on trial in the Delaware Conference in 1889 and has served the following charges: Wittman, two years; Queenstown, two years; Nanticoke, two years; Unionville, one year; Salisbury, two years; Crisfield, two years; Ezion, Wilmington, Del., three years; Middletown, Del., two years; Fairmount, one year. He was elected treasurer of the Conference in 1904 and re-elected in 1905. At the last session of the Conference he was appointed presiding elder of the Cambridge District.

The new presiding elder of the Baton Rouge District of the Louisiana Conference, Rev. J. W. Turner, was



W. Turner, who was born April 15, 1866, near Thibodaux, La., and attended public school in his native town eight years. He was also a student of the Theological Department of the New Orleans University five years, under Dr. L. G. Adkinson and two years under Dr. F. H. Knight. He joined the Louisiana Conference in 1891, at New Orleans, La., and has served the following charges: Raceland and Thibodaux, Malden Chapel, New Orleans, St. Martinville, Pleasant Plains, New Orleans, Thompson, New Orleans, New Iberia, St. Matthew, New Orleans. During these fourteen years as a pastor he has had splendid success winning his way to the ront by merit.

Four hundred and twenty-eight souls have been added to the church under his preaching, one church has been built, two remodeled, and one parsonage built. Debts to the amount of $3,605 have been paid. This is a record of which any preacher would be proud.

Ideala's Day Dream

By Stella A. Florence

Ideala, with the warm spring sunshine enfolding her, gamboled joyously in the apple orchard, and, seizing the drooping branches above her head, shook down a soft, fragrant shower of pink and white petals.

"Ah," she whispered to herself, with a little sigh of absolute content; "how good it is to be living in the spring time! I am glad, now, that God did not let me die when I had the fever last year."

The busy bee, circling about among the sweet blossoms beneath which Ideala stood, buzzed a musical acquiescence.

"It is indeed good to live in the spring time," he said; "but the summer, little girl, is even better."

"And, pray, what do you know about it?" asked Ideala, with awakening curiosity; and she paused in the midst of her revel to listen for the answer.

The busy bee wagged his little head wisely.

"Ah, little maiden," he replied, sagely, "one does not need to be either very big or very old to know that hay ripens only in the sunshine; and as it is with the hay, so is it with other fragrant and necessary things. I, looking for materials wherewith to make honey, rejoice when the garden begins to put on her summer glory, for then I know that my harvest time is near."

"Why," exclaimed Ideala, with astonishment written large upon her expressive face, "I thought only the farmer had a harvest time! I did not know that the bees had one, too!"

The busy bee smiled indulgently. Did you ever see a busy bee smile, I wonder? If not, you still have something very strange and interesting to discover in Nature's wonderful world.

"My harvest lasts all through the long beautiful summer," he answered, in his quiet way. "Wherever a sweet flower blooms, there I gather the luscious sap that by and by will appear on your table as clear golden honey. Just a sip of the liquid sweetness, and I am gone! I do not gather all of the delicious store, for I know that the all-wise Creator did not design it all for me; so I flit from flower to flower, pausing here and there to taste, and always singing a little song of sunshine to the blossoms whose nectar I sip. Thus I give as well as take, and the flower is benefited no less than I."

"That is a very nice plan," said Ideala, thoughtfully. "I wish I were a busy bee, so that I might try it."

"O, that is easy enough," buzzed her winged companion, cheerily. "God's sweet flowers do not all grow upon stems, nor does his glorious sun shine only out of doors. Try, little girl, to bestow as much happiness as you expect to receive, and you will soon discover how many kinds of sunshine there are. Some of it, too, will last you through the dull, cold days of winter, when busy bees, like myself, can neither gather sweet honey nor sing merry songs. Try being a busy bee yourself, little Ideala, and store sunshine as well as honey. You will know then how very good it is to live, all the year around."

"Why, so I will!" cried Ideala, clapping her hands delighted. "It will be a new kind of play, and it will be heaps and heaps of fun!"

But to this no answer was forthcoming, and Ideala, rubbing her eyes, gazed about her wonderingly, for the busy bee had already flitted away to another tree, and was now crooning his pleasant song among the apple blossoms on its topmost boughs. Ideala began suddenly to realize the wondrousness of a talking bee, and for a minute or two she could not quite bring herself to believe that those keen little ears of hers had not deceived her. Then, hearing her mother's voice calling her from the kitchen door, she all at once remembered what the busy bee had said; and, knowing well enough that one is not likely to dream good advice out of one's own head, she decided that this busy bee must be somehow different from all the other busy bees she had known. She glanced wistfully up into the beautiful mist of fragrant pink and whiteness overhead, and wished in the depths of her childish heart that duty did not so often call one away from the things that one finds so pleasant. And just at that moment, a dancing golden sunbeam peeped shyly through the overhanging branches and lovingly kissed her glossy chestnut curls.

"I will store that dear little sunbeam," thought Ideala, gravely; and, taking it right into the coziest corner of her warm little heart, she ran off joyously to find out what mother wanted.—*Epworth Herald.*

Why is our attitude at our work so destitute of practical enthusiasm? Because we too are not lifting our eyes to the hills. We are looking for nothing but little things, and therefore we see nowhere any threshold or field worthy of God. How can the sense that the living God is near to our life, that he is interested in it and willing to help it, survive in us, if our life be full of petty things? Absorption in trifles, attention only to the meaner aspects of life is killing more faith than is killed by aggressive unbelief.—*George Adam Smith.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson XII—Sept. 17th, 1905. Title—"Daniel in Babylon"—(Temperance Lesson, Dan. 1:8-20.) Golden Text.—"Daniel proposed in his heart that he would not defile himself." (Dan. 1:8.)

About six hundred years before the birth of Jesus Nebuchadnezzar, king of Babylon, besieged Jerusalem. The Lord gave the city into his hands. The golden vessels of the temple and many of the people were carried away into the land of Shimar. Among them were princes without blemish, well favored, skilled in wisdom, knowledge and science, quick to learn, and able to stand in the king's palace. Of these were Daniel, Hananiah, Mishael and Azariah. Their names were changed to Belteshazzar, Shadrack, Meshack and Abednego.

I. *The temptation.* (Ver. 8.) *Chosen.* The king selected four young men, likely from among the princes who were skilled in wisdom, knowledge, and science. Daniel was one of this number. He was well born and religiously raised. *Note*—Thankful should the child be who has wise and godly parents. Such a child has many advantages over the one who is not so well favored. Other things being equal, he will be chosen first every time by those seeking help for responsible places.

Favored. They were set apart by the king and given a portion of the king's meat and wine. They were, as the Chaldeans supposed, more highly favored than other Hebrews. It is pleasant to be recognized by those in authority. Temptations are much easier resisted from some than from others. This solicitation to evil was from the king and was no doubt hard to overcome. It probably struck a vibrating cord in the heart of the tempted. Their appetite for food and drink likely arose and demanded their rights. It required the firmness of a martyr to withstand such invitations to do wrong. *Note*—We should learn while young to control our appetites and passions.

Decision: "He purposed in his heart that he would not defile himself with the king's meat." He was conscientious in the matter. The battle was half won when he reached this firm conclusion. *Note*—We should not halt between two opinions, or debate between right and wrong. If an act or word is wrong, and we know it, let it be dismissed at once.

II. *Resisting the temptation.* (Vers. 9-16.) 1. *The goodwill of others.* God gives His people, when it is for their good and His glory, the favor and compassion of those about them. His grace goes before and prepares the way for them; it goes with and strengthens and protects them, and it follows and puts the best construction possible on what they say and do.

2. *We know not why this food would defile.* It may have been pastry and not solid diet; or the meat may have been a kind the Jews did not eat; or it may have been first offered in sacrifice to an idol; or possibly it was killed by strangulation, and not well bled. Daniel felt that it was wrong to eat it, therefore he begged to be excused. The wine was likely the fermented juice of the grape. It no doubt had alcohol in it. He very wisely rejected it. *Note*—It is the first drink and not the last that makes the drunkard. "Come out from among them, and be ye separate, saith the yord, and touch not the unclean thing, and I will receive you." (2 Cor. 6:17.)

3. *The servant gave two reasons* for refusing the request of Daniel: (1) He believed the pulse they asked would not be sufficient to sustain them. That they would, after eating it for a season, become pale and lean. In this he was mistaken. Vegetables and fruits are the most healthy diets. (2) He feared he would displease the king. Nebuchadnezzar was a despot. His word was law. To displease him was death. He set apart their meat and drink, and they must take it or risk the consequences. *Note*—We should strike to please those we serve, provided their demands are reasonable, and there is no sin in obeying them.

4. *The test*: "Prove thy servants ten days," said Daniel. This is the only way to find the real value of any matter. Nothing reveals genuine worth better than an experimental test. The countenance is the expression of the face. This, sooner than any other part of the body, will show the effects of the diet. Ten days was a very short while to test the strength of this food. Yet it began to show its force in that length of time. This was a very fair trial. Mild means will often succeed when harsh ones will fail.

5. *The effect*: "At the end of ten days their countenance did appear fairer and fatter than those who ate the king's meat." Our food makes our blood, and the blood is the life. If it is pure we have a high type of life, but if it is impure our state of existence is low. We should avoid every kind of food and drink that poisons the blood. Use but little tea and coffee, and never drink anything stronger. Always eat clean, wholesome, well-cooked food.

III. *Some results of resisting temptation.* (Vers. 17-21). 1. *They were blessed of God.* He gave them knowledge, skill and wisdom. Knowledge is that which we know; skill is ability to do, and wisdom is the proper use of knowledge and skill. "If any man lack wisdom, let him ask of God and it shall be given him." Daniel had understanding in visions and dreams. The study of dreams was in that land and age an art. God sometimes revealed His will to the people in dreams. He alone could interpret them, or give to others the ability to do so. The secret of the Lord is with His people. The wisest men in every age and nation have been those who loved and feared the Lord.

2. *They were called by the king*: "Bring them in." The call was made at the end of three years. These had been years of probation, of temptation, and of education. When the summons came they were ready to stand before the king. *Note*—Our life here is one of trial and training for the one hereafter. The King of Kings will soon call for us.

3. *They were examined by the king.* When brought in they stood before Nebuchadnezzar, and he communed with them. He found them to have ten times as much knowledge and understanding as all the magicians and astrologers of his realm. *Note*—"We shall all stand before the judgment seat of Christ" and be examined according to the deeds done in the body. It is a fearful thing to fall into the hands of the living God. Our God, out of Christ, is a consuming fire. Those who honor Him He will honor. He gives prudence, temperate habits, favor with men, and in the end everlasting life.

EPWORTH LEAGUE

BY REV. J. M. SCOTT, D. D.

Lesson Topic, September 17.

The Great Surrender

Scripture Reference: Acts 9, 1-22; Rom. 6, 16-23.

The Word—The conversion of Saul of Tarsus has been a favorite and familiar portion of Scripture. It illustrates what he afterward teaches in Romans, the great surrender of the soul to the service of Jesus Christ. To Paul there was no compromise. Serving sin even under the pretext of grace made one the slave of sin even unto death. But being freed from sin by the surrender of the soul to Christ one becomes the servant of righteousness unto holiness. Sin pays the wages of death, but Christ gives the privilege of eternal life. The great surrender is the absolute and unconditional abandonment of sin, and the full and complete dedication of our ransomed powers unto God.

Our Homily: The Surrender of the Soul—There is no battle fought more interesting and more important in its results than the battle of a human soul with its convictions. Saul of Tarsus is a good type of the convicted sinner. The supernatural light, the audible voice, the outward phenomena are incidental. The great fact is that God met a soul and brought it face to face with duty. Up to this hour Saul may have been deceived. But now he knew he ought to surrender to Christ. And he did. There comes to every soul the moment when he must decide. And there comes to many, as there came to Saul, the full, complete, absolute surrender to Jesus which carries with it all future duties and service. Notice some elements of this great surrender:

1. It is Absolute and Unconditional. Paul never reserved anything. He gave up absolutely to Jesus. There was no "string tied" to his surrender. It embraced all his life—all of his time and all of his days. It took in all the future. To his death nothing moved him, for all was surrendered to Jesus. He delighted to subscribe himself as the "doulos," or slave, of Jesus Christ. There may have been after-moments of special consecration, but it was all embraced by his "What shall I do, Lord?" There was never a longing look backward, but a constant pressing forward.

2. It Takes in All the Life. Some surrender their time, their money, or their service to God. Paul put it all in. It meant to him his time, his service, his thought, his all. It was a devotion to Christ as the devotion of a slave. He called nothing his own. It meant prison, stripes, journeyings oft, sacrifices many, poverty, pain, loss, and death. God does not call all to such a life as he lived, but he does call on us for a surrender of the whole life to him.

3. It Became the Keynote of the Life. This surrender of Paul determined every action and service of the future. It was the determining factor at every turn in life. Once so surrendered, a soul has never a quarrel or question with duty. Obedience becomes a habit. New details of consecration are easy. God's claims are never questioned. Such a great surrender makes Christian living easy. Only such a surrender can bring peace to the life and the soul. Every soul should at once make this great surrender.

What We Are to Surrender

Our wills and purposes in life.

Our habits, plans, and business in life.

Our time and strength to do and be for God.

Our money and temporal interests to be used for him.

Our *all* to be of service anywhere and any time.

Why Surrender?

Because we belong to God, "bought with a price."

Because self-interest is allied to his plan.

Because only thus can we be of use to God.

Because our ignorance needs his wisdom.

Because heaven and holiness are only thus found.

—*From Notes on the Epworth League Devotional Meeting Topics.*

Recent District Conferences

LA GRANGE (GA.) DISTRICT.

The ninth session of the La Grange District Conference convened at Cannon Chapel M. E. Church, Thursday, July 27, with Rev. R. R. O'Neal, presiding elder, in the chair. From the first greetings till the last good-byes were said, the good people of West Point were ceaseless in their efforts to make welcome and comfortable the guests within their borders.

Rev. G. H. Lennon was elected secretary, with Revs. J. D. Jenkins, F. R. Bridges and E. D. Giddens, assistants. Rev. Dr. I. L. Thomas, corresponding secretary of the Church Extension Board, addressed the conference. Revs. J. W. Tharpe, J. W. Alston and S J. Jordan were introduced and made very interesting remarks. Rev. J. B. Maddox preached a good sermon from Psalms 39-11.

Rev. C. L. Dunn was introduced and gave a stirring address in behalf of the SOUTHWESTERN CHRISTIAN ADVOCATE. The welcome address was read by Miss Persanna McCardon, response by Rev. J. D. Jenkins. Rev. Dr. J. P. Wragg addressed the conference Friday morning. A collection of $3 was raised for the American Bible Society. Rev. Albert R. Bond, of the First Baptist Church, West Point, Ga., and Rev. Henry Long of the C. M. E. Church, were introduced. W. V. Jenkins, C. C. Godwin, W. G. Greer, C. W. Prothro and J. A. D. Billingsley were licensed to preach. On Friday night a soul-stirring sermon was preached by Rev. I. L. Griner, of Greenville, Ga.

The District League held its session Saturday. The following papers were read: "What has been the progress of the Negro in the M. E. Church? Mrs. F. P. Terrentine; "How may a dead Epworth League be Revived?" Miss Willie A. Moore; "The Woman's Sphere," Mrs. Ida Colquitt; "The inspiring touch of Epworth League Work," Rev. C. L. Dunn. Dr. Albert R. Bond addressed the meeting. Woman's Home Missionary Society was organized with the following officers: President, Mrs. F. P. Terrentine, Greenville, Ga.; 1st vice-president, Mrs. Q. T. Griner, Greenville, Ga.; 2nd vice-president, Mrs. Amanda Harvey, Barnesville, Ga.; 3rd vice-president, Miss Mattie Reese, Odessadale, Ga.; 4th vice-president, Mrs. Mary E. Moore, Liberty Hill, Ga.; 5th vice-president, Miss Ida Hill, La Grange, Ga.; corresponding secretary, Miss Willie A. Moore, La Grange, Ga.; recording secretary, Mrs. Ida Colquitt, Meansville, Ga.; treasurer, Mrs. F. R. Bridges, Culloden, Ga. Chipley, Ga., was selected as the seat of the next District Conference. During the Sabbath the following preached: Rev. A. C. Allen, E. D. Giddens, Rev. I. T. Griner.

MRS. F. P. TERRENTINE.

WOMAN'S HOME MISSIONARY SOCIETY OF ST. JOSEPH DISTRICT.

The St. Joseph District Woman's Home Missionary Society was organized and held its first meeting during the session of the District Conference, at Ames M. E. Church, Aug. 26, at Independence, Mo. The meeting was conducted by Mrs. J. M. Harris, of Kansas City, conference president. The meeting was interesting and helpful. Pastors seemed more enthused than ever before, and we feel that by next annual meeting a full and encouraging report can be made.

Officers: President, Mrs. N. J. Bethel, Independence, Mo.; vice-president, Mrs. D. J. Mitchell, St. Joseph, Mo.; secretary, Mrs. Annie Ellis, Kansas City, Mo.; corresponding secretary and treasurer, Mrs. J. M. Harris, Kansas City, Mo.

W. H. M. S. CONVENTION.

Our District Association of the Woman's Home Missionary Society met at Hobson City, Ala., in connection with the District Conference. The business meeting as well as the literary part was quite interesting, and well attended. Each auxiliary reported some work accomplished. We are feeling very much uplifted over the progress of this work on our district. We have collected and paid out as follows: For membership dues, $27; local work, $115.74; subscriptions to W. H. M., $15.75; subscriptions to C. H. M., $2.40; clerical expenses, $2.50; total, $163.39. Our watchword is "An auxiliary in each church on the district, and W. H. Missions in the hands of every member.

The district officers are: President, Mrs. C. J. Martin, Gadsden, Ala.; recording secretary, Mrs. L. H. Hunley, Roanoke, Ala.; treasurer, Mrs. Julia A. Brooks, S. Anniston, Ala.; corresponding secretary, Mrs. J. W. Thomas, Anniston, Ala.

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WESTERN (N. C.) DISTRICT.

The Western District, North Carolina Conference, held its session in St. Paul M. E. Church, Newton, N. C., July 27-30, 1905. Presiding Elder M. M. Jones, D. D., opened the conference with a devotional service. The conference was organized with Revs. N. D. Shamburger as secretary, who chose for his assistant J. W. Simpson.

Rev. H. L. Ashe was then introduced and made a strong plea for a trained ministry. Dr. C. C. Jacobs, Field Agent of the S. S. Union, and Rev. R. Smith, of the Winston District, were among the visitors. Dr. Jacobs put into a nut shell a speech that would have taken some men an hour to have delivered. Elder R. Smith then made a splendid speech. Rev. J. W. Wells, representative of the American Bible Society, addressed the conference on that cause.

S. MCDONALD.

WAYCROSS DISTRICT.

The fifth annual session of the Waycross District Conference, Savannah Conference, convened in Scott's Chapel M. E. Church, Blackshear, Ga., July 26-30, 1905. During the entire session the "revival fire" took possession of both the clergy and laity; and at the close nine persons were happily converted and brought into the church.

The Rev. A. B. Allen, presiding elder of the district, presided with such grace and impartiality that he has completely won the confidence and love of the brethren. The session was informally opened on Tuesday night, the 25th, with a great "Reunion" service. The sermon was delivered by one of the old veterans of our Methodism, the Rev. L. W. Coates. On Wednesday morning, the 26th, the conference was organized. Rev. C. R. O. Rowland was unanimously re-elected secretary. Scores of converts have been made; the cause of the church has been greatly strengthened One of the heroes during the year entered into his rest, namely, Rev. O. N. Samples, pastor of Trinity M. E. Church, Valdosta. The benevolences reported are far in advance of last year. Among the many distinguished visitors who attended the deliberations of the conference, were Prof. W. H. Crogman, LL. D., Rev. J. W. Fisher, P. E., Savannah District, and Prof. M. C. Lovett. Prof. Crogman electrified his audience on Friday night, the 28th, with an eloquent address on behalf of Clark University. Rev. Fisher, P. E., preached a most appealing and stirring sermon on Wednesday night. A strong appeal was made for the SOUTHWESTERN by Rev. W. A. Holmes, followed by the secretary. A "Great Missionary Rally" was projected, to be held within the bounds of the district, at some centrally located place. The other districts have been asked to co-operate. The district has been affectionately named the "Baby District," but at the rate it is looming into prominence it will not be many years before it will be capable of filling an equal place beside its parents.

A Memorial service was held in honor of Bishop Joyce. The Sunday School and Epworth League Convention held an interesting session on Saturday evening, the 29th. The entertainment which was accorded the conference by the membership and friends at Blackshear, through the energetic and efficient pastor, Rev. McD. Spencer, was the best ever experienced anywhere. The conference adjourned to meet July, 1906, at Americus, Ga. C. R. O. ROWLAND.

CUMBERLAND DISTRICT CONFERENCE.

The Cumberland District Conference of the Washington Annual Conference convened in Jones Chapel, on Chestnut street, Morgantown, W. Va., Aug. 16, 1905. Rev. L. W. Briggs, P. E., occupied the chair, and conducted the devotional service, after which the secretary of the last conference, Rev. John M. Beane, of Clarksburg, W. Va., called the roll. Rev. I. M. Beane was re-elected secretary and Miss Estella M. Cambric, Revs. C. S. Briggs and R. R. Robinson were elected assistants. The conference annual sermon was preached by Rev. E. Duke Venture, of Grafton. At the afternoon of the first day's session interesting papers were read by Mrs. Nellie E. Mason, Nellie M. Wilson, Mary F. Coffman and Miss Pauline Blue. The Epworth League Annual Sermon was preached by Rev. R. R. Robinson, of Buckhannon. Able addresses of welcome were delivered by Col. Frazer on behalf of the city and churches; H. T. Jennings on behalf of his church; Lawyer W. W. Smith, on behalf of the Professional League; Mr. A. W. Wright, on behalf of the Afro-American business men, to which Rev. S. P. Huskins responded in behalf of the conference.

During the second day's session Rev. S. A. Virgil offered the following resolution: "Owing to the great numbers coming from the South to Western Pennsylvania, be it resolved, that the presiding elder be requested to ask for a special donation from the Missionary Board to develop the work in Western Pennsylvania, and that he (the presiding elder) put such agents in the field as he believes capable to do the work."

The officers for the District Epworth League were elected at the afternoon session: President, Prof. I. C. Cabell; 1st vice-president, Mrs. N. E. Mason; 2nd vice-president, Rev. C. S. Briggs; 3rd vice-president, Miss Helen Hall; 4th vice-president, Mrs. M. Coffman; Junior League superintendent, Miss Pauline Blue; treasurer, Rev. H. T. Jennings; secretary, Miss Estella M. Cambric.

The Missionary sermon was preached in the evening by Rev. G. W. W. Jenkins, D. D. The conference was given a grand reception at the Delicatessen Hotel, by the members of the Epworth League of the Jones M. E. Church. It was voted that the next district conference convene at Grafton, W. Va.

The subject of Bishops for races and languages in the M. E. Church was discussed in the afternoon. At the Educational Anniversary able speeches were made by Mr. Samuel Monroe, Rev. G. W. W. Jenkins and Prof. J. McHenry Jones, president of the West Virginia Colored Institute. Sunday the services held in the court house; love-feast was conducted by Mr. G. E. Wooding and Mr. J. W. Bruce. The following preached during the day: Revs. S. P. Huskins, Virgil Carter, J. McHenry Jones. Resolutions expressing the thanks for the royal entertainment given to the members and visiting friends of the conference by the hospitable people of Morgantown, were adopted.

RUTHERFORD R. ROBINSON.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE TRUE REFORMERS

[*Continued from Page One.*]

$20,000 to $75,000. But the organization has gone still further and operates an Industrial and Mercantile Asssociation, and is thro this branch fostering a number of business houses. Recently there has been constructed "Hotel True Reformer," modern and up-to-date in all its equipments, with accommodations for 150 guests.

The organization has also for the benefit of its old and infirm members an Old Folks' Home, situated upon a farm of six hundred and thirty-four and one-quarter acres in the suburb of Richmond. This organization also publishes a weekly paper in the interest of the movement, known as the *True Reformer*.

Such is a brief statement of a magnificent enterprise, which began years ago with a most unpretentious program, which to-day has grown beyond the expectation of its founder or any of its most sanguine supporters. It evinces, first of all, the business capacity of the Negro. It is alike an irrefutable argument in favor of co-operation, and much more could be done if our people were to band themselves together in similar enterprises.

SIMULTANEOUS REVIVALS

The brethren in the cities on the Pacific Coast and in Colorado have attained results that are quite satisfactory in arranging for revival services to be held in all the evangelical churches during the same period. This plan has been tried, it has worked well and is most heartily commended by those who have tried it. The plan calls for the co-operation of all the churches in a city or town, and should there be a unity of effort along this line we can see no reason why there should not be success. At least it would be a splendid lesson to the public in Christian fellowship and a strong emphasis placed upon the ultimate aim of all evangelical churches, namely—the conversion of sinners. The movement has in it the spirit of aggressive evangelism, and no doubt will prove of great help to any community where it is thoroughly tried.

DEATH OF THE REV. H. P. HAMILTON

The Rev. H. P. Hamilton, for twenty-six years the Agent of the American Bible Society in the republic of Mexico, died very suddenly in Mexico City, August 20, 1905. For more than a quarter of a century Mr. Hamilton has given his life to the circulation of the Scriptures among the people of this neighboring republic. He has had from thirty to fifty colporteurs under his superintendence, traveling through all the cities and villages of Mexico. He has been in direct correspondence with the missionaries of the American Churches at work in that nation. During this quarter of a century there have been circulated through his agency among the people of Mexico more than five hundred thousand copies of the Bible, New Testament, and portions of the Scriptures.

REV. W. R. A. PALMER, D. D., PRESIDENT-ELECT OF THE ALABAMA UNIVERSITY

It has been announced in these columns before that the Board of Managers of the Freedmen's Aid and Southern Education Society has elected as president of the proposed university to be located at Birmingham, Ala., Rev. W. R. A. Palmer, A. M., D. D., at present the pastor of Centenary Methodist Episcopal Church, Charleston, S. C. Dr. Palmer is pre-eminently prepared for the position. He received his early education in the Avery Normal Institute, Charleston, from which he graduated in 1879. He has been chosen by this institution to deliver its fortieth anniversary address, which takes place during June, 1906. Mr. Palmer spent seven years in Howard University, Washington, D. C., graduating from the College Preparatory and College Courses, receiving the degree of A. B., Prof. Kelley Miller being a member of the same class. He subsequently spent three years in Drew Theological Seminary and graduated with high honors, the degree of B. D. being conferred. It was here that he gave special attention to general history and metaphysics. He received the degree of A. M., incursu, in 1889 from Howard University, and the honorary degree of D. D., from Allen University, Columbia, S. C. It can be seen from this statement that his training has been all that could be required.

The educational work is not altogether new to Dr. Palmer. He has held summer institutes in various parts of South Carolina and was principal of the Normal Training School in connection with his pastorate at Sumter, and was at one time Professor of Ancient and English Classics and Pedagogy in the State Colored College of South Carolina; he had before this time served as Professor of Greek Language and Literature in Claflin University and prior to that had been assistant Professor of Hebrew and Greek in the Theological Department of Howard University.

But Dr. Palmer's ministerial career has been equally interesting. He joined the Washington Conference on probation in 1887 and was received into full membership in 1889. He transferred from the Washington Conference to the Newark Conference and was stationed at St. John's Church, Newark, N. J. He served one year as agent of the Newark City Missionary and Church Extension Society and paid off a debt of $6,000 of twenty-two years' standing. He was transferred from the Newark to the Washington Conference and served several of its important charges, when, upon the request of the brethren of his native state, he was transferred to the South Carolina Conference and appointed to Beauford, where he built a new church on Lady Island. He served also the Denmark charge, remodeled two churches and in 1889 and 1901 served Sumter, building a new church on this charge and a new schoolhouse and also laid plans for the erection of a magnificent church in the town of Sumter. In 1901 he was appointed to Centenary Church, Charleston, S. C., his native town, where he had been a Sunday-school attendant. He had in his congregation his father and mother up until a year ago, when his father died, besides many of his relatives, his old Sunday-school teachers and many of the officers at present in this church were play-fellows with Dr. Palmer in his earlier days. Here at Centenary he has had remarkable success, spending almost four years in this most important charge of the South Carolina Conference, and the largest charge in our Southern Methodism. Not only has the church been greatly remodeled, but it has had a great spiritual awakening. Great revivals have attended Dr. Palmer in all of his charges and this has been equally true at Centenary, where during a recent revival 521 souls professed saving faith.

In addition to Dr. Palmer's duties as pastor he has served as assistant secretary of the South Carolina Conference for seven years, is at present chairman of the State Executive Committee of the Interdenominational Sunday School Association, president of the Charleston John C. Martin Bible Institute and president of the Conference Epworth League.

These salient facts taken from the career of Dr. Palmer are given as evidence of his equipment for the difficult and highly responsible task as president of the new university. These statements are also prophecies of a brilliant career. The opportunities for the new university are very bright; situated at Birmingham with a large and increasing population, with the entire state to draw upon and with two Conferences to foster the institution, there need be no doubt of the success of the university, from the beginning.

Mrs. Palmer has been chosen as preceptress of the university. She has always been an indefatigable worker and a substantial help to Dr. Palmer, both in his work as a pastor and as an educator.

DEATH OF REV. W. P. RYDER

The death of Rev. W. P. Ryder, which occurred August 24, 1905, removes from the Washington Conference one of its most distinguished members. Rev. Ryder was sixty years old, having been born in 1845 on the eastern shore of Maryland. His father, Morris Ryder, was a slave, but his mother was free, being an Indian of the Pokum family. As was the case in those days, the offspring took the status of the mother and he was free. He spent ten years as a sailor in the merchant marine service on the Chesapeake Bay. In 1862 he was married in Washington, D. C., to Miss Harriet C. Middleton. It was in 1859 that he was converted and joined the New Metropolitan African Methodist Episcopal Zion Church in South Washington, but in 1861 he transferred his membership to Ebenezer Methodist Episcopal Church.

Rev. Ryder was a remarkable man, being a preacher of unusual acceptability, as indicated by some of the important pastorates which he held, namely: Saint Mark, New York; John Wesley and the Metropolitan, Baltimore. He was also presiding elder of the Washington District for one full term.

He held several important civil positions, such as trustee of the public school fund in the city of Washington, member of the mixed board for white and colored schools, and assistant assessor for the District of Washington.

He entered the ministry in 1877 and has enjoyed twenty-eight years of remarkable and unqualified success. He was strongly urged for the pastorate of Sharp Street Memorial at the recent session of his Conference, but it was thought that his strength would not permit him to undertake such a great task. No man in the Washington Conference enjoyed more of the esteem and good will of his brethren than did Rev. W. P. Ryder. He was a man of simple faith and of implicit confidence in God, beautiful in spirit and a remarkable example of Christian living. His funeral took place from Simpson Methodist Episcopal Church, Wheeling, W. Va., where he was serving as pastor. The funeral sermon was delivered by Rev. J. M. Beane, and Rev. L. W. Briggs, presiding elder of the Wheeling District, made a brief address. Rev. R. F. Broadus, of Bridgeport, Ohio, assisted in the service.

His first wife having died, in 1875 Rev. Ryder was married to Miss Senia Penn, who survives him.

Personal and General

Rev. Mack D. Spencer, of Blackshear, Ga., has proven himself to be quite an organizer. He is the founder of the Industrial Training School and Orphanage at Blackshear, having through his efforts purchased sixty-eight acres of land and put up a substantial building. Rev. Spencer is a member of the Savannah Conference, having joined that body in 1890, and has served several of the important charges, including Waycross, South Atlanta, and Macon. He is in the midst of his fourth year as pastor of our church at Blackshear, and here he has been favored with his usual success.



REV. MACK D. SPENCER.

The correspondents of Rev. J. A. Rolax should address him, Box 384, Jeanerette, La.

Mr. John D. Gainey, editor of the *New Age*, Portland, Oregon, honored our office with a call recently.

Mr. W. W. Cowan represented Walden University at the recent session of the West Tennessee District Conference.

A new church has been organized at King's Mountain, N. C., under the energetic leadership of Rev. Samuel McDonald.

Mrs. Delia Adams left the city Tuesday evening for Atlanta, Ga., where she will resume her work at the Gammon Theological Seminary.

Rev. Martin Reed, one of the oldest and most honored members of the Central Missouri Conference, died August 27, at the age of seventy.

Mr. James Gair, Sr., a well-known citizen of East Feliciana parish, Louisiana, attended the Supreme Lodge of the Knights of Pythias, held in Pittsburg, Pa.

Prof. R. M. Davis, A. B., the new principal of the Alexandria Academy, Alexandria, La., will enroll as one of his pupils his daughter, who was born August 26, 1905.

Misses Mary Ann and Isabella Robinson, of Point Coupee parish, are spending a while in the city. Their stay is made the longer on account of quarantine regulations.

Cards are out announcing the marriage of Miss Mary E. Long to Rev. Samuel M. Strayhorne, of the Tennessee Conference, the ceremony to take place at Union City, Tenn., September 12, 1905.

Rev. J. E. Wilson, D. D., presiding elder of the Charleston District; Hon. W. D. Crum and Mr. T. L. Grant, constituted a part of the South Carolina delegation to the recent session of the Negro Business League.

Samuel Huston College, Austin, Texas, is to have a new boys' dormitory. The architect's plan has been accepted, which is attractive, and will make most comfortable quarters for the boys. The work, which will begin soon, will be rushed.

The colored citizens of Verdenville, La., have organized themselves for the fight against yellow fever. Rev. Charles C. Landry, our pastor at that place, has been chosen president of the movement and he has the hearty co-operation of the best citizens of the place, and they are rendering faithful service.

We have just received a report of the Greenville District Conference from the pen of Rev. J. M. Marsh. The delay has been due to the fact that Rev. Marsh has been ill and quarantined from his pastorate at Greenville. He is at present at Stephensville, Miss., where he has been since the first of August.

The attention of our readers is directed to the advertisement of Mr. Reginald Dykers, secretary, appearing at the top of page 7, in this issue. We take pleasure in assuring all our readers that the organization which Mr. Dykers represents is composed of some of the best people in the state of Louisiana, and that they may enter into negotiations with them freely, and in full confidence.

Miss Irene Theodosia Bowen, the eldest daughter of Dr. J. W. E. Bowen, left Atlanta, Ga., this week for Wesleyan Academy, Wilbraham, Mass. She will enter the second year of the Academy Course, and after the completion of this course she will enter the New England Conservatory of Music. Miss Irene was accompanied by her brother, John W. E. Bowen, Jr., who returns to Phillip Exeter Academy. Enroute the couple will stop at Washington, Newark, N. J., and New York.

Cards are out announcing the marriage of Mr. Robert F. Spann to Miss Elizabeth J. Luckey, the ceremony to take place in Emanuel Methodist Episcopal Church, Sumter, S. C., September 12, 1905. Mr. Spann is a clerk in the United States Railway Mail Service, in which capacity he has received several commendations and promotions for efficiency. He is one of our most promising young men, being a graduate of Clark University. The SOUTHWESTERN extends the heartiest and most sincere congratulations.

Three cheers and hats off to Wiley University and its energetic, invincible and indefatigable president, Rev. M. W. Dogan, Ph. D.! The Texas Conference is not satisfied with having put up, largely through its efforts the magnificent McKinley Memorial Hall, but these brethren have gone forward with unabated energy in the construction of a president's cottage, and so far four of the districts have reported at their Conferences as follows: Huntsville, $209; Palestine, $262; Paris, $244; Navasota, $345, making a total of $1,060, with the Houston District yet to be heard from. Already work is under way for the president's new home. He richly deserves it and the Texas Conference will see to it that he gets it.

August 31, 1905, marked the one hundred and sixtieth anniversary of the birth of Francis Asbury, the first Bishop of the Methodist Episcopal Church ordained in the United States.

Publishers' Appeal

For Thousands of New Subscribers

Dear Friends and Brethren:

The membership of the Methodist Episcopal Church in our colored Conferences is a large force, numbering at present nearly 300,000 souls. This membership represents a constituency much larger than itself, and one constantly growing in numbers. The religious education of this vast mass of persons presents a question of most urgent and supreme importance. To meet this question in part, our Church has officially established the SOUTHWESTERN CHRISTIAN ADVOCATE. This paper is published solely in the interests of our colored people. An able editor and an efficient office force--all from the colored race--are employed to edit and circulate this periodical.

We are pleased to observe and to believe that the SOUTHWESTERN, under its present management, is better than ever before. We are gratified to note its recent increase in circulation. But we are gravely impressed by the fact that as yet this excellent paper is finding its way on an average to less than one in every fifty families in our colored membership. This is really a startling fact. No christian family can afford to be without its Church paper, No man can be an ideal church member who is not in constant and intelligent touch with the religious life of his own denomination. Moreover, a large subscription list is a condition to the production of the most representative and valuable paper. Every subscriber, therefore, not only does himself and his family an invaluable service by taking the paper, but he thereby helps the Church to furnish a larger value both to himself and to all other subscribers.

The great enlargement in circulation of the SOUTHWESTERN CHRISTIAN ADVOCATE is a vital condition to the best intellectual and spiritual development of our colored constituency in the South. We earnestly appeal to all Presiding Elders and Pastors to actively use their large influence in promoting this canvass. The SOUTHWESTERN should enter upon its next year with many thousands of added paid subscriptions to its present list.

EATON & MAINS,
Publishers.

New York City, September 1, 1905.

NEWS NOTES

Hundreds of Negro women are seeking employment in the factories in Massachusetts, since the doors have been opened to them.

A complete record of the war in the Far East is being printed by the Japanese Government, in English and French as well as Japanese. This record will be made public.

Miss Rebecca Bracken, for forty years a train dispatcher on the Michigan Central, the only woman in the world occupying such a position, died recently at Niles, Mich.

By legislative action, approved of by Governor Terrell, the five Negro companies of the Georgia State Militia, composed of from 50 to 60 men each, have been abolished.

Mrs. Mary Mapes Dodge, poetess and editor of St. Nicholas, the well-known friend of many thousands of American children, died in Onteora Park, Tannersville, N. Y., August 21.

The quarantine regulations are working hardships to many of the brethren. At Lake Providence, La., where Rev. Joseph Jones is pastor, with illness in his family the situation is getting serious. No services can be had as the town is completely isolated; business is suspended and many of the people are threatened by want. Brother Jones is in need and requests a speedy response. Anything sent will be duly acknowledged.

Mr. W. L. Bodine, superintendent of compulsory education in Chicago, says that owing to the industrial competition of women, man is being rapidly forced back into fields where heavy manual labor is necessary. He says further: "In 1890 there were 3,914,571 women employed in gainful occupations in America; this number having increased in 1900 to 5,329,807. The birth-rate among the female population is increasing; the death-rate decreasing, which is just the reverse among the men."

Doings of the Workmen.

ROME DISTRICT.

The conference convened its twenty-ninth annual session at Adairsville Ga., Aug. 10th. Rev. C. W. Adams, presiding elder, called the meeting to order. The elder had a most excellent report of the financial and spiritual condition of the district. It showed that many new churches had been built and many souls saved. The sessions were held in a large tent. The pastors' reports showed the spiritual condition of their charges had never been better and that the benevolent collection had increased; $650 for the benevolences had been raised since the last Annual Conference. Prof. W. H. Crogman received for Clark University building $203. There were five candidates licensed to preach. Among the visitors were: Drs. W. H. Crogman, president of Clark University; I. L. Thomas, of Church Extension; S. C. Upshaw, Sunday School Agent; J. P. Wragg, Agent of the American Bible Society, and Rev. E. D. Giddens, of the Savannah Conference, and Dr. G. W. Arnold, presiding elder of the Gainesville District. Rev. William Bailey and the hospitable people should be commended highly for their generosity in caring for the delegates.

F. M. Gordon.

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GREENVILLE DISTRICT.

The Epworth League, Sunday School Convention, and District Conference at Morehead, Miss., July 26-30. The conference opened with Rev. J. W. Winbush, presiding elder, in the chair. Pastors were present but two, and a goodly number of local preachers and other representatives. J. M. Marsh was elected secretary, and G. Orange, statistical secretary; J. T. Strong, reporter to the Southwestern. Presiding elder's report was full of facts concerning the condition of the district. We were blessed to have with us the Rev. J. W. E. Bowen, D. D. He made two able addresses upon race building and the different causes of the church. The following ministers preached acceptable sermons during the session: T. B. Barnes, R. T. Compton, C. A. Jordon, M. King, L. P., E. D. Billups, J. S. Pleasant, J. M. Marsh, and G. Orange. The Baptist congregation tendered their church to the convention in which to hold its sessions. Raised for all causes during the session, $85.55. The League convention was presided over by Rev. J. M. Marsh, the president. Numbers of delegates read very intelligent papers. Officers elected were: Prof. J. T. Strong, president; Miss Malisa Orange, secretary. The Sunday School convention was very interesting and helpful. Officers elected: C. W. Evans, president, and Miss Mariah Davis, secretary. Both the League and Sunday School conventions were a success. Raised for the new building of Rust University, $30.50. Reporter.

ANNISTON DISTRICT.

The conference met in Hobson City, August 9-13, with Rev. J. W. Thomas, presiding elder, in the chair. The devotional services were conducted by Rev. L. S. Price. The presiding elder made some very timely remarks, and urged upon the ministers the importance of trying to save our young people. Wm. Perry was elected secretary. We were favored with the presence of Revs. I. L. Thomas, D. D., E. M. Jones, D. D., J. P. Wragg, D. D., and several others, who made wonderful speeches that stirred the minds of the people. The Woman's Home Missionary Society met in connection with the conference. Too much praise cannot be given Rev. L. W. Goodson and his good people for taking care of the conference so nicely. May the Lord bless them in their homes. Total amount raised this year for benevolences, $398.80 in advance of 1904. The characters of all local preachers and exhorters passed except one or two. The conference meets at Roanoke, Ala., 1906.

Wm. Perry, Secretary.

GREENVILLE (S. C.) DISTRICT.

The conference was convened in Robertson Chapel M. E. Church, July 26, with Rev. M. M. Mouzon, A. M., presiding elder, in the chair. The Holy Spirit was present throughout the entire session, as was evidenced by the conversions and accessions to the church. This was a most remarkable session; it was an old-time camp-meeting in which everybody was greatly revived. The sermons were full of spiritual power. The license of every local preacher and exhorter was renewed. The discussions were helpful and inspiring. The literary productions were of the classic order throughout, yet brimful of sparkling originality. The Sunday School Institute was the best we've ever witnessed here, as was also the district Epworth League. Every feature of the work was discussed with profit to everyone. Rev. Chas. C. Jacobs, D. D., of Sunday School Union, was present and made the speech of his life. The Epworth League gave to his cause $11.00. Prof. I. Garland Penn preached with telling effect and was given $5.00 by the district League. Rev. I. L. Hardy and Rev. J. C. Armstrong were among the brethren who preached during the session. Reporter.

GREENSBORO DISTRICT.

The conference met at New Goshen South Greensboro, N. C., July 19-23, Rev. M. J. Bullock presiding. All reports showed an encouraging increase. Thirty-five or forty were licensed to preach and they renewed their pledge to take the Southwestern. Among the visitors were Rev. M. M. Jones, the presiding elder of the Western District, who gave an excellent address. Drs. I. L. Thomas, Field Secretary of Board of Church Extension; and C. C. Jacobs, Field Worker of Sunday School Union, ably represented their causes, thereby increasing the interest of these departments of our church to those who heard them. Dr. J. D. Chavis delivered a stirring sermon. The Institute work was well conducted by Drs. J. D. Chavis, J. P. Morris and S. A. Peeler. C. W. Blaylock.

GAINESVILLE DISTRICT.

The conference convened in Lavonia, Ga., Aug. 17, with Rev. G. W. Arnold, D. D., presiding. Rev. J. D. Lovejoy was re-elected secretary. The meeting was well attended, nearly every pastor being present the first day. Great crowds continued with us and peace and quietness prevailed. We raised $341.00 for the F. A. & S. E. Society alone, saying nothing of the excellent collections that went to six other causes in this district. Dr. G. W. Arnold is one of the strongest men in Methodism and it is not surprising that he can bring anything to the front. Sermons or addresses were delivered by Dr. I. G. Penn, Dr. W. H. Crogman, Rev. Z. K. Gowen, B. S., Dr. C. C. Jacobs, Rev. S. C. Upshaw, Dr. J. P. Wragg, Rev. P. H. Travis, P. E., Dr. I. L. Thomas. A. McNeal, Reporter.

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CLARKSDALE DISTRICT.

The Epworth League and Sunday School convention of Clarksdale District convened in the M. E. Church at Ruleville, Miss., July 26-27. Rev. G. H. Harvey preached opening sermon. The Epworth League reports were very encouraging. District officers were installed by Dr. Woolfolk, presiding elder. Several important topics were ably discussed by representatives of the League. At the Sunday School Institute, Rev. J. B. Starkey, district president, presided. The reports from the eighteen Sunday schools were full of inspiration. The papers were interesting and ably handled by the speakers. Dr. Woolfolk impressed the district officers with the importance of their office and duty. L. F. White, Reporter.

TUPELO DISTRICT.

The Tupelo conference met in its twenty-seventh semi-annual session in Houston, Miss., July 20-23, with Rev. W. C. Clay, A. M., D. D., in the chair. Bro. M. Young conducted the religious services. J. M. Walton was elected secretary, with J. T. Cannon and W. C. Weatherall assistants. J. H. Bynum was elected statistical secretary, with P. S. Bowie and W. C. Hilliard assistants. The presiding elder's report was inspiring. The pastors' reports, with two exceptions, showed good work had been accomplished. Among our visitors was Miss Mary L. Clay, daughter of our presiding elder. Dr. Logan never represented the cause of Missions as well as at this conference. Dr. Bowen electrified the large audience that greeted him. His matchless speech was heartily received and cheered by white and colored. Dr. E. M. Jones laid the burden of the Sunday school upon the hearts of the conference in such way that great good will be the result. The anniversary of the Freedmen's Aid and Rust University was ably conducted by J. M. Walton and J. C. McGee. The Southwestern was carefully looked after by H. B. Hart. The following named brethren preached during the week: L. N. Jones, R. B. Buchannon, B. J. Roberson, J. T. Cannon, W. C. Weatherall, H. B. Hart, and J. W. Johnson, Dr. E. M. Jones, J. C. McGee, P. S. Bowie, M. Adams, S. Gates and Wm. Lester conducted love feast. Our collection was more than three hundred dollars. There cannot be too much said in praise of Bro. W. C. Conwell, the pastor, and his good people for their hospitality. They have built a new church which would be a credit to any town in the state. The district is growing very rapidly.

J. M. Walton, Secretary.

CLOW DISTRICT.

The conference convened at Horatio, Ark., July 26, with Rev. D. B. Harston presiding. A large delegation was present. At every session the spirit of the Lord was manifested. Sinners were converted and added to the church. The reports of many of our pastors showed that a wonderful spiritual awakening had accompanied their labors this year. Only two of our pastors were absent, while in some way every charge was represented. The people manifested great interest in the conference. They came on horseback and in wagons and on foot fifty and sixty miles, and spent the entire week. Every provision for the entertainment of the conference was made by the untiring pastor and people. The reports which follow show an increase in almost every department over last year:

	This Yr.	Last Yr.
Conversions	76	25
Accessions	119	36
Deaths	23	26
Baptized, adults	76	3
Baptized, infants	25	11
Withdrawn	2	6
Expelled	6	14
Sunday-school scholars	985	1110
BENEVOLENCES.		
Freedmen's Aid	$87	$40
Missions	81	62
Public Education	30	35
Church Extension	20	25
Grand total	$218	$172

C. W. Whitehead, Secretary.

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Literary Notes

THE PROBLEM OF PERSONALITY, by Joseph Newton. Publishers: Jennings & Graham, Cincinnati, Ohio. Price $1.25 net.

MARY GARTH, by Annie S. Swan. Publishers: Jennings & Graham, Cincinnati, Ohio. Price, $1.25.

THE PENDLETONS, by E. M. Jameson. Publishers: Jennings & Graham, Cincinnati, Ohio. Price, $1.25.

THE CORNER-STONE, by David Lyall. Publishers: Jennings & Graham, Cincinnati, Ohio. Price, $1.25.

DREAMS OF LIFE, by Timothy Thomas Fortune. Publishers: Fortune & Peterson, New York City.

MISSIONS FROM THE MODERN VIEW, by Robert A. Hume. Publishers: Fleming H. Revell Company, New York City. Price, $1.25 net.

PATHS TO POWER, by Frank W. Gunsaulus, D. D. Publishers: Fleming H. Revell Company, New York City. Price $1.25 net.

The earliest creations of Autumn are attractively set forth in the September *Delineator*. Mrs. Mary Hinman Abel contributes an article on the pure food question. The hymn "Nearer, My God, to Thee" is the subject of a paper by Allan Sutherland.

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Conference Notices

DISTRICT CONFERENCES.
Fort Smith, Conway, Ark....Oct. 18-22

CLARKSDALE DISTRICT.

FOURTH ROUND.

Phillip, Oct. 7-8; Ruleville, 14-15; Money, 21-22; Sabino, 31; Shellmound, Nov. 4-5; Minter City, 11-12; Bedford, 18-19; Webb, 25-26; Dublin, Dec. 2-3; Drew, 3-4; Clarksdale, 9-10; Booo, 12; Coahoma, 16-17; Tunica, 16-17. The district conference will be held at Clarksdale, Miss., Oct. 26-29. Altho we have been thrown back in our work on account of yellow fever quarantine, yet we hope to be enabled to make full reports at the district conference. Notify each officer to be present at the quarterly conference. It is very necessary that we have a full quarter on this round. Drs. R. E. Jones, G. G. Logan, E. M. Jones and I. L. Thomas, also Prof. I. G. Penn are invited to our district conference. Yours for the cause,

B. F. WOOLFOLK, P. E.

TUPELO DISTRICT.

FOURTH ROUND.

Pontotoc Circuit, Sept. 16-17; Houston, 23-24; Houston Circuit, 27-28; New Albany, 30-Oct. 1; Cotton Plant, 7-8; Amory, 14-15; Amory Circuit, 18; Ripley, 20-22; Ripley Circuit, 21-22; Pontotoc, 28-29; District Conf. at Pontotoc, 25-29; Union Grove, Nov. 4-5; Bell, 8; Corinth, 10-12; Corinth Circuit, 11-12; Nettleton, 18-19; Okolona, 24-26; Okolona Circuit, 25-26; Tupelo, Dec. 2-3; Tupelo Circuit, 9-10. This announces the last round for the year. True we have had many hinderances during the third quarter, because of the rigid quarantine restrictions; nevertheless, let us trust God and work to succeed. Those of you who have not raised your full apportionment for benevolences, do so now. The district conference and Sunday School Convention will meet at Pontotoc, Miss., Oct. 25-29. Let us remember our duty to the SOUTHWESTERN and bring up as many subscriptions as possible. Don't forget the new building fund for Rust University. I shall expect each pastor to see to it that his Sunday school raise their apportionment for this cause. The Lord bless each of you. W. C. CLAY.

SEDALIA DISTRICT.

THIRD ROUND.

Georgetown, Sept. 9-10; Sweet Springs, 16-17; Wellington, 23-24; Lexington, 23-24; Green Valley, 28-29; Malta Bend, 30-Oct. 1; Marshall, 1; Blackburn, 3-4; Pleasant Grove, 5-6; Odessa, 7-8; Holden, 12-13; Warrensburg, 14-15; Center View, 17-18; Clinton, 21-22; Oceola, 25-26; Springfield, 28-29; Ozark, Nov. 1-2; Mt. Vernon, 4-5; Neosho, 7-8; Joplin, 9-10; Carthage, 11-12; California, 18-19; Versailles, 25-26; Otterville Ct., 28-29; Sedalia Ct., Dec. 2-3; Sedalia, Taylor, 9-10. Brethren, do not fail to do what the church requires of us. If we are to succeed in the work of the church, let us be diligent in the performance of every known duty. The work is ours, brethren; the results are the Lord's. Yours, brotherly, W. H. SMITH, P. E.

LOUISVILLE DISTRICT.

THIRD ROUND.

Smithland, Sept. 16-17; Princeton, 21-22; Hartford, 24-25; Beaver Dam, 28-29; Eddyville, 19-20; Greenville, 23-24; Morgantown, 26-27; Leitchfield, 30; New Haven, Oct. 7-8; Auburn, 12-13; Sonora, 9-11; Bowling Green, 14-15; Coke Chapel, Nov. 4-5; Irvington, 9-10; Thirty-fifth Street, 18-19; Owensboro, 18-20; Lewisport, 23; Hawesville, 25-26; West Point, 7-8; Hardinsburg, 11-12; Lloyd Street, 18-19; Fordsville, 21; Cloverport, 24-26; Mount Washington, 28; Jackson Street, Dec. 1-3. Dear Brother: You are having good success on your work. Do not fail to have a revival. Have your minute money and General Conference money ready to pay in this quarter. Also be ready to pay in all your benevolent money to the Book Concern. Give due notice of your quarterly conference. Your motto should be: "No failure." Yours for success, JOSEPH COURTNEY, P. E.

ROME DISTRICT.

FOURTH ROUND.

Douglasville, Sept. 9-10; Cartersville and Acworth, 2-3; Marietta, 3-4; Cave Spring, 16-17; Taliapoosa, 23-24; Aragon, 30-Oct. 1; Villa Rica, 7-8; Rivertown, 14-15; Temple Station, 21-22; Floyd Circuit, 28-29; Rome, First Church, 29-30; Summerville, Nov. 4-5; Cohutta (Chickamauga), 5-6; Adairsville, 11-12; Whitesburg, 17; Bowdon, 18-19; Carrollton, 19-20; Cedartown, 26-27; Rome, Second Church, 26-27; Enon Grove, Dec. 2-3; Austelle, 3-4. This round brings us to the next session of our Annual Conference. Let us go up with glad hearts, having done our best in the Master's vineyard. Your reports at the district conference was all that could be expected. You are within $50 of the total amount raised by the district last year for benevolence. Now, brethren, let us make one long and united effort to raise the last dollar of our benevolence. Not a man on the district can afford to come up to the Annual Conference short in his collections. The eyes of our great church watch our footsteps, and great things are expected of us. Our motto is: "A thousand souls for Christ and a thousand dollars for the church." Yours in Christ, C. W. ADAMS, P. E.

SOUTH CAROLINA CONFERENCE.

Salem Church having been remodeled, will be ready for re-dedication the third Sunday in October. All former pastors are invited to participate in the dedication exercises. Those who expect to attend will please notify me as early as possible, as I am preparing a program for the occasion. F. L. Baxter, Florence, S. C.

ATLANTA CONFERENCE.

The sixth annual meeting of the Lay and Epworth League Association of the Atlanta Conference M. E. Church, will be held at Griffin, Ga., Sept. 21-24. Be sure to get railroad certificates. L. J. Price, president; P. L. Green, secretary.

TO ALL WHOM IT MAY CONCERN.

The cornerstone laying and rally that was to have been at Leonia, Miss., on the Paulding Circuit, Sept. 16th, is postponed until October 14, 1905. This change is made on account of the quarantine. The Masons of Heidleburg will officiate. The Revs. J. C. Hibbler, R. E. Jones, W. W. Lucas and the Rev. J. B. Brooks, presiding elder of the Shubuta District, will be present October 14-15. All are invited.

B. W. ROBINSON, Pastor.

HUNTSVILLE DISTRICT.

The conference convened at Stevenson, Ala., July 27-30. Rev. A. S. Williams, presiding elder, being absent, Rev. I. Townsend, ex-presiding elder, was elected to preside until Rev. Williams came. Mr. Timberlake, a member of the M. E. Church South and one of the leading merchants in Stevenson, delivered the address of welcome. The response was delivered by Rev. J. T. Martin. Among the visitors was Mr. Vault, editor of *Stevenson Chronicle*. The reports of the presiding elder and pastors showed the district to be making some headway. Raised for benevolences $285.17. A sermon was preached each day at 3 p. m. and 8 p. m. R. C. Toney, G. W. Bynum, Arthur Wynn and G. W. McGuire were licensed to preach. The SOUTHWESTERN was ably represented by Rev. F. Martin, of Huntsville. Memorial services were held in memory of Bishop I. W. Joyce and Brother Paton McCauley. Conference collection, $30. A resolution to send in a list of subscribers to SOUTHWESTERN was adopted.

W. J. HARRIS.

MISSISSIPPI.

COLUMBUS, Leon Johnson—Our second quarterly conference was held June 24-26, by Rev. G. J. Dobson. The session was pleasant. Rev. Dobson preached twice. Seventy-two persons partook of the Lord's Supper. Collection, $24.50. Raised during the quarter, $80.00.

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Doings of the Workmen

ARKANSAS.

Clow, D. H. E. Harris.—We have just closed (Aug. 28) at Wiley Chapel, a glorious revival. Fifty-five persons were happily converted and joined this church; other accessions, 3, making a total of 58.

Crawfordsville, C. A. Taylor, Pastor.—On August 28, our rally day, we collected $22.10. Our church is up and doing and we will be able, at roll call, to make a good report.

Brinkly, A. T. Stephens, Pastor.—Our third quarter was held Aug. 7-8. Rev. B. J. Griffin looked carefully into the business of the conference and was well pleased. Paid the elder in full. All departments of the church are alive and in working spirit. The state Epworth League will be held here Oct. 26.

LOUISIANA.

Columbus, M. L. Stringer.—In spite of high waters and other hindrances, our pastor, Rev. W. C. W. Turner, has added seven members to the church and expects to begin a revival as soon as expedient. We hope to accomplish a good work this year.

Booth, A. C. Mitchell.—I desire to thank the young ladies and gentlemen who, led by Misses Daisy Wilson, Martha Lott, Georgiana Jefferson, John Harry and others, for the generous donations which they brought to the parsonage Friday evening, August 5.

Hahnville, C. Taylor.—One evening recently, Rev. T. B. Cooper and family were aroused by a band of music. A surprise followed, led by Mr. C. Taylor, Mrs. D. Taylor and Mrs. Mary Lamore. They presented to Rev. Cooper a neat purse and over seventy-five pounds. We pray a special blessing upon them. St. James is on top.

Bonita, R. A. Taylor, Pastor.—The stewardess band of Lawson Church, led by Sister Lue Lamperts, president, Dora Baker, Betsy Louvolle, Julia Lamperts, Harriet Baker, Harriet Anderson and others, presented the pastor with a purse of $7.50 on the night of August5. Many thanks to these dear sisters.

Natchitoches, T. Larkins, Pastor.—We thank the friends, both white and colored, and also the members of Grand Ecore, for the pound surprise meeting, led by Mrs. Margaret Hall, Joe Davis, Rachel Emanuel, H. January and others.

Benson, Charley Adams.—Our rally was held July 30. With our small membership of four we raised $13.70. Rev. T. P. Norris, pastor of Shady Grove church, and Rev. T. C. West, of the Baptist church, assisted our pastor, Rev. J. J. Haskins.

Brownlee, J. B. Henderson.—I take this method to thank the sisters and friends of Scott Chapel for the kindness shown my family during their illness. They put forth every effort in their behalf. To Sisters E. Williams, A. Miles and R. Crow we are especially indebted.

Lake Arthur, T. B. Oville, Pastor.—I desire to thank Sisters Rebecca Heninson, Edy Gipson and E. M. Warlice for their recent kindness. The generous contribution of Mr. O. E. Austin was a beautiful pulpit stand valued at $25. We are struggling to elucidate the present indebtedness. Our Sunday school is in good condition, with R. L. Wilson as superintendent.

St. Martinsville, George Drake.—Our third quarterly conference convened July 30. Owing to the quarantine, on account of yellow fever, our presiding elder, Rev. J. J. Obee, could not be with us and so authorized Rev. Randolph to preside. Reports indicated an increase along all lines. Seven members received into the church this quarter. Deaths, three. Our Sunday school is in good condition. The Epworth League is beginning to do good work. Raised this quarter for all purposes, $162.10; raised for benevolence, $70.40. By our works we will prove just how much we honor and respect our pastor and elder.

Ripley, Sarah Prince.—On the 5th Sunday in July at Mt. Zion Church, Rev. Daniel Verner, of the Baptist Church, preached two noble sermons. Our pastor, Rev. W. M. Luster, was absent, owing to illness. Collection for the day, $9.50. The young men of this church gave Father Emry a collection of $1.50.

Rosedale, L. W. Wessinger.—Our presiding elder, Rev. J. W. Turner, was with us July 22. During the evening he preached an able and acceptable sermon. The J. W. E. Bowen Epworth League elected the following officers: President, Prof. H. J. Edwards; 1st vice-president, Laura Young; 2nd vice-president, A. Thomas; 3rd vice, E. Bessie; 4th vice, Jackson Johnson; secretary, Lillie Davis; superintendent Epworth Guard, Ida Augusta; librarian, Walter Page. Rev. Augusta, our pastor, is doing his best for Hartzell. He is a Christian gentleman and a good strong preacher.

Woodlawn, J. D. Wilson, Pastor.—Led by Brothers Will Gray, T. Pemitton, Sisters Mary Gray, Elizabeth Osbury, Ella Johnson and Mary White, a host of members from the Rosedale plantation presented their pastor recently a large supply of groceries. Presentation speech by Brother L. E. White.

Welsh, S. M. Haynes, Pastor.—I desire to thank the members of class No. 2 for the 50 pounds of groceries which they presented me recently. Brother G. Slater is the leader of this energetic class.

Bluff Creek, B. Carr, Pastor.—On Sunday, August 6, Brother Jack Bell preached a fine sermon. The congregation was large and appreciative. Thirty-five persons partook of the holy Sacrament. On August 5th a grand barbecue was given here, led by Messrs. Albert Hays, of the Pine Grove, Henry Brasel, of Beach Grove M. E. Churches, also I. H. Bell and E. H. Holmes. Probably 300 people were on the grounds. Raised $300.50.

Jones Creek, Lawrence Estavan, Pastor.—The first Sunday was high day in Union M. E. Church. I preached and administered the Lord's Supper to a large number. One backslider reclaimed. Collection, $4.90. A few nights ago the members and friends gave us a surprise in the shape of 76 pounds and 25 cents in cash. We take this method of thanking the friends. Our rally meeting on the second Sunday proved a success for these hard times. Raised $17.70, which amount covers the entire indebtedness of the church. The SOUTHWESTERN is a wholesome paper and I could not afford to be without it. It ought to be in the home of every member. I am proud to be presided over by such an able and worthy Christian as our presiding elder, Rev. J. W. Turner.

Gueydan, J. P. Oville, Pastor.—The stewardesses of Williams' Chapel, Sisters Lillian Parke, Olivia Williams and Bertha Baily, presented their pastor a nice $25 conference suit. The same is paid for. On Monday night, Aug. 21, the members and friends presented their pastor many pounds of groceries.

Darrow, C. W. Kershaw.—We had good success in our financial war between the Japanese and Russians, notwithstanding all hindrances. The Japanese, led by Mrs. C. Jones, captain, Mrs. M. Powell, Lieut., and Mrs. L. Hudson, B. G. of Finance, raised $17.55. The Russians, led by Mrs. F. Bates, Capt., Mrs. D. Wilson, Lieut., and Mrs. G. Kenner, B. G. of Finance, raised $18.35. Total $35.90.

MISSISSIPPI.

MASHULAVILLE, Rebecca C. Tubbs—Our second quarterly conference convened July 1-2, with the Rev. F. H. Henry in the chair. The conference was very well attended. Reports showed that the work was in a fair condition. The elder preached a delightful sermon at 11 o'clock The Lord's Supper was administered to 76 souls. Raised this quarter, $92.70. Our elder was at his best and worked faithfully. His lecture to the Epworth League was impressive. Our Children's Day was a success, under the laedership of Mrs. A. N. Hughes and Mr. J. W. Walker. We are serving a generous hearted people and are doing all we can to help them.



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They Live in Our Memory.

GREER.—Brother Isaiah Greer, the 18-year-old son of Brother Richard P. Greer, of LaGrange, Ga., departed this life Monday morning, July 23, 1905. He was for four years a member of Union Chapel M. E. Church, and was much beloved by his comrades and friends. He leaves a loving father, two brothers, one sister and several relatives to mourn his loss. His funeral was conducted by the pastor, G. H. Lennon, assisted by Rev. White of the A. M. E. Church.

SIMMONS.—On August 2, 1905, Mrs. Mary Simmons, of Fairfield, La., was called to her eternal home. She leaves a husband and one child, a mother and a number of friends to mourn her passing. The funeral was conducted by the pastor, Rev. F. D. Thomas, assisted by Rev. Materson of the A. M. E. Church.

MORRIS.—Mrs. Louisa Morris, for many years a member of Union M. E. Church, New Orleans, died after several months of illness in great peace.

GALLARD.—Miss Ellen Gallard, a probationer of Union M. E. Church, New Orleans, La., died in peace July 29, 1905. She connected herself with the church on probation a few days before her death.—Valcour Chapman.

ROBERSON.—Mrs. Julia Roberson, an aged and honored member of Union M. E. Church, New Orleans, for 31 years, died very suddenly Monday morning, July 24, 1905. She leaves several children, grand and great-grandchildren. Among them one child and one great-grandchild are members of Union Church. Her funeral services were conducted by the pastor, Valcour Chapman, assisted by Brother R. C. Metoyer.

MOORE.—At Lake, Miss., August 10, 1905, Mrs. Rosa Moore, one of our best members of St. Paul M. E. Church, fell asleep in Jesus. She leaves a husband and father, mother and brother to mourn her going. The funeral was attended by Rev. N. E. Goodloe and W. H. Smith.

BOYD.—On July 28, 1905, from Handsboro, Miss., Mr. Willie Boyd, a devout Christian of this church, departed this life, leaving relatives and friends to mourn his loss.—A. M. Trotter, pastor.

GIRDNE.—Mrs. Lena Boyce Girdne, after an illness of eight months, died in full triumph of faith August 1, 1905, at the age of 22 years. She leaves a husband, one child and several sisters and brothers to mourn her death. The Knights of Pythias and Woodmen of America assisted in the burial service. Rev. J. Burton conducted the funeral, assisted by Rev. Coats, presiding elder of the A. M. E. Church, and G. W. Baker.

SCOTT.—Mrs. Mary Scott, of Crawford, La., departed this life July 24, 1905. She was a faithful member of Mt. Zion M. E. Church. She leaves three sisters, a host of relatives and friends to mourn her passing. The funeral was conducted by the pastor, J. D. Poole, assisted by Rev. A. Murray of the Baptist Church.

KING.—Moses King, of Marion, Miss., departed this life July 23, 1905, at the age of 80 years. He was a faithful member of St. Peter M. E. Church for eleven years.—S. S. Lowry.

YOUNG.—After 23 years of faithful service, Mr. Mark Young, a member of Clarks Chapel M. E. Church, McMinville, Tenn., departed this life July 30, 1905, at the age of 80 years. His funeral was largely attended by representative citizens of both races. Those who took part in the funeral service were: Dr. S. P. Livingston, W. R. Smith, presiding elder of Nashville District; ex-Judge Whitson, of the McMinville bar, and the pastor, W. R. Smith.

BLACKMAN.—On August 5, 1905, the Lord called from our midst a very useful young lady, Miss Clementine Blackman, aged 17 years. She was the youngest daughter of Mr. and Mrs. Blackman, of Jackson, Miss., and was an example worthy of imitation. She was a member of the senior class of the High School. Her funeral was conducted by Rev. William McMorris, pastor. Eulogistic addresses were delivered by Prof. J. A. Martin and Mrs. R. P. Threlkeld.

GRANTHAM.—Miss Annie May Grantham, of Jackson, Miss., the eldest daughter of Mr. and Mrs. S. Grantham, departed this life August 2, 1905, at the age of 15 years. She was a faithful member of the Sunday school and with her sweet disposition won the love and admiration of all who knew her. She was a student of Rust University. A loving father and mother, two brothers, one sister and many friends survive her. The funeral was conducted by the pastor, Rev. Wm. McMorris.

BAILEY.—On July 22, 1905, from Vaiden, Miss., Mrs. Tilla Bailey, aged 82 years, departed this life in full triumph of faith. She leaves a husband and six children and a host of relatives and friends. The funeral was conducted by Rev. W. S. Leake.

STEWART.—Miss Majarene Stewart, the beloved daughter of Rev. Stewart Simmon Oakley, was born in Barnwell county, Nov. 13th, 1876, and died recently. She was baptized in infancy by the Rev. Lisbon Johnson and was converted in Old Bethel at Charleston, S. C., under the pastorate of Rev. C. C. Jacobs, D. D., but afterwards joined Centenary Church. She was educated at the Simonton Graded School in Charleston, and became an efficient teacher both in the Sunday school and the day schools. She was a rare scholar, and won several gold medals while a student, but was always too modest to wear them. She was a devout Christian, and read the Bible through several times. Miss Majarene was married last year, but when she was taken sick with the fatal disease she asked to be taken back to her father's house. This last request was granted. Wherever her father preached, there she taught. She taught the children in the day, and the older ones at night, and when Sunday came, she would be found in the Sunday school teaching both young and old the word of God. She was a good singer, and taught all the people how to sing, and when the whole community turned out to her funeral, the people sang the very same songs she taught them how to sing. She organized benevolent societies among the people—societies by which the sick were cared for, and the dead were buried. She told her father to have her funeral sermon preached from these words of St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Dr. Palmer, of Charleston, went up and performed the last sad rites. Brother Simmons has the sympathy and prayers of all his brethren in this his sad bereavement.

JAMES.—At Welsh, La., August 13, 1905, occurred the death of Mr. Thos. James.—S. M. Haynes.

SHEPARD.—Lee James Shepard, aged 2 years, died in Welsh, La., August 15, 1905.—S. M. Haynes.

HAYS.—At Bluff Creek, La., July 30, 1905, Miss Bessie Hays, a member of Pine Grove M. E. Church, died in peace at the age of 15 years. Her father, brothers, sisters and many friends survive her. The funeral service was conducted by the pastor, Rev. B. Carr, and Rev. Charley Robinson, of Beach Grove Baptist Church.

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Doings of the Workmen

ARKANSAS.

Center Point, W. E. Pruitt, Pastor.—Our third quarterly conference convened Aug. 20-21, Presiding Elder D. B. Harston at his post. Sunday night at 7:30 he preached a soul-stirring sermon from Heb. 3, 6 vs. and as we were in revival it was very suitable. Seventeen persons professed a hope in Christ. The business session of the quarter was held Monday at 9:30. All officers presented good reports. Paid elder $10; raised for all purposes this quarter, $69. Our work is spiritually alive and financially growing.

UNITED FOR LIFE.

HARRIS-WILLIAMS.—One of the most beautiful, brilliant and impressive weddings ever witnessed in Chattanooga, Tenn., was that of Miss Adelaide E. Williams, only daughter of Dr. and Mrs. J. B. L. Williams, to Mr. John R. Harris, in the Wiley Memorial M. E. Church, Tuesday, August 22, 1905, at high noon. The event brought together an audience composed of the most cultivated and refined people of the city. The altar was beautifully decorated with evergreens, white roses and ferns. Shortly before the arrival of the wedding party Mrs. Sadie Blount charmingly sang "Sweetest Story Ever Told." To the sweet strains of Lohengrin's wedding march, rendered by Miss Gertrude Jackson, the bridal party entered the church in the following order: Ushers J. M. Easterling, John Alexander, Otis Montgomery, Fred Carter; groomsmen, Jas. Rosemond, Dr. J. P. Frierson, Matthew Cates; bridesmaids, Minnie Williams, Juanita Williams, Sadie Blount; following the bridesmaids came Master Ross Blount, bearing on a silver tray the wedding ring; maid of honor, Miss Florence Ramsey, and following her came the flower girls, Johnnie Drain and Louise Blount. The bride entered leaning on the arm of her father, who gave her away. The ceremony was beautifully and impressively performed by Rev. G. W. Arnold, D. D., presiding elder of the Gainesville District. Lang's "Flower Song" was softly played during the ceremony. The party retired to the music of Mendelssohn's "Wedding March." The bride's dress was of white Liberty Mesialine silk with trimming of chiffon applique; she wore a bridal veil with wreath of orange blossoms and carried in her hand a beautiful little white morocco-bound Bible. A reception was held at the residence of the bride from 1 to 3 o'clock. At 3 o'clock the newly married couple left for a two weeks' trip abroad. Many costly and valuable presents were received. The bride is an educated and refined young woman, a graduate from Cookman Institute, Jacksonville, Fla. She is a teacher of marked and recognized ability. The groom is a prominent and highly respected young man of Chattanooga, of high family connections. For 15 years he has been in the employment of the D. B. Loveman's drygoods firm and now holds the place of chief receiving and shipping clerk. Several valuable presents were received from Mr. Loveman and also from the clerks in his establishment. Many kind and good wishes follow the happy pair as they launch out on the new life.

MCCHIAR-BIOUS.—By Rev. D. G. Taylor, at the home of the bride in Monroe, La., August 23, 1905, Mr. Peter McChiar and Miss Francis Bious.

PIERRE-HAMLIN.—At the parsonage of Mallalieu Chapel, New Orleans, La., August 26, 1905, Mr. Joseph Pierre and Miss Bertha Hamlin, by the pastor, Rev. H. J. Wright.

GAYDEN-DURN.—On August 6, 1905, at New Hope M. E. Church, by Rev. J. G. Garrett, Mr. Henry Gayden and Miss Loula Durn, residents of Bowerton, Miss.

RODGERS-THOMPSON.—By Rev. E. F. Scarborough, at Oxford, Miss., August 20, 1905, Prof. S. W. Rodgers and Miss Selma Thompson.

Doings of the Workmen

MISSISSIPPI.

SHUQUALAK, G. J. Dobson, pastor—The second quarterly conference of the Shuqualak Circuit was held at St. Peter's Church, July 8-9. The elder sent Rev. J. H. Everett, who presided with much ease. He preached two able sermons on Sunday and assisted by the pastor, administered the Lord's Supper to 75 communicants. Raised this quarter, $154. Paid the elder in full.

OHIO.

Oberlin, Mrs. N. A. Carter—There was given by the Junior Epworth League, June 9th, a grand literary and musical entertainment. The little church was crowded. Now the Juniors are happy over the possession of $8.00 cleared from the entertainment.

Bellaire, Cecil Marcellus—Our second quarterly conference convened at Bellaire and Bridgeport, July 22-24. The reports showed the work in good condition. Raised during the quarter, $190.33. The elder, Rev. E. A. White, preached two soul-stirring sermons and on Monday eve, he delivered his lecture, "The Yellowstone National Park," to a large and appreciative audience, and all present were well pleased. The church at Bridgeport is being painted, and other repairs are going on. We raised on Sunday, $22.50. Paid the elder in full. Rev. R. F. Broadous is our pastor.

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Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	
	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
	Coast Ac., Daily ex Sunday	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	5, Local	9:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom.	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston	7:05 a.m.
8:50 a.m.	Pacific Coast Express	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
12:05 a.m.	Port Allen Local	8:15 p.m.
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Weekly Remittances

AUG. 26 TO SEPT. 2.

Atlanta and Savannah—L. G. Adkinson.

Central Alabama and Mobile—W. H. Harrison; Zela Eakely; D. Royal, *1; W. C. Davis.

Delaware—G. R. Quaill.

Lexington—Miss M. M. Donnell, *11; Frank Hinton, 1.

Little Rock—J. M. Cox.

Louisiana—C. C. Landry, *1; J. A. Tircuit, *1; J. H. Rylander, *1; A. C. Mitchell; Miss L. E. Taylor; L. A. Jackson; E. Baptiste, *1; Alex Jones; E. E. Clay.

Mississippi and Upper — David Boone; J. K. Comfort, *1; D. Woolly; S. Jossell, *1.

North Carolina—Robt. Smith, *5.

Tennessee and East—M. Williams, *4, 1.

Texas and West—R. L. Parker, *1; K. W. McMillan; H. L. Billups, *30; J. W. Weakley, *1; Offie Green.

Crescent City Notes

HAVEN CHAPEL.—A rally was given by the steward sisters Thursday night, August 31, for the benefit of the church and pastor, Rev. John McKee. Revs. F. Branch and Curtis of the Baptist Church and Rev. W. S. Chinn were present and rendered able service. Collection, $7.50. On last Sunday evening the editor preached to this congregation. Collection, $9.15.

PLEASANT PLAIN.—The social class-meeting held Tuesday night, August 22, was a success. The members and friends urge its repetition. Collection $6.00. Rev. F. Branch preached acceptably at the evening service of Aug. 27. One subscription was secured for the SOUTHWESTERN.

WESLEY CHAPEL.—The Sunday school held a very interesting missionary service last Sunday morning, the children rendering songs and speeches in a very pleasing manner. The superintendent's remarks were encouraging. Communion was served at night to two hundred and fifty persons. Collected during the day, $39.37. The bazar which opened in this church Monday evening, September 4th, will continue until the following Monday evening, September 11th.

MEN AND WOMEN

Who have Tired Brain and Weak Nerves
Read this Letter to you about the
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Dear Friend: Do you feel "all dragged out," lacking in energy, incapable of concentrating your thought? If so you are in danger—your physical and nervous vitality are at a low ebb and you are in absolute need of our treatment. We wish to impress upon you the fact that to delay in taking measures to cure yourself in any case of brain or nerve exhaustion or weakness might prove a **very serious result.** When you are tired all the time from overwork or dissipation or excesses of any nature it is a certain sign of exhausted or collapsed brain or nerve cells.

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being composed of the same **chemical constituents** of which the brain and nerve cells are made, furnish the best possible nutriment for them, and is so composed that it is readily assimilated and digested.

For all sexual weakness, this food is unquestionably a positive cure. Being directed to the weakened nerve centers of the affected parts, it restores them to a natural, healthy condition, bringing back lost powers, stopping un-natural discharges, etc. By acting on the nerve centers—or "life centers"—in this way it is the only honest and effective treatment for these troubles.

No Alcohol; no Mineral Salts. The cost of a month's treatment is only One Dollar ($1.00). Think how much cheaper that is than paying doctor and drug bills at home. And consider the features of time saving and privacy and, best of all, the fact that **Dr. Taylor's Brain Food and Nerve Restorer** only one tablet at a dose three times a day (at home or at work) is the only true cure for **weak and exhausted conditions of brain and body** and that it will make a new being of you—positively curing and preventing **Lost Power, Kidney Ills, Brain Fag, Neurasthenia, Weakened Organs, Low Vitality, Nervous Dyspepsia, Indigestion, Malaria, Sleeplessness, Insomnia, Neuralgia, Sick Headache, Locomotor Ataxia and Weakness** of any kind that makes you miserable and weak where perfect men and women are strong like you should be and thereby making you healthier, happier, longer-lived and increasing your earning powers and your success in business or in any undertaking. **Good for Minister, Office-man, Student, Tired Mother, Man of the World and Growing Child.** If you hesitate about sending $1.00 in advance, send 50c for a half month's treatment; that should be enough to convince you that the treatment will do all that we claim for it. Do it to-day, delays are dangerous. Money returned if you are not satisfied. **When you order, please mention this paper.**

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Mrs. Sydney Simpson, writes: For many years I have been weak, tired, exhausted, had no life or ambition, was irritable, cross, blue and very discouraged; at times I felt I would lose my mind.

Dr. Taylor's Brain Food and Nerve Restorer is wonderful. It has no equal. It made a new person out of me and I cheerfully recommend it as the greatest remedy on earth for nervousness and exhaustion.

Mr. Alx. Hill, writes: I was persuaded to try Dr. Taylor's Brain Food and Nerve Restorer. My nerves became invigorated and strengthened, my tired brain and debilitated body received new life, my memory returned and it brought such sunshine happiness and health to me that I am forced through gratitude to add this unsolicited testimonial for the benefit of the thousands who are sufferers from shattered nerves and exhausted energies.

MALLALIEU CHAPEL.—On last Tuesday evening the stewardesses presented the pastor, Rev. H. J. Wright, a purse of $7.70, and received, of course, his sincere thanks. The love feast was a meeting of great interest. Presiding Elders J. F. Marshall and J. W. Turner of the Baton Rouge District were present; also Revs. John McKee and D. M. Seals. Sunday morning Presiding Elder Marshall preached. Rev. W. F. Waters addressed the Sunday school at its usual hour and preached at night.

MALDEN CHAPEL.—A grand Tribe meeting was held in this church Sunday, August 27, the following pastors and local preachers participating: Revs. T. J. Johnson, H. Taylor, Bros. H. Zeno, R. Jennings and Rev. J. F. Marshall, presiding elder. Mallalieu Chapel adopts this method of thanking them for the valuable service rendered. Too much praise cannot be bestowed upon Miss Mamie Francis, a Sunday-school teacher in this church, for her maiden effort along this line. The tribes led by the following captains reported: Mamie Francis, $7.50; Mrs. Florence Crunby, $6.00; Mrs. R. Armston, $5.00; A. Anderson, $5.00; R. Lindsay, $5.00; Mrs. C. Fields, $1.00; Mrs. O. Perry, $1.00. Total day's collection, $31.25. Rev. Jno. A. Lindsay, pastor.

YOUNG PEOPLE'S ALLIANCE.

Notice is hereby given to the members of the Young People's Sunday Alliance that the next meeting will be held at St. James A. M. E. Church, 218 S. Roman street, on Wednesday night, Sept. 13th, at 8 p. m.

We cordially invite all pastors and superintendents and lay-workers of all denominations doing Christian work among our people to associate themselves with this good movement.

The objects of the Alliance are to take a census of our people who attend church service; to persuade all non-church goers to attend some church and to urge a more general observance of the Sabbath Day.

By order of the Alliance.

REV. T. J. JOHNSON, President.
N. W. GREEN, Secretary.
P. M. BURKE, Asst. Secretary.

Lost Friend.

INQUIRY.

I inquire for my people. I came from Mobile, Ala., where I was born, to Texas. I have been away from there about 30 years. My mother's name was then Lizzie Coleman and her husband's name was Gardner Coleman, and my oldest sister's name was Belle; another Jane; my yonugest sister, Clara. We all belonged to Henry Turner. My name was then, when with my folks, Rachel Coleman. Any information will be gladly received. Rachel Lewis, Pitt Bridge, Texas.

Literary Notes

"THE HINDERED HAND."

The Orion Publishing Company, of Nashville, Tenn., announces that it now has ready for issuance a novel entitled "The Hindered Hand" from the pen of Sutton E. Griggs. It was Mr. Griggs' aim to make "The Hindered Hand" the final word in the plea of his race for equality of citizenship in the United States. The book is bound in cloth, contains 305 pages and will retail for $1.10 per copy, postage prepaid.

The *Outlook's* magazine number for September contains seven or eight specially illustrated features, a really charming story by Zona Gale, and the usual weekly survey of the world's history and comment on men, books and things.

ALABAMA.

S. D. Davis, pastor—On June 4 Rev. Dr. E. M. Jones was with us. He lectured to the Sunday school and preached two able sermons. Raised for Sunday School Union, $5.00. Total collection, $38.95.

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609. Best Levant Morocco, divinity circuit, calf lined to edge, silk sewed, back title in gold, red under gold edges, round corners..... 8.09

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, SEPTEMBER 14, 1905

Vol. 39 No. 37

Garrett Biblical Institute

Editorial

The American farmer is waking up to his strength. He is determined that no longer the price of his products shall be fixed by his speculators, but they have combined to hold the cotton crop for the minimum price of eleven cents. Why shouldn't the man who makes the crop and knows its cost determine the selling price?

A Negro was lynched in Rankin county, Mississippi, eleven miles from the town of Brandon. The jury's verdict was that he came to his death at the hands of unknown parties. The cause of the lynching is unknown. Was there any real cause? Up to date there have been sixteen lynchings in Mississippi since January. Only one was for criminal assault; four for attempted assault.

For twenty-five years Negroes have had representation in the town council of Huntsville, Ala., but the disfranchisement amendments are enforced and Negroes no longer enjoy this representation. Free from the embarrassing presence of the Negro councilmen, the council of Huntsville proceeded forthwith to reduce the salaries of the principals of the Negro schools from $75.00 to $40.00 per month. The man who has no representation will suffer this disadvantage every time.

The United States is reaping some fruits of the recent peace treaty. For some years Russia had levied higher duties on certain American products than was levied on the same articles from other countries. Recently the Czar has informed President Roosevelt that he is pleased to order the discontinuance of the "levying of so much higher duties on American products, in order that henceforth American manufactures should pay the same duties as imports from other countries." This is one of the indirect fruits of peace. It is said that boycotting in Shanghai is waning, China realizing that it's a great thing to be on good terms with the great American republic.

The signing of the treaty at Portsmouth does not appear to have brought peace altogether, for there was a skirmish between the opposing armies as late as Saturday, in which Russia lost forty killed. But the most serious discord comes from Japan, where Christian churches and school houses have been destroyed and other demonstrations, showing that the popular mind of Japan is not pleased with the terms of peace. It is said that Japan to-day is a bankrupt by peace and that the people are disappointed that there are no funds to reimburse the internal loans and to pension the soldiers. It is claimed that the outbreak is not anti-foreign nor anti-Christian. It is, nevertheless, a very serious matter and of great concern to the Christian church, for if the revolution becomes anti-foreign in its spirit the Christianization of Japan will be retarded for many years.

A RIGHTEOUS DEATH

"It is impossible to follow God and chase the devil," was the laconic and yet very comprehensive statement made by the proprietor of the Subway Tavern, New York City, which closed its doors recently. It will be remembered that this tavern was blessed by Bishop Potter at its opening. It has failed. Utterly failed as a reformation of the saloon. Whiskey and religion don't mix; they never did, they never can. They are diametrically opposed to each other. The saloon, of whatever type, fosters crime, destroys the home, robs man of self-respect, undermines society. The religion of Jesus Christ stands for all that's good and ennobling. The saloon and the church cannot join hands, even tho the ceremony be performed by a Protestant Episcopal Bishop. The experiment has failed and it is a good thing that it has. The New York *Sun*, in commenting upon Bishop Potter's idea, claiming that it is impracticable, says:

"The notion that under any circumstances or with any sort of surroundings a rumshop can be made other than it is, a place in which to get a drink and wholly removed from the possibility of any religious association and influence, provoked only amusement among people accustomed to such places, however seriously it may have appealed to the fancy of sentimental and whimsical philanthropists. If a rumship was a religious institution the proper place for it would be in a church as a feature of evangelism."

The Subway Tavern is dead. No death was ever more appropriate and just. May this be the prophecy of the death of all other saloons.

THE PUBLIC SCHOOLS OF NEW ORLEANS

In a recent issue of the *Picayune* writing up the public schools of this city, Prof. Nicholas Bauer, Assistant Superintendent of City Schools, brings to light certain facts concerning the colored schools. There has been a notable decrease in attendance. Eighteen years ago the enrollment of the colored children of the city schools was 4,817; last year it was 4.558, a decrease of 259, while the enrollment of the white pupils during the same period has increased 10,297. After giving other facts concerning the decrease Prof. Bauer says: "These facts clearly indicate that the present plan of work in the colored schools does not appeal to and satisfy the needs of the colored population. A change is necessary."

There ought to be a change in the plans of our colored schools. The reason for the decrease in attendance may not be apparent, indeed, we are at a loss for a reason that seems to us altogether tenable. But everything is done to make the colored schools of New Orleans non-attractive to the patrons. New Orleans has less pride in its colored schools than any other city in the South. Some of the smaller towns could furnish this great city a splendid example. Does the city of New Orleans really mean the education of the Negro, or does it mean merely to do enough so that it may be said something is being done? Does not the city's policy on Negro education tend to discourage the Negro youth? There is a lack of enthusiasm for education among Negroes is apparent. But whose fault is it? What a system of education New Orleans offers the Negro! The great city proposes to fit its large Negro population for citizenship by giving them a course leading thro the fifth grade. The fifth grade! that's all the greatest city in the South can offer one-third of its citizens. This fact itself, on general principles, would discourage education. This is dangerously near no education at all.

What does it matter if one of our largest schools is located in a lewd district? The city had reason for the selling of this building, but continues to rent it. What inconsistency! May be the city needed money, hence the building was sold. What does it matter if the best school building provided for the colored children remains in ashes. It was given years ago by a Negro whose benefactions reached half a million dollars, most of which went not for his own people, but for others. What does it matter if the principals' salaries are reduced, the principals getting but little more than a train porter can pick up?

The colored schools of New Orleans need life begotten of enthusiasm for education. The parents themselves need to be aroused to the importance of education and the danger or ignorance. The teachers themselves can help in this matter. It is their duty. The great city of New Orleans needs to rise to its strength to the opportunity and do the patriotic service of taking the foremost lead in the direction of the education of the 90,000 Negroes within its borders.

A PRINCELY LAYMAN

Mr. Frederick Hastings Rindge passed to his reward suddenly August 27th, at Yreka, Southern California. Mr. Rindge was a native of Massachusetts, having been born in Cambridge December 21st, 1857, but moved to California on account of his health. He was a remarkable man, earnest and zealous in the Master's work. He leaves a fortune which is estimated at $20,000,000, although prior to his death he had given very liberally and largely for various civil and religious purposes. He was extremely modest in his giving. Some years ago he gave $25,000 for the prosecution of Sunday school work among the colored people in the South, and yet he objected to his name being made public with the gift. He gave to his native city $100,000 for a library building and an equal amount for a Manual Training School. He gave also $225,000 for a City Hall; $49,000 to Epworth Methodist Episcopal Church, and $10,000 to the Young Men's Christian Association.

He requested that none of the structures to which he had donated be named for him, but de-

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The Native Problem

By Rev. J. H. Reed, D. D. Vice-President College of West Africa.

Just at this time, the most prominent question among the various governments owning territory in Africa is what is known as the "Native Question." This is a problem as to what part the natives shall take in the government of the Protectorates of English, German and French Colonies. It is a time when traders by the thousands are pouring into these possessions, thus making it more difficult for missionary enterprise and aggressiveness. These governments are sending into the territory a hundred traders for every one missionary sent out by the Protestant churches of all denominations. It verifies the Master's declaration that "The children of this world are wiser in their generation than the children of light." Thus the natives are being *merchandized* rather than *Christianized*. But in order to redeem Africa and turn back this tide of materialistic onset that sweeps over the Continent, the Church must awake to the duty of the hour and give our missionary Bishops the world-wide command to "go forward" and plant mission stations over which shall float the banner of Jesus and the cross. We cannot measure the possibilities of this mighty field by dollars and cents, but rather by the eternal destiny of two hundred million immortal souls. This vast field needs workers. Not inexperienced adventurers who go for the novelty of world sight-seeing, but men and women from our home field who have stood behind the guns in mighty battles for Christ, and heard the Macedonian cry: Come over and help us. Such men, obedient to the heavenly wisdom, will tell mightily for God and the race in Africa.

It seems almost preposterous to say that there are *Racial Difficultics* in a country of multiplied millions of blacks. This is nevertheless true. It must be remembered that the entire Continent, with the exception of Liberia, is owned by the English, French, German and Spanish governments. These different nations are confronted with the same problem of self-government for the natives, to which reference was made above, as that which taxes the best American statesmanship touching the distant possessions of the United States. Here is the real battle ground upon which the redemption of Africa *must* and *will* be fought. Some racial difficulties have alraedy arisen concerning missionary operations in South Africa. From this break between missionaries and government officials under the English Protectorates, it seems that henceforth mission workers must be subject to the government in this section. Should this obtain in South Africa, it would doubtless be the rule adopted by all other nationalities in their various Protectorates. Thus one can very readily see the hindrances to all missionary enterprise under such a system. It would put the church under the constant surveillance and control of the state, practically developing a *state religion*, a thing so objectionable to Protestant Christianity.

This question arose out of the oft-repeated dictum on this Continent: "Africa for the Africans," thereby intensifying the racial affinity between the whites of the colonies as well as bringing about racial antipathy between the native blacks and the European whites. A correspondent of *The African World*, the leading magazine of African thought, published at London, writing on "The Black Man's Limitations," in April number, page 480, speaks as follows:

"Wherever the black race has been left to govern itself, ostensibly on civilized lines—whether in Hayti, San Domingo, or Liberia—the result has been discouraging to the last degree. It has shown the Negro to be utterly incapable of self-government, as the white man understands it, and has provided an unmistakable warning against any attempt at experimenting with self-government for the natives in our West Coast, or any other colonies. * * * They will be protected from oppression and enabled to enjoy the fullest intellectual, religious, commercial and industrial freedom; but they cannot and will not be allowed to govern." The above remarks will not sound strange to the American Negro, but they really seem to be the voice of race prejudice crying in the wilderness when coming from this "Dark Continent."

How widespread is this sentiment remains to be seen through subsequent events. It indicates, however, the trend of colonial thought and clearly sets forth the truth of *racial difficulties*. This is simply one of the mighty revolutionary movements now going on upon this Continent. Here are the nataives hemmed in by surrounding and contiguous nationalities who own the virgin soil with all of the abundant natural resources which must be developed in God's time and providence. This presents another fact that the Anglo-Saxon races have been given another opportunity to work out the Divine will in the development of the darker races of the world. In the same magazine above mentioned, page 418, is an editorial under the caption, "South African Natives and Land." This is an editorial upon a recent judgment rendered by the Transvaal High Court of Pretoria, a ruling which grants the natives to purchase and hold land the same as the white man. Upon this judgment the editor writes as follows: "At first sight this may seem fair enough. It may be argued with some show of reason that a man, whether white or black, is surely entitled to obtain and hold whatever he can come by honestly, and that if a native can pay his way he has as much right as the white man to spend his money as, and on what, he pleases whether it be on land, or cattle, or a loaf of bread. But those who are acquainted with the native and the land tenure system in South Africa know the practical objections to this theory. To give the native the right to buy whatever land he pleases does not create a condition of equality between him and the white man, it places the white man distinctly at a disadvantage, because while it throws the whole of South Africa open to the native for purchasing purposes, it leaves the white man still under the disability of not being able to touch an acre of some of the finest agricultural land in the country. * * If this condition of things is to be preserved, common fairness demands that the white man in his legitimate territory should be safeguarded from the encroachments of the natives."

Here is a problem involving *rights* of two distinct peoples—a question of racial possessions. To know the history of territorial acquisitions is to realize what mighty transformations, adjustments and readjustments must take place before a definite solution can be reached in this land problem.

In the final analysis, all of these things have their influence upon missionary work in Africa. The establishment of permanent systems of government by these European nationalities upon a basis that will preserve their rights in preempted territory will bring about a series of conflicting international interests that will hinder greatly in the Christian civilization of the natives. But God rules and holds the future destiny of this mighty continent in the plan and purposes of His Allwise providences. While these discussions and counter-discussions agitate the public mind, they forecast the coming of Christ's Kingdom in fulfilment of prophecy: "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possessions."

From point of natural resources Africa is without contradiction the richest continent that lifts its head above the sea. Her vast wealth lies sleeping beneath the swift heels of the Aborigines. Thousands of coolies are being transported into the mining regions. The "Gold Coast" is occupied by European capitalists. The twelfth annual report of the "Randfontein Gold Mining Company" showed that this company alone owned property, machinery plants, live stock, etc., to the amount of £8,654,457, equivalent in U. S. currency to $41,541,393.60. This is only one of the industries. The finest granite in the world simply remains hoary and moss covered awaiting the sons of industry who must come to build up a system of modern public improvements. African forests abound with the best wood on the globe. Saw mills and tramways cry to be put into operation. Butter nuts, cocoanuts, bananas, guava, paupau, bread fruit, palm oil, palm butter, are some of the naturai productions. Here is the land of promise—a wasted continent—where the future religious, moral, social, industrial, educational and political civilization of two hundred millions of the Hamitic race is to be worked out. Whose work is this? Shall it be left to adventurers and explorers who seek self-honor rather than the redemption of these millions? No! A thousand times no! The clock of God strikes the hour! These commotions among the nations are but the upheavals which usually precede mighty formations of social, civil and political order. Who knows but that the American Negro has come to the Kingdom for such a time as this. There is to be an African civilization. It must come by the very nature of things on the continent. It seems that God has held in reserve this fruitful land as the arena upon which the darker races can work out a racial destiny in the complete development of their highest possibilities. This is evident despite the fact that European nations hold an entire continental protectorate.

What then is the relation of the American Negro to this continent? This is a question that must be answered by sober judgment rather than rash passion. First of all, every wholesale scheme of emigration at this time is a delusion. Africa is not ready to receive the ten million Negro population of America, nor are these ten millions prepared for Africa. The imperative need at present is a class of pioneers who will come fully prepared *financially*, morally and *religiously*, to develop the wasted industrial resources of the country. Men and women of the hardy Huguenot, Cavillier and Puritan type, who laid the foundation of American civilization. The vast jungles are to be penetrated by the pioneer settler. Hence there should come the best and most skilled farmers, mechanics, artisans and handicraftsmen to fell the forests, cut roadways, build modern villages, construct bridges, and make the waste desert blossom as the rose. There should come the best physicians backed by strong accumulated capital in the home land, who can study carefully the many tropical diseases and by their skilled practice, decrease the enormous death rate of helpless victims, thus rendering the truest missionary service. The best pharmacists should appear upon the scene in order that carefully compounded prescriptions can be filled in the treatment of tropical diseases. In fact, Africa needs the *best American Negro*. Nothing can be accomplished by the wild goose chase of seeking freedom without toil.

Here the race question must be solved. The race is not in America but in Africa. When the status of these millions has been determined then also will have been the solution of the problem of that small fraction in America. But we must be sure without any high sounding, oft repeated phraseology that this continent, in God's own time, is to be the future home of the Negro race. He is adapted to the climate; he is indigenous to the soil; he has here plenty of room where he can reach out and mould a new Africa. The European must always find his habitat in the temperate zones; Western civilizataion in its Anglo-Saxon aggressiveness and racial conflicts will never assimilate the black man as a political factor, nor stop to consider his sociological development as worthy of notice in national life. There can never be any special reservation distinctly prepared for the American Negro similar to that of the American Indian, who has died out. The Negro is a prolific race; he must either be absorbed by amalgation, corrupted to the core by racial miscegenation or eliminated as a whole from the body politic. The latter seems evident. What then? Let the pioneers stem the flood and lay the corner stone of African civilization broad and deep upon the principles of Jesus and the Cross. The scheme of Providence is working. The transportation of twenty blacks to the West means the retransportation of millions for God and home and fatherland in the centuries yet to come. Just as "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads," so the exiled remnant of the Hamitic race shall return and come to

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The Model Sermon

By Rev I H Fulton

The first thing that is necessary in order to have a model sermon is a model preacher, a model man. A man whom God has called, to be His messenger, "For how can he preach except he be sent?"

The model sermon is God's message to the people. God will not send His message by unworthy messengers. He chooses His own messengers, and gives them special preparation to carry the message. The true messenger carries the message just as he receives it from God. He will not seek to add to, nor take from, the message; nor will he undertake to apologize for the sharp rebukes and promised judgments it contains. There are false messengers to-day, as in all other ages of the world's history. But the presence of the false establishes the existence of the true. The man who preaches for loaves and fishes, or because he is too lazy to make a living otherwise, may preach well, may carry the masses with him for a time; but he cannot deliver a model sermon, for a model sermon is God's message to the people.

The homiletical construction, the rhetorical dress, the logical deductions of a sermon cannot make it ideal. It is the fact that God sent the message through a qualified messenger that makes it a model. We believe that a call to the ministry is a call to preparation. The preparation must be spiritual and literary. In short, a model sermon can only be preached by the called minister, who prepares himself for the work. While the spiritual preparation is the more important, we nevertheless must put emphasis on the literary. The literary preparation is everywhere implied. While we are to "search the Scriptures," we must search the spelling book before we will be able to search much else. God gives the messenger food for thought, and inspiration, but does not furnish the dress for the thoughts. There are some things that God does for man, and some things that man must do for himself. For a sermon to be a model it must be God's word clothed in fairly good English in order that it will reach the people.

This is a day of criticism, and many times the message is weakened by the literary unpreparedness of the messenger. The model sermon must leave little room for just criticism. It must be couched in language that will bear inspection.

Again, the thoughts must must be clearly put and earnestly impressed, that the people can remember, and, if desired, repreach the sermon.

The model sermon of to-day must not be too long. It is true that in other days long sermons were well received, but to-day habitually long sermons hinder the cause. The average preacher who persists in preaching one hour and a half will gradually lose his congregation, until there will be but few left, and they will be sleeping. The model sermon ought to range between 30 and 45 minutes, and by all means ought the preacher begin on time.

The model sermon is not a repetition of words, and thundering voice, but rather the preacher who must himself be a model seeks to be himself in his delivery, and stops when he gets through.

The model sermon has but one conclusion. One writer has said that "The conclusion is the thing for which the sermon is made." Granting this to be true, the model sermon can have but one conclusion. No preacher ought undertake to conclude but once, for when he reaches his second conclusion he generally leaves his hearers behind. The model sermon does not seek to magnify science, nor the preacher, but its one aim is to lift up Jesus as the Savior of the world. There are sermons that have little of Jesus in them, but the model sermon is fraught with Jesus from start to finish. It is built in accordance with the views expressed by Paul when he said: "For I am determined to know nothing among you, save Jesus and Him crucified."

It is Jesus in every sermon that makes it valuable. Jesus said: "Without Me ye can do nothing."

The man who undertakes to preach without having Jesus in his heart, Jesus in his life, and Jesus in his sermon, is in a worse fix than a ship without a rudder, or a bird without wings; for he is sinfully crippled.

Last but not least the model sermon must contain comfort for God's people. God commanded the prophets, saying: "Comfort ye my people. Say ye to the righteous it shall be well with him." The people have heavy burdens to bear. They are troubled on every hand. They are misjudged, and their rights are taken from them on every hand. Sorrows are heaped upon them. Death is slaying their loved ones on one hand, and the penitentiaries and chain-gangs on the other. Sometimes the battles are so hard that some are ready to give up in despair. Let God's true ministers give comfort to His people. Tell them that death does not end all, but that "beyond this vale of tears there is a life above unmeasured by the flight of years and all that life is love."

Tell them that their captain is always present, even when He is not visible, and that victory is sure.

"Right forever on the scaffold, wrong forever on the throne, but the scaffold sways the future, and behind the grim unknown standeth God within the shadows, keeping watch above His own."

The Liquor Traffic

By Rev. J. A. Bray, D. D.

"A covenant with death and an agreement with hell," is a mild description of the iniquitous "rum trade" which has so silently pushed its way into almost every community of our country and which holds in a stupor the conscience of the nation. Its strength is not known until an effort is made in some town or city to dislodge the dreadful beast. Then it becomes a roaring lion, threatening destruction to its disturbers. Its chief strength comes from the fact that it has lulled the conscience of public sentiment to sleep with its revenue—its blood money, the price of domestic happiness, the cost of virtue, the price of moral character. The argument of revenue has closed the preacher's lips, has caused the officer of the law to wink at its vices, has made its advocates bold and daring.

This iniquitous trade is one of the most dreadful social evils of our nation. It is debauching the flower of our manhood, corrupting our purest maidens, creeping in and laying hold upon our most respected society.

The following statistics will make their own plea and address themselves to the conscience of the church.

One year's record of the "rum traffic" in the United States, a Christian nation:

Amount paid for liquor by consumers	$1,000,000,000
Value of grain destroyed	33,497,644
Cost of crimes, insanity, pauperism due to rum traffic	137,762,220
Loss of production in labor	1,106,250,000
Shortened lives	147,000,000
Misdirected work	354,000,000
Total	$2,678,504,864

Revenue from rum traffic for one year—

Internal revenue	107,695,910
Customs	9,518,081
State and local revenue	24,784,496
Total	$142,000,487
Net loss in money to the nation as a result of the liquor traffic	$2,536,504,377

In addition to this financial consideration there are 1,000,000 men engaged in the rum traffic; there are 60,000 that die annually as a result of strong drink. It is estimated that 5,000,000 persons are deprived of labor by being in prison, in insane asylums, hospitals, as a result of strong drink.

If the members of the Christian Church will cease all patronage of rum shops and will lend their influence against them (1) by refusing to vote the saloon ticket, or for any officer who will support saloons, (2) by refraining from the use of liquor, (3) by pushing an active campaign against the cursed traffic, in less than twelve months more than 25 per cent of the now 200,000 saloons that are open doors to hell for our youth will be closed.

Jackson, Tenn.

There is something beyond the philosophies in the light, in the grass blades, the leaf, the grasshopper, the sparrow on the wall. Some day the great and beautiful thought which hovers on the confines of the mind will at last alight. In that is hope, the whole sky is full of abounding hope—something beyond the books that is consolation.—*Richard Jeffries.*

To love is better than to be great, it is better than to be refined, it is better than to be wise. Love takes precedence of all prophecy, of every kind of knowledge, and of the gift of tongues; love is higher than hope or faith, and is the very royalty of God.—*Selected.*

The Native Problem

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Africa with redemptive power to work out its God appointed mission. But as to this let none grow faint-hearted because these things do not occur in a generation.

The minute hand upon the dial of Divine progress marks a thousand years, the hour hand marks eternity; so let the race and the church wait patiently on the Lord.

Monrovia, Liberia.

What power there is in genuine Christian enthusiasm! Its root is faith; its vital sap is consecration; its nourishing soil and atmosphere are the living Word of God and the breath of prayer. The church pines for want of spiritual, Christ-life enthusiasm. Every Christian enterprise needs its mighty impulse.—*Philip S. Moxom.*

We must find a weak spot or two in a character before we can love it much. People who do not laugh or cry, or take more of anything than is good for them, or use anything but dictionary words, are admirable subjects for biographers. But we don't care most for those fine pattern flowers that press best in the herbarium.—*O. W. Holmes.*

The result of your living among people ought to be one large, quiet, healthy, active, restful condition, which could be rightly named by the great name *Peace.* You ought to help society, to make it purer, wiser, happier, and you ought to feel it continually helping you, making you happier, wiser, purer.—*Phillips Brooks.*

"Kind works are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially round the fireside circle. They are jewels beyond price, and more precious to heal the wounded heart and make the weighed-down spirit glad than all other blessings the earth can give."

THE CHRISTIAN LIFE

Release

Out of myself, Lord!
From the narrowing prison,
The grave-clothes bound on hand and foot and knee,
Up to that life and light where Thou art risen,
Call me, and set me free.

Out of myself, Lord!
From the restless seeking,
The babel of earth's care and fret and loss,
Into the hush where love alone is speaking—
The silence of the cross.

Out of myself, Lord!
From life's tangled story,
The doubts unsolved, the fears unanswered still,
Into the clear white morning of Thy glory,
The peace which is Thy will.

Out of myself, Lord!
What shall yet befall me
I ask no more; enough that Thou art mine.
Turn but Thy face, O Son of God! and call me
To lose my life in Thine.

—*Mabel Earle, in S. S. Times.*

Negative Religion

It is strange how many are content to bring themselves up to the line of usefulness and then stop. "I do no harm," is a familiar expression to every Christian worker. These dear, good-for-nothing people ought to wake up and discover that they live in a positive world. Let us see how their doctrine works in other trades. The book agent loafs from Monday morning till Saturday night, and then sends in his bill because he has done no harm. The lawyer talks at random about fifty things, and claims a fee because he has done his client no harm. The man who would not enlist applies for a pension on the ground that he did his country no harm. Negative business is all right as far as it goes, but it is only one side of the slate. If our negative religion friend were a large employer, and a stranger should come to him seeking a position in which he would merely "do no harm," he would consider the applicant a fit subject for the insane asylum. In brief, the negative business man is a fool; it is hard to tell whether the negative religion man knows enough to catalogue himself correctly.—*The Religious Telescope.*

A Sunshine Song

Would you make some saddened heart
Just a little lighter?
Would you make some burdened life
Just a little brighter?
Drop a word of hope and cheer;
Set the echoes ringing
With your notes of love and joy,
As you go a-singing.

Would you smooth the rugged path
Down along life's highway?
Would you plant the rose of faith
In some lonely byway?
Just a deed of kindness done
Clears the path before us,
And the lilies of God's love
Bloom and blossom o'er us.

Just a little word of cheer
Lightens every duty;
Just a smile will often show
Faces wreathed in beauty.
Sprinkle sunshine as you go,
Comfort the distressing,
And your own reward will be
Heaven's choicest blessing.

—*E. A. Brininstool, in Christian Endeavor World.*

You may think, in looking out upon the world, that the great difference between people is that some have many things to enjoy and others very few; when you know them better you will find that a greater difference is that some have great power to enjoy and others very little.—*Rhonda Williams.*

A Crisis in Our Lives

REV. JESSE BOWMAN YOUNG.

The hour of any striking and peculiar providence in your life may be reckoned as a special time, when, according to the text, God calls on you to bestir yourself.

Your life may go on for months at a smooth jog trot. Nothing startling may occur; all things move evenly, monotonously, without a jar. You become, in scriptural language, settled on your lees, or, to change the figure, at ease in Zion. Smooth sailing, quiet seas, no storms, "all quiet along the Potomac" of your life—when suddenly you are roused by the storm. Financial loss or entanglements embarrass you; one of your mental faculties, or some of your physical powers, which you fancied were cast-iron, threaten to give way; sickness lays you low, and gives you a chance to see how empty and hollow some of the things are which you thought were worth so much; one that you loved better than life is smitten down by your side, and like a bird with broken wing you flutter, bleeding, crippled, praying for death, on the earth by the edge of a new-made grave—a blow of some kind comes upon you that is grievous to bear, under whose weight you stagger to and fro; an arrow from the Almighty transfixes you, and the hurt takes hold of your very soul. An alliance is formed or planned, in which your interests and your very life are interwoven. A friendship is made that binds you in sympathy to a kindred spirit, or bonds are broken that almost wrench your soul in twain in the agony of separation. A child is born into your home, or one is transplanted to the heavenly home. These are some of the occasions when you hear the sound of marching in the tops of the mulberry trees; some of the times when God, by his providences, commands you to bestir yourself.

Such events are exigent and opportune moments. Each one of them is a crisis in your history. Brood not over your losses; despond not at your adversities; rebel not in view of your bereavements; lose not courage in the hour of danger and trial, but rather bestir yourself into new activity. God knows just what you need, how much you can bear, and what path to lead you through. His providence is no hit or miss, random, chaotic operation. He can make all things work together for your good, if you trust Him. In these critical hours of your life realize that it is God who is guiding, overruling, interposing, governing, in your soul. By these startling, revolutionizing, overturning operations He is sounding an alarm, making signals of danger which you are to heed.—*From "The Hungry Christ."*

At Last

JOHN GREENLEAF WHITTIER.

When on my day of life the night is falling,
And in the winds from unsunned spaces blown
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be thou my strength and stay.

Be near me when all else is from me drifting—
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, my Father; let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy unbounding grace—
I find myself by hands familiar beckoned
Unto my fitting place,

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath thy trees of healing
The life for which I long.

Postal Card Sermon

By REV. B. F. WITHERSPOON, D. D.

Text—Matt. 21:22. Theme—The Power of Prayer. (4.)

It is not the arithmetic of prayers as to the number of them; nor the influence of prayers as to their rhetorical form; nor the length of prayers as to their geometrical arrangement; nor the sweetness of prayers as to the musical sound of them; nor the argumentative force of prayers as to the logic of them, which make them powerful and mighty in the sight of God, and in the help of man, but it is the use of prayer—believing prayer—which does the work, and prevails with God in man's behalf. Prayer is powerful in use, and is of divine authority and is appointed by God to lift man out of moral and spiritual weakness into the power and strength of God. Abel used prayer in his sacrifices to God, and by it was made able to offer unto Jehovah a more excellent sacrifice than Cain. By prayer Enoch walked with God three hundred years as a friend walketh with another, and by it was so transformed as to be translated that he should not see death. By prayer, when the world was grossly wicked and lost from God, Noah found God, obtained His favor, received from Him instruction how to build the ark, enter it, save himself, his wife, his three sons, their wives, to sail through the watery world of death to the dry land of life, where he lived three hundred and fifty years after all the men were dead who prayed not, believing, being overwhelmed by the awful catastrophe which swept away all living creatures which breathed the breath of life, as a besom from the face of the earth. Prayer served Abraham, "the father of the faithful," in the place of a standing army among strangers of warlike nature and cruel disposition, in those foreign lands where he wandered alone for many years. By prayer he was preserved in peace and plenty when Lot was environed, vexed, harrassed, and sorely grieved by the wicked Sodomites. Prayer obtained for him Isaac back from the dead, and the most honorable titles ever given to man on earth, "The friend of God" and "the father of the faithful." By prayer Abraham saved the life of Lot, arrested the chariot of the destroying angel with its destructive load of brimstone and fire, caused Him to make known to himself the secret will and fixed determination of God to burn up, to utterly demolish, and eternally erase from the face of the earth Sodom, Gomorrah, Admah, and Zeboim. By prayer Jacob received power to wrestle with God, to prevail as a prince with Jehovah and with man, to appease and forever stay the wrath and indignation of Esau. Jacob by prayer delayed the onward approach of death long enough for him to worship God, "leaning upon the top of his staff," "while he blessed both the sons of Joseph" in the name of the Angel which had redeemed him from all evil.

Greenville, S. C

That man is blessed who every day is permitted to behold anything so pure and serene as the western sky at sunset, while revolutions vex the world.—*Henry D. Thoreau.*

Never bear more than one kind of trouble at a time. Some people bear three—all they have had, all they have now, and all they expect to have.—*Edward Everett Hale.*

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God.—*Jacobs.*

"Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there."

—*Selected.*

Young Friends

Couldn't Have the Horses

Much of George Washington's firm strength of character was due to his splendid ancestry, as the following little anecdote will testify:

While reconnoitering in Westmoreland county, Va., one of General Washington's officers chanced upon a fine team of horses driven before a plough by a slave. Finer animals he had never seen. When his eyes had feasted on their beauty he cried to the driver:

"Hello, good fellow! I must have those horses. They are just such animals as I have been looking for."

The black man grinned, rolled up the whites of his eyes, put the lash to the horses' flanks and turned up another furrow in the rich soil. The officer waited until he had finished the row; then, throwing back his cavalier cloak, the ensign of rank dazzled the slave's eyes:

"Better see missis! Better see missis!" he cried, waving his hand to the south, where, above the cedar growth, rose the towers of a fine old Virginia mansion. The officer turned up the carriage road and soon was rapping the great brass knocker of the front door. Quick the door swung upon its ponderous hinges and a grave, majestic-looking woman confronted the visitor with an air of inquiry.

"Madame," said the officer, doffing his cap and overcome by her dignity, "I have come to claim your horses in the name of the government."

"My horses?" said she, bending upon him a pair of eyes born to command. "Sir, you cannot have them. My crops are out and I need my horses in the field."

"I am sorry," said the officer, "but I must have them, madame. Such are the orders of my chief."

"Your chief? Who is your chief, pray?" she demanded with restrained warmth.

'The commander of the American army, General George Washington," replied the other, squaring his shoulders and swelling with pride. A smile of triumph softened the sternness of the woman's handsome features. "Tell George Washington," said she, "that his mother says he cannot have her horses."

With an humble apology, the officer turned away, convinced that he had found the source of his chief's decision and self-command.

And did Washington order his officer to return and make his mother give up her horses? No; he listened to the report in silence, then, with one of his rare smiles, he bowed his head.

An exchange tells the story of a poor workingman who told his wife, on awakening one morning, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it had been understood that to dream of rats denoted calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," said he, "is the man who keeps the saloon you go to so often; the two lean rats are my mother and me; and the blind rat, father, is yourself."

That boy was a modern Joseph in the interpretation of dreams.—*Herald and Presbyter.*

New Presiding Elders

About two years ago at the session of the North Carolina Conference presided over by Bishop Joyce, the Raleigh district was re-established. At the last session of that Conference Rev. Hugh L. Ashe was appointed to lead the forces on this district, succeeding Rev. J. P. Franklin. Presiding Elder Ashe has been in the saddle almost a year and reports to date show large advances on all lines and the district in good spirit and fine working order. Brother Ashe has the genuine elements of leadership. He is honest and frank with his brethren and he has therefore their confidence. He is good in debate and a splendid preacher. He was born in Rockingham county, North Carolina, and attended district and private schools when a boy. He spent several years as a student at Bennett College. He joined the North Carolina Conference in 1895 and served successfully several of the important charges. He entered Gammon Theological Seminary in 1900 and graduated in 1903. At the following Conference he was appointed to Asheville, a charge he had served before he entered the Seminary. He was received most heartily by all the people. To him much credit is due for the fine new church that is now nearing completion at Asheville.



Rev. H. L. Ashe

The new presiding elder of the Anniston District succeeding Rev. Dr. E. M. Jones is Rev. J. W. Thomas, who was appointed by Bishop Goodsell at the last session of the Central Alabama Conference. Bro. Thomas is a native of South Carolina, being born near Bennettsville. He entered Clark University and Gammon Theological Seminary in 1888, completing his Theological course in 1895. He was assigned at once to our St. Paul Church in Pensacola, Fla. At this place he has more than doubled the membership and renovated and beautified the church. His next appointment was Brewton and Pollard; from thence to Decatur, and on to Anniston; from this place he was assigned to Gadsden. The district is doing well under his administration. He expects to make advances along all benevolent lines. The SOUTHWESTERN CHRISTIAN ADVOCATE receives special attention at the hands of Elder Thomas. Equipped by training, consecrated in life, Elder Thomas has before him a brilliant future.



Rev. J. W. Thomas

EDUCATIONAL

The Alexandria Academy

To the presiding elder, pastor and members of the Alexandria District of the Louisiana Conference:

The Freedman Aid has appointed me to take charge of its work on that district. I cannot, on account of the yellow fever conditions, get on the field now, but as soon as conditions will allow I shall be at my post. Now, brethren, this scholastic year promises to be the greatest in the history of the institution, not because I am at its head, but because the great society in whose hands it is promises to make larger appropriations than formerly. I mean to make this schooi equal others of academic grade.

There will be much work to do, money to be raised, and a building to be erected. Let each member on the district catch the idea of doing more than ever for the school.

There is no force in the church that builds and Christianizes more than education. It cuts down the "Forests of Ignorance," levels the mountains, builds bridges over the deep chasms and paves the way for civilization to march. This institution will be felt throughout the district and state. Dr. Mason said that "this is a large and great field for usefulness and labor." We have arranged to open the first Monday in October. Should the "yellow fever" conditions not allow, then we will open when we can. Let each pastor and every other member of district hustle up new students and money for the purpose of putting into effect the proposed improvements at this point. I shall be more definite when I am on the field about matters. Every church may look for me. I am coming to see you on behalf of the school.

R. M. DAVIS.

King Home

When nearly twenty-five years ago the Woman's Home Missionary Society established industrial homes for the colored girls of the South, she set before them an open door for larger service. Hundreds and thousands of young women have entered these doors and are to-day wielding a sickle in earth's harvest field, and yet how few are the laborers! Never was there such an imperative call for trained women—trained as dressmakers, milliners, teachers and home-keepers. To all wishing to equip themselves for a life of real usefulness we ask you to consider the advantages offered by King Home, one of these schools, situated at Marshall, Texas, and affiliated with Wiley University, a Freedmen's Aid school. The aim of our work is, first to give to those entering it an object-lesson of what a Christian home should be; second, to give a thorough course of training in all the sciences relating to home life.

The sewing department, so long conducted by Miss King, and now under the supervision of Miss Simmons, is so well known throughout the state that but brief mention need to be made of it. The new room completed one year ago was made more convenient last year by the addition of several glass cases for exhibiting work; a tailor iron for pressing and two drafting tables. The work system of drafting together with Indian bead and raffia work were introduced as new features.

The millinery department opened as an experiment a year ago has become a permanent part of our work. We were unable to secure a teacher until February this year, when Miss Morrison, a milliner of experience, came to us and began work at once with a class of thirty-five. The progress of the class was marked and the work so satisfactory that we were able, not only to furnish hats for the students and teachers, but to fill orders for Little Rock, Ark., Austin and Houston, Texas. Miss Morrison will spend part

of the month of August in the wholesale house of St. Louis, Mo., buying our fall goods and studying designing and return to us in October fresh for work.

We are glad to announce to our readers that at the beginning of this school session a new department will be opened—Scientific Cooking. We feel we are fortunate in securing as head of this department Miss Clyde, a graduate of one of our cooking schools in the West, who is not only highly recommended as a competent instructor but an earnest Christian worker. Young women, do you not believe "The Master has come and calleth for you" to prepare for life's work?

For information write the superintendent, Miss R. T. Robertson.

The Cookman Institute, Jacksonville, Fla

This famous pioneer school—the oldest school in Florida, for the colored people—will open its thirty-fifth year on Monday, Oct. 9. Last year the enrollment ran up to about 350, but this year the prospects are that the number will go beyond that mark. A fine, promising class of young men and women from all parts of Florida and Georgia are writing for accommodations in the boarding department. The president, Rev. Dr. J. T. Docking, has been spending his vacation among old friends in New England, and has been kept quite busy preaching and lecturing in the interest of the Freedmen's Aid and Southern Education Society. Dr. Docking will have the assistance of a strong and very efficient faculty and it is expected that the coming year will be one of great prosperity. Parents and pastors interested in the education of our youth can secure the new catalogue and any other information by addressing the president. Pastors in the Florida Conference are asked to call the attention of their people to the school, and invite any who wishes to enter next term to make application at once.

The Silver Anniversary Meeting

The Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church will hold its twenty-fourth annual meeting this year in the Central Avenue Church, Indianapolis, Indiana, October 18-25.

This meeting, celebrating a quarter of a century's labors in behalf of the Christless poor of our land, will present several features of unusual interest. Many veterans in the work are to be present to counsel and rejoice with the workers of a later day over the ever expanding work of the Society. The officers and managers of the Society, bureau secretaries, Conference secretaries, delegates from Conferences, deaconess homes, city missions and orphanages, together with a number of missionaries and deaconesses, will make up this important gathering in the interest of Christian education and the evangelization of our own land.

This Society during twenty-five years has accumulated and disbursed nearly $3,000,000, and holds property valued at $1,000,000. What has it to show for this expenditure?

It can point at this time to forty-seven Industrial Homes and Schools, including those in Alaska, Porto Rico and Hawaii, twenty-four deaconess homes, three national training schools for missionaries and deaconesses, four city missions, two immigrant homes, four orphanages and a dozen or more mission stations in the far West. A force of about two hundred missionaries and four hundred deaconesses are engaged in the work.

For results in part, the Society can point to thousands of young women trained in the various homes who are doing noble work; tens of thousands of strangers in a strange land welcomed and helped by our immigrant missionaries, and, at a low estimate, 25,000 souls brought into the kingdom of our Lord and Savior, Jesus Christ.

Thousands of children and youth each year pass through the classes of our city missions, while our orphanages are training many homeless children for useful positions in life.

The morning sessions of the convention will be largely given to the hearing of reports and the transaction of business, and will be of great interest. The afternoon and evening sessions will be given to stirring addresses on the conditions and needs of our country demanding missionary effort. Friends and well wishers of this work in all parts of our land are cordially invited to be present. Admirable arrangements have been made for the entertainment of all delegates, and visitors will be heartily welcomed and aided in securing good homes at reasonable rates.

Mrs. M. C. Allison, 2815 Southerland avenue, Indianapolis, Ind., is the chairman of the entertainment committee, to whom letters of inquiry may be addressed.

An Appeal for the Superannuate

To the Members of the Texas Conference:

After searching the records of our conference claimants and finding its number so very large, and is constantly increasing, the thought presents itself what are we going to do for our fathers, who went forward when the way was dark for Methodism, and cut down the timbers, cleared up the way and sometimes had to walk for miles without water and food, thereby establishing what now makes up the great Texas Conference.

The last session of conference at Navasota, the list of claimants was 45, the amount received from the chartered fund, $22, amount from the Book Concern dividend, $787; from Conference, $336, making a total of $1,145, just a little more than one claimant receives in some of our Eastern Conferences. We admit we cannot do as much as some of our great conferences, but we can do better than we do. Think of eleven hundred and forty-five dollars being divided among 45 claimants. Watchman, what of the night?

The resolution offered by Dr. F. Parker, touching the appointment of a corresponding secretary, to look after the conference claimants' collection was unanimously adopted by the Conference, and a secretary appointed for each district has not been carefully looked after in all of the districts and the year is swiftly gliding by. When we shall be called to answer at Clarksville December 6, what shall we say in regard to Conference claimants? Watchman, what of the night? This is one of the neediest causes in our benevolences, which should be greatly increased and this can be done without strain on our membership. The last General Conference of the M. E. Church South, which met at Dallas, Tex., May, 1902, decided to raise $5,000,000 for the superannuated preachers, widows and orphans. Up to May 4, 1905, they had, including cash in bank, notes on contributors, open subscriptions, loans secured by mortgage on real estate, appropriation by Book Committee of proceeds of Publishing House, $173,206.95.

Brethren, shall we neglect this great cause and as small as some of our assessments, come to Conference with only a part of that raised. Remember, you are growing older and some day must sit down and look to the Conference for help. Remember the teachings of our Master. "Do unto others as you would they should do unto you."

S. W. JOHNSON.

Orange, Texas.

Holidays are designed for those who deserve them. A holiday is like wages for work well done; and we must work for our wages before we begin to spend them. One of the best preparations for a happy holiday is to carry into it a good conscience for good work well done. And thus it is that experienced holiday-makers work their very hardest and do their very best just before their holiday time. They have learned by many instances that nothing ruins a holiday like a bad conscience about bad work.—*Alexander Whyte.*

The true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in him lies, so that when death comes he may feel that mankind is in some degree better because he has lived.—*Theodore Roosevelt.*

We are apt to forget that the development of the inner life is not perfect unless it issue in such going about doing good as was the flower and fruit of our Savior's thirty years.—*Rev. F. B. Meyer.*

EPWORTH LEAGUE

By J. H. SCOTT, D. D.

Lesson Topic, September 24,

Home Missions in Mountain and Plain

Scripture Reference—Matt. 9: 35-38; Luke 9: 1-6.

The Epworth League's Board of Control has directed that the treatment of this topic shall be devoted to the interest of Church Extension.

This is essentially home mission work. The building of churches for Methodism means the permanent establishment of Christianity in the life of the nation. It means the providing of permanent places of worship, where the disciples may be instructed and where the soldiers of Christ may be drilled for defensive and aggressive warfare.

The Object. The Board of Church Extension was called into being to aid in building churches in new and destitute fields. By donations and loans this Board helps struggling congregations to house themselves and to build parsonages. The purpose is to aid churches that cost less than $10,000, including the value of the land, from the General Fund. While helping in all parts of our home field, including our insular possessions, the special sphere "for its benefactions has been the Western frontier, the South, and newer sections of rapidly growing cities and towns."

The Need. It has been well said that "Church Extension by church erection is an indispensable factor in the successful work of home or domestic missions, because it furnishes the permanent element. The missionary may do the work of calling men to repentance ever so faithfully; he may visit from house to house; he may conduct meetings in groves and halls and homes; but unless a permanent place of worship is provided, where the people may rally, where the sacrament may be celebrated, where the disciples may be instructed, and where the soldiers of the church militant may be drilled for defensive and aggressive warfare, his work will prove evanescent in character; his spreading the truth will be like salt cast into the running stream."

The field is vast and the need is great and urgent. The poor, struggling congregations of the South, both black and white, the efforts of the missionary on Western frontier, the success in gathering the foreigners within our territory, the need of church-building in the Philippines, and in Porto Rico, all call for aid from the Board of Church Extension, "To-day there are hundreds of Methodist Episcopal Church organizations," says *Christianity in Earnest,* "without church structures to shelter them and without altars where the sacraments may be celebrated and where penitents may be led to Christ."

Surely the collection for this cause should be increased. Let every Epworthian do his best.

The Achievements. What has already been accomplished by this society? Nearly 1,500 churches have been aided, employing nearly $8,400,000. This Board has aided in erecting or saving 3,000 churches in the bounds of our twenty colored Conferences. Without the aid furnished by the Board we could not have held our own, much less advanced as denomination. It has been from the churches thus helped Methodism has largely secured its recruits and maintained "its spiritual and numerical prestige in American Protestantism."

While in the world we are citizens of the world; it is our duty to share its joys, to take part in its sorrows, not to shrink from its difficulties, but to mix ourselves with its infinite opportunities, so that if time be short, so far from that fact lessening their dignity or importance, it infinitely increases them; since upon these depend the destinies of our eternal being.—*F. W. Robertson.*

Recent District Conferences

GULFPORT DISTRICT.

The Gulfport district conference convened at Mood; s Chapel, McLain, Miss., July 5. Rev. R. N. Jones, presiding elder, called to the platform Rev. J. C. Ho ston, Rev. A. M. Trotter and Rev. F. Smith, and these conducted the opening service of the first Gulfport district conference ever held in the history of Methodism. Truly it was a great meeting. The McLain people received us gladly and royally entertained us. This was their first district conference to entertain and they begged for and also prayed for the next session and voted for the same. Nearly all pastors were present and presented grand reports of their work. We were also graced with the presence of Dr. E. M. Jones, S. S. Union Field Agent, who said some very encouraging things to us along the lines of Sunday school work and especially on grading the Sabbath schools. The petition of Bishop I. B. Scott in the World Wide Mission for catechisms was fully met by Sunday schools of the Gulfport District. Too much credit cannot be given Rev. A. C. Lacy and people for such noble and untiring work in entertaining the session. Th following brethren preached to the delight of all who heard them and we were benefited: Revs. A. M. Trotter, J. C. Houston, A. D. Smith, J. E. Holmes, Dr. E. M. Jones, J. K. Comfort. Dr. W. W. Lucas, of Meridian Academy, came in Sunday and gave us one of his best and well-prepared lectures, seasoned well and received gladly. Collections, $160, with many subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE. Resolutions were many, and so closes the first district conference Gulfport District, Mississippi Conference, ever held. Rev. R. N. Jones is in the midst of his first term and first year and first district meeting. He worked well and pulled like a tongue steer. Our prayers are for his success.

D. R. BENTLEY.

GUTHRIE DISTRICT.

The second session of the Guthrie district conference convened in Newman Chapel, at Hennessey, O. T., July 27-30, 1905, Rev. D. G. Franklin, presiding elder, in the chair. The devotional exercises were conducted by Rev. A. Haynes, of Guthrie, O. T. The following conference officers were elected: Secretary, Rev. C. K. Brown, B. D.; statistical secretary, Rev. S. R Gipson; reporter to SOUTHWESTERN CHRISTIAN ADVOCATE, Rev. A. W. Talbert; reporter to *Central Christian Advocate*, Rev. C. K. Brown; reporter to city papers, Rev. J. C. Williams.

The conference was well attended. Pastors, local preachers, exhorters, district stewards, class leaders. Sunday-school superintendents, Epworth League presidents and others made commendable reports. Amount of benevolences collected up to date, $108. Revs. J. M. Strong, pastor of First M. E. Church, city; Prof. F. F. Bailey, city; Hon. Mr. Anderson, of Guthrie, were introduced to the conference. Good and interesting papers were read by Rev. A. W. Talbert, Rev. C. K. Brown, Miss Mamie Hayes. The conference ordered the paper read by Miss Mamie Hayes sent to SOUTHWESTERN for publication. Rev. Paul Prewitt preached the introductory sermon. Excellent sermons, which the people of Hennessey will not soon forget, were preached by Rev. W. F. Smith, Rev. S. R. Gipson, Rev. H. H. Hubbard, Rev. D. G. Franklin, presiding elder; Rev A. W. Talbert, Rev. C. K. Brown, A. M., B. D.

Prof. A. J. Scales, district president, took charge of the Epworth League work of the district on Saturday. The reports showed much progress in the League work of the district. The conference adopted a resolution which recommended that all local preachers and exhorters who failed to attend the district conferences and to subscribe for the SOUTHWESTERN CHRISTIAN ADVOCATE, without a lawful excuse, would not have their licenses renewed. The conference and Epworth League convention elected the following places as the seat of its important meetings for 1905 and 1906: Seat of district conference in 1906, Boley, I. T.; District Epworth League convention in 1906, Purcell, I. T.; District Missionary convention in 1905, Shawnee, O. T. The following pastoral charges lead in the missionary collections and are reported in the first class rank for 1905 by the Board of Missions at New York: Guthrie, C. K. Brown, pastor; Ardmore Circuit, Paul Prewitt, pastor; Oklahoma City, S. R. Gipson, pastor; Shawnee, D. Bruce, pastor. The Rev. D. G. Franklin is a typical Methodist presiding elder, loved and honored by all in his district. The work is greatly prospering in his hands. The work in the twin territories is destined to make a strong conference in the very near future, if taken care of properly. Oklahoma City, where Rev. S. R. Gipson is pastor, is a great railroad center. Quite a number of our people live there. Our church there greatly needs the attention of the Missionary and Church Extension Boards. Brother Gipson is doing a good work here at great personal sacrifice. He should be remembered at once. Rev. J. C. Williams and his good people entertained the conference royally.

A. W. TALBERT, Reporter.

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HOLLY SPRINGS DISTRICT CONVENTION.

The annual session of the Epworth League met July 26, at Calvin's Chapel, on the Holly Springs Circuit, with the president, Y. W. Logan, in the chair. The Leagues were well represented and delegates enthusiastic. Excellent papers were read on the topics assigned. More than $120 was raised for Rust University. The annual sermon by Rev. W. A. Rogers, of Batesville, was impressive and well received. The welcome address by Mrs. Amanda Shipp, and the speeches by Profs. Shaw and McKissack were encouraging, elevating and inspiring. The cause of the SOUTHWESTERN was ably presented by the pastor of Holly Springs (Rev. N. R. Clay) and a goodly number of subscriptions secured. The convention and conference received a rare treat through the patriotic and inspiring speeches delvered by the Revs. R. Sewell and E. C. F. Troupe, who had lately returned from the International Epworth League Convention at Denver, Colo., and a very favorable impression was made by them concerning Epworth League work. Dr. W. C. Clay, presiding elder of the Tupelo District, was with us with his usual words of pleasantness and encouragement. The crowning service of the session was at 11 a. m., when Rev. E. F. Scarborough, of Oxford, preached, fully 1,000 persons being on the grounds. Rev. J. H. Wesley and the good people of Calvin's Chapel spared no pains in making our stay both pleasant and profitable. Three souls were added to the church and our able presiding elder, Dr. N. H. Williams, went to his home elated over the results as never before.

S. W. ROGERS.

WOMAN'S HOME MISSIONARY SOCIETY.

The fourth annual convention of the Woman's Home Missionary Society, Little Rock Conference, convened in Taylor Chapel, Cotton Plant, July 20-23, Mrs. A. T. Strickland presiding.

The sudden death of the nephew of Mrs. W. S. Sherrill, the recording secretary, caused her absence. Mrs. Elizabeth Saxton was elected recording secretary pro tem.

Among the vistors whose presence, sermons, lectures and talks enlivened and encouraged the convention, were: Rev. Horn, of Cotton Plant; Prof. J. E. Knox, principal of Brinkley Academy; Prof. J. A. Hibbler, fraternal delegate from Baptist Young People's Union and Sunday School Convention, being held in the city at the same time; Rev. A. T. Stevens, pastor at Brinkley; Revs. J. M. Cox, D. D., president Philander Smith College; D. W. Boatner, B. D., dean of Bible School; Rev. Geo. W. Beaman, A. B., of A. M. E. Church; Rev. D. B. Harston, presiding elder of Clow District; Rev. J. Smith, of Brinkley; Rev. B. J. Griffin, presiding elder of Forrest District; Rev. W. S. Sherrill, presiding elder of Little Rock District; Rev. G. N. Johnson, pastor.

The papers read by Mrs. Saxton of Pine Bluff, Mrs. Nancy Green, Sweet Home, Dr. G. H. F. Morris, Cotton Plant, were instructive and eloquent. Rev. B. J. Griffin made the welcome address on behalf of the Forrest City District; Rev. G. N. Johnson, pastor, on behalf of Taylor Chapel; Rev. W. A. Byrd, principal of Cotton Plant Presbyterian Academy, on behalf of city churches. Their addresses were enriched with new thoughts and inspirations. The discussions were enthusiastic. The pastor and members deserve great credit for the interest taken and for the cordial hospitality with which they cared for the delegates. Five minute talks were made by each delegate. They pledged themselves to do more than ever befor for the grand society. The noon prayer services held during the convention were a spiritual uplift. All plead for a more rapid growth of the society on all lines and that God would send more women to answer the call and say, "Here am I, send me." The young people's programme rendered Friday evening by sixty voices was a rare treat. Miss Naomi Johnson and Mrs. Martha J. Williams deserve special notice for their tireless efforts. The reports from the auxiliaries by the corresponding secretary were encouraging and the outlook hopeful for large results this year. The plans to anvance the work are excellently arranged and all concerned are urged to do all they can to advance the cause.

The treasurer, Mrs. H. M. Nasmyth, could not be present. Her report showed 42 organizations and $191.30. Received in cash by the corresponding secretary at the convention: Hot Springs, $5; Sweet Home, $5; Newport, $3; Cotton Plant, $1.25; Clow, $1.55; Saratoga, $2.25; Nashville, St. Paul, $4; Woman's Home Missions, $4.20. Mrs. A. T. Strickland and Mrs. Saxton returned the fraternal greetings to the B. Y. A. and S. S. Convention. The following were elected delegates to the meeting of the Board of Managers of the Woman's Home Missionary Society, Indianapolis, Oct. 18-26: Mrs. A. T. Strickland, Mrs. G. N. Johnson, Mrs. Elizabeth Saxton, reserve, Mrs. L. B. Humphries, visitor, and Miss Annie Cox, to represent young people's work. Each auxiliary was assessed $3 on delegates' fare, to be raised without delay. Rev. J. M. Cox, D. D., preached an eloquent sermon at 3 p. m. The love-feast Sunday morning, conducted by Mrs. Martha J. Williams, was a spiritual feast. Mr. Nat Darby, a loyal Methodist, opened wide the doors of his beautifully arranged hall for a cordial reception, given in honor of the delegates and visitors. The following officers were elected: Mrs. A. T. Strickland, president; Mrs. G. N. Johnson, corresponding secretary; Mrs. Hattie Cox, vice-president; recoding secretary, Mrs. Nancy Greer; treasurer, Mrs. H. M. Nasmyth; mite box secretary, Miss Delila Lemons; superintendent of young people's work, Mrs. Elizabeth Saxton. The presidents of districts, the presiding elders' wives. Each delegate went home newly inspired and promised to do a far greater work than ever. Rev. S. N. Johnson preached the closing sermon Sunday night. The next annual session will be held at St. James M. E. Church, Pine Bluff, Ark. Resolutions commending the pastor and his wife and the good people of Cotton Plant for their gracious reception of the convention were adopted.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

PRESIDING ELDERS ENDORSE

THE PLAN.

Our presiding elders are enthusiastic and hopeful of the success of the rally for 5000 new subscriptions by October 31. Letters from every conference in the connection are coming in. From time to time we will publish these expressions as they voice the feeling of not only the presiding elders but of the pastors of their districts.

DR. D. W. HAYS of the Alexandria District, Washington Conference:

"Certainly, I am in hearty accord with your plan. I believe the pastors are like-minded, and will cheerfully do all they can towards enabling you to realize your long-cherished aim. We shall endeavor to enlist the support of all our people within the bounds of the district. You will hear from us."

REV. FREEMAN PARKER, D. D., Paris District, Texas, Texas Conference:

"I heartily endorse the plan and voluntarily promise to put forth new efforts for a wider circulation. Our preachers, superintendents and presidents of Epworth Leagues should faithfully enter the present rally."

REV. A. W. McKINNEY, Montgomery District, Central Alabama Conference:

"I heartily join in the effort for self support. We must not be satisfied with anything less. It ought to be done, it can be done and with the proper effort it will be done. There will be no lagging at our end of the line."

REV. J. C. HIBBLER, Jackson District, Mississippi Conference:

"The plan to raise 5000 additional subscribers by the 31st of October is timely and necessary, if we would retain ourselves in the church with credit and respect. The Jackson District will do its share."

THE NEW ORLEANS CONVENTION

On account of the conditions now prevailing in New Orleans caused by the epidemic of yellow fever, the Open Door Emergency Commission deems it best to postpone the convention at New Orleans, planned for October 17-19, until further notice.

In behalf of the commission:

FRANK D. GAMEWELL, Executive Sec'y.

The best year in the history of the Book Room of the English Wesleyan Church is said to be the past year, the profits during this time amounted to about a quarter of a million dollars, chiefly due to the large sale of new hymnals, issued one year ago.

A new cure for consumption—the juice of raw table vegetables—is announced by the New York Post Graduate Hospital. It is stated that under this treatment eleven patients with well developed pulmonary tuberculosis have been absolutely cured and fifty other patients are improving.

PROF. H. W. McDONALD

At a recent meeting of the Board of Managers of the Freedmen's Aid and Southern Educational Society, Prof. H. W. McDonald, A. M., who has been for some years principal of the literary department, was chosen principal of Gilbert Academy and Industrial College. This recognition comes after several years of hard work and preparation and is a recognition of merit and of manly worth. Prof. McDonald is the youngest principal of any of our important schools; he was born about 29 years ago near Mansfield, La. He enjoyed the tutorage of his father until the age of 10, when he was sent to Wiley University, Marshall, Texas, where he remained three sessions. It was at the revival conducted by Dr. I. B. Scott, then president, that he was converted. He was one year at Gilbert Academy. In 1891 he worked on a coal barge, hauling coal, and later at a sugar mill, making money to enter New Orleans University January 1, 1892, and from this institution he graduated in 1898 with the degree of Bachelor of Arts. He was immediately elected to the chair of Latin and Greek. He made further preparation for his work by taking post graduate work in the University of Chicago. The degree of Master of Arts was conferred



Prof. H. W. McDonald, A. M.

upon him by New Orleans University in 1901. Five years ago he was elected as principal of the literary department of Gilbert Industrial College as an associate of Rev. Dr. Pierre Landry, who was dean and the executive head of the institute. During the recent summers Prof. McDonald has had the distinction of being one of the instructors of the Peabody Normal Schools for instruction of teachers.

In 1902 he was married to Miss Devine M. Daniels, an accomplished young lady, who finished the college preparatory course of New Orleans University in 1899. She has nobly assisted Prof. McDonald in all his work and enters with him heart and soul for the larger development of Gilbert Academy and Industrial College.

Dr. James Dunkard, through an article in the *Methodist Times* of London, makes the remarkable statement that there are Methodist churches that never meet for prayer. But we cannot believe that this old and reverend custom has been abandoned by any Methodist Church in America.

The Daily Vacation Bible Schools of the Federation of Churches, maintained in the city of New York this summer at a cost of $3,600, have closed. In these fourteen schools 4,130 children have been registered, the daily average attendance being 1,034.

A PRINCELY LAYMAN

[*Continued from Page One.*]

sired to be permitted to place in these buildings certain tablets.

These tablets express the man's vigorous intellectual capacity as well as his deep spiritual life and a high sense of citizenship. From his fertile brain and noble heart came this inscription, which is over the front entrance of the City Hall:

"God has given Commandments unto Men. From these Commandments men have framed Laws by which to be Governed. It is Honorable and Praiseworthy to Serve the People by administering these Laws Faithfully. If the laws are not Enforced, the people are not Well Governed."

The tablet placed in the public library gives the ten commandments, beneath which appears the following inscription:

"Men, Women, Children. If you obey these Commandments, you will be Happy. If you Disobey them, Sorrow will Come upon you;

and still lower, in two parallel columns:

"It is Noble to be Pure.
It is Right to be Honest.
It is Necessary to be Temperate.
It is Wise to be Industrious.
But to Know God is best of all.

"Paul the Apostle besought men to present their Bodies a living sacrifice Holy and Acceptable unto God. The Body must not be Dishonored by Impure Acts. Wise are they who protect the purity of their blood and Preserve their Strength by Living Pure Lives."

At the Manual Training School is to be found a most remarkable suggestion and one that should be of special interest to all peoples:

"Work is One of our Greatest Blessings. Every one should have an Honest Occupation."

It is stated that in his will he made no public bequests, but he leaves a life of unselfish devotion to the cause of the Master.

At the recent session of the Afro-American Council, held in Detroit, Mich., the following officers were elected: Bishop A. A. Waters of New Jersey, president; J. C. Napier of Tennessee, vice-president; Cyrus F. Adams of District of Columbia, secretary; George W. Thompson of New York, treasurer; Bishop George W. Clinton of North Carolina, national organizer.

The Sultan of Turkey is the most lonely monarch in Europe, often speaking to no one for days but his immediate attendants. But it is conceded that no monarch in Europe works harder than he, and it is also an accepted fact that the principal trait in his character is cowardice. He fears chiefly the darkness and pays 180 pounds per night to have his bedroom guarded. He is fond of revolver-shooting, animals, music and French literature. Altho he has always hated sovereignty, yet as a ruler he is headstrong, and a master of diplomacy.

The Young Men's Christian Association is steadily winning recognition as an organization of far-reaching, religious and educational influence. It is stated that during the past year thousands of working men have attended the shop classes and meetings of this organization; work has been organized in nearly all the military posts in America and on nearly all the battleships that come into New York Bible study classes are organized. The educational department in some of the large cities has an enrollment of 2,000 students in the night school.

In spite of the many disadvantages Methodism seems to be prospering in South Africa. In 1850 the Wesleyans had a church membership in Cape Colony of 4,365, English and natives together. When the Conference was organized in 1882 the membership was 29,886. At the end of 1904 there were 9,454 English and 113,059 native members, including probationers. Adding to these those connected with the W. M. S. in Transvaal and Rhodesia, the full-blooded Africans in the Methodist Church of South Africa will be found to number about 120,000.

Personal and General

Bishop Scott is in perfect health.

Bishop Merrill will be 80 on the 29th of this month.

Bishop Neely will arrive in this country about the middle of September.

Bishop Walden will represent the Freedmen's Aid Society at some of the Pacific Coast Conferences.

Rev. F. D. Avant, of the Central Missouri Conference, is enjoying a vacation with his relatives in Illinois.

Ex-Senator John P. Green, it is said, will give to the public an account of the life and military achievements of Toussaint L'Ouverture.

The opening day of New Orleans University is changed to November 1st. President Knight expects to reach the city on October 23d.

The General Committee of the Freedmen's Aid and Southern Education Society will meet in Hanson Place Church, Brooklyn, N. Y., November 6-7.

Rev. P. M. Carmichael, of the West Texas Conference, has been appointed to St. James M. E. Church, Waco, Tex. Bro. Carmichael has done large service in the church.

The *Cleveland Gazette* gives a writeup of Prof. J. R. Reynolds, A. M., of Wiley University, and his remarkable work in the departments of mathematics and electrical engineering.

The Carrie Steele Orphanage at Atlanta, Ga., is giving a comfortable home and education to a large number of colored orphans. The work is conducted by Mrs. Gussie Wims Logan.

Dr. H. T. Johnnson, editor of the *Christian Recorder*, has been invited to preach the three hundred and fiftieth sermon of Huguenots in the Cript of the Canterbury Cathedral, London, September 15th.

Rev. W. H. Whitlock, our pastor at Durant, Miss., is laboring under the embarrassment of the quarantine regulations. His church has been closed for several weeks, but his congregation is standing by him loyally.

Dr. A. W. Brazier has just returned from Chicago, where he has spent several months taking a course at the College of Physicians and Surgeons. The Doctor hopes to enter upon his practice in the very near future.

Germany's war with the heroes in Southwest Africa, which began in January, 1904, has cost the German army 59 officers, 1,194 private soldiers and the government $60,000,000, and a settlement has not yet been effected.

Bishop M. C. Harris was royally treated while the guest of the Japanese Army in Manchuria. At Port Arthur he addressed the Army Club, some eighty Japanese officers being present, including General Nogi's chief of staff.

A Missionary Institute for Southern Ohio will be held in St. Paul's Methodist Episcopal Church, Cincinnati, Ohio, September 18-20. Among the speakers announced are Bishop J. M. Thoburn, Dr. J. C. Floyd, and Mr. S. Earl Taylor.

On account of ill health, Bishop Benjamin W. Arnett has resigned Episcopal supervision of the First Episcopal District of the African Methodist Episcopal Church. This District includes the New York and New England Conferences.

Rev. C. E. Alaxender, pastor at Murfreesboro, Tenn., requests all whose purpose it is to attend the Tennessee Conference to convene at Murfreesboro October 11th, to notify him so that he may make ample provisions for homes.

Dr. W. D. Crum recently presented to the Sunday school of Centenary Church, Charleston, S. C., a costly cornet. Led by this cornet and a new Kingsbury piano, which was purchased recently, Centenary will have good music during its Sunday school sessions.

Rev. Geo. A. Sissle, presiding elder of the Indiana district, Lexington Conference, was brought home Monday morning, Sept. 4th, from one of the stations on his district seriously ill, and is still in a critical condition at his home in Columbia avenue, Indianapolis, Ind.

Rev. W. H. Dean, pastor of Leigh Methodist Episcopal Church, Richmond, Va., preached the third Theban Anniversary sermon recently, and the *Criterion* of that city, publishes the sermon in full. The sermon is strong and is worthy of the heart and brain of Brother Dean.

Rev. W. R. A. Palmer, D. D., the new president of the Alabama University, was converted at the age of six. He is an enthusiastic Sunday school worker, having taught regularly a class from the beginning of his ministry, whether he was serving as a pastor or as an educator.

It is said that the Baptist World Congress, held recently in London, marked a forward step. During its session the Baptist World Alliance was organized, an organization for conference and discussion, but without legislative authority. The next meeting of the Baptist World Alliance in 1910 will probably be held in this country.

Rev. W. A. C. Hughes, Ph. B., pastor of Sharp Street Memorial, is enjoying unusual success. In a recent rally the church raised $1,900, and the pastor says he is setting his angles for $7,000 before the close of the year. The membership is increasing, for there has been born in the parsonage a boy, and they call him "Bishop."

A. D. Bush, M. D., of Atholl, Mass., has been elected by the Board of Managers of the Freedmen's Aid and Southern Education Society dean of Flint Medical College, this city. Dr. Bush is splendidly equipped for the position to which he has been called and a cordial reception and

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The South Carolina Conference has quite a number of strong men, men who have had the advantage of scholastic training, and men who have genuine native ability. Rev. Isaac H. Fulton is one of the younger men of the Conference who is rapidly coming to the front. He is now serving the Orangeburg Station, the seat of Claflin University, and is having remarkable success. This is one of the leading appointments in the South Carolina Conference. Pre-



Rev. I. H. Fulton

vious to this, Brother Fulton had served, among other charges, Aiken and Columbia. He is president of the Interdenominational Sunday School Convention of South Carolina, having served in this capacity for two years. He was a delegate to the recent International Sunday School Convention held in Toronto, and was chosen as one of the vice-presidents of the convention. Brother Fulton is a strong and able pastor.

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the heartiest co-operation of all concerned awaits him.

Rev. and Mrs. J. M. Shumpert, of Columbus, Miss., announce the marriage of their daughter, Miss Anna Gilbert, and Prof. William Judson Echols, of Birmingham, Ala. The ceremony took place Sept. 5th at the home of the bride's parents. Miss Shumpert has been a most successful teacher in our Freedmen's Aid Schools, and Prof. Echols is principal of the Birmingham High School. The SOUTHWESTERN extends congratulations.

Rev. W. P. C. Morrison, pastor of St. John Methodist Episcopal Church, Natchez, Miss., is in the North soliciting funds for his church. He will visit four of the Annual Conferences in the state of Ohio. This church enterprise deserves favorable, faithful consideration at the hands of the public. Tho the membership is small, a splendid building has been secured and a magnificent work is being done. A dollar invested here will be multiplied over and over again in the spreading of the Master's cause.

NEWS NOTES

Hezekiah Butterworth, the noted writer, died in Warren, R. I., Tuesday, Sept. 5th.

The village of Brooklyn, Ill., with its 1,600 inhabitants, has an entire force of Negro officers.

Daudi Chua, King of Uganda, is the youngest king in the world, being now about eight years of age.

Mr. Brackenridge, of Austin, Texas, gave recently to the colored people of that city a lot and school building.

Women have been forbidden to enter Canterbury Cathedral, London, without the customary headdress, and several who did so were excluded.

It is announced that Mr. Andrew Carnegie has given $25,000 towards the endowment of a chair of political economy at Western Reserve University, to bear the name of the late United States Senator, M. A. Hanna.

The Indianapolis *Freeman* says that Dr. J. W. E. Bowen, in his address on "Foundation Building" before the recent National Negro Business League, "easily distanced all competitors in point of scholarship and solidity of argument."

The long distance wire, now being laid between Denver, Omaha and Kansas City will be the means of a direct communication between New York and San Francisco, the distance between these points being nearly four thousand miles.

In Germany one hundred and sixty-one cases of cholera have been reported up to date and fifty-eight deaths have occurred. An epidemic such as occurred during previous years is not feared, as the health authorities are now prepared to cope with the disease.

At the annual session of the International Sunday School Association, held recently at Clifton, Miss., $1,200 a year for two years was promised for the support of Dr. James E. Shepard, of Durham, N. C., the general field secretary of the work among the Negroes.

Mrs. Wu Ting-Fang, wife of the former Chinese minister to America, had a surgical operation performed upon her feet before leaving this country and is now able to walk easily. It is thought that her example will influence thousands of high-class Chinese women to do likewise.

The Union Transportation Company has been organized by the Negroes of Nashville, Tenn., with a capital of $25,000, to fight the separate street car law. This company will run automobiles. Since the Negroes began their boycott the street car company has lost, it is said, $500.00 each week.

The Nashville *Clarion* says that there is now a new order of things in the Nashville postoffice. There are separate water coolers, separate mugs, separate toilets, etc., for Negro employees. The Negroes have formulated a protest, which was signed by the Baptist Ministers' Conference in a body, and the same was forwarded to Washington.

Dr. M. C. B. Mason's presentation of "The Business Development Among Negroes," before the recent assembly of the National Negro Business League at New York, is said to have captivated his audience and he was compelled to go on at a much greater length than he had intended.

One of the worst accidents in the history of overhead railroads in New York occurred Monday, September 11th. A train on the Ninth Avenue Elevated Railroad running at a rapid speed struck an open switch and car and passengers were pitched into the street below. Eight persons were dead when taken from the wreck, four died later, and more than a score are injured, some seriously.

On last Monday, for the first time since the existence of yellow fever in this city was announced, not a single death was reported. This is encouraging, for on September 11, 1878, there were 73 deaths from yellow fever. Yet the number of new cases has increased. This, it is thought, is due to the fact that the citizens generally, when they saw the situation improving, relaxed their vigilance. The official record up to Monday evening was as follows: New cases, 38; total number of cases, 2,327; new foci, 18; cases under treatment, 306; cases discharged, 1,711; total number of deaths, 316.

Farm and Fireside

A PROGRESSIVE FARMER.

BY REV. J. A. LOVELL, A. B.

Mr. Richard Howell, a member of our church at Goldsboro, N. C., five years ago was farming on rented land. In 1901 he waked up to the fact that he was paying for the soil he was tending over and over again in rents, yet he was getting no deed to it. So he purchased a tract of 135 acres at a cost of $5,000, to be paid in annual payments within a period of eight years. Mr. Howell has an energetic wife who is versed in common sense economy, and a number of boys and girls who find it no disgrace to do farm work, and they all together set about to accomplish the task that was before them. At the end of the third year they had paid $3,000 with all accrued interest, and their 1905 crop bids fair to enable them to lift the annual note with interest that is due one year hence.

How does he do this? He produces from 50 to 60 bales of cotton, 100 to 125 barrels of corn, about 200 bushels of peas, about 100 bushels of oats, 225 bushels of potatoes and other products in proportion, annually. Besides, he raises truck for the early market. Mr. Howell tells us that two years ago the peas picked from a four-acre lot netted him $416. He planted the same lot in cotton the same year and when all had been sold he found that the four acres of ground had produced about $700 worth in a single year.

Mr. Howell is not educated but he knows a great deal about agriculture. He studies to improve his land, to increase his yield and to take care of his stock.

Mr. Howell modestly estimates his estate at $15,000.

We would call this man a progressive farmer, one whose example might well be imitated.

Goldsboro, N. C.

Doings of the Workmen.

ALABAMA.

TENSAW, P. B. Benjamin, pastor—Our Sunday school here, of which Mr. J. P. Brown is superintendent, gave a very enjoyable picnic recently. The pastor delivered an address, the children rendering songs and speeches. Our school was visited recently by Rev. Dock Ankom of the Baptist Church, and Rev. Alfred English, of the A. M. E. Church. They found the service very interesting. Rev. English preached at 11 a. m. A good collection was raised.

BIRMINGHAM—Yesterday, Aug. 26th, was a gala day at St. Paul M. E. Church. We entered the auditorium of our brown stone church with songs of praise and great rejoicing, after having to worship in the basement for nearly two years. Too much can not be said in praise of our beloved pastor who has toiled with us so faithfully. His heart is in the work of the church, surely. He and the brethren worked night and day that we might be able to enter our auditorium on the day appointed. A pastor's wife never worked more earnestly and unceasingly than did Sister Buckner during the five nights' entertainment. We raised $400 in the rally, holding service all day. It is said that Rev. Buckner can raise more money than any other pastor in the city. St. Paul Church can certainly boast of a pastor of sterling qualities and one who is a Christian gentleman. He deserves the support of the entire community.

ARKANSAS.

CANFIELD, A. N. Hamilton—Southwestern Arkansas was honored by the presence of Dr. Jem Cox, A. M., D. D., president of Philander Smith College, Little Rock, Ark., who on his lecture tour through the state spoke to large and enthusiastic gatherings at Texarkana, Stamps, Canfield and Lewisville, Ark. Dr. Cox's lectures were well attended by the whites, especially at Canfield, where the entire white population turned out to hear him. The lecture was an inspiration to all who heard it and the Doctor has been given a cordial invitation by the white people to speak at Walnut Hill, Ark. Dr. Cox also spoke to a large body of teachers at Lewisville, Ark. His lecture was attended by several representative white men.

FLORIDA.

FREE CANAAN AND MELROSE CIRCUIT, Geo. H. Cooper—Our Pentecostal meeting began May 28, closing June 13 in the St. John's Sunday school, three miles north of Free Canaan Church, six Sunday-school scholars happily converted. The meeting was conducted with glorious results. The membership of this church was greatly revived, and by our pastor, Rev. J. J. Keller, who labored hard for its success. This Sunday school was organized June 22, 1904, by Rev. J. J. Keller, to meet the pressing demand of the people who live too far away from the main church to conveniently attend. It has had a steady growth and is a great strength to the whole work. Our Children's Day exercise followed the revival. The program was nicely carried out and made a fine impression on all present. Total collection, $3.25. Mr. Geo. H. Cooper, the superintendent, deserves much credit for the success of this school.

To Drive Out Malaria
And Build Up The System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

GEORGIA.

ARAGON, R. T. Jackson, pastor—Our third quarter was held July 15-16 by presiding elder C. W. Adams, who was greatly pleased with the signs of advancement along all lines. The elder preached an able sermon at 11 o'clock a. m. before a crowded house and 82 persons communed at 4 p. m. Rev. Adams delivered a fine lecture on "Education" and Prof. W. S. Lester, our public school teacher here, spoke on the same subject. The pastor has organized a Junior Epworth League, also a Ladies' Aid Society, and these organizations are progressing nicely.

GRANTVILLE, E. N. Miller, pastor—The third quarterly conference of this charge was a success. The accomplishments of the loyal membership is worthy of note. Raised Saturday and Sunday, $41.00. Old debts of seven years' standing have been cancelled to the amount of $150.00; the church entirely renovated within and without: new pulpit lamp, chandeliers and new carpet put in, at a cost of $210.50. Our entire benevolent assessment of $160.00 has been raised. During my three weeks' revival ninety-seven precious souls were converted and taken into the church, making a total of one hundred and twenty this year. Rev. Joseph Griffith and Rev. W. M. Nevins rendered valuable service in revival. Have baptized fifty-five adults and twenty infants. Have thirty-eight more yet to be baptized. Our congregation is very large indeed, at every service. The church at Grantville will be dedicated to God, Oct. 8th. The church at Lutherville will soon be entirely renovated. Have raised for all purposes this year, $860.00. We will raise at least $1,200 for 1905.

ORDER A FREE BOTTLE

Of Drake's Palmetto Wine. It gives vigor and energy to the whole body, soothes, heals and invigorates stomachs that are weakened by injurious living, or when the mucous lining of the stomach is impaired by hurtful medicines or food. Drake's Palmetto Wine will clear the Liver and Kidneys from congestion, cause them to perform their necessary work thoroughly and insure their healthy condition. Drake's Palmetto Wine cures every form of Stomach distress, such as indigestion, distress after eating, shortness of breath and heart trouble caused by indigestion. Drake's Palmetto Wine cures you permanently of that bad taste in mouth, offensive breath, loss of appetite, heartburn, inflamed catarrhal or ulcerated Stomach and constipated or flatulent Bowels. The Drake Co., Drake Bldg., Chicago, Ill., proves all this to you by sending you free and prepaid a test bottle. For sale by all druggists. Seventy-five cents a bottle, usual dollar size.

KENTUCKY.

HARDINSBURG, A. A. Woolfolk, pastor—The second quarterly meeting of Talbot Chapel was held Sunday, August 13. Rev. Joseph Courtney, D. D., was present and preached two very excellent sermons. The meeting was well attended. Paid the presiding elder in full. Collection for the day, $36.14. The church is alive, and the members are hard at work to raise one hundred and fifty dollars the first Sunday in September. Four clubs were put to work on the 13th of August and we are looking for great results on Sept. 13th.

LOUISIANA.

Clinton, W. L. Mills, pastor—We are moving along nicely on this work. When I came I found the church in a very bad condition. With the help of the members we raised $40.64 to repair the church. Next we organized the church into clubs with captains over each. The report of the captains and others is as follows: Sister Sarah Holly, $17.00; Norah Sims, $13.50; Dorah Fryor, $14.00; and Lulu Gee, $5.50; collected from others, $8.05; total, $98.69. So the Lord is with us.

Donaldsonville, T. A. Brown, pastor.—The rally on August 13 was quite a success. The working part of the church was divided into two parts—the Japanese and the Russians. Owing to quarantine regulations, not even the presiding elder, J. W. Turner, could be present. The outlook was discouraging, but on Tuesday night prior to the rally a consecrated meeting was called by the pastor, and we bowed in prayer to the Almighty for his guidance in this struggle against the debt. Too much praise cannot be given to those that made the sacrifice in giving. Sisters Artelia Thompson, Ida Foster, Mary Smith, who is 73 years old, Brother Louis Mukes, and Brother Sie Green gave $10 each. The writer desires to thank Miss Albertha Childres and Miss Malvina Baptiste, young ladies of the church, who gave entertainments and by this means brought to the rally $19.50. We are also indebted to Messrs. Sam P. Thompson, S. A. Walker, Edward Herbert, Peter P. Wright, and to Misses Mamie O. Armitage, Maud Johnson, Erma H. Howell, Albertha Reed, Cecil Wesley and Mrs. Edward Duffell, as musical director, and Miss Mayda Slater, general manager to an enterprise that resulted in $30. The same was brought to the rally. And we are under obligations to the Revs. Dave Wilson and M. P. Vincent, of the Baptist Church, and their congregations, also Rev. Gommis, of Port Barrow, for their assistance. We raised $502.90 and every dollar was paid on the debt. October 8th is the day fixed for the next rally, in which we are compelled to raise $200 more on the debt of this church. Sister Aglin Gaudin is leading her company to victory, as is also Sister L. J. Shallowhorne, and as they march on the debt is being lessened.

Waxia, S. A. Mason, Pastor.—Our second quarterly conference was held July 8-9, Rev. J. J. Obee presiding. The reports were good. Rev. Jos. Johnson, from Palmetto, preached for us Saturday night. We raised more money in this quarterly conference than we had for many years previous. The presiding elder preached an able sermon Sunday morning. Rev. J. J. Obee understands his business as a presid-

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ing officer. Bro. Henry Lewis was elected representative class-leader. Sister M. L. Guidry was elected to represent the stewardesses or Sisters Aid. We are making preparations to paint our church.

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MISSISSIPPI.

Waynesboro, R. Howze, Pastor.—A party of kindly disposed friends visited the parsonage recently, led by Bro. Jas. Gamblin and others, and presented us quite a nice lot of groceries. On June 17 another raid was made on the parsonage, conducted by Brothers Gamblin, Malone and a number of others, and again our table was filled with a large assortment of groceries. The following Sunday the rally for pastor's salary resulted in a collection of $20.65.

Crystal Springs, J. A. Tatum, Pastor.—My quarterly conference was held at Mt. Salem Church by Presiding Elder G. W. Smith. The officers' reports indicated a thriving work. Sunday the elder preached a noble sermon and administered the Sacrament. Two souls were happily converted. Paid presiding elder $7.85; pastor, $55; Raised for benevolence $2; total for the quarter, $64.85.



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MISSISSIPPI.

Stephensville, C. A. Jordan.—My 2d quarterly conference was held May 20-21, Rev. J. W. Winbush presiding. The reports of officers showed marked improvement along all lines. Saturday, discussion of topics by local preachers; all business was transacted and the elder addressed the conference on all lines of church work. On Sunday Rev. Winbush preached to the delight of all and administered the Sacrament to 25. Paid him $7.15. Paid pastor, $34.25; raised for missions, $5.

Clinton, W. L. Mills.—Our second quarterly conference was held June 3-4, Rev. R. P. Threlkeld presiding. It was a pleasant session. The business of the conference was carefully attended to and dispatched with ease. Afterwards the elder made encouraging and helpful remarks along the lines of church work. Sunday was a day to be long remembered. The Holy Spirit visited the church and a lasting impression was made. Paid the elder in full. Collected for all purposes $159. We are moving along nicely.

Bismarck, G. W. Bridges.—The following is a list of the names of those who contributed to a fund to purchase a suit of clothes for our former pastor, Dec. 11, 1904: G. W. Bridges, $2; J. W. Craft, 50 cents; Jas. Smith, $1; Jeff Benson, Richard Bridges, each 50 cents; A. Low, David Sartin, Jas. Toler, W. H. Riles, Esco Riles, S. B. Newman, W. B. Foreman, P. C. Price, Chas. Willeby and J. R. Sauls, each 25 cents. Total, $9.

Goodman, R. A. Wadkins.—Our presiding elder, on the 1st of May last, changed our pastor from this work and sent us in his stead the Rev. W. H. H. Gallion, D. D., who preached his first sermon here the first Sunday in May and from then until now the church has taken on new life along all lines. He has been with us only two months but we have raised for all causes to date, $170. We cannt say too much in praise for the services of this God-sent man. Under the leadership of Dr. Gallion we will soon have this work in the ranks of the first class appointments of our conference. The Sunday school and Epworth League are doing a grand work with R. A. Wadkins and J. S. Horton as leaders.

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MISSOURI.

WARRENSBURG, W. A. Bohanon, pastor—The Warren Street M. E. Church is having one of the best years in its history. One hundred and fifty-five dollars have been raised and paid on the Church Extension debt in the last five months; seven persons have united with the church; benevolent collection, $10. Rev. Coleman, of the First M. E. Church of this city, preached for us in the afternoon of August 13th. Total collection for the day, $160.52. W. A. Bohannon is pastor; Prof. A. Raynolds, secretary.

KANSAS CITY—Burns M. E. Church is moving on nicely under the pastorate of the Rev. J. M. Harris. Brother Harris is not only loved and respected by the members of his church, but by the community at large. This was shown a short time ago, when he was elected Worshipful Master of Rome Lodge No. 25, A. F. and A. M., which is the oldest of the eight Masonic lodges in Kansas City, and one of the largest in the jurisdiction. Brother Harris gives his time, money and energy to the upbuilding of his church. He is also a diligent reader, and with such a man as our leader and by trusting in God, we feel sure of success. A. B. C.

FAYETTE, W. J. DeBoe, pastor—The Burton Chapel M. E. Church has just closed a three weeks' tent meeting, resulting in 41 conversions and 38 accessions to the church. The pastor was assisted by Revs. Wm. H. Wheeler, Asbury Chapel, Kansas City, Mo., and Jas. A. W. Young, Arrow Rock, Mo. The church was greatly revived. Revs. DeBoe and Dixon will begin a series of meetings for Rev. W. H. H. Brown, of Independence, Mo., the 7th inst. The churches, lodges and people have joined hand and heart in a big celebration in Fayette, Mo., Sept. 22, 1905. Prof. I. G. Penn has been invited to deliver an address on this occasion. Arrangements are being made with the railroads to run excursions to this point.

OHIO.

Cincinnati, L. J. Hollins—July 23rd, the day set for our first rally, was a financial success. Our five clubs reported as follows: Emma Terrell, $72.47; Margaret Nelson, $114.35; P. A. Fate, $68.03; Lizzie Cummins, $86.35; Lucy Macome, $115.25; pastor, $25.00; total, $481.45. We had with us during the day Rev. Gilliam from Columbus, Ohio, who preached acceptably. We have paid the pastor $268.72. For benevolences to July 30th we raised $8.45. The prayer meeting led by Sister Alice Johnson is being largely attended. The Sunday school, superintended by Sister Amelia Dixon, is on the increase. The spiritual department of the Epworth League, led by L. J. Hollins, is growing in spiritual interest.

TENNESSEE.

MURFREESBORO, C. E. Alexander, pastor—Our third quarterly conference was held June 19. Our reports were generally good and were highly commended by the elder. Our presiding elder, Rev. W. R. Smith, altho ill, preached a good sermon at 11 o'clock, but was confined to his bed for a week. Our financial reports were as follows: For the day, $32.57; paid the elder in full for quarter; paid pastor $137.67; trustees, $89.74; benevolences, $76.01; other collections, $27.14; total for the quarter, $354.31. The church property has been improved by paving the front with granitoid at a cost of $160. The church was advertised to be sold for a chancery court claim of seven years' standing, but the members bravely met the emergency and the building is ours. So if there is now one cent against the church we are not aware of the fact. We are moving on nicely and building up on all lines.

MURFREESBORO, C. E. Alexander—Sunday, July 30, was rally day in Murfreesboro for Key Chapel M. E. Church. We were to raise $155 to pay for our concrete sidewalk. Owing to many besetments we were afraid we might fail. But praise be given to God who never fails, we raised $213.54. We had out a number of tribes, most of whom tried and did well as you will see from amounts collected by them opposite their names. Mrs. Lillie Bell Patton, $2.25; Mrs. Maria Teasley, $11.33; Mrs. Martha Smith, $10.42; Mrs. Lora Windrow, $31.60; Mrs. Amanda Simmons, $15.00; Mrs. Sallie Jordan, $14.67; Mrs. Annie Jones, $34.33; Miss Mary Eules, $25.26; Mrs. Ada Simmons, $44.50.

CHRISTIANA, E. J. Douglass, pastor—Our two weeks' meeting at Walker Chapel M. E. Church resulted in 20 converts. Six joined the church. The meetings were conducted by Sister Manuse, of Nashville A. M. E. Church. Our work is improving.

TEXAS.

DAINGERFIELD CIRCUIT.—M. McCain. On August 6th we began a revival meeting at the Graham Field Church, which, because of the activity of our beloved Pastor, Rev. J. E. Epperson, and several visiting ministers, proved quite beneficial to both church and community at large. The membership became much revived.

The twelve persons converted joined our church.

Six of these were baptized on Sunday, August 13th, two others had been previously baptized.

Our meeting was visited by Rev. B. M. Taylor, P. E., who preached two very strong sermons. The Sacrament was administered the following Sunday, August 13th, by the Pastor. There were more than sixty communicants.

Our church was filled that day with members and visiting friends. Dinner was served on the grounds, and $10 were raised for the support of the Pastor.

WALLER CIRCUIT.—Geo. E. Bikher, pastor.—During my revival, which lasted thirteen nights and days, over fifty souls were added to our church, the majority being converted in our meetings.

The fire is still burning and people are being converted in their homes from the effect of the meeting.

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Conference Notices

DISTRICT CONFERENCES.

Fort Smith, Conway, Ark.,...Oct. 18-22

FORREST CITY DISTRICT.

FOURTH ROUND.

Augusta, Oct. 7-8; Auvergne, 11-12; Cotton Plant Ct., 14-15; Cotton Plant Station, 21-22; Bledso, 28-29; Park Place, Nov. 4-5; Marianna, 11-12; Haynes, 14-15; Oak Forest, 18-19; Palestine, 25-26; Forrest City, Dec. 2-3; Coldwell and Wynne, 9-10; Widner, 3-4; Crawfordville, 16-17; Brinkley Station, 23-24; Brinkley Ct., 30-31; Jonesboro Jan. 6-7, 1906; Brisco, 13-14. The schedule has been arranged as follows: District conference will convene at Marianna, Nov. 9-12; Friday night of conference will be conducted the anniversary of the Freedman's Aid Society, by Dr. J. M. Cox. The anniversary of the Missionary Society will be conducted on Thursday night by Dr. G. G. Logan. The interest of the SOUTHWESTERN will be looked after by the Editor, Dr. R. E. Jones, who is cordially invited. Yours in Christ,

B. J. GRIFFIN, P. E.

ABERDEEN DISTRICT.

FOURTH ROUND.

Strongs, Sept. 30-Oct. 1; West Point Ct., 7-8; Athens Ct., 14-15; Columbus City Mission, 20-22; Caledonia Ct., 21 22; West Point Charge, 28-29; Macon Ct., Nov. 4-5; Hickory Grove Ct., 4-5; Columbus Charge, 10-12; Columbus Ct., 11-12; Aberdeen Charge, 17-19; Aberdeen Ct., 18-19; Macon Charge, 24-26; Mashulaville Ct., 25-26; Crawford, Dec. 1-3; Brooksville, 2-3; Shuqualak, 9-10; Center Ridge, 16-17. The second district conference, West Point, Miss., Oct. 26-29. Push the canvass for the SOUTHWESTERN; put the paper in every home; it will greatly aid you in your work. Now is the time to finish up your benevolent collections. Send in your apportionment for Rust University at once. Let this amount be paid in full by the last district conference.

F. H. HENRY, P. E.

LEXINGTON DISTRICT.

THIRD ROUND.

New Zion, Sept. 23-24; Oxford, 26; Leesburg, 27; Asbury, Oct. 1-2; Warrentown and Brighton, 5-6; Gunn Tabernacle, 8-9; City Mission, 10-12; Versailles, 14-15; Simpsonville & Clarke's Station, 16; Chaplin and Wilsonville, 17-18; Bloomfield and Wakefield, 19-20; Shelbyville, 21-22; Jeffersontown, 23; Sulphur and Worthville, 24; Owenton, 25-26; Smithfield, 27; Lagrange, 28-29; Georgetown, Nov. 4-5; Glen Kenney, 6; North Middletown, 7-8; Paris, 11-12; Frankfort, 14; Marble Creek and Valley View, 15-16; Winchester, 18-19; College Hill and Elkins, 20-21; Richmond, 23; Cleveland, 24; Pewee Valley, 25-26; Beard's Station, 27; Anchorage, 28.

L. M. HAGOOD, P. E.

SAN ANTONIO DISTRICT.

FOURTH ROUND.

Floresville, Sept. 30-Oct. 1; San Antonio, East End, 4-5; San Antonio, St. Paul, 7-8; Goliad, 14-15; Calogne, 16-17; Yorktown, 18-19; Cuero, 21-22; Gonzales, 28-29; Gonzales Ct., 30-31; Belmont Ct., Nov. 4-5; Ben Allen, 6-7; Seguin and Olmas, 11-12; Kerrville, 14-15; Lavernia Ct., 18-19; Pleasanton, 21-22; Hundo, 25-26; Del Rio, 27-28.

J. W. WEAKLEY, P. E.

GULFPORT DISTRICT.

FOURTH ROUND.

New York, Sept. 30-Oct. 1; McLaurin, 4; Raglan, 5; New Augusta, Wesley Chapel, 7-8; Bolton, 8; Leaf, 10-11; Sweet Water, 12; Bason, Mood Chapel, 14-15; McNeil, 16; Bird Settlement, 17; White Sand, 18; Steward Town, 19; Poplarville, 20; Lumberton, 21-22; Purvis, 24; Bentley Chapel, 25-26; Summerall, 27; Hattiesburg, St. Paul, 28-29; Bond, Nov. 4-5; Texas, 7; Red Creek, 8; Wiggins, 9; McHenry, 11-12; Wortham, 13; Pass Christian, 14-15; Dilal, 16-17; Bay St. Louis, 18-19; Pearlington, 21-22; Handsboro, 25-26; Turkey Creek, 26; Biloxi, 28-30; Ocean Springs, Dec. 2-3; West Side, 6; Scranton, 7; Moss Point, 9-10; Three Rivers, 13-14; Escatawpa, 16-17. This being our last quarter for this conference year, let each one do his best. Let not a claim of the church be neglected. Let each committee be present and make a full report for the causes they represent. We were hindered in our third round by quarantine regulations, so I am depending on you as loyal members and officers to come up on all lines. Don't forget the SOUTHWESTERN. Yours very truly,

R. N. JONES, P. E.

ATLANTA DISTRICT.

FOURTH ROUND.

Battle Hill, Sept. 15-17; Oakland City, 14-17; Hogansville Station, 23-24; Grantville and Lutherville, Oct. 1-2; Hogansville Circuit, 7-8; Grantville Circuit, 14-15; Palmetto and Coweta, 21-22; College Park, 20-22; Newnan, 28-29; Newnan Circuit, Nov. 4-5; Foss Chapel, 3-5; Chapel Street, 8-12; Ariel Bowen, 9-12; Fairburn, 18-19; North Atlanta, 17-19; Central Avenue, 26-27. Remember the SOUTHWESTERN CHRISTIAN ADVOCATE rally the fourth Sunday in October. Yours very truly,

E. H. OLIVER, P. E.

INDIANA DISTRICT.

THIRD ROUND.

Rushville, Sept. 9-10; Connersville, 16-18; Bloomington, 23-25; Shelbyville, 30-Oct. 1; Madison, 7-8; North Vernon, 8-9; Watson Ct., Communion, 8; Watson Ct., Conference, 10; Port Fulton, 11-12; Jeffersonville, 13-16; Anderson, 21-22; Chicago, West Side Com., 22; Muncie, 23-24; Chicago, St. Marks, 25-29; Cannelton, Nov. 2; Tell City, 3; Rockport, 4-6; Boonville, 7-8; Newburg, 9-10; Evansville, 11-14; Princeton, 15-19; Barnes Chapel, Communion, 19; Barnes Chapel, Conference, 20; Simpson Chapel, 25-28; Terre Haute, Dec. 2-4; Greencastle, 5; Greenfield, 8; Newcastle, 9-10. Dear Brother: I urge you to do your whole duty on all lines. Organize your forces for evangelistic work and finish up your benevolent collections. I pray for your success. Yours,

GEO. A. SISSLE, P. E.

SEDALIA DISTRICT.

Dear Brethren: Let me entreat you kindly, and urge upon you the importance of looking to the interest of the benevolent collections in all departments of the church. I am receiving letters daily from the heads of these various departments urging me to be diligent along these lines, to see to it that every Station and Circuit raise at least their full apportionment for these causes during the conference year. Brethren, present these causes to your people and raise your benevolent collections in full. Yours faithfully,

W. H. SMITH, P. E.

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Doings of the Workmen

MISSISSIPPI.

FORT STEPHEN CIRCUIT, R. B. Anderson, pastor—Our second quarterly conference convened at Hopewell Church, June 17-18, Rev. J. M. Shumpert presiding. The majority of officers were present and made good reports. The elder's remarks and brotherly advice were highly appreciated. Sunday Rev. Shumpert preached and administered the Sacrament. Four persons received into the church this quarter, and eight received baptism. Paid the elder $14.50; pastor, $61.78; total this quarter, $76.28.

Abbeville Circuit, E. D. Cameron, Pastor.—My second quarterly conference was held at St. Peter's church June 24-25, and in the absence of Presiding Elder N. H. Williams, the Rev. B. T. McEwen presided. Bro. McEwen said many good things on all lines of church work and preached able sermons. A number of officers presented good reports. Paid elder in full, $21; raised in the quarter for all causes, $42.

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MILLER—Mr. Julius Miller, a native of Natchez, Miss., who has resided for several years in Plaquemine, La., died Tuesday morning, August 15, 1905. He was happily converted a few days before his death. About six months ago his mother, Mrs. Eaddie Miller, who was in Chicago, Ill., was informed of his illness and hastened to his bedside, where she remained until his demise. His wife, one son and many friends mourn his going. The funeral was conducted by the pastor, Rev. J. O. Richards.

SKINNER—From New Orleans, La., July 10, 1905, Sister Ellen Skinner, a faithful member of First Street M. E. Church, departed this life. Her funeral service was attended by the pastor, Rev. J. A. Tircuit.

WALLACE—James N. Wallace, Jr., aged four months, the son of Rev. Jas. N. Wallace, our pastor of Spencer Memorial M. E. Church, Muskogee, I. T., died August 3, 1905.

WILLIAMS—From Jones Creek, La., June 24, 1905, Brother Morris Williams, aged 75 years, passed to his reward, after two years and five months of suffering. His wife and five sons survive him. Rev. M. J. Dyer, pastor.

WATSON—On July 5, 1905, at Conrad, La., Sister Emily Watson died in the fifty-third year of her life. She was a faithful member of Daly Chapel M. E. Church. Five children, one brother and a host of friends survive her. Rev. M. J. Dyer, pastor.

TORRENCE—On the evening of August 9, 1905, at Danville, Ark., occurred the death of Mr. Money Torrence, one of the foremost members of the church, with which he had been identified for twenty-seven years. He was converted in South Carolina and joined Green Pond Church in York county, where he was licensed as a local preacher eighteen years ago. His age was 53 years. He leaves eleven children, father, mother, sisters, brothers, and a host of friends. Our brother was buried with Masonic orders, his funeral being conducted by the pastor, Rev. T. J. Thompson.

COOPER—At New Orleans recently occurred the death of Mr. David Cooper. He professed a hope in Christ on his dying bed, and his end was peaceful. His funeral was attended from First Street M. E. Church, Rev. J. A. Tircuit, pastor.

JOHNSON—Mrs. Mary Eliza Johnson was born April 15, 1876, and died August 4, 1905. At the age of 14 years she joined Sardis M. E. Church and lived thereafter an exemplary Christian life. She was one of our best Sunday-school workers. To Mr. S. L. Johnson, whom she married May 24, 1903, she was a loving and devoted wife. She leaves her husband, mother, brothers, sisters and many friends to mourn her going. Her funeral service was preached by Rev. S. J. Jordan, pastor at West Point, Ga., and W. E. Smith, of the Lafayette Circuit.

GREEN—On August 7, 1905, Sister Lucy Green, aged 68 years, a faithful member for more than forty years of First Street M. E. Church, New Orleans, fell asleep in Jesus. She was preparing to attend class meeting when the summons came. Her funeral service was attended from the church by her pastor, Rev. J. A. Tircuit.

FORREST—In the city of New Orleans, May 23, 1905, occurred the death of Mrs. Sarah Forrest, aged 71 years, the mother of Mr. B. H. Forrest. Sister Forrest was an ex-stewardess of Simpson Chapel, an honored member of many years' standing. Her funeral service was conducted at this church by the pastor, Rev. Henry Taylor, who was assisted by Rev. J. H. Harper, of the A. M. E. Church.

HILL—At Stevenson, Ala., June 27, 1905, Mr. Philip Hill, a member of the M. E. Church, was drowned in attempting to cross Crow creek in his wagon while the water was up. Brother Hill is survived by his wife and two married children. His funeral was attended by Rev. Mayfield and his pastor, Rev. G. W. Main.

MARTIN—Mr. Henry Martin, with one child and his team were drowned in Crow creek, Stevenson, Ala., June 27, 1905. Brother Martin was attempting to cross the ford during a very dangerous time, owing to high waters. He had with him three of his children; two were rescued. His funeral service was conducted by Rev. Mayfield and the pastor, Rev. G. W. Main.

YATES—On June 12, 1905, at Osborn, Miss., occurred the death of Brother Juniper Yates, organizer of the Methodist Church at that place in 1870. He was our pastor for eight years and during his administration many members were added to the church. He was a good man of spotless character and all who knew him loved him. Brother Yates was 96 years of age. He leaves a wife, two daughters and a host of friends. "Servant of God, well done." Ned Wesley.

MCREE—Mrs. Zonia McRee, the daughter of Brother J. H. McRee, departed this life June 2, 1905, in Richland, La. She had been a faithful member of the church for two years and was one of the leading scholars of the Sunday school. Her funeral service was conducted by Rev. A. Jackson, pastor of the Baptist Church.

WILLIAMS—Lillian George Williams was born June 22, 1903, her death occurring July 22, 1905, at Lake City, Fla. She was a wonder to many for she was a great singer, possessing a wonderful voice for a child. Lillian was a member of the Gethsemane M. E. Sunday school, and Mr. T. P. Page, the superintendent, conducted a memorial service in her honor. Mrs. A. J. Richardson read a splendid paper. Remarks by Rev. H. W. Austin and the pastor, Rev. J. M. Trammell.

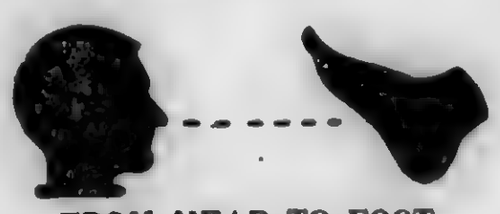
HICKMAN—After an illness of six months, Miss Lillie Hickman, aged 18 years, of Napoleonville, La., was released from her suffering, August 25, 1905. Her conversion occurred one month prior to her death. Her funeral service was conducted by Rev. A. T. Hayward, of the A. M. E. Church, and the pastor, Rev. M. S. Goins, of Wesley M. E. Church.

TURRENTINE—Mrs. Mollie Turrentine, the wife of Mr. W. E. Turrentine, was born Dec. 25, 1867, and departed this life August 16, 1905. She married Mr. Turrentine twenty years ago, was converted under the pastorale of Rev. H. C. Dunlap, and united with the Methodist Episcopal Church. She lived an exemplary life, a Christian woman, a devoted and loving wife. Both races attended the funeral service. She leaves a mother, husband, sisters, and other relatives. The funeral was held in Haven Chapel, the church to which she was devoted and to which she gave much of her earthly substance, and devout service. W. R. R. Duncan, pastor.

CLAY—Brother Eli Clay, a member and trustee of St. Paul M. E. Church, Aberdeen, Miss., and brother of our presiding elder, Rev. W. C. Clay, A. B., D. D., died at his home Aug. 5th. He had been a faithful member for thirty-one years and died in full triumph of Christian faith. His funeral was attended by the pastor, Rev. B. H. S. Ferguson. He leaves a wife, three children and a host of relative and friends to mourn. "Though lost to sight to memory dear."

YOUNG—Brother Mack Young, who was 80 years of age, and had been a member of Clark Chapel M. E. Church, McMinnville, Tenn., for more than 23 years, fell asleep in Jesus, Sunday, July 30, 1905. His funeral was largely attended by representative citizens of both races. Those who took a part in the funeral services were: S. P. Livingston, M. D., W. R. Smith, presiding elder of Nashville District; ex-Judge Whitson, of the McMinnville bar, and Rev. S. M. Otley, pastor of the church. W. R. Smith.

MCCASKELL—Brother Ben McCaskell, one of the oldest members of Jones Chapel M. E. Church, Carrollton, Miss., died May 17th, 1905. He was a faithful Christian and died as he had lived. The funeral service was conducted by the pastor, Revs. H. Y. Saulter and F. G. Wilbon. Burial by the Masonic order. He leaves a wife and six children to mourn. H. Y. Saulter.



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MARTIN-WILLIAMS—W. D. Martin and Miss Allian Williams, of Vicksburg, Miss., at Covington, La., Aug. 31, Rev. B. R. Jackson officiating.

NORMAN-WHITED—At Monroe, La., on Aug. 30, Mr. Ed. Lee Norman and Miss Lillie Whited. These young people stand high in the social and religious circles of Monroe. Many friends witnessed the ceremony read by Rev. D. G. Taylor, pastor.

DICKSON-LANDRUM—Mr. Horace Dickson and Miss Malissa Landrum, on Aug. 23, in the home of the bride's father, W. M. Landrum, at Cedar Bluff, Ala. Rev. J. B. Webb officiated.

Literary Notes

"MARY GARTH."—By Annie Swan. Publishers: Jennings & Graham, Cincinnati, Ohio. Eaton & Mains, New York. Price, $1.25.

This work consists of frank and definite discussions of the conditions existing between employer and employee a few years ago in Scotland. A young girl, the daughter of a man employing many men in mining, becomes imbued with Socialistic ideas and from the teachings of a Socialist and his wife in Zurich. After three years' study of music in Zurich, Mary Garth returns to her home in Scotland with her heart full of plans for the betterment of the condition of the working people. She holds clearly defined ideas of the rights of the workingman.

The story, sweet personality of Mary and the trials she has to undergo in her home because she is misunderstood; the love between herself and her father, the friendship of an old Scottish woman and her son and the troubles of the strike and the sorrow that follows make the story interesting from beginning to end.

The author shows the power Christian faith possesses to sustain the soul in times of awful trial and grief. The book is well written, strong and forceful.

"YOUNG MEN WHO OVERCAME," by Robert E. Speer. Publishers: Fleming H. Revell Company, 158 Fifth Avenue, New York City. Price, $1.00. This unique book is made up of sketches of the lives of fifteen men, "all of them lovers of Christ." These sketches are taken from the every-day living of young men, from 19 to 30 years of age, are interestingly told and will be of immense value to young men. They treat of the buoyancy and manliness of young manhood; they tell of heroic service on the part of young men for Christ. If the deeds of men in the material, financial and literary world are exploited, why may not there be a place for the telling of the rich and glorious heroism of the young men in their service for Christ?

BOOKS RECEIVED.

"THE HINDERED HAND, OR THE REIGN OF THE REPRESSIONIST," by Sutton E. Griggs. Published by the Orion Publishing Company, Nashville, Tenn.

"THE MAKING OF A TEACHER," by Martin G. Brumbaugh, Ph. D., LL. D. Published by the Sunday School Times Company, Philadelphia, Pa.

"THE EVANGELISTIC AWAKENING," by Wentworth F. Stewart, D. D. Publishers, Jennings & Graham, Cincinnati, Ohio. Price, 75 cents net.

Doings of the Workmen

MISSISSIPPI.

Columbus, J. M. Thompson, Pastor.—Rev. F. H. Henry, presiding elder, held our second quarterly conference Friday evening, June 9. The attendance was fair and all were charmed by the earnestness and tact with which Bro. Henry presided. All reports were encouraging, spiritually and financially. Accessions to the church, 9; one death. Money raised, $307.06. Paid elder in full, $25; pastor during quarter, $101.75; on benevolence, $103.20; for incidentals and improvements, $77.51. The Sunday school was edified by the elder's presence and remarks. The Epworth League was also favored with one of his inspiring addresses. He preached also at 11 o'clock a. m., 3 o'clock p. m., and 7:30 p. m., at the close of which he ministered the holy Sacrament to 92 communicants.

Paulding Circuit, B. W. Robinson, Pastor.—The second quarterly conference of this work met May 13-14, at Magnolia, with the Rev. J. B. Brooks in the chair. Reports showed the work in a prosperous condition. Twenty-eight class leaders presented written reports of their classes. Total raised this quarter, $85.90. Paid the elder in full, $16. Rev. Brooks preached two eloquent sermons to large congregations. We are erecting a new parsonage this year at Leonia, which when completed, will be worth $500. It is a beautiful building, containing six rooms. Pastor and people on this work are laboring together in peace and harmony and looking after every interest of the church.



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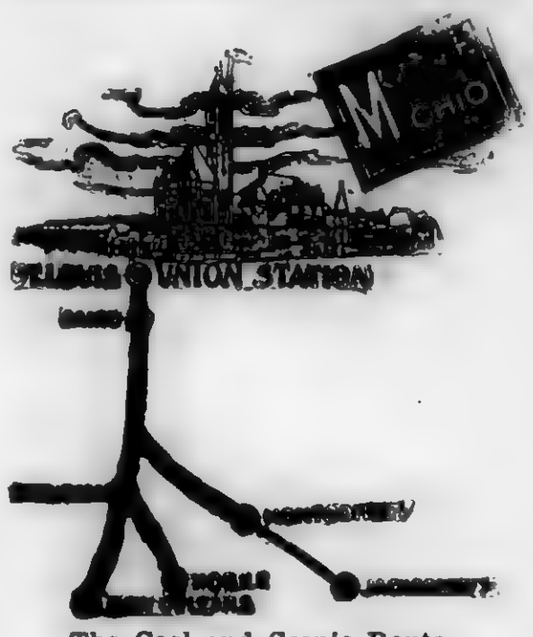
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8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion...	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
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9:45 p.m.	—Sunday Excursion...	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

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No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 pm
5, Local	4:15 p m	6, Local	6:00 a m

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8:10 p.m.	St. Louis Limited	7:30 a.m.
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No. 7....	8:45 a.m.	No. 8....	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5....	6:45 p.m.	No. 6....	7:45 a.m.

Illinois Central.

8:15 p m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom	3:30 p.m.

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Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m	

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11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Cast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

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Central Alabama and Mobile—W. H. Harrison; A. L. Boyd; B. G. Smith, *1.

Central Missouri—R. E. Gillum, *1; J. H. McAllister, *4.

Delaware—Jno. Barnett, *1.

Lexington—H. W. Simmons, *1.

Lincoln—B. F. Whitaker.

Little Rock—A. R. Ray, *1.

Louisiana—D. Parker; Mrs. D. Adams; Mrs. G. A. Griffin; J. T. Jordan; Jno. McKee, *1; G. W. Forest, *1; H. W. McDonald, 1; E. Baptiste, *1; J. D. Brightop, *3; Jno. Shedrick; J. H. Thompson, *1; Mrs. M. L. Johnson; A. C. Mitchell, *2; I. B. Henderson; J. J. Woolridge; W. M. Kennedy; D. Harrison, *1; J. W. Lewis, 1; L. M. Vignes; J. W. Scott; G. A. Payne, *1; J. S. Coulbourn, *1; C. D. Crocket; T. J. Johnson; W. H. Jones; H. Christopher.

Mississippi and Upper—O. W. Crump, *1; P. A. Lemon, *1; J. Robinson; E. H. Langston, *1; W. L. Mills, 1; R. H. Patton, *1; J. K. Comfort, *1; S. H. Cannon, *9; J. H. Wesley, *1; C. C. Spencer; D. Green, *2; J. H. Johnson; W. C. Tatum; G. W. Smith, *3; C. G. King; Green Spencer.

North Carolina—J. D. Murphy, *1; J. H. Lovell, *1.

South Carolina—E. Forest, *1; J. C. Martin, 1; H. W. Glover; J. M. Philips, *1.

Tennessee and East—W. E. Mitchell, *1.

Texas and West—A. E. Gibbs; M. Wilson, *2; J. W. Warren; L. M. Bolden, 1; Miss L. J. Clark; L. R. Parker *1; C. Davenport.

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Crescent City Notes

ST. MATTHEW.—The quarterly love-feast was a great meeting. Revs. F. T. Chinn, J. A. Lindsay, D. M. Seals, John McKee, H. W. Cheeks and Vaughn were with us and rendered helpful and timely talks. Services are good. Collections fair. Presiding Elder Marshall held his third quarterly conference Tuesday night and found the work in every department in excellent shape.

HAVEN CHAPEL.—Sunday services were very good. The holy sacrament was administered at night to a large number of communicants. One subscription for the SOUTHWESTERN. Collection, $17.46.

WESLEY CHAPEL.—The Sunday morning service was well attended. Sermon by the pastor, Rev. T. J. Johnson. At night, Rev. J. W. Turner, presiding elder of the Baton Rouge District, preached an able sermon. Collection for the day, $33.05. The anniversary sermon of the Charity Benevolent Society will be preached at this church Sunday, September 17th.

NEW ORLEANS NORTH DISTRICT.

The New Orleans North District Conference is called to meet in Pleasant Plains M. E. Church, this city, October 11th. J. F. MARSHALL, P. E.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer) East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

Doings of the Workmen

LOUISIANA.

Morgan City, W. H. Jones, Pastor.—Sunday, Aug. 20, was a great day here. The Japanese and Russians engaged in battle. After 30 days of preparation, notwithstanding continued rain and the rigid quarantines, we have worked well for quite a month. The Japanese army was generaled by Mrs. Emma E. Jones, 1st Lieut., Miss Bertha Sanders, Captain, Elizabeth Bell. Russian officers: General, Caroline Brown, 1st Lieut., Margaret Robinson, 2nd Lieut., Tresa Gray, Captain, Clementine Johnson. Standing room was at a premium. The Japanese came out victorious, reporting $65.91; Russians, $51.55; total collection for the day, $117.46. We thank all ministers of Morgan City and vicinity and their congregations for their noble assistance.

Many, S. P. Branch, Pastor.—Our revival closed Sunday night, Aug. 27. Eleven souls were received into the church at Bayou Scieo. This success was caused by those long and faithful prayer meetings that have been so eagerly led for 16 months by Sisters Mary Broach and Johanna Glover.

Baker, Mary Bryan.—Our work is alive. We are pushing things to the front and are now preparing to fence in the parsonage and make a nice orchard. Five persons have been received into the church. We have a good Epworth League. The people are well pleased with their pastor. He has reduced the debt from $120 to $46. Brothers J. B. Cooper, Banks and Standlys are loyally standing by him.

Fordoche, J. Rylander.—Under Rev. E. V. Taylor, Wiley Chapel is doing a great work. Forty souls have been added to the church. On Sunday, Aug. 6, we raised our presiding elder's (Rev. J. W. Turner) 3rd quarterage. Paid pastor this quarter, $30.

MARYLAND.

MARION CIRCUIT, R. H. Boggs, pastor—We have just closed our second quarterly conference. Our new presiding elder, Dr. P. O. Connell, was with us. Our meetings were fine and well attended. Our report shows: converts since our Annual Conference, 31; paid elder $9.60; pastor, $102.26; benevolence, $18.00; trustees raised $125.00; to the power, $25.00; total, $279,86.

MISSISSIPPI.

VAIDEN, Green Spencer, pastor—Our quarterly conference convened at Macedonia July 8-9, the Rev. S. H. Nevils in the chair. The majority of officers presented good reports. The presiding elder preached two good sermons at Macedonia at 11 a. m., and at Vaiden at night, and a goodly number partook of the Lord's Supper. Two joined the church. Collections: $17.70 for the presiding elder, and for the pastor, $55.00; benevolence in full, $52.00.

NEW ALBANY, J. H. Bynum, pastor—On Saturday night, July 22, a surprise party visited the parsonage, conducted by Miss Mabel Jones, who was assisted by Mesdames I. Brown, J. Morgan, C. McKinney, M. Algood, A. Freeman, S. Turner, Miss K. Jones, and others. They filled our table with various kinds of choice groceries. The pastor and wife heartily appreciate and welcome such kindly disposed visitors.

SARDIS CIRCUIT, U. S. Ballentine—Our Sunday school, under the efficient superintendent, D. W. Talbot, is doing nicely and every department of the church is alive. The second Sunday in July was a high day. We rallied for our church at Cooper's Chapel, which burned down last March, and raised $35.15. This church has a membership of about fifteen, but we are determined to rebuild. The following persons contributed: Rev. J. A. Slate, pastor, $5.00, and sacrificed his collection for the occasion; Rev. M. S. McEwen, $1.25; Rev. J. C. Clemon, $1.10; Rev. J. H. Blakely, $1.00; D. W. Talbot, $1.00; Rev. S. M. Harmon, $1.00; J. H. Harmon, $1.00; Rev. W. H. McCarty and wife, $1.60; Mrs. J. A. Slate, $1.10; Miss U. S. Ballentine, $1.10; J. P. Jones, $1.00; L. A. Jones, $1.00; E. D. Cooper, $1.50; Betty Jones, $1.00, and Adella Jones, a little girl 10 years old, raised $5.15. Many others gave from 25 to 75 cents.

YAZOO CITY CIRCUIT, P. H. Davis, pastor—Our presiding elder, J. C. Hibbler, was with us on June 3 and 4 and held our second quarterly conference. The many reports presented and read showed a decided improvement on all lines of church work. The elder preached an excellent sermon Sunday afternoon. We paid him in full for the quarter, $17.50.

MEN AND WOMEN

Who have Tired Brain and Weak Nerves

Read this Leter to you about the

Great Invigorator of Mind and Body

Dear Friend: Do you feel "all dragged out," lacking in energy, incapable of concentrating your thought? If so, you are in danger—your physical and nervous vitality are at a low ebb and you are in absolute need of our treatment.

Dr. Taylor's Brain Food & Nerve Restorer being composed of the same chemical constituents of which the brain and nerve cells are made, furnish the best possible nutriment for them. **Dr. Taylor's Brain Food and Nerve Restorer** only one tablet at a dose three times a day (at home or at work) is the only true cure for weak and exhausted conditions of brain and body. It will make a new being of you. It prevents and positively **Cures Nervous Exhaustion, Brain Fag, Locomotor Ataxia, Nervous Dyspepsia, Indigestion, Low Vitality, Insomnia, Mental Dullness, Melancholia, Neurasthenia, Loss of Appetite, Neuralgia, Sleeplessness and Sick Headache,** as well as many cases of **Chronic Malaria, Rheumatism, Kidney Trouble and Female Complaints** due to impaird circulation and Weakness of any kind that makes you miserable and weak where perfect men and women are strong like you should be. **Good for Minister, Office-man, Student, Tired Woman, Man of the World and Growing Child.** The cost of a full month's treatment (sent by mail) is only **One Dollar.** If you besitate about sending $1.00 in advance, send 50c for a half month's treatment; that should be enough to convince you that the treatment will do all that we claim for it. **One Cent Postage Stamps** accepted same as money. Do it today, delays are dangerous. Money returned if you are not satisfied. Write for **Free Circular.**

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Mrs. Sydney Simpson, writes: Dr. Taylor's Brain Food and Nerve Restorer is wonderful. It has no equal. It made a new person out of me and I cheerfully recommend it as the greatest remedy on earth for nervousness and exhaustion.

Mr. Alex. Hill, writes: I was persuaded to try Dr. Taylor's Brain Food and Nerve Restorer. My nerves became invigorated and strengthened, my tired brain and debilitated body received new life, my memory returned and it brought sunshine happiness and health to me.

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NEW ORLEANS, SEPTEMBER 21, 1905

Vol. 39 No. 38

Editorial

The Czar of Russia is showing great willingness for peace. He has issued an address to the various powers with the view of holding the second Peace Conference at the Hague. Perhaps Russia has had enough of war.

For the year 1904 our mission work in Africa showed a gain of 1,268 members and probationers, or 43 per cent, which is the largest gain of any of our mission fields, except the Philippines, which for the same year has shown a gain of 4,436, or 53 per cent.

The world sympathizes with brave old Togo and Japan in the loss of the famous ship Mikasa, the best ship in the Japanese navy. This tremendous fighting machine had seen service in the battle around Port Arthur and in the battle of the Sea of Japan. It is really pathetic that the ship is lost, as well as a large number of its sailors.

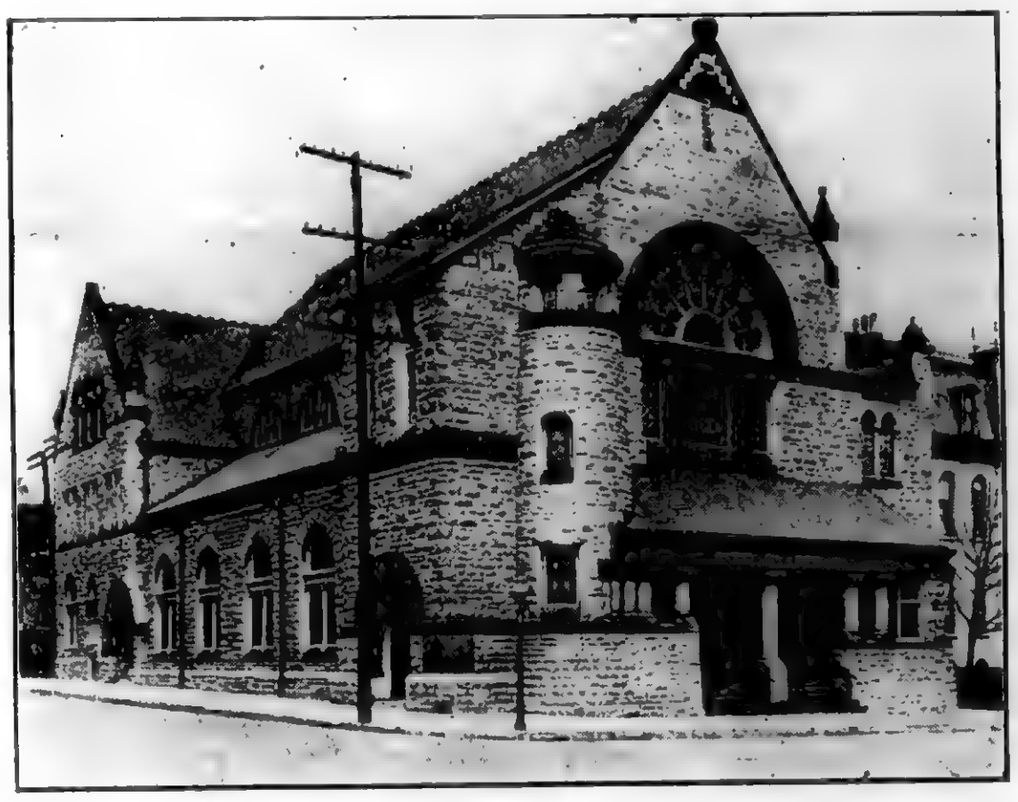
Secretary Taft by cablegram informs President Roosevelt that the demonstrations in Tokio were not anti-American in sentiment. The people were disappointed in the results of the war and desired, peaceably, to enter their protest. The unwise attempt on the part of the police of Tokio to suppress the meeting caused the trouble. There is no anti-foreign nor anti-Christian sentiment in Japan.

Twelve citizens of South Carolina, near Honea Bath, celebrated last Sabbath with a lynching. A Negro had a provocation with two white men and in the fight that followed the two white men got the worst of it. One was killed, being cut with a knife by a Negro, who escaped, but was finally surrounded and captured. The Negro was taken back to the scene of the murder and was "shot to death by about a dozen men. Most of the parties engaged in the lynching were recognized by a considerable number who were present and not engaged in the affair." What will be done about it? Nothing, absolutely nothing. The constitution of the United States is weak when it does not afford protection for a class of its citizens who are assaulted and murdered by another class without let or hindrance.

According to figures produced by Commissioner Watson of South Carolina there are nearly nineteen thousand farm owners in that state and 55 per cent of the farms are operated by Negroes.

NEW ORLEANS WEARS A SMILE

New Orleans differs in many particulars from every other American city. It is, of course, a great commercial port and the largest cotton market in the world. It is not especially a resort; it is, however, a place where the people wear the cares of life loosely and go in for a good time. They are essentially a gay people with optimistic inclinations. Perhaps in no other city than New Orleans could such a festival as occurred here last Saturday have taken place, with the city afflicted with yellow fever, This is not an implication that the city of New Orleans is unmindful of the dread and terror of yellow fever; on the other hand, this city has had a number of experiences with yellow fever and has felt its deadly power—but the people here have learned to take things easily. On last Saturday the entire city turned out to what was known as a "Diamond Festival," being principally an entertainment at the baseball park for funds to assist in the fight against the fever. The people were really gay, high-spirited, hopeful, brimfull of jest and laughter. The parade bore a number of banners, among others this one: "We believe in smiling." The city has been placarded for some time with this significant statement: "Wear a flower in your buttonhole and a smile on your face." And thus New Orleans has been bright and cheerful under the most trying of circumstances. The festival was opened by a telegram direct from Oyster Bay by President Roosevelt, conveying his congratulations and good wishes to New Orleans, commending its fight against the yellow fever and pledging national support.



UNION MEMORIAL CHURCH, ST. LOUIS, MO.,
Formerly Temple Israel. Built in 1887 at a Cost of $175,000,
See article page eight

THE SALOON AND THE NEGRO

The *Texas Christian Advocate* in an editorial on the liquor business as "A Menace to Society," based upon a recent election in Robertson County, speaks of the ignorant Negro votes having been bought by the liquor men, and then very pertinently says: "Just such work as this is bringing about the nameless crimes being perpetrated upon white womanhood in this country. And when these crimes take place these liquor supporters are the very people who, almost invariably, lead the mobs who kill the offenders. Nearly every instance where these crimes are committed, Negroes who are brought up around barrooms are the offenders." The saloon is at the bottom of most of the racial disturbance. The clash is always between the lower classes, and these are just the people who frequent the saloons and are fired by drink.

We desire particularly to call the attention of our readers to a very significant statement of the *Texas Christian Advocate,* and we repeat it for emphasis: "Nearly every instance where these crimes are committed, Negroes who are brought up around barrooms are the offenders." Dr. Rankin, you are quite right. The Negro race is unfortunate in its lower element, and still more unfortunate in the publicity that this lower element gets at the hands of the press. If it were thoroughly understood that the crimes so often reported are the doings of a low element, then the race would not be branded as a race of criminals. As a matter of fact there should be just such discrimination as the editor of the *Texas Christian Advocate* has made: A recognition of the fact that the criminal Negro belongs to the baser sort, and by him the race should not be judged.

A FULL REPORT

Conference time is approaching and it is a time of reckoning. Reports must be handed in that will be history. Every loyal member should have a justifiable pride in wishing to see his church as far to the front as possible, touching high-water mark in spiritual life and in moral tone, and meeting as well ever claim apportioned by the church. Upon a full report of the benevolences depends our advancement in the foreign as well as in home fields. The salvation of many thousands depends upon the treasury of the church. The housing of eager worshipers to hear the preaching of the Gospel and the educa-

[*Continued on Page Eight.*]

Choosing Leaders

By Rev. D. W. Hays, D. D.

The time, doubtless, is come to lay special stress on the need of intelligent discrimination in the matter of choosing those to whom it is proposed to assign the fair escutcheon of leadership in our ranks. Our vital interests at stake absolutely require that we insist, without compromise, that posts of honor at the front be held by none, until positive proof of thorough qualification has been furnished and accepted. Bold, pretentious aspirants for leadership, of whatever creed or color, must be made realize they cannot succeed in attaining the coveted prize by using cunning intrigue. It must be won by fair play.

Should it be discovered, hereafter, that such audacious persons, taking advantage of our former want of vigilance, have crossed the prohibited line and foisted upon themselves the unearned distinction, let them be forthwith apprehended and cast out from us. The speedy and effectual riddance of all interlopers will prove a most decisive step toward securing the sort of representatives the hour imperatively demands.

One picked man out of the motley throng, bearing upon his brow the sure mark of statesmanship, will, in all probability, render more efficient service in piloting us safely, than a swarm of ignoble, mediocre fellows, lighting upon us, like mosquitoes in pursuit of sanguinary booty. We have learned from history that our chance to make headway does not depend upon the size of the procession, still less upon bigoted, untrustworthy leaders: all is pivoted on the ability and integrity of the selected few, chosen to blaze out the course.

I would not, by any means, attempt to underrate the masses. I know the common people well enough to love and trust them. Their staunch principles, exalted aims, patient endurance and industrious thrift, cannot be valued too highly. In war times they have stood bravely at the guns, safe-guarding the flag, and in peace they have toiled, day and night, to bring wealth and happiness to our land. Of them it may, indeed, be affirmed: The head cannot say, I have no need of thee.

The class which I consider of no worth, and the complete extinction of which is a consummation devoutly to be wished, is that menacing mob of parasites, greedy camp-followers, self-seeking adventurers, prowling brigands, boasting egotists, clamorous upstarts, wily sophists, place-hunters, heartless libertines, slaves of Bacchus, haughty tyrants, stooping sycophants, political tricksters, priestly frauds, grovelling shysters, pedagogic misfits and brazen quacks of every description and hue. Not one of them should be allowed standing room among us, and to suggest one for any post of honor would be an act of treason. We have, during the last forty years, been seriously handicapped in consequence of the odium brought upon us by the miscreant gang. We rejoice, however, in the prospect of coming deliverance held out by an enlightened public sentiment. The truth which makes us free has dawned, and the doom of usurpers may be read in the light of the firmament.

Some of the people egregiously err, in holding that an election to office of whatever grade, civic or religious, entitles the incumbent to recognition as a leader among men. They evidently fail to observe that distinction arising out of official position does not stand on the same level with distinction arising out of merit, based on character. The first is conditioned on accident of time or place; while the latter is founded on immutable law, and has, therefore, higher rank and dignity. Natural defects, and such as may result from imperfect education and training, cannot be effaced by the pomp and splendor of office.

"Pigmies are pigmies still, though perched on Alps."

The fact must not be ignored which shows plainly that the way to popular regard and lasting fame is not necessarily through the glitter of office, not even a tempting episcopate; nor yet by arrogant display of high-sounding titles, but, rather, by the possession of exemplary mental and moral qualities. Do your whole duty wherever your lot may be, high or low; therein will be found the secret of promotion.

When I hear men gloating over the salary of office, it is difficult to conceive that their motive in seeking the situation was, primarily, for the good of the race in a measure that would afford them grounds to expect from us the reverence due to deserving leaders. I hope I do not overstep the limit of charity in saying, that if lucre be their first and only end, as is too often manifest, they should have that—nothing more besides. They are simply servants and should content themselves with minding their job for which they are paid. The habiliments of office are not to be despised, but it may serve to abate undue veneration and attachment to bear in mind that they have been known to enswathe no end of cheap, paltry stuff, such as chaff and wind. I would not imitate those who, searching for leaders, are ever prone to pass by untitled manhood. True worth, it should be remembered, is characteristically reticent. It is humble and of quiet demeanor. It does not urge itself obtrusively, but is wont to tread softly with modest front. It does not "strive nor lift up its voice in the streets." It is loath to leave its retreat until summoned by the voice of the people, but when once inside the arena, it assumes the aggressive and becomes the undaunted champion of every righteous cause. The call of the Nation found Abraham Lincoln, in comparative obscurity, and Frederick Douglass heard the cry for warriors and emerged from a miserable slave hut to help, with voice and pen, to smite our clanking fetters. Princely natures of excellent mold and capable of exercising universal sway do not come with ostentatious flourish of trumpets. Their advent is as gentle as the shedding forth of the morning light. Called of God, they show their high commission, not by pompous rule, but by faithfully serving.

I am of the opinion that elevated stations, in whatever sphere, conferring the inestimable privilege of directing the destiny of a great multitude, in a country like ours, being fraught with issues of so stupendous moment, ought forever to be kept beyond the reach of all, save those possessed of superior intellectual and moral fitness: men raised considerably above the average, having peculiar gifts, unswerving faith in God, firm of purpose, patriotic; men whose bosoms glow with generous sympathies, and lofty ideals, ready to stand up at all times for the ignorant, poor and oppressed, and, if need be, suffer on their account, willing to labor, in season and out of season, without main reference to pecuniary recompense, for the prosperity of the commonwealth; men who keep in touch with the questions agitating the public mind and able to grapple them masterfully; of inspirational presence, cultured, trained, anointed, set apart; men with a purpose, "not of many words, but when they speak the deed is done." Such men are epoch-making. They impart nobility to the race. Happy is the people led on by them. Let us choose such to head our column, and then let us follow them, not afar off but closely, not faintly but with manly resolution. To disown or treat with indifference the great men whom God sends to us, from time to time, will certainly retard our march, if it does not put us utterly to the worse.

The field here widens and invites to larger discussion, but I must conclude. One other thought and I have done. Our progress, in comparison with other races, will be measured, not so much by our numerical status, however it may tower, as by the exalted character and tone of the men and women to be found conspicuous in the management of our affairs of transcendent importance. It behooves us, therefore, to use, always, our soundest judgment and best endeavors to choose as our leaders only those of finest calibre, whether black or white. In no other way may we hope to fulfill our grand career in a creditable manner, and so make for ourselves a record that will grow more and more resplendent as the years roll on.

Lynchburg, Va.

Church Extension Questions and Answers

By Rev. I. L. Thomas, D.D.

The more knowledge the people have of our benevolences, the more readily and cheerfully they will give. In asking and answering a few questions concerning the Church Extension Cause, we hope to give some information that shall be the means of a wider interest, a larger support and a more rapid reduction in the payment of loans pending. Our benevolences generally suffer where one cause is presented as the representative of all the rest. When you have read the questions and answers herein contained, please pass them to your neighbor with the request that he please pass them along.

Question 1—How long has the Board of Church Extension of the Methodist Episcopal Church been helping to build churches among all the races in America?

Answer—Over forty years.

Question 2—How many churches has the Board aided in building since its organization?

Answer—One or more every day for over forty years.

Question 3—What assistance has the Boa d given the colored members?

Answer—It has contributed about $28 a day for forty years to assist the colored members in erecting churches. It has aided them in building a church every week for forty years, and, in addition to that, it has assisted them in building a church every month for forty years.

Question 4—How much has the Board contributed toward assisting the colored members in securing church homes?

Answer—It has given them back every penny they have contributed to the general cause and nearly a half million dollars besides.

Question 5—What benefit has the Loan Fund been to the colored members?

Answer—It has come to the rescue of nearly a thousand churches.

Question 6—Have the colored members contributed to the general cause as much as they were able?

Answer—We are frank to say, no; they could have given 30 per cent more than they have.

Question 7—How have they kept their obligations to the Loan Fund?

Answer—Generally, not satisfactory to the Board.

Question 8—How do you account for that?

Answer—1. The people have been wrongly educated, by quite a percentage of the pastors.

2. Because the loan was pending in the bounds of the church, it was given but little consideration.

3. Because of the past leniency of the Board.

Question 9—What has been the result from such conditions?

Answer—1. That where a loan is of long standing, the trustees of the church have broken confidence with the Board and have no legitimate claim for mercy.

2. The church becomes noted for indifference toward a just claim.

3. The retention of the money long overdue embarrasses the Board, thus making it unable to assist churches whose needs are equally as great as were the churches who owe the money and repeatedly fail to pay it.

Question 10—What is the duty of the presiding elder toward the Board of Church Extension?

Answer—1. The Discipline requires him in a most definite way to bring the great benevolence to the attention of each quarterly conference on

his district, not once merely, but frequently, and urge that a collection be taken for the cause.

2. That if a loan be pending, he is to explain to the conference in a most convincing manner the vital importance of the payment of the debt.

Question 11—What is the duty of the pastor toward the Board of Church Extension?

Answer—The pastor's relation to the Board is most intimate and does not admit of a substitute. If the pastor fails to do his duty, the cause suffers greatly thereby. The pastor knows the value of our benevolences as he only can. He is the "man behind the gun," and when he does his duty Methodism makes leaps and bounds. When a pastor comes to the Annual Conference without a Church Extension collection, it reflects far more upon him than upon his people. When a pastor passes by a Church Extension debt upon his charge for fear that, if any effort is made toward its payment, it will interfere with his salary, such a pastor not only makes a serious blunder, but is teaching the people by his indifference to treat a just claim as though it was never owed. Think where such an example leads.

Question 12—What is the duty of the Conference Board?

Answer—1. It should be very careful where it recommends the precious money to be used, under the supervision of the parent Board at Philadelphia.

2. It should find out whether the site upon which the church is to be situated is located so as to likely gain in value and give us in the future a flourishing church.

We have made a few mistakes in the location of churches and we cannot afford to make any more. Methodist money is too precious to be wasted.

3. Since the General Conference has made the Conference Board responsible for its recommendations, the Conference should look well to the selection of ministers and laymen, who shall constitute the Board in the future, having much to do with the permanency of our Methodism in many communities.

Question 13—What is the duty of the Church Extension Committee of a local charge?

Answer—Our policy is wonderful. It does not leave the entire burden upon the pastor to look after the benevolences, but provides him helping hands. It is his duty, therefore, with such an opportunity, to nominate at the fourth quarterly conference such persons as he believes will take hold of the work and gladly help him to bring things to pass; such should be the Church Extension Committee.

Question 14—What should the members do for the cause?

Answer—They should make annually an offering without fail. They should inquire of the pastor when the cause is to be presented to the congregation.

Question 15—Please tell us how many memorial churches have been erected by colored members, who are able, in memory of sainted father, mother, wife, husband?

Answer—Few, very few.

Question 16—How many colored members have appropriated in their wills a donation for the Church Extension cause?

Anwer—None.

Question 17—How many colored members have money in the Annuity Fund under the supervision of the Board?

Answer—None.

Question 18—What about Church Extension Day?

Answer—The second Sunday in November should be observed by every Methodist Episcopal Church throughout the United States as Church Extension Day.

1. Because it has been set apart by the Board at Philadelphia.

2. Because of the important place it occupies in our Methodism.

3. Because of the information it will bring to the people.

4. Because of the special opportunity it will give to the people to make a liberal offering for Church Extension.

A Final Word—Talk Church Extension from house to house; let preachers and people rally to the cause as never before.

A thousand struggling congregations are pleading for help.

Will you help the Board to come to their rescue?

New York Letter

By I. H. Smith

During the recent local disturbances between the whites and Negroes of this city, the police, as usual, took a prominent part and were not as impartial in belaboring with their sticks as they should have been, and there were several fatalities among the colored citizens as a consequence. The Rev. Dr. W. H. Brooks, pastor of St. Mark's M. E. Church, from his pulpit deplored the lawlessness that was abroad, and made a plea for Negro policemen on the force and homes in respectable localities. He said in part:

"The race riots are inexcusable, but they could have been crushed at the beginning, as slavery could have been crushed, but there was partiality on the part of the officers and a condoning of offences when committed by certain individuals. Negroes never have been the aggressors, but they have been the victims of police brutality. Doubtless there are many excellent men on the force, but there are many that are unscrupulous, and dismissal, not mere shifting around, is alone a sufficient punishment for them. We ask no privileges, but to be treated as responsible men. The opportunity to obtain respectable homes is also one of our crying needs. Even if we are willing to pay an exorbitant rent, it is now almost impossible for us to obtain a home in a good locality. Among us there are women as pure as the dew of heaven. Why should they be forced to live in neighborhoods where the sights and sounds offend them constantly? We need homes in decent localities. All who have the needs of the city at heart should unite for the protection of the innocent and the punishment of the guilty.

We need, too, colored policemen in the districts thickly settled with our own people. In Philadelphia, Chicago, Washington and Pittsburg, where the Negro population is larger in proportion than in New York, there are no race riots. Every other nationality is represented on the force but our own, and I claim that the Negro, brought up in this country and taught from earliest childhood to love it is more in sympathy with the Anglo-Saxon than is the immigrant.

Mr. McAdoo said we could have colored policemen if any Negro could pass the examination. We have one, and his case will be investigated. I wish a dozen Negroes would go down and take the examination, mastering it thoroughly, so that they need ask favors of no one."

The Missionary Problem

By Rev. J. A. Bray, D. D.

There is practical unanimity of the church as to the urgent and immediate need of an increased missionary spirit, especially to do foreign missionary work. If the response with men and money were as unanimous as the agreement upon the needs there would be few brothers without the gospel. The real conscience of the church is not yet truly aroused. Though the sad picture of the millions of yellow heathens in Asia, the hundreds of thousands in the islands of the sea, without the Word of God, and Africa dark and benighted with cruelest superstition and densest darkness and with but a fringe of light along the shore and a few candles here and there among the millions into whose language the Bible has never been translated.

All these piteously pleading for the Master's Word, and yet thousands who are able of body, mind and worldly goods refuse to offer themselves or help others to answer the call.

The American people pay $7,500,000 for foreign missionary work, they spend $11,000,000 annually for chewing gum, $80,000,000 for millinery, $178,000,000 for confectionery, $200,000,000 for jewelry, $750,000,000 for tobacco, and $1,000,000,000 for liquor. Millions of heathens are going into eternity annually to register against the Christian spirit of our nation. Hundreds of thousands are passing into the beyond daily without Christ. To-day the Gospel calls, "Now is the accepted time." All the missionary societies of the world spend $20,000,000 on missionary work; $80,000,000 are spent annually to support the standing armies and navies of the United States, Great Britain and Germany. There are 17,000 foreign missionaries in the field; there are 1,195,000 men in the standing armies of the United States, Great Britain and Germany. There is money enough, there are men enough.

But the foreign missionary work is not all. We can find the heathen nearer; we have them at our door. The church does not need to look "O'er the ocean wave, far, far away," to hear the piteous cries of ignorance and superstition. Hear from the mouths of more than six millions of illiterates (6,180,069) over ten years of age in the United States. But that weird and solemn note coming from the Southern States, where there are thirteen States with nearly three million (2,665,223) Negroes over ten years of age who are ignorant, and with more than two hundred years of slavery behind them. What does that ignorance mean?

That dark shadow of ignorance that rests upon the South cannot be to the credit of the American nation; cannot be a vindication of the religious activity of the church. Its influence must reach Maine, must be felt in Ohio and sweep to California. Louisiana, with 61 per cent of her black population in dense ignorance is a fertile field for missionary effort; Alabama, with 57.4 per cent. of her blacks ignorant, utters a cry; South Carolina, with 52.8 per cent.; Georgia, with 52.4 per cent.; Mississippi, with 49.1 per cent.; North Carolina, with 47 per cent.; Virginia, 44.6 per cent.; Arkansas, 43.6 per cent.; Tennessee, 41.6 per cent.; and so all are appealing to the nation, the church and philanthropy.

It will take more than twenty-five years of missionary work as spirited and enthusiastic as have ever characterized any efforts yet made for the Negroes of the South to put them in a reasonable state of intelligent and Christian living. For the work at least 20,000 consecrated and well trained young men and women and $10,000,000 for their support are needed annually.

To do this needed and heaven given work, prejudices of every kind must be overridden and the work of the Master done. Let not these millions of ignorant and benighted spirits cry "No man careth for my soul."

The appeal comes to the great Methodist church; there is no church to which the cry comes more forcibly than to the M. E. Church, South; it comes to you, Epworth Leaguers. These ignorant men and women are becoming more stubborn in their ignorance, the longer they are neglected. Many of them are dying, too, in a Christian land without Christ. "Now is the accepted time."

Jackson, Tenn.

THE CHRISTIAN LIFE

Just for To-Day

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.
Help me to labor earnestly,
And duly pray;
Let me be kind in word and deed,
Father, to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Through all to-day.
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Dear Lord, to-day.

And if, to-day, this life of mine
Should ebb away,
Give me Thy sacrament divine,
Father, to-day.
So for to-morrow and its needs
I do not pray;
Still keep me, guide me, love me, Lord,
Through each to-day!

ERNEST R. WILBERFORCE.

The Lord of My Song

To be able to sing about God is not only the truest knowledge of him—more than that, it is the most real possession of him as our own. The Lord must be mine, assuredly mine, before he becomes my song. The Lord is my strength, and then my song. The sweet music of the twenty-third psalm, as indeed of all the psalms, begins wtih this conscious and assured possession: "The Lord is my Shepherd," that is the starting point and source of all its joy. "I will say of the Lord, he is my Refuge and my Fortress; my God"—then the heart kindles into all the glowing rapture that follows. The vision of God must pass into a possession. This verse seems to have a direct reference to such a vision and possession. He made known his ways unto Moses, and proclaimed himself the Lord, merciful and gracious Away on the still height of the mountain, whence the very cattle had been driven from feeding, and on which no foot was to fall save his own, Moses was hidden in the cleft of the rock, shadowed from the blinding glory of the Divine Presence by the gracious hand of God himself. And Jehovah passed by and proclaimed himself: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." And as the vision of goodness passed before him, Moses made haste, and ran, and fell down and worshiped; and he put himself, and that which was dearer to him than himself, right into the keeping of this gracious Lord: "O Lord, let my Lord, I pray thee, go among us; * * and pardon our iniquity and our sin, and take us for thine inheritance." Then does the vision of God become our song when we see him so as to have him our own, our very own—fully, perfectly, assuredly our own God.—*Rev. Mark Guy Pearse.*

What will it matter, brother,
When the pearly gates are passed,
And our feet, all torn and bleeding,
Find shelter and rest at last,
Whether the path was thorny,
Or whether the way was plain,
If India's poor lost children
Shall join in our glad refrain?

What will it matter, brother,
At rest at the Master's feet,
Chanting our hallelujahs
In rapture and joy complete,
If China can join the chorus,
And Africa—latest born—
Shall rise up to call us blessed
On the Resurrection morn?

—*Selected.*

Voltaire's Boast

There is a reported saying of Voltaire, that it "took twelve men to found Christianity, but he would show the world that one man could overthrow it." Another saying of Voltaire has reference to Newton's discovery of the law of gravitation. Sir Isaac Newton, who discovered the law, was a humble Christian man. But Voltaire was confident that Christianity would be overthrown by the new discovery, and would not survive a century. The state of facts to-day is a singular commentary on these boasts. Voltaire's volumes—some ninety-four of them—stand on the shelf, and the dust which covers them is seldom disturbed, save for some literary or historical purpose. Christianity, on the other hand, survives and extends. We speak advisedly, in full view of the developments of unbelief in our midst, when we affirm that the church of Christ to-day has more members, is spreading itself more widely in the world, is circulating more Bibles, is doing more good, is cherishing more earnestly in its heart the dream of universal empire, than at any previous period of its history.—*Prof. James Orr, D. D.*

My Service

I asked the Lord to let me do
Some mighty work for Him;
To fight amidst his battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily rounds to fill.
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way
That seemed of earth alone;
I, who had longed for conquests bright
To lay before his throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him,
And open wide the door,
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came:
"My child, I hear thee cry;
Think not that mighty deeds alone
Will bring thee victory;
The battle has been planned by me,
Let daily life thy conquests see."

—*Journal and Messenger.*

No Time to Be a Christian

I say to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life was not so full! You don't know how hard I work from morning till night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not seem to us strange, so absurd, if it was not so melancholy, that man should say such a thing as that?

It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said that it had no room for the tide. It is as if the man said he had no room for his soul. It is as if life said it had no time to live, when it is life. It is not something that is added to life; it is life. . . . Life is the thing we seek and man finds it in the fulfilment of his life by Jesus Christ.—*Phillips Brooks.*

Farther Than To-Day

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Finds us farther than to-day.

—*Longfellow.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text: Matt. 21: 22. Theme: The Power of Prayer.

(5.)

Joseph by prayer was delivered out of the hands of his murderous brethren, from the lustful clutches of his master's wife, from the destructive anger of his master, from imprisonment in chains and dismal dungeons, to stand before Pharaoh, and made himself the second ruler in the great kingdom of Egypt.

Israel by the use of prayer while in Egyptian bondage brought God down from heaven, caused Him to erect His fiery, dazzling throne in a bush in the weird desert, from which He spoke to Moses, saying: "Moses, Moses, draw not," etc., Exodus 3: 4-9.

Prayer was used to save a backsliding nation from utter extermination; to open and to shut at will the floodgates of heaven; to bring down fire from heaven, which "consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench;" to raise the dead; to vindicate the name of God; to open the eyes of a young man that he might see the fiery chariots and horsemen of the celestial world; to make iron swim and to call up devouring bears to tear into pieces foolish youngsters who dared to ridicule God's prophet.

Prayer, to be powerful, must be direct and special in its mission. We are too general in our prayers. We often pray for everything else except what we need and must have now, even while we wait in prayer. Sometimes we pray much and receive but little, just because we expect but little. Our prayers are often not answered because they are not in accord with the will of God. When the disciples of Jesus met and prayed for the gift of the Holy Ghost, they prayed for that and only that, and He came in lambent tongues of fire, as a mighty rushing wind, "and filled all the house where they were sitting." When Elijah, the mighty prophet of the Lord, prayed for rain, he bowed himself in prayer seven times and prayed for rain and nothing else, and in answer to his prayer there arose "a little cloud out of the sea, like a man's hand, and it came to pass in the meanwhile that the heaven was black with clouds and wind and there was a great rain." When the early Christians undertook to pray Peter out of prison they immediately assembled themselves together at the home of Mary and began to pray—not for the salvation of the whole round world, not for the glorious universal spread of the Gospel, not for the conversion of all men—but for the speedy and effectual liberation of Peter from the hands of Herod and the evil expectation of the Jews; they prayed until in answer to their prayer God sent an angel with a light into Peter's prison, who knocked off his chains and fetters, removed all locks and bolts, and opened all doors and gates, led Peter out, who straightway went "where many were gathered together praying" for his deliverance. We need the baptism of the Holy Ghost, showers of blessings, and our sons and daughters saved from death. Let us pray, believing, and we shall receive.

Greenville, S. C.

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depth can drown.

"But warm, sweet, tender even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee."

—*Whittier.*

YOUNG FRIENDS

Ten Little Smiles

One little smile ran off alone to play,
Conquered a pout it found on the way.

Two little smiles, instead of one,
Overtook a second pout—my, what fun.

Four little smiles, at a merry pace
Whisked off a baby frown from an anxious face.

Five little smiles—a very jolly mix—
Overtook another pout; smiles now six.

Six little smiles (over half eleven)
Enticed away another frown; now the smiles are seven.

Seven little smiles—what a lucky fate
Met a tiny, woe-begone, little band of eight.

Eight little smiles all in a line,
Surrounded the pucker—see, the smiles are nine.

Nine smiles now in all—courageous little men—
Took a stray pout prisoner, and swelled the ranks to ten.

Isn't it amazing (yet it's really true)
What a single little smile all by itself can do!

—*Selected.*

The Pudding Sauce Candy

It all happened the day Cynthia had to keep house. Uncle John came for mamma early in the morning, and said she must go at once, as grandma had had a fall. So mamma hurried into her hat and coat, kissed all the flock, bidding them mind Cynthia, and then rushed out to the waiting sleigh. When Uncle Jem had tucked her in and was gathering up the reins, Cynthia thought to ask, "What shall we have for dinner?"

"O, get anything you like; I shall be home by supper time, surely."

Her voice sounded fainter and fainter on the frosty air, as General with his tinkling bells plunged heavily along through the drifts. The children watched her out of sight, and then Dick had to feed the hens while Cynthia washed the breakfast dishes. The twins built numberless castles on the sitting-room floor, and Molly watered the plants. The frost on the windows slowly melted and the winter sun followed its usual path on the floors.

At last Cynthia was free to get dinner. What should they have? The children were tired of their play by this time and quite ready to help her look. Ah! there was some cold roast beef, a bowl of cranberry sauce, and a half a loaf of brown bread.

"I will boil some potatoes and squash," said Cynthia, "and we shall have a fine dinner."

"What is there for dessert?" inquired Molly, who had a sweet tooth.

"Why, nothing I guess," replied Cynthia. "Mamma was intending to make pies to-day. No, there isn't even any cake or cookies. Won't the sauce do, Molly?"

"But let's have dessert, too."

"We-ell," Cynthia sat down on the cracker box with her chin in her hand and considered. "I have it," she cried at last. "We'll have boiled rice with molasses sauce!"

"Raisins in?" asked Molly, critically.

"Yes, raisins in, loads of them. Now you get the potatoes ready while I put it on."

The rice was scarcely in the kettle before "I'se hungry," said the twin brother. "Me too," echoed the twin sister. A thick slice of bread and butter appeased each of them, and the little cook returned to her labors.

Dinner was a little late, but it was really a very good meal to which the children sat down. Just before she left the kitchen Cynthia put molasses, sugar and butter in a pan, as she had seen her mother do, and set it to heat. The repast progressed merrily, they ate slowly so as to prolong the pleasure.

They were almost ready for the snowy, soft-flaked rice, when Molly sniffed delicately. "What do I smell?"

Cynthia suddenly remembered the pudding sauce and rushed to the kitchen, a pungent, burning odor filled the room.

"Perhaps it isn't all spoiled," she said to the flock who had followed, as she turned the top into a bowl. The stewpan she put to soak at once.

Molly helped herself generously to rice and put a little of the sauce on it. It seemed strangely stiff and stuck fast to her spoon.

"Why, Cynthia, I can't do anything with it!" Molly was ready to cry with disappointment.

Dick looked up from his inspection of the bowl. "Don't you suppose you could pull it, Cynthia?"

The troubled look vanished from her face. "I shouldn't wonder. You get the children some cream and sugar for their rice while I try. Yes, you may have a lump if there is one, Molly."

Cynthia buttered her hands and started in. Faithfully she pulled until the candy was light and brittle. Then she cut it in pieces and laid it on a plate. The flock were not critical, they nibbled and sucked all the afternoon; there were just two pieces left when mamma came in at sundown saying that grandma was very comfortable.

Molly handed these two over to mamma. "So the mice played while the cat was away," she said, with a smile; then, "Did you scorch your candy, Cynthia?"

Of course the whole story came out, told with the help of the flock. How mamma laughed! "I shall save the other piece for papa," she said. "I don't believe he ever had any pudding sauce candy!"

It was a long time before Cynthia could serve boiled rice with molasses sauce without someone asking, "Please pass the candy, Cynthia."—*Martha R. Flagg, in the Congregationalist.*

Name Above All Names

O Name, all other names above,
What art Thou not to me,
Now I have learned to trust Thy love
And cast my care on Thee.
The thought of Thee all sorrow calms,
Our anxious burdens fall;
His crosses turn to triumph palms
Who finds in God his all.

—*Frederick L. Hosmer.*

An Adopted Mother

Arthur Allan was a very tender-hearted little boy, and there were tears in his eyes when he came into the kitchen one morning carrying in his hands a big brown hen, which had been run over by a hay-wagon and killed.

"What will became of Brownie's little chickens, mamma?" he asked. "They are out under a currant-bush, all peeping for their mother."

Mrs. Allan went out in the garden with Arthur to look at the poor little chickens. There were thirteen of the yellow, fluffy little things, and they were only three days old.

"They mustn't die," said Arthur, "I'll take care of them myself."

He brought a basket and put all the little chickens into it. Then he carried them off to an empty oat-bin in the barn, where there was plenty of room for them to run about.

The next morning, when Mrs. Allan went out to the barn to tell Arthur to hunt for some eggs, she stopped at the oat-bin to look at the motherless little chickens.

There in one corner of the bin hung the big feather duster, and gathered under it were all the little chickens!

"I thought the duster could be a mother to them, mamma," said Arthur. So Mrs. Allan let the duster hang in the bin, and the thirteen little chickens gathered under it until they were old enough to roost on a bar.—*Youth's Companion.*

BENEVOLENCE

A Japanese Testimony

"I'm a graduate of a government college, and studied two years in Tokyo University. I am now in business a hundred miles from Tokyo. I never heard a Christian sermon nor met a pastor or missionary until to-day. This summer my attention was called to an English New Testament,, which I read through with great wonder. I was in trouble, and this book seemed to promise divine aid if I would only pray to God for help. I began to pray, and He heard my prayer. Then I began to read the book through again. The miracles didn't trouble me in the least, but my sins, for the first time, did. It was so terrible to see what I was that I contemplated suicide to get rid of my despair. But the book seemed to teach that my life is not my own, and I had to abandon suicide. Then I found that God forgives sins, and I prayed for that. As I reviewed my past life it seemed that there was not a sin known on earth that I had not committed. In addition to my dissolute life it came over me that stoning the windows of Christian churches in Tokyo, which I used to do for fun, was a sin. Anyway, I saw no hope but in God's forgiveness, to whom I prayed, and who has gloriously answered my prayers. It was so great and blessed a thing that I could not keep still, but practiced one day on my jinrikisha man to see if he could understand about God. And he got so interested that he came next day to ask me to tell him more about God."

Bible Power in Japan

In the Ferris Seminary at Yokohama, Japan, is a Japanese girl named Hana Hirano, who has been taught Bible truths and has become a Christian, although for a long time there was no one in her father's family to encourage her effort to live a Christian life. The superstition and idolatry which prevailed at home caused her much grief, and she was at a loss to know what to do. In her anxiety she appealed to her teacher for counsel, who said, ""Suppose you give your father a Bible?" She thought it would do no good, as her father did not believe in Christ nor care for Christian books, but the teacher said, "I will send him one, anyway." So a Bible was procured and sent by express, and prayers were offered that it might be the means of bringing light and salvation to that distant home; but as nothing was heard from it for a long time it was at length quite forgotten.

Some four years afterward the girl came one evening to her teacher's room in a perfect ecstasy of joy, holding in her hand two letters from her father, one for the donor of the Bible and the other for herself. In the former he apologized for waiting four years before acknowledging the gift. The reason was that he was angry when he received it, and laid it on the shelf without so much as opening it. Then he told how he and his family had cast away their idols and superstitions and embraced Christianity. The Bible was now the greatest source of comfort he possessed, and all his spare time was spent in reading it. He regarded it as the best gift he had ever received, and was ashamed that he had never acknowledged the receipt of it before.

He is now a faithful Christian and an officer in the church, and a second daughter has been sent to the seminary that she may also learn the wisdom that cometh from above.—*The Rev. H. Loomis.*

Where is the task that terrifies the man who lives by Christ? Where is the discouragement over which he will not walk to go to the light which he must reach? You may starve him, but he has this inner food. You may darken his life, but he has this inner light. You may make war about him, but he has this peace within.—*Phillips Brooks.*

SUNDAY SCHOOL

BY REV. G. N. JOLLY, D. D.

Lesson I—Oct. 1st, 1905. Title—"Daniel and Belshazzar"—(Dan. 5:17-30.) Golden Text.—"The face of the Lord is against them that do evil" (Psa. 34:16)

Nearly seventy years have passed since our last lesson. Nebuchadnezzar, during his long reign of more than forty years, made Babylon the most beautiful city of antiquity. It was square, and about fourteen miles each way. Its walls were three hundred feet high and seventy-five feet broad. Twenty-five streets ran each way, and at each end of every street was a great brazen gate. Among the scenes of art within were the celebrated hanging gardens. They were four hundred feet square, and arose in terraces to the height of three hundred feet. At the top was a reservoir, and an engine which drew water from the river Euphrates, by which the entire garden was watered. In the garden were flowers, plants, shrubbery and trees, some of which grew to the height of fifty feet. These gardens were constructed to please Amytis, the Median wife of Nebuchadnezzar, who desired to see an imitation of the hills and woodlands of her native country. At the time of this lesson Nabonidas, likely a son-in-law of Nebuchadnezzar, was King over Babylon.

I. *The King insulting God.* (Verses 1-4.) Belshazzar, the son of Nabonidus, was acting as King at this time. He was young, and was reigning temporarily. The thousands of his lords were likely princes, judges, captains, governors, counsellors, sheriffs, treasurers, and rulers of provinces. There were also princesses and concubines present. The world could not, at this time, have gotten up a more fashionable banquet. Wine flowed freely. Finally the vessels of gold and silver, which had been taken from the temple in Jerusalem, were brought in. They drank wine from them and praised the gods of Babylon. *Note*—Youth is the storm period of life. Wine inflames the whole man. Holy and unholy vessels should not be mixed. Only clean hands and pure hearts should handle sanctified cups.

II. *God warning the King.* (Verses 5-9.) As they continued to drink wine, from the vessels of the Lord, suddenly there was seen a man's hand and fingers on the wall under the chandalier. The hand wrote, and continued to write. The eyes of the King were riveted to the spot, and followed the movements of the hand. It was likely the Ten Commandments on the two tables of stone. There was not here the lightning, thunder, voice, and destroying angel, as at Sinai; but just a hand writing the doom of Belshazzar. The King was filled with fear. His color came and went. His back and loins were filled with pain. His knees smote one against the other. Why this fear? He did not know the writing on the wall was against him. His conscience troubled him. He had no ground to expect good news from heaven. God can soon awaken the greatest of sinners. The wise men of Babylon were called before the King, and offered a robe of scarlet, a necklace of gold, and the third place in the kingdom, if they would read and interpret the writing on the wall. But this they could not do. The words of God are spiritually discerned. The King was greatly disappointed. He feared the matter would go forever unexplained. He was greatly excited, and his countenance was changed. His lords were dumfounded. Darius, the Mede, had been camping about the city for two years, and was making every possible effort to enter it. They, no doubt, felt that this was an omen of evil.

III. *The suggestion of Queen Nitocris.* (Verses 10-16.) She was likely the mother of Belshazzar, and was not in the banquet hall at this time. She was no doubt of noble character, and comforted the King by desiring that he live forever, that he let not his thoughts trouble him, and that his countenance be not changed. She desired him to control himself. A prudent wife is of the Lord. She recommended Daniel as a man of light, of understanding, and of wisdom. She could not, in her language, express a higher opinion of any one. Light refers to character, knowledge to information, and wisdom to the proper use of both. He could read things hidden, and reveal things future. Nebuchadnezzar had found him able to interpret dreams, explain hard sentences, and dissolve doubts. Therefore, he had made him master of magicians and astrologers. But few are advanced to high places till they fill well those that are lower. Daniel was brought before the King. He had not attended the feast, nor joined in the drunken revelry. The King desired to know if he belonged to the children of the captivity. He told Daniel that he had heard of the spirit of wisdom and understanding that dwelt in him; that the King's wise men could not interpret the writing on the wall; and that if he would read and explain it he should receive a robe of scarlet, a necklace of gold and the third place in his kingdom. Something more than wisdom is necessary to understand the word of God.

IV. *The address of Daniel to the King.* (Verses 17-24.) He refused the King's gift, that is, he made no charge for interpreting the writing. But when the work was done, and the gifts offered, he frankly accepted them. He saw a rich reward in heaven for his faithfulness to God. He showed how God had honored Nebuchadnezzar by giving him a kingdom that was very great, and causing all nations to fear him. The life and death of the people were in his hands. He could set up or cast down whom he would. Our God rules nations the same as individuals. Daniel told how Nebuchadnezzar had dishonored God. His heart had been lifted up. His power, majesty and glory had exalted him above measure. His mind also had been hardened. The Spirit of the Lord made no impression on him. He became self-willed and unfeeling. Daniel also referred to the punishment of Nebuchadnezzar. He became afflicted with Lycanthropy, and imagined himself to be a beast. He quit the haunts of men, and insisted on living as an ox. They fed him grass. He dwelt among the wild asses, and his body was wet with the dew of heaven. This lasted four or five years. He then lifted up his eyes to heaven, was restored to reason, and praised and honored the Most High. He returned to his kingdom, his lords and counsellors gathered about him, and all his former glory was restored to him. Belshazzar, his son, or grandson, though he knew all this, had dishonored God by setting himself up against Jehovah, and recognizing no power greater than his own. He then added insult to injury by bringing the vessels of gold and silver, which his grandfather had brought from the temple in Jerusalem, into this feast, and causing his lords and ladies to drink wine from them in praise to their gods.

V. *The writing interpreted.* (Verses 25-29.) "Mene" refers to count, and means numbered. The days of the Babylonian empire were at an end. The word is repeated to give it force. "Tekel" refers to shekel, and means weighed. Deeds, words, thoughts, and character, are the objects weighed. The good on the one side and the bad on the other. The balances represent the justice of God, as seen in His law, especially the Ten Commandments. "Upharsin" and "Perese" are the same. The first is plural and the second singular. They mean divided. Thus the kingdom of Belshazzar was numbered, weighed, and given to another. All this applies with force to the sinner. At death his days are numbered, at the judgment he will be weighed, and finally he will be divided, or separated from the pure, and banished to his own place.

EPWORTH LEAGUE

By J. H. Scott, D. D.

Lesson Topic, October 1.

The Christian and His Bible

Scripture References: Psa. 119: 11; Jer. 15: 16.

The Word—This Psalm 119 is prolific with suggestions as to the value of the Word. It is an inspired encomium on the Bible. In the special verse we study the author declares he has hid the Word in his heart; that is, he has placed it at the center and source of life. It thus becomes the secret source of strength and results in the keeping of the individual from sin. Jeremiah represents himself as "eating" the Word. The meaning evidently is that he received it with avidity; that it became incorporated with his being as food becomes assimilated.

Thus it filled him with joy and strength. Duty thus became pleasure, and service was made easy. He who feeds upon the Word receives all needed grace for the duties of life.

Our Homily: Bible Study As Related to Personal Character—The whole theme of Bible study has received great attention in the League during the past few years. It is a wise and important movement. No greater help can be found for the young Christian than to memorize and treasure up the words of Scripture. The Bible is the Christian's sword, his food, and his defense. The organization and perpetuation of Bible study classes in our chapter mean much to the future of our League. Notice some of the benefits of Bible study:

It is a Test of Discipleship. Jesus said, "If ye abide in my word, then are ye truly my disciples." Profession alone will not make us Christians. The real test is daily feeding on the Word. The food we eat has much to do with our physical life. It has as much to do with the spiritual. A love for the Bible is the result of a true conversion. We will delight to read about the Father, the Christ, and the plan of salvation, growth, and destiny of our souls. We will find its precepts the guidance we need in a Christian life.

It is an Indispensable Aid to Holy Living. Bible study reveals to us the need of spiritual help. It points out the dangers and pitfalls in the way. It imparts the secret of true prayer and help. It incites in us the holy ideals of living. It punctures the inflated self-righteousness of a formal religion. As Chrysostom said, "The cause of all our evils is in not knowing the Scriptures." It is the soul-food on which we thrive and grow strong and fat in spiritual things. Nothing else can take its place.

It is Essential to Effective Work for Christ. The Christian must know the Bible in order to give service to Christ. To Sunday-school teachers it is the one thing absolutely needed. Tact, experience, and training are in vain without a knowledge of the Word. To soul-winners the Word in the mind and heart is the treasury from which must be drawn the truth suited to each individual case. It alone will keep our experience fresh and winning to others. It is the channel through which will come the Spirit to help us in every emergency of life. Study to know; know to teach; and teach to save.—*From Notes on the Epworth League Devotional Meeting Topics.*

"The lives that make the world so sweet
Are shy, and hide like humble flowers;
We pass them by with our careless feet,
Nor dream 'tis their fragrance fills the bower,
And cheers and comforts us, hour by hour."

Recent District Conferences

LABOR AGENTS

Who want to deliver laborers into the Louisiana Sugar District during October and November will be able to make a

PROFITABLE

CONTRACT

By addressing

REGINALD DYKERS

Secretary Louisiana Immigration Association,

339 Carondelet St., New Orleans.

We can give employment to 5000 people cutting sugar cane at good wages.

REFERENCE: Whitney-Central National Bank, or any Sugar Planter in Louisiana.

ABERDEEN DISTRICT CONFERENCE.

District Epworth League, S. S. Convention and District Conference of the Aberdeen District convened at Tabernacle M. E. Church, Athens Circuit, July 26, with Rev. F. H. Henry, presiding elder, in the chair. The session of the District League was very good. The young men and women distinguished themselves very much with their well-written papers and discussion of topics. The Sunday-school department was well represented and subjects well discussed. Rev. E. M. Jones, D. D., being present, gave much needed advice relative to Sunday-school work and his lecture was well received and enjoyed by all. All of the pastors were present at the session of the district conference except two. Bro. S. T. Walker was detained at home on account of sickness in family.

The presiding elder's report showed that he had been very actively at work along all lines of church work, leaving no interest of the church unguarded or not looked after. The reports of the several pastors showed an advance on all lines of church work, having raised $904 benevolences and an aggregate of $3,000 on other lines; 113 conversions and accessions were reported. The local preachers' reports indicated that they had been zealously engaged in service for the blessed Master. The district stewards' reports showed some $4,600 raised. Class leaders, Sunday-school superintendents and others reporting were shown to be doing much towards pushing the work onward. The missionary cause was represented by Revs. Thompson and Ferguson, in the absence of Dr. Logan. There were raised for that purpose $47. Rust University was represented by B. H. S. Ferguson and $35 were raised for the new buildings. The SOUTHWESTERN was represented also by the same person, who obtained nine cash subscribers for same. The whole conference was one of much benefit and importance to all concerned. The presiding elder is earnestly striving to make this a great district. The people of Athens Circuit acquitted themselves greatly in caring for the conference. Each pastor is in earnest trying to bring up his charge to the high-water mark. Revs. Burton, Vandiford, Sherman, Cannon, Jones, Terrill, McLeod, Thompson, Henry and Ferguson preached acceptable sermons which upon the whole seemed to edify the people. Thus closed the first session of the Aberdeen district conference, to meet in the next session at West Point, Miss.

B. H. S. FERGUSON, Reporter.

THE NORTH CAROLINA HOME MISSIONARY CONVENTION.

The first annual meeting of the W. H. M. S. met in St. Paul M. E. Church, Aug. 29-31. Tuesday evening was devoted to the welcome reception. Wednesday morning at 8:30 praise service and love feast. The convention proper opened with Mrs. A. E. Morehead, the president, in the chair. After the organization reports were heard from the president, corresponding secretary, organizer and treasurer. All of the sessions proved very helpful. On Wednesday night the Queen Esther girls rendered a very interesting program. Thursday reports from conference secretaries and district presidents. Thursday evening Rev. M. M. Jones, D. D., presiding elder of the Western District, preached the annual sermon. It was enjoyed by all who heard it. Twenty-two delegates and officers were present. Four of presiding elders present, Elders Ashe, Smith, Bullock and Jones. Also many of the ministers, among them Revs. Johnson, Peeler, Murday and Chavis. Of Rev. G. W. Morehead, the pastor of the church, too much cannot be said. By his untiring work he made the delegates and friends feel at home. Indeed all Winston spared no pains in making our stay a most pleasant one. The meeting was a splendid success and we are looking forward for a full year's work.

C. S. BULLOCK.

SAVANNAH (GA.) DISTRICT.

The 29th session of the Savannah District Conference, Sunday School and Epworth League Convention of the Savannah Annual Conference was held at Baxley, Ga., July 19 to 24, with Presiding Elder J. Wesley Fisher in the chair. The delegation was unusually large and also quite a number of visitors. Among the most distinguished visitors was Presiding Elder Allan of the Waycross District. Rev. W. A. Holmes, pastor of Waycross, was also present. The the conference with his presence and by quite a practical and interesting address. This address was responded to by Elder Allen in a very creditable manner. The Bishop Scott launch fund proved to be one of the main features of the conference. It was represented by Mrs. L. H. Smith. Great enthusiasm was manifested in this movement. Quite a neat sum was realized for this purpose. The missionary work of the district received due attention and some definite steps were taken towards furthering this great cause. Some time was also given to the work of the Woman's Home Missionary Society. This very important work was represented by Mrs. L. H. Smith and Mrs. M. E. Dent. The SOUTHWESTERN was represented by Rev. McClendon. He was successful in securing quite a number of subscriptions. Much credit is due Rev. Wm. Daniels, pastor of Brunswick, for the very creditable way that he led the music. Miss Arah Sorvel presided at the organ. Rev. Green, pastor of Baxley, and his people spared no pains in the pleasant treatment of the delegates. The religious services on the Sabbath were unusually effective. At an early hour the conference love feast was held. At eleven o'clock the presiding elder filled the rostrum. His sermon was delivered with the power of God. At the same hour Rev. Jas. Jackson preached at the city court house. In the afternoon the memorial services were conducted by Rev. Wm. Daniels, after which Rev. Jas. Smith, of Satilla Bluff, preached. The closing sermon at night was by Rev. J. H. Canady of St. Mary's. The success of the conference exceeded that of many years. Financially it surpassed any previous record. Presiding Elder Fisher is to be congratulated on the intelligent and fatherly manner in which he conducted the business of the conference.

MRS. M. E. DENT.

business sessions of each day were preceded by devotional service, and on the morning of the opening the presiding elder administered the Sacrament of the Lord's Supper. This was followed by quite an appropriate address by the presiding elder, touching on the condition of the work. This address was very effective in helping the conference to better realize the importance of our coming together and the great responsibility that rested upon the conference. After the roll was called, Rev. M. J. Hamilton, Prof. S. A. Hull and Rev. McClendon were elected secretaries. These gentlemen deserve credit for the very accurate manner in which the proceedings of the conference were kept.

On Wednesday evening the welcome address was very creditably delivered by Miss Gracie Cooper. This was responded to by Prof. S. A. Hull of Brunswick. On Thursday morning the presiding elder made his report, which was quite a complete one. The unanimous reception of this report marked plainly its hearty approval. Then came reports from pastors, local preachers, class leaders, exhorters, district stewards, etc. On the whole, these reports showed quite an advancement of the work. As usual, the afternoon session of each day was given entirely to the work of the Sunday school and Epworth League Convention. On Thursday afternoon the Sunday school and Epworth League began its work with Presiding Elder Fisher as chairman and Mrs. M. E. Dent, secretary. Favorable reports were received from a majority of the Sunday schools and leagues which go to prove that these departments of the church are moving forward and preparing material for future usefulness in the great Methodist Episcopal Church.

Dr. Jordon, of the Methodist Episcopal Church South, was introduced and the introduction was followed by quite an interesting address by this worthy gentleman, which was responded to by Rev. Jas. Jackson, pastor of Asbury Church, Savannah. This timely response reflected great credit on Rev. Jackson as one of our most worthy and influential men of the Savannah Conference. On Thursday evening the literary program of the Epworth League and Sunday School was rendered. Judge Parker honored

WAYNESBORO (GA.) DISTRICT.

The Waynesboro District Conference assembled in Smith Chapel Methodist Episcopal Church July 27, 1905. The Rev. W. H. Brown presiding. In the organization as a choice the Rev. J. S. Stripling was elected secretary. The reports of the presiding elder and pastors showed that the district had made a wonderful advance on all lines since last District Conference. Special account is taken of the increase of ministerial support. Our people are becoming more and more concerned about their duty in raising the whole ministerial claims. The reports of the classes show that the attendance on all the means of grace are better. The League and Sunday-school reports show that these institutions are fast becoming a power in our membership. The enrollment is 50 per cent in advance of last year. The benevolences are greatly in advance of last year. Special mention should be made of the improvement of church property. There have been several repairs made in the various circuits and some churches are being built. At Sylvania, Ga., there is being built, at a cost of $3,000, a beautiful house which when finished will be a credit to the membership and to the district as well. Among the visitors were Prof. R. W. S. Thomas, principal of the Haven Normal Academy, Waynesboro, Ga., Rev. J. W. Fisher, presiding elder of the Savannah District, Miss Annie E. Hall, deaconess of the Atlanta Conference. Each of these proficient leaders of the race delivered very helpful lectures and sermons to the delight of all present. The annual sermon was preached on Thursday night by the Rev. J. H. Pinkney. This was a mighty production. Elder Fisher favored the conference with an address "On the influence and design of the Methodist Episcopal Church." Prof. R. W. S. Thomas not only represented his own work but he made a very strong plea for the SOUTHWESTERN and as a result several new subscribers were secured or pledged.

The conference was a spiritual blessing to the church at Hagen, Ga., in the conversion of about five precious souls who were added to the church. On Sunday morning at about 10 o'clock, it seemed that the heavens lowered and the angels joined in the great spiritual feast. At 11 o'clock the Rev. John Watts preached and in his usual manner held the great crowd with almost breathless silence for about fifty minutes, with thoughts which no one can produce but he that lives at the feet of Jesus Christ. This is the closing year of the term of six years of our beloved and efficient father, Rev. W. H. Brown, as our presiding elder. The conference collections and subscriptions for the Haven Normal School at Waynesboro amounted to about $80. The conference adjourned to meet at Augusta, 1906.

W. M. BELLINGER.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the Advocate does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

A FULL REPORT

[*Continued from Page One.*]

tion of those who sit in intellectual darkness all depends upon the contributions of our membership. Indeed, the machinery of the church cannot be successfully operated with the treasuries of its various departments empty. There are other claims that should not be overlooked, notably the worn-out preacher. The almost forgotten heroes should be remembered in a most substantial way and in a much larger manner than heretofore. Then the claims of the ministry ought to be met. Your pastor deserves more than has been estimated, but whatever has been estimated becomes an actual debt, to the paying of which the church is morally bound, if not legally. The failure to pay the pastor's salary works to him and his family very often many hardships and embarrassments. Whatever else may be said, he is your pastor and in honor to yourself as well as in the fulfillment of your obligation to him, his claims ought to be fully met. The Holston Conference sets for Methodism a most remarkable example in that all the pastors' salaries are met in full. If we had a better paid ministry we would have, at least in some regards, a better ministry. Meet fully the claims of the various benevolences of the church. Pay your pastor, presiding elder and the Bishop.

Send to Conference a full report: it is to your credit to do so.

THE EYE, EAR, NOSE AND THROAT HOSPITAL

There is not a more worthy institution in the city of New Orleans than the Eye, Ear and Nose Hospital, that was organized in 1889. That it has done a magnificent work in alleviating the suffering of many persons who otherwise would likely have gone without medical attention is shown by the fact that since the organization of this hospital 77,849 persons have been treated, and these have received 547,431 consultations. During this period 12,986 operations have been performed. Of the total number of persons who have received treatment 26,345 were colored. The colored people receive at this hospital equal treatment with the others.

This institution is planning to erect a large building in which it can be of more service to the public in general. An appeal is being made through Dr. A. W. DeRoaldes, chairman of the Building Fund Committee, for funds to carry forward to completion the new building. Our people should take hold of this movement with enthusiasm and contribute to the best of their ability toward the enterprise. We may not be able to give large sums but the duty devolves upon us to give something. There ought to be an organized movement among our people, and a thorough canvass of the city made and a sum raised and presented to the hospital in token of our appreciation of the invaluable services rendered and the kind treatment we have received from time to time.

UNION MEMORIAL CHURCH, ST. LOUIS, MO

In 1899 Union Memorial Methodist Episcopal Church, St. Louis, was formed by a combination of Wesley Chapel and Elliott Avenue. In unity there is strength. This new congregation gained enthusiasm for work and was of sufficient strength to demand the attention of the great city of St. Louis. It has grown until to-day the membership is more than a thousand. It was the purpose of the new organization to build or buy a representative church. There have been many besetments and reverses, but indomitable will and courage have at last brought success in a larger measure than the most sanguine hoped for. This congregation has purchased the Temple of Israel, a picture of which appears on our first page, located on the corner of Pine street and Leffingwell avenue. This church was built in 1887 at a cost of $175,000 and has installed a $7,000 pipe organ, which is one of the finest in the city of St. Louis. It is a stone church, with red granite trimming, and the entrances and windows are flanked by polished granite columns. It is said to be one of the most magnificent pieces of architecture in St. Louis and modern in



REV. R. E. GILLUM, D. D.,
Pastor, Union Memorial Methodist Episcopal Church, St. Louis, Mo.

every detail. Besides the main auditorium, which seats 1,000, and every seat is a choice one, there is ample room in the basement for a gymnasium and industrial work. On the second floor there are three large Sunday school rooms, library, pastor's study, also a chapel, which has a seating capacity of 250. There is a large attic, which will be converted into a dining hall. The acoustics of the auditorium are as near perfect as human skill can produce. The church is located on the corner and has plenty of light, while the arrangements for lighting are superb. There are 300 electric lights, which when turned on defy description. Altogether the building has 400 electric lights, and is fitted out with gas fixtures as well. There are three entrances, as will be noticed in the picture, a front and two side entrances. And thus the membership of Union Memorial will worship in the finest church building of any Negro congregation in the world. This distinction formerly belonged to Sharp Street Memorial, Baltimore, Md., but Sharp Street now takes the second place. It is quite a distinction that the two best churches belonging to Negro congregations are owned by the constituency of our church.

The achievement of this success, which means so much for our Methodism in St. Louis is due largely to the efforts of two men, Rev. R. E. Gillum, D. D., the present pastor, and O. T. Fields, M. D., chairman of the trustee board. Dr. Gillum has been interested and active in the movement from the beginning, but in a large measure the movement has had the ability, energy and enthusiasm of one of the most devoted laymen we have ever known, Dr. O. T. Fields. He has been loyal to Methodism in St. Louis, never failing to espouse its cause. To him as much as to any man is due the fact that Union Memorial has such a beautiful house of worship.

THE LAUNCH FUND

The Launch Fund.

Previously acknowledged	$1,715 32
Miss Elvira Dwight, Baldwin, La.	2 00
Total	$1,717 32

An educational rally will be held at Hamlet, N. C., Tuesday, October 10th. The principal speaker will be President Peeler of Bennett College.

New Orleans University opens this year November 1st. President Knight is hoping that the enrollment this year will reach at least 800. His address until he reaches New Orleans will be, 7 Nicholas street, Wakefield, Mass.

St. Mark's Lyceum re-opened on Sunday, September 10. The principal address was made by the Rev. Fred. Butler, son of the founder of St. Mark's Church. The week day sessions of the Lyceum will be inaugurated with a social night, under the auspices of the Busy Bee Club and Ladies' Auxiliary. Mrs. McKechney and Mrs. H. M. Winslow in charge on Thursday evening, September 14. A proposed new feature of the Lyceum's work will be the publication of a monthly paper.

Gammon Theological Seminary will open October 2. Dr. J. W. E. Bowen of the Chair of Historical Theology has visited a great section of the patronizing territory during the summer and has done most effective work in representing the Seminary. The outlook is bright for a large attendance and no one need have any fear of yellow fever. Atlanta is fortunate in being one of the most healthful cities in the country, and Gammon Theological Seminary has as beautiful and healthful situation as can be found in the city or vicinity.

The annual Preachers' Meeting of the Cambridge District of the Delaware Conference will be held in the new Waugh Chapel, now being completed at Cambridge, Md., October 3, 4 and 5. A reception will be tendered the presiding elder, Rev. J. R. Brown, Ph. B. The work on the new Waugh Chapel is progressing nicely. About $8,000 has been raised from all sources, the white people having contributed about $1,400. Rev. A. L. Martin, the pastor, says that his people intend to begin the canvass soon for the $900.00 which is necessary to secure Mr. Carnegie's additional $900.00 on the pipe organ.

At a recent meeting of the committee of the International Sunday School Association a movement was inaugurated that will have a wide influence among the Sunday Schools among our people in the South. It is proposed to put into the field forty Negro Sunday school workers, and we think the plan proposed is a wise one. The International Sunday School Association proposes to appoint the workers and appropriate $350.00 fr salary and $100.00 for expenses for every worker for whom a state would contribute a like amount. This will be helpful to our people and of course encourages the idea of self-support. That is, the association will contribute $450.00 wherever our people will be willing to supply a similar amount: and this could be easily done. Forty Sunday school workers among our Sunday schools would have a splendid effect for good.

Personal and General

The district conference of the Forest City District, Little Rock Conference, is postponed on account of quarantine regulations.

The membership of Vaiden Circuit is increasing under the pastorate of Rev. W. S. Leak. A fine boy was born on August 17.

Lira Anna, the eighteen-year-old daughter of Rev. Thomas W. Ward, of the Tennessee Conference, died in Chicago August 29th.

Miss Pauline E. Davis, a graduated trained nurse from the Sarah Goodrich Hospital of New Orleans, has opened up office in Birmingham, Ala.

Miss Willie Hunly, daughter of Dr. W. F. Smith of the Lincoln Conference, has accepted a place in the Shawnee public schools of Shawnee, Oklahoma.

Dr. E. M. Jones, Field Agent of the Sunday School Union, visited the West Tennessee and Little Rock district conferences and made splendid impressions for his cause.

Rev. C. I. Withrow, for some time pastor of Augusta Street Methodist Episcopal Church, Staunton, Va., has been suspended on the charges of dishonesty and lying.

Mr. Carter Wilson, of this city, has just returned from a trip to Colorado and expresses himself as being greatly pleased with the scenery of the country as well as with his entire trip.

Prof. C. W. Luckie has been elected co-principal of Prairie View State Normal and Industrial College and Professor of English and Literature. Prof. E. L. Blackshear was re-elected principal.

Rev. William A. Shanklin, A. M., D. D., has been chosen president of the Upper Iowa University. Dr. Shanklin is a graduate of Hamilton College, Clinton, New York, and of Garrett Biblical Institute.

Rev. John B. Redmond and Miss Josephine S. Scott, both of Mississippi, were married in Washington, D. C., September 7th, the ceremony being performed by Rev. Dr. M. W. Clair, pastor of Asbury Methodist Episcopal Church.

Miss Hattie P. Melton, of Philander Smith College, spent the summer with Miss Naomi Johnson, at Cotton Plant, Ark. Miss Clara James, matron of Philander Smith College, also spent a week with Miss Johnson enroute home.

Mr. J. W. Woodlee, our Atlanta, Ga., correspondent, spent his vacation at his home, Union, S. C. While there he delivered several of his popular lectures. He spoke on "Opportunities of the Twentieth Century," "A Nation Within a Nation," and "A Harp of a Thousand Strings" He reports a pleasant trip.

Dr. G. G. Logan announces that the Missionary Convention is postponed until a later date, but desires that all persons who have been invited to speak continue their preparations and be present at the convention when called. He also desires the various local committees to remain intact and continue to work for the success of the convention.

Mrs. Orris Abbott, who died at her home in Sedalia, Mo., August 19th, was the mother of Rev. B. F. Abbott, pastor of Pitts Chapel, Springfield, Mo., the sister of Rev. J. J. Clark, pastor at Lexington, Mo., and sister-in-law to Rev. G. B. Abbott, pastor at Butler, Mo. Rev. R. Davis, her pastor, conducted the funeral service August 21st.

The Missionary Convention for the Savannah Annual Conference will be held in Macon, Ga., September 27-28, under the direction of Dr. G. G. Logan. Among those who will appear upon the program are Drs. J. W. E. Bowen, J. P. Wragg and I. Garland Penn, Rev. J. D. Jenkins, Rev. A. B. Allen, Rev. W. H. Brown, J. S. Stripling, Prof. R. S. Thomas and others.

Rev. P. J. Cook, pastor of Mallalieu Tabernacle, Mt. Airy, N. C., is enjoying unusual success. He found the church largely in debt, but on a recent Sunday, with the assistance of Dr. I. L. Thomas, the Mount Airy congregation raised $350.00. Brother Cook has succeeded in paying off all the debts outstanding and reduced the principal loan held by the Board of Church Extension to $700.00.

Hon. Harry C. Smith, editor of the *Cleveland Gazette*, has just won his fourth nomination as State Representative, the only Negro at the North to be thus honored. There were twenty-three candidates for seven places; three of these were Negroes. Mr. Smith got the third highest vote, receiving a higher vote than eighteen of the twenty white candidates. Eighteen thousand Republicans voted at the primary. There are in that county 60,000 Republicans, but only 3,500 of these are Negroes. Mr. Smith's election for a fourth term as a representative of Ohio is assured. Congratulations!

IS YOUR DISTRICT LOYAL?

Have you organized the forces of your district or charge for the October rally for 5,000 subscriptions? If not, do so this week, Write us what your purpose and plan are.

The movement is gathering force and interest in its success is as wide as our connection. Get in line, Brother, and let all make one steady united effort for one solid month and great will be the result.

Read what our loyal presiding elders of every Conference are saying and doing and join in at once.

REV. C. R. BROWN, D. D., Florence District, South Carolina Conference:

"I think it is high time that we were rising up to our responsibility by caring for the interest of the things entrusted to us. We who are at the head of affairs should put the Southwestern squarely before our people, and plead race pride and our responsibility until we shall reach self-support. The plan is a good one. You may depend upon me to do my full duty."

DR. P. O'CONNELL, Salisbury District, Delaware Conference:

"At the Quarterly Conferences and the Sunday services I set forth the merits of The Southwestern, tell the good news of the great things the church is doing for us and urge upon pastors and people their duty to the paper and the church. I do not doubt that we shall make the paper self-supporting."

REV. A. B. ALLEN, Waycross District, Savannah Conference:

"It is one of my chief delights to urge and solicit subscriptions for the paper. All the pastors on my district will be urged to do all they can to make the plan succeed. I think the plan a good one and commends itself to the favorable consideration of all."

DR. E. W. S. PECK, Baltimore District, Washington Conference:

"I heartily approve the plan. We are with you in this noble effort. The Baltimore District will have a share in making the plan successful."

REV. D. G. FRANKLIN, Guthrie District, Lincoln Conference:

"We must discharge our duty by this paper or it is a serious reflection upon our ministry and three hundred thousand colored members. Our membership will take the paper if we insist upon them. There are very few of the reading people in our church that do not pay three or four times the price of The Southwestern for papers not worth half so much. Let each P. E. bring the matter before his Quarterly Conference and see to it that results follow. Let each pastor visit all the members of his charge with the same interest that he collects his salary and not only will we add 5,000 but 10,000. As for me the battle is on and I expect victory."

NEWS NOTES

Meharry Medical College opens this year with more than a hundred students.

The women constitute 75 per cent. of the school teachers of the United States.

The Young Woman's Christian Association of the country has a membership of 60,451.

Mr. Andrew Carnegie's recent gift to our people is $10,000 for a training school for teachers at Cheney, Pa.

Bishop Tyree's new home in Nashville, Tenn., is said to be one of the finest in the country owned by a colored man.

William F. Powell, United States Minister to Hayti, it is announced, has tendered his resignation to President Roosevelt.

Rev. G. W. Lewis, pastor of our St. Paul Methodist Episcopal Church, Pensacola, Fla., will open October 2nd a graded school for the benefit of the Negro youth of that city.

The Russian and Japanese peace plenipotentiaries on the eve of their departure from this country sent checks for $10,000 each for charitable purposes in the state of New Hampshire.

According to the census of births in New York City more Hebrew babies than American are born there. Of the 74,000 babies born in that city last year only one-fifth were of American parentage.

The battleship Mikasa, the finest warship in the Japanese navy, was destroyed by fire and the explosion of her magazine in the navy yard at Sasebo, Japan, September 12, causing the loss of many lives.

Explorer Robert E. Peary left Etah, North Greenland, two thousand miles north of Sydney, Nova Scotia, August 16th, for Smith Sound. He has with him twenty-three Eskimos and two hundred dogs.

Rev. A. G. Glenn, D. D., pastor at Marion, Ala., is doing a splendid work. Repairs upon the church and parsonage have recently been completed, which greatly adds to the beauty of both structures.

The municipal council of Vienna proposes to perpetuate the memory of President Roosevelt's success in restoring peace by renaming a street "Theodore Roosevelt Strasse," and cabling the thanks of the city of Vienna.

The National League of Women's Organizations would like to have Senator Smoot banished from the United States Senate, and with this end in view are sending out petitions to all parts of the country.

An earthquake shock in Calabria, southern peninsula of Italy, September 8th, caused the loss of three hundred and seventy lives and the destruction of eighteen villages, thus rendering homeless and destitute thousands of persons.

Paul Jones, a Negro resident of Mansfield, Texas, because he dared speak in condemnation of the recent burning of a Negro at Waxahachie, was given one hundred lashes on his bare back, the *Texas Freeman* says, by the "best white citizens," and was then ordered to leave town.

Negro delegates attending the Grand United Order of Odd Fellows in Springfield, Mass., recently were refused accommodations. The result is that several of the wealthy Negroes of Springfield and other parts of Massachusetts are now planning to build a $500,000 hotel for Negroes exclusively.

In Indianapolis, there will soon be in course of erection the Methodist Episcopal Hospital and Deaconess Home of the State of Indiana. In size and equipment this hospital, with its accommodations for sixty-five patients, will be, when completed, superior to any in the state. It will be three stories in height and will occupy an area of 134 by 143 feet at Capitol avenue and Sixteenth street, a most desirable part of Indianapolis.

United States Minister Ernest Lyon was a guest at the executive mansion in Monrovia, Liberia, on July 26, the occasion being the fifty-eighth anniversary of the establishment of the independent republic of Liberia. President Barclay entertained the representatives of the government and of foreign powers. Dr. Lyon responded to the toast, "The Traditional Friends of Liberia: England, France, and the United States of America."

Doings of the Workmen.

ALABAMA.

Five Point Circuit, J. J. Harrison, Pastor.—Five Point Circuit is alive and active. Four churches belong to this work, three of which stand equal to any of the circuit churches in the Mobile Conference. Our people at these points are loyal and faithful. Our Sunday school at Fredonia is under the leadership of Prof. J. W. Trammel, a loyal, faithful and efficient worker. Prof. Trammell has just put in a set of pulpit chairs, collection table and abundant supply of Sunday school literature. A new Bible graces the altar also. Repairs have been made on the building. Mt. Pleasant has also purchased a new pulpit Bible and lamp, covered the church and is now preparing to make other repairs. Our Sunday school at this point is nobly led by Bros. O. W. and J. O. Trammel who are building their lives in the work. Five Point church has also secured a pulpit Bible and is doing good work. The Sunday school is marshalled by Bro. Thos. Coles, who is making a great Sunday school at that point. Pine Grove is undergoing some embarrassments but we hope to overcome them all in the near future. At this point we are building a new church edifice and our people being somewhat scattered makes the task greater, but we hope soon to finish the building which will be the largest church on the circuit.

J. J. HARRISON, Pastor.

Albertville, E. M. Trammell.—Although our membership is very small at this place, we have just closed a very successful revival in which 12 souls were brought to Christ and one backslider reclaimed. Our Sunday school is doing nicely. The young people are becoming more interested in the work of the Epworth League. The whole work is revived and growing under our faithful pastor, Rev. D. G. Toney.

Warrior, Shedrick Donaldson—Since our last quarterly meeting we have insured our church. We are doing good work in St. James church which is second to none. We are working under a captain that has never lost a battle. Pray for us that we may do more in the future.

GEORGIA.

Macon, C. J. Johnson.—Sunday, September 10, was a "Red Letter Day" in the history of Warren Chapel M. E Church. Under the auspices of the Epworth League at this charge Dr. I. Garland Penn was invited to be present. At 11 a. m. he preached a most inspiring sermon to a large congregation composed of the several denominations in the city. At 3 p. m. he delivered an eloquent lecture on "The Practical Side of Christian Life," to an audience made up of representatives from the various Young People's Societies in the Central City. At 8 p. m., Dr. Penn conducted a song service with a chorus of 100 voices with telling effect. After which he preached another heart-reaching sermon, which will long be remembered by those who were present. The Sacrament of the Lord's Supper was administered and a glorious time was experienced by us. The attendance and collection for the day were larger than at any previous time for the period of four years. Monday night Dr. Penn delivered an address at Cotton Ave. A. M. E. Church, before an Inter-denominational Mass Meeting, in the interest of the Negro Young People's Christian and Educational Congress, to be held in Washington, D. C., next August. Dr. Penn has won the hearts of our people in Macon. He has been of greater help to the pastor and the church than any other man has been during the past four years. We love our pastor and his family; they are doing the work here under great trials, but patiently abiding the time. We are now beginning to see a better day dawning and hope to have him back to enjoy some of the fruits of his labors.

La Grange, G. H. Lennon, Pastor.—Our fourth quarterly conference convened at Union Chapel, Aug. 26, with the Rev. R. R. O'Neal, presiding elder, in the chair. The devotional service was conducted by the chairman, after which the business of the session was resumed. Reports from the various departments showed great improvement. Sunday at 11 o'clock Elder O'Neal preached from Rev. 7-9, a logical and forceful sermon, which was listened to with profound interest. Through the heroic labors of the trustees, stewards and faithful members of Union Chapel, we have made several modern improvements to this beautiful edifice, a new pulpit and altar have been completed and nicely painted at a cost of nearly $25. We have just closed a glorious revival, which resulted in the conversion of 14 precious souls and a spiritual awakening of the whole membership. Collected for presiding elder, $11.89; benevolence, $20; pastor, $60.45 and trustees, $153. Total, $245.34.

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LOUISIANA.

Rosedale, H. J. Edwards.—During August Rev. J. L. Augustus, pastor of Hartzell Chapel began a revival which proved one of the most effective meetings held in the history of this church. He and his local preachers conducted the meeting without any outside help and the result was 25 converted and 17 reclaimed.

ABBEVILLE, J. W. Pierce, pastor—Our third quarterly conference was held July 22 by Rev. E. C. Goins. The brethren were present with written reports. Rev. Goins preached twice. We paid the elder in full and the work of the church is moving along nicely.

NATCHITOCHES, T. Larkin, pastor—We have just closed our revival meeting at Grand Ecore M. E. Church and twelve souls, all young people, joined our church on probation, and also three backsliders.

MONROE, James Wilson—St. James M. E. Sunday school is doing a great work. The Sunday schools met Sunday, Aug. 20th, and had a very enjoyable time. On Children's Day we raised $5.00. Our Sunday school is improving, with an average attendance of 85. The enrollment is 128. Our entertainment Monday night, Aug. 28, was very successful.

LAKE CHARLES, B. J. Reddix, pastor—A Musical Congress was given by Mrs. Lucie Moore and Estella Reddix for the pastor. The following rendered good service: the Congregational choir, C. M. E. choir, Mrs. Lilie Moore, and Mr. Thomas Clark, Profs. Harper and McGaffey, and Warren Chapel choir. Net proceeds, $19.36.

MISSISSIPPI.

KILMICHAEL CIRCUIT, G. W. Baker, pastor—Our second quarterly conference convened at Columbiana, July 15-16, Dr. Thos. W. Davis, presiding elder, presiding. Each officer made good report. The Sunday school and Epworth League were in good condition. Mrs. Virgie Peery, Mrs. Adline C. Harvey and Bro. J. L. Liston were elected delegates to the district conference. The report of the pastor was better than ever before. Benevolence this quarter, $50.00. For the new church at Shady Grove, $53.00; for the poor, $5.00; for the pastor, $95.00; grand total, $203.00. Too much praise cannot be given Sisters Virgie Peery, Jane Hamer, Francis Sealls and T. L. Loggins and Henry Sealls for their faithfulness in raising the $53.00 for Shady Grove. We are planning to hold our last quarterly conference in the new church at this point. On Sunday, Dr. Davis carried the congregation by storm; at night you could not get standing room in Columbiana. Forty-five persons partook of the Lord's Supper. Secured two cash subscribers to the SOUTHWESTERN. Paid the elder in full, $20; total collection for the day, $27.

TUNICA, D. D. Shelly, pastor—My second quarterly conference convened July 8-9, with Rev. B. F. Woolfolk, presiding elder, in the chair. We had some throwback because of a heavy rain. Notwithstanding the inclement weather we raised one-third of the presiding elder's salary. On Sunday, Rev. Woolfolk preached one of his best sermons. Owing to frequent rain this has been one of the most unfavorable years I ever witnessed, but we have been successful in erecting our church at Lost Lake, which we hope to complete soon. I have added 13 members to the circuit this year; raised for building and improvements, $49.00; for all purposes, $101.00. We have four Sunday schools on the work.

DESOTO, Anne Harne—During the month of July the Christian Aid Society of this charge presented their pastor, Rev. C. Washington, who was ill at the time, quite a large assortment of choice groceries.

CRAIG, Wm. Payne, pastor—I desire to thank the sisters of Green Hill Church for a grand rally given by them on the first Sunday in July. Twenty-nine dollars were raised on that day; the pastor receiving $15.00; $9.00 for Rev. Anderson Turner, who has recently lost his eyesight; and the remainder goes toward church repairs. The leaders of the steward sisters are Sisters Dora Turner, Maggie Campbell and Jane Enghrams.

KENNOLA, A. Jackson, pastor—Our second quarterly conference, held on this circuit July 4-5 by our presiding elder, Rev. G. W. Smith, was a success. The majority of members presented written reports which indicated a prosperous condition of the work. The elder preached two strong sermons on Sunday and administered the Sacrament to 34 communicants. Paid Rev. Smith in full, $15.05; paid pastor $76.

INDIANOLA, M. King—Jerusalem M. E. Church is moving on nicely. Mrs. M. E. Davis, trustee and wife of ex-Presiding Elder J. W. Davis, presented the

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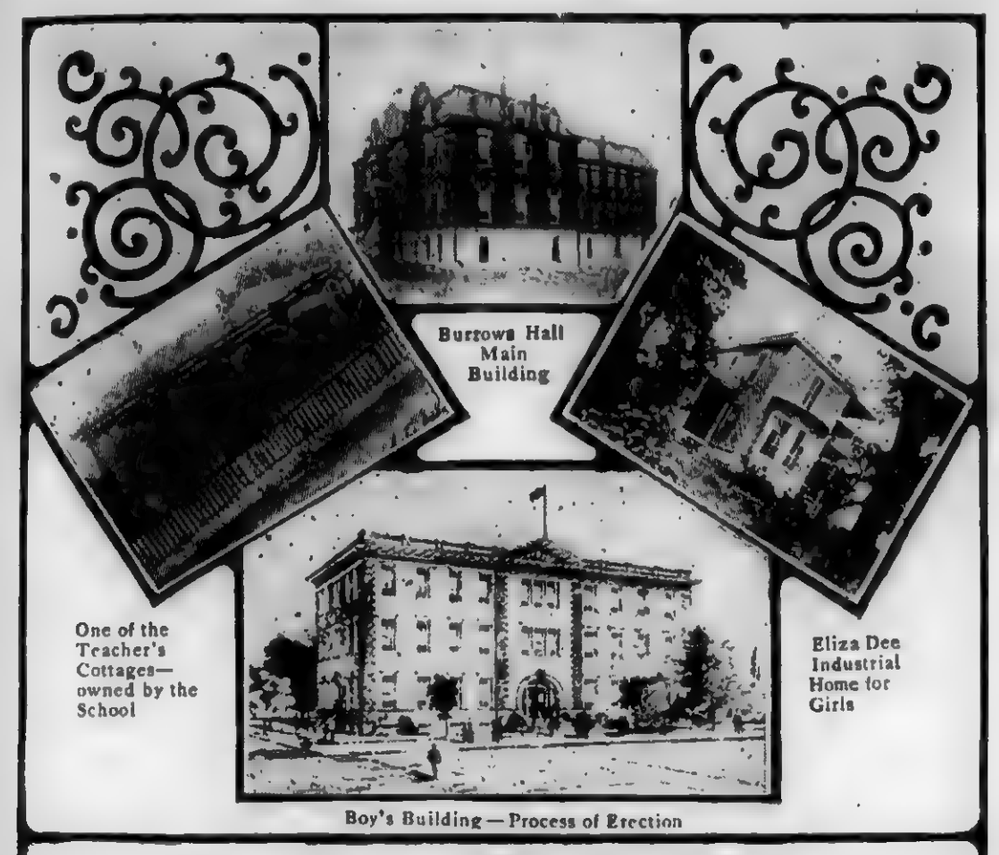
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church with a $10 set of beautiful chairs, three hat racks, a nice sacramental set, a water pitcher, and a nice lamp; M. King, a nice table; all of which the pastor and members are proud. Mrs. Davis is a true friend of the church.

CALEDONIA CIRCUIT, L. F. Jones, pastor—My first and second quarterly conferences have been held by our presiding elder, Rev. F. H. Henry, who has infused life into every department of the church. Have paid the elder up to date.

BELL, B. J. Roberson, pastor—The second quarterly conference of Bell charge was held by Rev. J. T. Cannon at Drake's Chapel. Sisters Lizzie Ewen and Annie Brown, also Brother Noels and Octave Ward read favorable reports. They reported some cash collected from their respective classes. We have been greatly hindered by the heavy rains during the spring, but we are catching up now. Rev. J. T. Cannon made strong remarks concerning the SOUTHWESTERN. He preached a splendid sermon Sunday at 11 o'clock. Twenty persons communed at the Lord's table. The conference was held at one of our smallest points on this charge, but this little band did all they could to make the conference a success. Collected for elder, $12.00; for pastor, $36.00; total for quarter, $46.00.

Sardis, J. H. Blakley.—J. A. Slate,



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H. W. McDONALD, A. M., Principal.

pastor.—Our second quarterly conference was held here June 24-25, with Rev. W. A. Rogers in the chair. On Sunday the elder preached a very able sermon and administered the Sacrament to 32 souls. This session of the conference was very pleasant and profitable. Reports show great advancement on all lines. Collection for the day, $8.30.

CHINA GROVE AND TYLERTOWN, R. L. Tate—We began a series of meetings at Oak Grove Church the first Sunday in August, the results of which were 10 conversions and 13 accessions up to the present time. The members worked loyally. During the same time the stewards lifted a collection of $22.00 for pastor.

HOPEWELL, J. C. Turner—The three churches on this charge are doing well. Pulpit chairs and lights have been put in the Hopewell Church, and Pine Grove has been beautifully ceiled. Maple Spring Church is ceiled and has a nice set of pulpit chairs. Our protracted meeting closed here with 23 additions. Rev. L. D. Wiley, of Owens, Miss., preached two good sermons at Hopewell the fourth Sunday in July. Collection $35. Twenty dollars raised at Maple Spring during the meeting. Our work is in good shape, under the leadership of Rev. W. T. Wright, our good pastor, who is appreciated and respected by all.

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NORTH CAROLINA.

GOLDSBORO, J. H. Lovell, pastor—Sunday, August 27, at Oak Street M. E. Church, was rally day on pastor's salary. At 3 o'clock p. m. an excellent sermon was delivered by the Rev. J. G. Walker, S. T. B., pastor of Shiloh Presbyterian Church, this city. Rev. Walker brought with him a number of his members and friends, and his popular choir to assist in rendering special music. At 8:30 p. m. a sacred concert was given by our choir. The exercises were enjoyed by an appreciative audience. Collection amounted to $45.85. Pastor is highly pleased and extends thanks to all the members and friends who participated in the rally. Brother John Green reported the highest amount in the collection ($3.50), and will receive as a prize a copy of the new Methodist Hymnal.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

SOUTH CAROLINA.

BELTON, B. S. A. Williams, pastor—I entered upon my work here May 1. On Children's Day we made an effort to raise our benevolences with the following results: Brown Salem, $12; Bethlehem, $19.50; St. James, $28.75; total for the day, $60.25, more than the total amount of benevolences. We are now engaged in a great revival. Up to date we have had 43 conversions, all of whom have joined our church.

WALHOLLA, B. C. Jackson, pastor—We have just closed a successful revival. We have improved on all lines; have had 27 accessions, 25 baptisms and 10 conversions. We have organized a Ladies' Aid Society and they are working hard to build a new church. Dr. T. J. Clark, of Aiken, S. C., was with us during our wonderful revival and also Dr. D. M. Minus, who during the services gave a wonderful lecture.

TENNESSEE.

PARIS, Delila J. Washum—Our third quarterly conference was held July 1-2, Rev. J. A. W. Moore presiding. The officers were present with good reports which showed the work in good condition. At 11 a. m. the presiding elder preached and administered the Lord's Supper to 22. Our Sunday school is prospering. The elder was well pleased with the work and said: "New Bethel is going to the front." On the night of the 5th service was held by the pastor, with the presiding elder and Rev. J. P. Gregg, who preached, and at the request of the elder made a few brief remarks upon "Education," after which a pound supper was given for the aid of the pastor, Rev. R. B. Ross. Committee: Bro. Henry Dumas, Sisters Delila Washum, Myrtle Irons, Mahala Washum. Our most worthy presiding elder is held in high esteem by the members of this church. Total collections, $10.50. Everything bids fair for the future.

SMYRNA, Lovie Edith Erwin—On August 6 there was a grand corner-stone laying and basket dinner at Elder's Chapel M. E. Church. Dr. J. A. Kumler, the president of Walden University, Nashville, was with us. At 11:30 a. m. he delivered a wonderful sermon. At 1:30 p. m. the stone was laid by the Rev. Dr. J. A. Kumler, assisted by Miss Allie Green, of Murfreesboro, and others. The pastor, H. E. Erwin, and the good people spared no pains in making it a day to be remembered. We raised $37.72 for the new church.

MEMPHIS, S. A. Martin—Our church and League are alive. We sent to the recent convention two delegates, and on their return gave them a grand Epworth social, in connection with a literary program, July 18th. On July 25, Prof. J. Beverly F. Shaw, of Holly Springs, Miss., lectured. Subject, "Negro Young People; Their Problems and Progress." The speaker handled his subject with the greatest care. He concluded his lecture by telling the young Negroes to keep their heads amid all the oppositions in life, and plant themselves in the earth by buying property: the professional seeker he exhorted to lay a firm foundation with an English and a Normal training, so that he may be able to meet the many oppositions in the near future.

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VIRGINIA.

HARRISONBURG, Jos. Wheeler, pastor—We are advancing splendidly in our church work. Several persons have joined the church since conference. At our second quarterly conference held recently, the reports were very encouraging. The Sunday services are well attended. The Sunday school is under the superintendency of Brother R. P. Johnson and is flourishing. He has been at the head of the school for many years and is devoted to the work. Brother Isaiah Adkins, recently elected president of the League, is working faithfully and patiently to make the work successful. The entire church is united in the Lord's work, as will be evidenced by our last grand rally, July 31 to Aug. 7: Mrs. Josie Adkins, $13.85; Misses Hattie Jenkins, $6.50; Lucy Simms, $14.45; Phoebie Harris, $14.25; Sarah Mouzy, $7.35; Fannie Smith, $4.40; Edith Wheeler, $6.00; Pastor's Club, $11.50; Ollie Lewis, $5.25; Mesdames Amy Tams, $6.45; Marie Henderson, $13.55; Emma Brown, $11.86; Harriett Peterson, $6.09; Ida Johnson, $6.80; Mary T. Johnson, $10.66; Jennie Fields, $4.70; Gertie Ellis, $2.50; Mr. R. T. Johnson, 55 cents; public collection, Mr. Robt. P. Johnson, captain, $44.87; total, $201.53, to be equally divided between the stewards' funds and benevolence. "Old Folks' Day" was a great day among us.

CHRISTIANSBURG, J. F. Prigmore—The Ministerial, Official and Laymen's Institute, S. W. Division Pulaski District, met at Christiansburg, July 27-30. The brethren and representatives recognized the importance of loyalty and showed much interest in the meeting. Christiansburg is a beautiful town, located on the top of the Alleghany Mountain range. The Christiansburg Industrial School of Cambria is doing a grand work among our people. You would be delighted to visit Christiansburg and note the changes that have taken place during the last twelve years. The pulpit was filled Sunday by Revs. A. W. Randolph, F. D. Johnson and H. C. Harrison, who cheered the hearts of their hearers. Collection, $30. J. F. Prigmore, president; A. W. Randolph, vice-president; F. D. Johnson, corresponding secretary; J. M. Watson, secretary.

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Conference Notices

DISTRICT CONFERENCES.

Fort Smith, Conway, Ark....Oct. 18-22

BROOKHAVEN DISTRICT.

FOURTH ROUND.

Bowerton, Sept. 30-Oct. 1; Barlow, Oct. 4-5; Hazlehurst, 7-8 Bridgeville, 11-12; Crystal Springs, 14-15; Crystal Springs Cir., 16-17; Brookhaven, 21-23; Brookhaven Cir., 24-25; Summit, 28-29; Fernwood, 30-31; Kennolia, Nov. 4-5; Buford, 11-12; Columbia, 11-12; Hub, 15-16; Zion Ridge, 18-19; District Conference at Hub, 22-25; China Grove, Dec. 2-3; Rockport, 7; Florence, 9-10; Weathersby, 14; Sting, 16-17. Now, brethren, let us look well to every interest of the church and especially along missionary lines. Let us bring up the district along the lines of mission. Yours sincerely,

G. W. SMITH, P. E.

CLOW DISTRICT.

FOURTH ROUND.

Clow, Sept. 30-Oct. 1; Bengin, Oct. 2-3; Handsboro, 14-15; Locksburg, 21-22; Center Point, 28-29; Horatio, Nov. 4-5; White Cliffs, 11-12; Wilton, 18-19; Saratoga, 25-26; Texarkana, Dec. 2-3; Lewisville, 9-10; Stamps, 16-17; Camden, 23-24; Fordyce, 30-31. Brethren, we hope to have a full report for every benevolent cause. Please complete all collections and send them to their respective places. Let each pastor do his whole duty. We praise God for 50 conversions to date; let us hope and work for 250 more. Let every pastor plan for a SOUTHWESTERN rally and put the paper in every home. The district Sunday School and Epworth League Convention will convene at Centre Point, Oct. 27-29. Let each Sunday school and chapter collect its assessment at once and send the same to Dr. Cox. Hoping for good results along all lines, I remain yours for Christ and the church,

D. B. HARSTON, P. E.

BATON ROUGE DISTRICT.

FOURTH ROUND.

Stoney Point, Oct. 14-15; St. Luke and Plain View, 16-17; Jones Creek and Priestly, 18-19; St. Peter, 21-22; Clinton, 22-23; Asbury, 24; St. Paul and Vincent, 25-26; Mt. Carmel, 28-29; Macedonia, 29-30; Beach Grove 31-Nov. 1; Wesley Cir., 3-5; Mt. Zion, 6; Deer Ford, 10; Albert Cir., 11-12; Baker, 12-13; Lindsay, 14; Slaughter and Rylander, 15-16; Jorden Chapel, 17; Jackson, 18-19; New Roads, 20-21; Batchelor, 22; Lettworth, 23-24; Union, 25-26; Mason and Sumner, 27-28; Melville and Wiley, 29-30; Plaquemine, Dec. 2-3; Bayou Goula, 4; Darrow Cir., 5-6; Musson and Shilo, 8-10; Rosedale, 10-11; Prairieville, 13; Conrad, 14; Baton Rouge, Wesley, 17-18; Baton Rouge, St. Mark, 22-24; Donaldsonville, 30-31; Port Allen, Jan. 12-14. Brethren push the benevolent collections and be ready to report in full at the fourth quarterly conference. Let each of us do our part in increasing the conference claimants' collections and see to it that our people read the SOUTHWESTERN. I have been prevented from visiting the district on the third round, owing to the strict quarantine regulations, therefore I appeal to every brother to do his best to hold up the standard of the district and see to it that we stand in the front rank at the ensuing annual conference. J. W. TURNER.

HOLLY SPRINGS DISTRICT.

FOURTH ROUND.

Miller's, Sept. 16-17; Byhalia and Lewisburg, 23-24; Holly Springs Ct., 30-Oct. 1; Hickory Flat, Oct. 7-8; Victoria, 14-15; Oxford and Oxford Ct. 13-15; Holly Springs, 20-22; Alesville and Taylor, 21-22; Water Valley, 21-22; Grenada and Grenada Ct., 27-29; Abbeville and Mission, 28-29; Elliott, Nov 2-5; Duck Hill, 4-5; District Conf. and S. S. Convention, 7-12; Batesville, 11-12; Sardis, 18-19; Senatobia, 18-19; Hernando, 25-26; Holcomb and Crenshaw Dec. 2-3. Our fall district conference, and the Sunday School Convention meets in Batesville, Nov. 7-12. Tuesday and Wednesday will be devoted to the work of Sunday schools. Have your superintendents and as many delegates from each church present as possible in the great meeting anticipated. It is earnestly urged that the small sum of $1.00 be raised in each Sunday school on your work, and brought to the convention for the Rust Rebuilding Fund. Our reports in July were encouraging. Many reported their benevolent collections full. Because of the quarantine restrictions I have been prevented holding several quarterly meetings on my third round, but several pastors carried ou the plans for which I am very thankful. Begin the canvass for the SOUTHWESTERN. Bring four or five cash subscriptions. The editor or a representative will be present. Yours faithfully,

N. H. WILLIAMS.

WAYCROSS DISTRICT.

FOURTH ROUND.

Americus, Sept. —; Thomasville and Bainbridge, 9-10; Sparks, 16-17; Valdosta, 23-24; Patterson, Sept. 30-Oct. 1; Foldson and Trader's Hill, Oct. 7-8; Blackshear, 14-15; Waycross and Waresboro, 21-22; Fitzgerald and Douglass, 25-26; Cordele, 28-29; Eastman, Nov. 4-5; Macon, 11-12; Forsyth 18-19; Flovilla, 22-23. Brethren: Push the work with vigor, make this a season of revival power. Get souls converted, build churches, repair the old ones, and circulate books and periodicals throughout your work. Put the SOUTHWESTERN in every home. Raise every dollar of your benevolent collections. We urge upon every Sunday school superintendent, president Epworth League Chapter, president Ladies' Aid Societies, president Woman's Home Mission Society to be present. The first Missionary Convention will convene in Macon Sept. 27-28. Let's have a full attendance. Yours for the Master, A. B. ALLEN, P. E.

SHUBUTA DISTRICT.

FOURTH ROUND.

DeSoto, Oct. 7-8; Quitman, 10-11; Mt. Rose, 13; Lake Como, 14-15; Vernon, 17; Richton, 18-20; Laurel, 21-22; Ellisville Ct., 23; Mt. Jordan, 28-29; State Line, Nov. 4-5; Hope Chapel, 7; Shubuta Ct., 8-9; Waynesboro, 11-12; Shubuta, 14-15; Enterprise, 18-19; Heidelburg, 21-22; Paulding, 25-26; Magee, Dec. 2-3; Mt. Olive, 5-6; Collins, 7-8; Ellisville, 9-10. The Missionary Convention will be held at Enterprise, Miss., October 25-26. We are looking for each pastor, local preacher, exhorter and Ladies' Aid president to bring one subscriber to the SOUTHWESTERN. Please remember, brothers, that we promised this in our district conference at Laurel. We do not wish to be a second to any brother, but leader. Now, brethren, carry a level head and watch the flag on the flagship and act accordingly. I am yours very truly, J. B. BROOKS, P. E.

VICKSBURG DISTRICT.

FOURTH ROUND.

Hamburg, Sept. 30-Oct. 1; Gloster, Oct. 2; Centreville, 3-4; Fayette, 7-8; Bonus, 14-15; Meadville, 15-16; Natchez, 17-19; Cannonsburg, 19; Rodney, 20; Harriston, 21-22; Union Church Mission, 23; Union Church, 28-29; Hermanville, 30; Bolton, Nov. 4-5; Clinton, 11-12; Vicksburg Ct., 18-19; Cary, 25-26; Anguilla, Dec. 2-3; Vicksburg, 9-10; Edwards, 16-17; Bovina, 16-17; Myersville, 27. Brethren: We have been greatly hindered in our work on account of yellow fever and quarantine restrictions. Don't fail to hold a revival meeting in every church, no matter if you are a little late in doing so. Push your committees and have them bring up your entire benevolent apportionment. Have presiding elder's quarterage raised before conference, so he can assist you in rallies for yourself and for other causes. Although we have the scourge of yellow fever we must not fall behind last year's record. I remain your friend and brother in Christ, R. P. THRELKELD, P. E.

ATLANTA CONFERENCE W. H. M. S.

The Woman's Home Missionary Society of the Atlanta Conference holds its third annual meeting in Atlanta, Ga., at Fort St. M. E. Church, October 11, 12 and 13. Opening session, Wednesday, at 2:30 p. m. Wednesday night at 8 will be memorial services for the late Mrs. Mollie J. Rush.

We urge all the auxiliaries of the Atlanta Conference to send a delegate to this meeting, and trust that all pledges asked of your auxiliaries may be met. If it is impossible for a delegate to represent your auxiliary please see that your report is in the hands of the corresponding secretary before the opening of the meeting.

Those who are coming, and would like entertainment provided, please write at once Mrs. G. H. Oliver, conference president, or Mrs. G. W. Arnold, vice,president. Address South Atlanta, Ga.

There will be lunch served at the church at noon Thursday and Friday.

To the pastors of the Atlanta Conference we earnestly request that you co-operate with the women of your church in making this a full meeting, and you are most cordially invited to visit the meetings. If you have no auxiliary of the Woman's Home Missionary Society in your church, send some woman of your congregation as a visitor, and write us if you wish an auxiliary on your work. The programs will be sent out later. Please consider this an official notice. To reach Fort St. Church, take the Houston street car at the corner of Broad and Alabama streets, and go to Houston and Fort streets, go down Fort street one block, Church, corner Fort street and Bynum street.

FLORA MITCHELL, Cor. Secty.

GREENWOOD DISTRICT.

The second district conference of the Greenwood District will convene in the M. E. Church, Lexington, Miss., Nov. 7-12. The Missionary Convention will be held in connection with the conference and I am depending upon the pastors to put their delegates to work (two for each charge) have them collect $2 each and every local preacher must bring or send $2 to the district conference. I shall expect the pastors to bring also a list of new subscriptions. Your servant,

S. H. NEVILS.

PREACHERS WANTED.

Rev. L. H. Richardson, presiding elder of the Dallas District, West Texas Conference, wants three young preachers of thrift and push who want to make a record, single men preferred, or wife and no children. No one need apply unless he can present good recommendations. Write 501 Juliette St. Dallas, Texas.

I want seven or eight Methodist Episcopal ministers for pastors in the Indian Territory. Charges are in cities and towns. Ordained men with small families who would like city charges in which to labor for the Master, send recommendation and stamp for reply. Address A. J. McAllister, P. E., Muskogee District, Lincoln Annual Conference; Box 903.

ALEXANDRIA DISTRICT.

The yellow fever quarantine has somewhat hindered the work on the district, but despite all hindrances the work progresses. The pastors on the district have stood nobly at their posts. We can rejoice that up to date, Sept. 1, there have been 408 accessions and $800 benevolence money raised; three new churches built, three churches and two parsonages remodeled. While we could not hold the district conference Aug. 23, as planned, yet there is still a mind in the brothers to work. I was caught in the meshes of the quarantine here at Washington and Opelousas. The brethren on the district with few exceptions have administered to our necessities, for which I hereby thank them. Especial mention must be made of Brothers Goins and Green, pastors of Washington and Opelousas, respectively, who are doing all they can for my comfort, while here with them. All the pastors are commended for the way they have assisted the authorities in maintaining the laws governing the several boards of health in various parishes, which speaks well for them. Joshua J. Obee, P. E.

WEST TENNESSEE DISTRICT.

Brethren of the West Tennessee District: Let me urge upon you to be present in Murfreesboro on Tuesday, Oct. 10 at 3 p. m., at a called session of the District Conference. Faithfully yours, J. A. W. MOORE.

PULASKI DISTRICT.

The District Stewards of the Pulaski District will meet at Radford, Va., Oct. 27 at 2 p. m. in the Mt. Olive M. E. Church. Please let each charge be represented. W. E. MITCHELL, P. E.

LOCAL PREACHERS' BROTHERHOOD.

The Local Preachers' Brotherhood of the Birmingham District will meet on the 13th, 14th and 15th of October. All local preachers are requested to be present at Scott's Chapel, Collegeville, Ala. D. C. CAREATHERS, Pres.

A. C. PAGE, Sec.

PALESTINE DISTRICT.

Brethren: Your reports to the District Conference at Leona, show that the district is in a healthy condition, spiritually and financially. We have three months yet in which to roll up our full apportionment and as district representative for the Missionary and Conference Claimants Cause I make this final appeal to you to see to it that every cent of your apportionment for these claims is raised. Remember that nothing less than our full apportionment will give us first class standing. Let us not lose interest in the benevolent enterprises of the church, but let us rally our forces as never before for success. We must not forget the SOUTHWESTERN. Now is the best time to push the canvass; 5,000 new subscribers by Oct. 31. The church expects us to do our part.

A. E. GIBBS.

They Live in Our Memory.

MORROW—Mr. Charles Morrow, of Littig, Tex., after suffering several weeks, departed this life March 26, 1905, leaving a wife, eight children, father and mother, four brothers, three sisters and many friends. He was about 50 years of age. He leaves his family a splendid home. Mr. Morrow was not a member of any church, but his family belong to St. Paul M. E. Church. Rev. A. M. Mason, pastor.

ELDER—Sister Celia Elder, a faithful member of Elder Chapel M. E. Church, Smyrna, Tenn., for twelve years, departed this life June 18, 1905. She leaves two children, two sisters, four brothers, a father and mother-in-law and a host of friends to mourn. H. E. Erwin, pastor.

REV. MARTIN REED.

The death of Rev. Martin Reed, which occurred August 27, 1905, in Smithton, Mo., removes from the ranks of the Central Missouri Conference one of the oldest and most honored members. Rev. Reed was 70 years old and had been preaching for almost 40 years. He was a faithful dispenser of the word, and as he had gone forth from year to year, into the vineyard of the Lord, doing his work with a willing mind, and with a glad heart, he accomplished much for the church and was instrumental in bringing many souls into the kingdom. But whatever work the church gave him he willingly and readily shouldered it. He was in all things showing himself a pattern of good works; in doctrine, showing incorruptness, gravity, sincerity.

W. H. SMITH.

LEWIS.—Mr. Geo. W. Lewis, Sr., the father of Rev. G. W. Lewis, Jr., our pastor of St. Paul M. E. Church, Pensacola, Fla., died at the ripe age of 69 years, leaving a faithful wife with whom he lived 50 years, and eleven children—8 boys and three girls, all of whom are doing well in life. At the little town of Alexander, Ga., in the county of Burke, his life was spent. He stood for and strived to educate the young people and although a product of the days of slavery he did much in this line of work for young Negroes. At this same town, Alexander, is a monument to his memory in the shape of a church and school house, which he built after securing the land. Of his eleven children who survive him each one is sufficiently educated to teach common schools. He was a man of great natural ability and was much sought for advice and instruction throughout Burke county. He rests in a neat vault erected by his sons at Asbury M. E. Church, of which he was a member. He assured all the family at his bedside that eternal life through Christ was his. His son,

G. W. LEWIS.

LOCKE.—Mr. T. Benson Locke, who was president of the District Epworth League of the Washington District, Washington Annual Conference, for nine years, and president for nearly eight years of the Epworth League of his own church, Mt. Zion M. E. Church, passed away in full triumph of faith after a long illness, at his home in Washington, D. C., Friday evening, Sept. 1, 1905. Brother Locke was an earnest, untiring Epworthian and his zeal, enthusiasm and religious piety greatly increased the leagues of the district and enabled the chapters to take the foremost rank among the chapters of the conference. His faithful services not only endeared him to all the young people, but to the ministers as well. His funeral was held Tuesday, Sept. 5, 1905, from Asbury M. E. Church, and was largely attended. The official board of Mount Zion M. E. Church, of which Brother Locke was a steward, the Epworth League Chapter, the Board of Control of the District League, the Progressive Lodge of G. U. O. of O. F. and the Minerva Household of Ruth attended in a body. Eulogistic remarks were made by his pastor, Rev. B. T. Perkins, and Ex-Pastor, Rev. W. H. Gaines. Others who took part in the services were Revs. M. W. Clair, Ph. D., B. W. Brown, L. A. Carter, W. T. Harris and W. J. Howard. Among those present were Revs. B. F. Myers, L. E. S. Nash, R. P. Lawson, C. C. Brown. The floral offerings were numerous and handsome, among them being "The Epworth League Pin," in white roses and red immortelles from his own chapter, and a wheel with a broken hub in lavender China asters and pink and white roses, from the District Epworth League. Appropriate music was rendered by the choir of Mount Zion. H. B.

DAVIS.—Miss Lela Davis, the daughter of Mr. and Mrs. Wade Davis, of Ackerman, Miss., died May 19, 1905. She had not attained her sixteenth year. Her absence is greatly felt in her home and Sunday school. Her funeral service was attended by Rev. J. W. Byrd.

ASHFORD.—Mr. Willie Ashford, aged 16 years, a promising member of the Presbyterian Church of Ackerman, Miss., died May 12, 1905. The funeral service was conducted by Rev. J. W. Byrd.

RITCHARDSON.—After an illness of three months' duration, Dr. A. L. Ritchardson, of Springfield, Ark., died July 19, 1905, apparently happy in death. His remains were interred in the Mt. Olive Cemetery, Rev. Abraham Pointer conducting the service.

MILLER.—Mr. Thomas Miller died in New Orleans, March 24, 1905. His end was peaceful and happy for he had a hope "beyond this vale of tears." His wife, mother, two sisters and many friends survive him. The funeral service was conducted by Rev. C. D. Crockett, assisted by Rev. Walter Chinn.

MEADOWS.—Mr. G. J. Meadows, of Eutaw, Alabama, died recently. He was a member of the Methodist Episcopal Church at that place and the pastor, Rev. Wm. Jones, conducted the funeral service.

KIMBROUGH.—Mr. Lula Kimbrough, a resident of Eutaw, Ala., and a member of our church there, died recently. Rev. Wm. Jones, her pastor, conducted the funeral service.

MOORE.—Mr. Elbage Moore, a member of the Methodist Episcopal Church, at Eutaw, Alabama, died recently, Rev. Wm. Jones attending the service.

EDERSON.—Mrs. Winnie Ederson, after more than 37 years of devoted service in the Methodist Episcopal Church, died at Biloxi, Miss., March 29, 1905. The pastor and presiding elder, Rev. R. N. Jones, conducted the funeral service. Many relatives and friends mourn her death. Rev. R. S. Hammond, pastor.

THOMAS.—Mr. T. Thomas, of Mansfield, La., died August 5, 1905, happy in the hope of eternal peace. He was a member of Pleasant Valley Church. Wise M. Williams.

SCOTT.—On Easter morning, after an illness of two months, Mrs. Emma Scott, aged 47 years, quietly fell asleep in Jesus. She was a loving wife and mother, a friend to the ministers and a loyal member and officer of Shady Grove M. E. Church, Aragon, Ga., which she joined under Father James McHenry (deceased) in 1874. She leaves a bereaved husband and three children.

LEE.—Mr. Jack Lee was born April 22, 1833, and died May 7, 1905, at Pettus, Ark., in the faith triumphant, after an illness of 16 months. He was a faithful officer of the church. His wife and many friends survive him.

STINGLER.—From Morton, Miss., on May 20, 1905, Mrs. A. Stingler, after twenty years of service, was called Home. She died in peace. Rev. A. Reid, pastor.

BREMEN.—Mrs. Hamilton Bremen, wife of Mr. Lee Bremen, of Bledsoe, Ark., was born March 4, 1872, and died March 24, 1905. She identified herself with the church in the state of Mississippi at the age of 13 and lived thereafter a Christian life. The funeral sermon was preached by Rev. S. M. McQueen.

JACKSON.—On June 2, 1905, Mr. Jackson, at one time a member of our church in Shubuta, Miss., departed this life. His funeral service was attended by the Knights of Honor, of which organization he was a member and the pastor, Rev. C. Washington.

GILLMORE.—At Holly Bridge, Miss., May 8, 1905, occurred the death of Mr. Wallace Gillmore, a founder of Mt. Zion M. E. Church, of that city. His wife, mother and three children survive him. The obsequies were conducted by the pastor, Rev. C. A. Jordan.

RINGO.—Sister Fannie Ringo, mother-in-law of the late Rev. Z. T. Gayden, died at Clinton, La., April 17, 1905, aged 75 years. She had been for thirty-eight years a member of Mt. Zion Methodist Episcopal Church. Her funeral service was attended by Revs. Naylor, of the C. M. E. Church, H. Rylander, John Tutson and the pastor, Rev. Frank Walker.

The Song of the Cradle.



Bye, bye! Hope rises high:
There's a sweet little cradle hung up in the sky;
A dear little life that is coming to bless;
Two soft chubby hands that will pat and caress;
A pure little soul winging down from above;
A darling to care for, a baby to love.

One of the grandest agencies which enlightened Science has discovered to relieve motherhood from excessive suffering is the "Favorite Prescription" devised by Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y.



This wonderful "Prescription" imbues the entire nervous system with natural, healthy vitality; gives elastic vigor to the delicate organism specially concerned in motherhood, and makes the coming of baby entirely free from danger and almost free from pain.

"I wish to state that I have used Doctor Pierce's Favorite Prescription with very good results," writes Mrs. Katie M. Annis, of Hudson, New Hampshire. "Had been in poor health for over four years and had been twice in the hospital. My husband brought some of your 'Favorite Prescription,' and it has carried me easily through my last two confinements. We are now blessed with two healthy children, and I am sure your medicine has done me more good than all the other treatment I have ever received."



BAD HEADACHES generally arise from bad stomachs. Foul breath, bitter taste, coated tongue, sour eructations or belching of gas, are common symptoms though not all present in every case. To cure, take small doses, only one or two each day, of old Dr. Pierce's Pleasant Pellets, the Original Little Liver Pills, first put up by him over 40 years ago. One or two a laxative, three or four cathartic.

UNITED FOR LIFE.

BRYANT-SINCLAIR—By Rev. Wm. Emmett at Flourney, La., August 27, 1905. Mr. Jerry Bryant and Mrs. Pauline Sinclair.

SMITH-GARRETT.—At Flourney, La., recently Mr. C. W. Smith and Miss F. Garrett, by Rev. William Emmett.

GORDON-CULLON.—On September 10, 1905, at Cookeville, Tenn., Mr. P. W. Gordon and Miss Ida May, members of our church, by Rev. E. F. Carter.

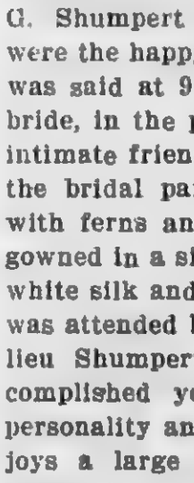
KETTVEIL-JACKSON.—By Rev. T. C. Singleton in Baldwin county, Ala., May 6, 1905, Mr. Edward Kettveil and Mrs. Lulu P. Jackson, a respected and loyal member of Fleming Chapel, at the residence of Rev. P. B. Benjamin, the bride's father.

MARSH-LEWIS—At Lewisburg, Tenn., some weeks ago, by Rev. S. J. Howard, Mr. Willie Marsh and Miss Sallie Lewis, both members of Gallalie M. E. Church.

STRAYHORN-WHITE—Rev. S. M. Strayhorn and Miss Mary E. White, at the residence of the bride's mother, September 12th, 190. Rev. Strayhorn and stands high among the best citiz is the pastor of the M. E. Church. Miss White is a Christian lady and stands high among the best citizens of Union City, Tenn. This was shown when some of the best white citizens were present and gave them costly presents. The bride was given a neat gold watch by the groom. Rev. J. P. Price assisted in the service. Many presents were received. J. A. W. MOORE.

ECHOLS-SHUMPERT.—A quiet, though beautiful wedding was solemnized on Tuesday evening, September 5, 1905, at the residence of Dr. and Mrs. J. M. Shumpert, Meridian, Miss. Miss Anna G. Shumpert and Mr. W. J. Echols were the happy parties. The ceremony was said at 9:30 by the father of the bride, in the presence of relatives and intimate friends. The parlor in which the bridal party stood was decorated with ferns and roses. The bride was gowned in a simply made but beautiful white silk and carried bride roses. She was attended by her sister, Miss Mallalieu Shumpert. The bride is an accomplished young lady of charming personality and attractiveness, and enjoys a large circle of friends. The groom is a prominent young man of Birmingham, Ala., and is principal of Slater High School, the position which he has held for five years. The bride was a member of the Smart Set of Columbus, which club, with many friends, were at the depot to bid the happy couple farewell. Mr. and Mrs. Echols left at 12 o'clock for Blount Springs, a favorite summer resort, where they will spend two weeks and will be at their home at 1111 7th Ave., Birmingham, Ala., after Sept. 23.

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Doings of the Workmen

VIRGINIA.

HARRISBURG—Sunday, July 2, was observed as Old Folks' Day at this church and the services all day were, in the opinion of many, the most impressive and edifying ever held here. Surries and carriages were provided for the conveyance of the fathers and mothers, and an abundance of good things to eat was prepared for them in the basement. The sermon on this occasion was a most excellent one from Hebrews 11: 14-17. The service was the first of the kind ever held in this city, and was not only attended by members of the church, but a number of the white friends were interested listeners at each service. Rev. Joseph Wheeler, the pastor, and no doubt, the founder of Old Folks' Day in this community, possesses many noble qualities which endear him to his congregation.

UNION (W. Va.), J. W. Warren, pastor—On Sunday, July 16, Rev. J. E. Dodson delighted our congregation with two noble sermons. Our pastor raised the collection, which amounted to $26.38. Nine persons admitted to the church and eleven have received baptism.

GRAHAM, W. H. Peasants—Our new church has been completed at a cost of $3,000; it is acknowledged to be the best church in southwest Virginia. On Sunday, July 28, we held our grand rally to liquidate a small debt of $750. We collected $400 in cash and have a subscription list of over $150 to be paid in a few days. Our people are elated over our great success.

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Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	.....
———	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	—Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St. Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom	3:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston	7:05 a.m.	
8:50 a.m.	Pacific Cast Express	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
2:05 a.m.	Port Allen Local	3:15 p.m.	
7:30 a.m.	Hot Springs, El Paso and Sali. Express	6:20 p.m.	

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7:35 p.m.	Sunday Only	8:05 a.m.	
9:45 a.m.	Daily ex. Sat. and Sun.	4:00 p.m.	
9:45 a.m.	Saturday and Sunday	5:30 p.m.	
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5:00 p.m.	Saturday Only	6:00 p.m.	
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Crescent City Notes

Mrs. Delphine Francois, of this city, has been spending a while in St. John Parish with relatives.

Sister Charlotte Matthews, one of the founders of old Clinton street church, died on the 13th inst. after several months' illness. Sister Matthews was a native of Maryland, Virginia, and was converted there. She was married to Bro. John Matthews August 10, 1868, and proved a loving and faithful wife to the last. Sister Matthews selected the plot of ground upon which the present church building stands. She endured her illness without complaint feeling that her Father would not put more upon her than she was able to bear and so with this Christian fortitude she remained happy to the end. She joined Clinton street church under the pastorate of Rev. S. Evans when this church was first established. Only two of the members of her class survive her, N. Salisbury and Wm. Matthews. Our sister was a member of the Stewardess Board and treasurer of the church, which positions she filled faithfully. Her funeral took place at Williams' chapel in the presence of a very large audience. The pastor was assisted by Revs. D. Young, H. Taylor, W. R. Butler, P. E.; J. E. McKee and V. Chapman. Miss S. A. E. Brazely was at the organ, assisted by Miss Mary Mead. Good music and good singing was had. The coffin was covered with flowers; a harp shaped wreath was placed at the head by the Steward sisters and thus was laid to rest one of the best members of Williams' chapel.—C. W. Reeves, Pastor.

First Street M. E. Church.—At a recent rally the sum of $516.77 was raised and paid on the debt of the church. Statement—Reported at last annual Conference: Principal and interest, $2,261.13; interest since Conference up to July 10, 1905, $116.45; total principal and interest July 10, 1905, $2,377.58; paid on interest July 10, 1905, $116.45; paid on principal July 10, 1905, $400.32 total, $516.77; balance due on principal July 10, 1905, $1,860.81. Plans are on foot to further reduce this amount to at least $1,500 by Conference time. Notwithstanding the yellow fever this has been the best and most successful year of our administration at this important charge along all lines. We have a grand people. God bless and prosper them. Presiding Elder W. R. Butler was foremost in helping to operate the plans which resulted so magnificently.—J. A. Tircuit.

Mallalieu Chapel.—Sunday night one young man was baptizde at the altar and two were received into ufll membership. Wednesday night of this week occurred the second annual installation of the Epworth League officers. Rev. H. J. Wright was the recipient of a nice lot of groceries from Mrs. Bates, Amanda Fouche and Bro. W. H. Milo. On Tuesday night the Steward sisters presented him with a large new basket well filled with groceries. All of which Bro. Wright appreciates very highly.

The following program, under the direction of Miss Stella G. Seals, was rendered by the Epworth League, Thompson Chapel, Sunday evening, Sept. 10: Address, Mrs. Victoria Passon; solo, Mr. David Parker; reading, Miss Agnes Williams; recitation, Miss Evlyn Davis; reading, Miss Elizabeth Crowden; duet, Miss Agnes Williams and Miss Emma Robinson; recitation, Miss Stella M. Seals; reading, Miss Nellie Radford; solo, Miss Rosa A. Seals; recitation, Miss Elizabeth Holmes; solo, Miss Julia Coleman; solo, Miss Olivia Collins; Mr. Arthur Obee read a paper.

Rev. Douglass M. Seals, the pastor of Thompson's Chapel, is proving a leader in financial matters. He was assigned to this work less than a year ago, facing a debt which he set about heroically to pay, and this he has done most magnificently, paying during the first part of the year one installment, and on last Sabbath night raised $111.35, which places Thompson's Chapel free of debt. And in this effort Brother Seals has shown himself capable of handling such enterprises, and he has been blessed with the confidence and the unstinted support of his entire membership. In addition to the magnificent result of his rally, Brother Seals sends to the Southwestern sixteen new subscriptions and promises to make it thirty before the end of the year. Brother Seals has won sincere congratulations, and he has them.

Last Sabbath was a great day at Wesley Chapel. At 11 a. m. Rev. Samuel Davage preached. At 3 p. m. the funerals of Mr. Willie Williams and Sister G. Adams were conducted by the pastor, assisted by Rev. A. Cox and Jas. A. Saunders. And at 7:30 p. m. the anniversary sermon of the Charitable Benevolent Association was preached by the pastor to the great satisfaction of all present. Collection for the day, $48.43.

THE SOUTHWESTERN RALLY.

An enthusiastic meeting was held of the Methodist Preachers' Meeting of New Orleans on Friday of last week in the office of the Southwestern, and it was determined to set about at once to increase very materially the subscription list of the Southwestern within the city of New Orleans. Last Sabbath Presiding Elder Daniels and W. F. Waters spoke at Mount Zion; Presiding Elder Turner and Prof. Davage spoke at Camp Parapet; the editor at Thompson's Chapel. On next Sabbath, at the night service, Presiding Elder Daniels and the Business Manager will be at Wesley Chapel; Presiding Elder Turner and Prof. Smith at Pleasant Plains; Presiding Elder Marshall and Prof. Davage at Simpson Chapel, and the editor at Saint Matthews.

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Literary Notes

BOOKS RECEIVED.

"Bee's Flower Children," by Frances Bennett Callaway. Publishers, American Tract Society, New York City. Price, $1.00.

The Revival; A Symposium. Edited by Rev. J. H. MacDonald, D. D., introduction by Bishop W. F. McDowell. Publishers, Jennings & Graham, Cincinnati, Ohio. Price, 75 cents.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
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NEW ORLEANS, SEPTEMBER 28, 1905

Vol. 39 No. 39

Editorial

Read this issue thoroughly, carefully, prayerfully.

Don't be so ready to report the number of dollars raised; rather report the number of souls converted.

Aggressive evangelism is essentially evangelism among the children, "For of such is the kingdom of heaven."

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

The dominant note in all your preaching should be salvation: for this purpose Christ came; for this purpose His church exists; to the realization of this all His ministers should labor.

In proportion as the church is active and persistent in its effort for the salvation of children, so in proportion will it actually carry out the spirit of the command of the Master for the salvation of the world.

Revivals are not forced, but they be had at any time when the church is in the proper spiritual frame. We should not concern ourselves so much as to the attitude of God towards a revival as the attitude of the church. God is always ready for and in fullest sympathy with every revival movement.

Revivals that are run for the increase of a denominational membership are doomed to failure from the very start. We are not to seek the conversion of men so that there may be more Methodists or more Baptists. The matter of denomination is a secondary matter, but what we should seek is the conversion of men unto Jesus Christ. First the affiliation to Christ and then denominational affiliation will care for itself.

Of course prayer enters largely into the success of any Christian movement. By it we manifest our interest, our willingness to service, our dependence upon God and our submissiveness to divine direction. Prayer is the thermometer of our faith, a thermometer that makes an accurate and unquestioned registration. The beauty and strength of Mr. Finney's faith, who prayed for large victories, is seen in this most significant statement with which he usually closed his prayer: "And Thou knowest, O Lord, I am not accustomed to be denied."

THE MINISTER'S ONE BUSINESS

The Lord Christ said to Peter and Andrew, who were casting their nets in the Sea of Galilee, "Follow me and I will make you fishers of men." This much may be said in favor of apostolic succession: the ministers of the Gospel have as distinct a call as Peter and to the identical work to which he was called, that of the salvation of men.

Bishop McDowell tells of a reunion of his Conference class, which was held at the close of the twentieth year of service. Ten were present and these compared notes. Some had attained positions of honor and of high trust in the church and in this recognition that had come to the class all rejoiced and no one rejoiced more than did a brother whose positions had not been so conspicuous. He was modest and retiring, for he had been serving in the humble places. But his class members questioned him and he was led to confess that during these twenty years he had seen more than 2,000 souls won to Christ under his preaching. And after all, this man in the humble places had done perhaps the largest work for the Master. Who knows how bright his crown will be or how many stars there will be in his crown or how exalted his place will be in the heaven of heavens. Nothing is to be said in disparagement of conspicuous positions nor that in these positions men may not be of immense service in furthering the kingdom of Christ, but after all the paramount mission of the minister and the one purpose of Christ's church is the salvation of the world.

SOME REVIVAL EXPERIENCES

My first attempt in a revival service was as a local preacher at a camp meeting in a community some sixteen miles from a railway. This camp ground was reached after a long tramp, which I distinctly remember. There was a lesson that I learned on this occasion that has been with me through these years. After the sermon I suggested that the members make a personal appeal to the unconverted persons in the rear of the room, pointing directly to one man who was near me. Poor fellow, he went. The subsequent developments proved that he must have had untold courage to have made the effort which he did. He approached a man and invited him to the mourners' bench only to receive the retort, "Go away! how dare you to invite me to the mourners' bench when you and I have just gotten through a game of cards and had a drink?" Personal work in revival meetings is very effective, but the character and confidence of the approacher must be beyond impeachment in order that the appeal may be effective.

At another time during the first year of my first pastorate, I was suffering from a cold and sought the aid of some fellow-ministers only to be disappointed. But after prayer and throwing myself on God, I entered into the service to do the best I could, and then I learned that oftimes we need the help of God in the conducting of the revival services more than we need the help of man. Quite often we deprive ourselves of the benefit of God's co-operation in our effort to secure human assistance.

Two things were done at this meeting that seemed audacious and were on the border line of recklessness. The revival service had been on for a number of nights with apparently only poor results. Quite a number of persons were forward for prayer. There were some complaints as to those who were conducting the altar service; particularly was the complaint against one man who had upon his breath the smell of whiskey. Something radical had to be done. Whether under the inspiration of the Holy Spirit I do not know, but I made a list of those whom I desired to conduct the altar service and read the list from the pulpit, requesting the others to join in the singing and otherwise in the service, but only the names that were announced were permitted to talk to the mourners. Oftimes seekers are misdirected. Oftimes they are hindered in their seeking salvation by persons who mean well, but who do not have the adaptability nor the clearness of expression in approaching those who are in doubt and darkness. This was one reason that led me to this radical step. Another reason was, absolute confidence in one's Christion life is necessary to the better guidance of a person seeking salvation. The seeker must believe that the person who approaches him represents in life and in spirit the Christian faith or else he will not be helped. It may be that the seeker does not know the real situation as to the heart and life of the individual who approaches him, nevertheless if he believes in the person who approaches him then the approach may be successful. After this same meeting had gone on for a short while without any apparent results, another thing was done. The persons at the mourners' bench were agitated and were crying aloud in prayer for mercy as though God had not manifested His mercy towards sinners in the gift of His Son and that ample provision had not been made for their conversion and adoption through simple faith. These seekers were asked to arise and take their seats. It was stated that God was present to save them that night and not to-morrow night; that now is the accepted time, and then the penitent was told that if his mind was not fully made up as to salvation for that present night that he could retire to his usual seat other than the mourners' bench, for as soon as the seeker was ready God was always standing waiting and salvation was to be then and there. Then the penitent was requested to make a statement to the audience if he so desired, and to state if he desired salvation that night or some other time. And so on through

[*Continued on Page Eight.*]

The Minister as a Soul-Winner

By Bishop William F. McDowell

The statement of this theme is redundant, and somewhat misleading. It suggests that perhaps a minister might be something else than a soul winner; that he might be a minister, and not a soul-winner at all; or that, perhaps, winning souls is an incident in the business of being a minister. One would hardly speak of a lawyer as a practitioner, of a physician as a healer, of a merchant as a business man. This is the business of these men. They do, and must do, many things besides. This is supreme. So the minister must do many things. How many, only a busy modern minister knows. But if he be not a soul-winner he is not at the heart of his task.

Let us clear up one or two matters at the start. Winning souls and holding revival-meetings are not equivalent terms. Indeed, our modern use of the word evangelist is distinctly narrower than the great term soul-winner. Nor is this noble term identified exclusively with any method, however useful and honored. Nor yet is it monopolized by any class of ministers, or by any theory of the ministry, or any conception of the Church. These things it seems necessary to say at the beginning.

We must briefly state at the outset, also, certain fundamental assumptions which are taken for granted in the discussion that follows and in all this series of addresses:

1. The lives of men are lost. It is still true that the Son of man is seeking and saving the lost. Men are much more than unfortunate. "The train is not simply late, there has been a wreck." "We owe Christ more than our thanks, we owe him our lives." If modern science and philosophy have made anything emphatic, it is the sad and solid truth that men are lost and are being lost. They are not only fallen, but falling.

2. There is a way to recover these lost lives. The world is not in hopeless case. We do not handicap our efforts by doubts as to the possibility of recovery. The opened fountain is adequate and flowing. We do not adoubt either the person of Christ or his work. His power is not gone nor going. There is no other name, but no other name is needed. There is only one cure, but that cure is sufficient. The task is tremendous, but the power of the Person is equal to the task.

3. The Christian minister stands somehow in the center of this task. He is the minister of the saving Christ to men needing salvation. There are many questions, some of them are burning at times and for a time, but the minister's one great question, always burning, is the question of bringing men and the Savior together. He is vitally related to many things. He is at the center of this. * * *

The statement of my theme warrants me in asking a few personal questions at this point. I ask them in our Master's name. We are here together, a company of his men. His presence makes it very light here. We can see things in the light of His countenance.

First. Have you been a soul-winner? We are not all young men. We are usually very sensitive to their duties. I am urged to deal faithfully with them. But I have also a keen and almost consuming anxiety about the men of my own age and older. Some of them were soul-winners once. Some of them never were. Some have ceased. Some think themselves too old to begin. How does your record look this morning as we sit here in this bright light? When my Conference class had been preaching twenty years we held a reunion, the ten of us. We compared experie[illegible] perfect frankness and fidelity. One of the men spoke modestly of his obscure charges and obscure work during those years. He rejoiced in the more conspicuous positions that had come to some of the others. We made him confess that in the twenty years he had seen more than two thousand souls won to Christ. Then "we were smitten in our faces as with a great light." We saw in that light what real values were. Men here were soul-winners in their early ministry. When did you cease to be? Why did you cease? The passion for this and the skill for it ought to increase with our years. A man past fifty ought to be fairly irresistible in this matter.

Second. Are you a soul-winner now? That questi[illegible] pass two or three others. Have you ceased to be what you once were? Have you begun to be what you ought to be? Do you continue in well doing? Some men have ceased to be what they were. This is one of the tragedies of the ministry. In their early years they had a consuming passion for winning men to Christ. No other success satisfied them. A year without this triumph was a bitter year in their ministry. If they carried up no such trophies to Conference they went with heavy hearts. Failure to win souls looked to them like God's sentence of disapproval. There are men here who remember to-day how a quarter of a century ago they cried unto God through the long night that He would give them converts. The desire was as a fire shut up in their bones.

"And some have never loved thee, Lord,
And some have lost the love they had."

They make easy excuse now for a failure which once cut them to the quick. They have brought up the benevolences; they have paid the church debt; they have cleaned up the church records; they have built a new church or repaired an old parsonage. Is it not so? And do you like it? And will you keep on at this rate?

Some have not begun. They did not start to be soul-winners, and the habits of another kind of ministry have become fixed upon them. The passion is lacking. * * *

The statement of the theme warrants another question. What will you do, and when will you do it? This is really a double question; but a good resolution must take effect in time. We have been looking together at our history. There has been a solemn searching of heart. Even those who have done their best are not pleased with what they have done. What shall we now do? What will you now do in this matter? May the searchings of heart be matched by great resolves of heart as we sit here! Not everything can be accomplished by a good resolution, but nothing can be achieved without it.—*From The Revival—A Symposium.*

What Shall We Preach

By Rev. W. F. Stewart

Preach the Gospel. Not about it.—We think it is fair to say, and is not likely to be contradicted, that a majority of the professional evangelists of the last quarter of a century have been the most decidedly dogmatic preachers in the pulpit; and this too in the face of the fact that these men, for the most part, have been without theological training, or even Biblical instruction that would warrant them in assuming decided opinions on great controversial doctrines. I have frequently heard these men arraign the preachers generally for not preaching the Gospel, and then go on night after night promulgating their opinions, and denouncing those who did not hold them, and scarcely preach a simple, straightforward Gospel sermon in a whole week.

The most intelligent people of to-day have little care, hardly respect, for a man who preaches a set of ideas and opinions on such occasions. They do not want to hear addresses on theology, any more than addresses on philosophy. They do not want lectures about the Gospel any more than a hungry man wants to hear lectures on pure food. The people are hungry; they want to be fed. If the Gospel pulpit has lost its authority, it is to no little degree attributable to the fact of so much preaching about the Gospel. The moment we begin, in these days of freedom of thought, to theorize, dogmatize, or speculate, every man who believes in religious tolerance feels he has a right to put his opinions over against ours, and our message to him has lost its authority. We have spent too much time, and sometimes lost our way, trying to make the people see Divine things as we see them, rather than pointing them to Him who said, "He that hath seen Me, hath seen the Father;" for whether we are aware of it or not, the people still want to "see Jesus."

"The recent theological discussion has not affected the relation of the masses to the Church, so much as it has affected the relation of the Church, and especially the theologians, to the masses. The common people, the lower classes, are deeply interested in bread, but know little and care less about scientific dietetics. The Gospel as preached by Jesus of Nazareth is still acceptable to the common people."

Preach Positive Truths.—[illegible] better is it in almost every instance not to preach negatives, not to deny or denounce, but to declare and announce. "The evangel is not denunciatory of sin; it is not pronunciatory of punishment; it is annunciatory of salvation." The world needs only to be convinced that there is a better way; that instead of husks, there is bread; instead of a barren desert, a land of milk and honey. Altogether too much time is spent by many evangelists in trying to convince of self-evident and self-conscious facts concerning sin. Not that these need to be overlooked, much less compromised, but taken for granted. What men are anxious to know is that "the Son of man hath power on earth to forgive sin;" that the Lamb of God taketh away the sin of the world, and "though your sins be as scarlet, they shall be as white as snow." In other words, the people are famishing, perishing for the bread of life, and the preacher should make it his supreme study so to set it before them that they will receive it and live.

Preach Fundamentals.—The method of the past has been from particulars to fundamentals. The method of the future must be from fundamentals to particulars. An immense amount of time and energy has been spent in discussing to promiscuous congregations, often to their confusion or disgust, the fine doctrinal points of Christianity, to which, if you succeed in committing a man, you have not gained much; for a part of Christianity can never be equal to the whole; and some of the hardest tasks we have, are to get people thus committed to see that they have only become possessed of some single aspect of Christianity, and not Christianity itself.

Preach Christ Crucified.—"I was born in a Christian family, and was strangely and wonderfully delivered from many of the more vulgar methods of sin, and I want to say to you, in all honesty and sincerity, I never trembled when I heard the law of Moses; but when I came into the presence of the radiant holiness of Christ, then I said, if that is what I ought to be, O how I have sinned!"

It is not necessary to compromise sin, nor fail to recognize its terrible meaning; but its meaning would better be magnified as evidenced here and now, instead of passing by these most tangible evidences, to the promised consequences of the hereafter. But, after all, the great evangelistic message is that of the cross, "And I, if I be lifted up, will draw all men unto Me." A sinner melted by the love of Jesus Christ from the cross, is much more susceptible to molding by grace than is the sinner moved by fear of the perils of unalterable law. The old appeals to future torments do not take hold as does the appeal to the best. "They cannot long be frightened by lurid word-pictures of the fiery torments, the intolerable tortures of the damned, such as our forefathers painted for their terrified hearers;

but their moral sense healthily responds to a plain, earnest, honest declaration of the certain and terrible sequence of sin and suffering, such as is being so generally recognized by the masters of modern literature, but neglected—shall I say, almost criminally neglected?—by the pulpit, where the danger signals should never be lowered, but where the dark and awful reality can be relieved by heavenly flash-lights of the pitying compassion and forgiving love of the Father through the Eternal Son,"—"before the world's foundation slain." The Gospel of the cross is the only Gospel that saves. Whatever else a man drops out of his preaching as an evangelist, he must never turn aside from the cross, nor ever trifle with it. Men may make light of "hiding beneath the blood" and of the "crudeness of a Gospel of Calvary," but no man has ever succeeded in doing the work of a real evangelist to the lost sons of God, without a message characterized by an appeal to men from the vision of Him who "was bruised for our iniquities." It may be to some foolishness and to others a stumbling block, but to those who will be fishers of men, it must be without a question "the power of God unto salvation."—*From The Evangelistic Awakening.*

The Victories of Faith

By Bishop W. F. Mallalieu, D. D., LL. D.

The exercise of faith in prayer moves the arm that moves the world. There are many things that come in answer to prayer that never would come without it. We need not trouble ourselves for a single instant about the inflexible laws of Nature, for the God to whom we pray has ordained those laws, and he can modify, suspend or abrogate them. No laws are ever superior to the law-maker. The Bible abounds in instances where the laws of nature were modified or suspended in answer to the prayer of faith. There is something more in prayer than merely subjetcive results. Of course, the idea of holding communion with God, the Father of our spirits, must have an influence upon the heart and soul and life of the one who prays, but real prayer has a scope as wide as the world. God can turn the hearts of men even as the rivers of water are turned, but He never turns rivers back to the fountains from which they spring; the rather He turns them by placing a hill here, a mountain there, and a far-reaching ridge away yonder and so He controls the course of the mightiest streams. He will not destroy the free agency of any human being even for the sake of any soul, but He will build up obstacles on the right hand and on the left hand so that it becomes a matter of extreme difficulty for even the most self-willed person to have his own way. In truth, a mother's prayers and tears and love may build up barriers in the path of any wayward son or daughter that will make it well-nigh impossible for either to press on in the way that leads to death and everlasting woe.

Surely prayer is an immeasurable factor in the means to be used to halt this world in its career of sin and death. It is not the "one-sentence" prayers that will win the supreme victories. It is one of the modern fads, this "one-sentence" prayers. The saints of Bible times cried to God night and day. Elijah prayed seven times before the little cloud showed itself on the far-away horizon of the Mediterranean Sea. If he had stopped with the first, or third, or sixth prayer, the cloud would not have made its appearance. We need not trouble ourselves to explain why Elijah did not use a "one-sentence" prayer and quit, and leave the case with God. Nor, indeed, can we explain why the Syrophenician woman did not content herself with a "one-sentence" prayer; nor why the poor widow, in presenting her case to the unjust judge, did not in a single sentence make her request known and then go about her ordinary affairs; nor can we explain why the Lord Jesus, Christ spent whole nights in prayer.

The Church of God in these perilous times in which we live, needs to go back to the Bible to learn how to pray, and what to pray for, and to expect an answer to every prayer offered according to the divine will.

But notice this, that there must be a preparation of heart and life in order to exercise victorious faith. A backslidden professor of religion cannot offer fervent and effectual prayer for the salvation of this redeemed world. He needs to pray for himself lest the doom of the backslider be his. He should pray for pardon, for his profession and his church membership will not avail. he will be lost with common sinners unless he seeks and finds the pardoning grace of God. In short, one cannot pray the best possible unless he has a clear, definite experience of personal salvation; and this involves pardon, justification and regeneration, and this means conversion; and then comes the witness of the Spirit to the soul's adoption into the heavenly family; and then the uttermost salvation, the fullness of the blessing of the gospel of Jesus Christ. With such an experience as this, the humblest Christian will find admittance to the audience-chamber of the court of heaven. The Holy Spirit will invite the petitions and support them with an intensity of divine power which will bring down the choicest gifts and the richest blessings that heaven can bestow.

Why will not God's dear people seek with all their hearts the experience that will enable them to claim the divine promises? Much is being said, much is being printed in the columns of our many Advocates in regard to aggressive evangelism. We are beginning to see and feel the need of a more pronounced and intense type of work if we would hold our own, and much more if we would make inroads into the serried ranks of indifference, unbelief and sin. What needs to be done will never be done by mere theorizing, but rather by actual consecration, holy living, definite experience of full salvation, and all this as a preparation of heart and soul for the exercise of prayer that shall call down refreshing showers of grace on many a barren, desolate region. Will every one reading these lines, in the fear of God, and for the love of precious souls, hasten to get the right type of experience, and then, standing on some sure promise found in God's blessed Word, cry unto the heavenly Father until the blessing sought for is obtained. If only a comparatively few in each church of our far-reaching fields should follow this course, it is absolutely sure that there would come to us such a mighty revival of pure and undefiled religion as this world has never known. O people of the living God, get the experience, and then pray! pray!! pray!!!

How to Promote a Revival

By Bishop Bashford

Let every minister make an alphabetical list of his members in a note-book which he can carry in his side-pocket. He should always have such a list with him to refresh his memory and to enable him to make any correction in names, residences, etc., whenever he receives additional informataion. Let every minister also enter in the same note-book a calling list of all his people. This list would better be arranged under an alphabetical list of the streets or roads on which the people live, writing the name of the family under the appropriate number of the street. The pastor ought to leave room between the names of the families to add the names of additional families, because often he will learn in calling upon a family that another family near by has begun attending his church. Under the family list the pastor should enter the name of each member of the household, and it will be well to put down the year of birth of each child immediately following its name. The pastor should put over each name some sign which shall enable him to determine at a glance the exact relationship of that person to the church, as m. for member, p. for probationer, S-s. s. for Sunday-school scholar, a. for attendant, o. a. for occasional attendant. In regard to those who are Sunday-school scholars or attendants, the pastor should learn what person in the church has most influence with each one and would be most likely to help him into the Christian life by speaking to him about Christ. In this manner the pastor will soon gather a list of names for sub-pastors or personal workers; and if these persons are told of their potential influence with these unsaved friends, they can be led to engage in personal work with them. If pastoral calls are made with this definite purpose, they will close appropriately and almost instinctively with a brief prayer for the members of that household. A pastor can make from six to ten such calls in a city in an afternoon. Such calls will reveal the needs of one's people and furnish abundance of themes for prayer-meeting talks and for sermons. After the pastor has secured the names of a dozen persons who will be influential in leading particular persons in the congregataion to Christ, it will be well to call these persons together for united prayer and for reports in regard to their success in personal work. The Sunday-school teachers' meetings should also be organized for personal work among the scholars. Ask the teachers, individually, what members of the class are members of the church, who of these can be led to personal work for Christ, what scholars are almost or quite ready to begin the Christian life, etc. Give the teachers time to make inquiries and report at a later meeting. Two or three such teachers' meetings will make the teachers eager for a revival. A revival of religion is the natural and divine result of such a longing for a revival on the pastor's part as leads him to put forth the efforts herein described, and it will follow this organization of the families, of the personal workers and of the teachers for spiritual work. A pastor makes an almost fatal blunder who starts revival services without some such systematic preparation of himself and his people and some such organization for victory. A pastor makes an almost fatal blunder who depends upon his personal work alone and does not organize his people and hold public services for the upbuilding of the kingdom. On the other hand, a revival thus organized and growing out of the regular work of the church will prove especially fruitful among the children and young people of the church and the community, and will often result in large and even unexpected blessings among leading men in the community. Have faith in God and the possibilities of human nature aided by the Holy Spirit. Pray without ceasing, and then work as if all depended on your own fidelity.

One of the most serious dangers of inconsolable sorrow is that it may lead us to neglect our duty to the living in our mourning for the dead This we should never do. God does not desire us to give up work because our heart is broken. We may not even pause long with our sorrows; we may not sit down beside the graves of our dead and linger there, cherishing our grief. "Let the dead bury their own dead," said the Master, to one who wished to bury his father, and then follow Him; "but go thou and publish abroad the kingdom of God." Not even the tender offices of love might detain him who was called to the higher service. The lesson is for all, and for all time. Duty ever presses, and we have scarcely laid our dead away out of our sight before its earnest calls that will not be denied are sounding in our ears, bidding us hasten to new tasks. —*J. R. Miller, D. D.*

Can an Old-Time Revival be Expected

By Bishop Thoburn

Most certainly, if it is really "old-time." But it must be old as Pentecost. The elements which distinguished the extraordinary occasion on which revival flame first crowned waiting believers, are essential to every revival movement. First of all, Christ must be preached as a living and present Savior. Those who proclaim His presence must be persons who know Him, and who can speak of Him, not as He was known to Peter, but as He is known to-day to His anointed messengers.

Like the first revivalists, the modern witnesses must be of one mind and one heart. They must ignore all side issues, forget all personal interests, and be absorbed, soul, body and spirit, in the supreme purpose of making Christ known to those who know Him not. Their call to revival work should be distinct and clear, and every man and woman engaged in the work should be a clear witness to the mighty fact that Jesus of Nazareth lives to-day, and is gathering disciples around Him as of old, and preparing them to go out as His witnesses.

The modern revival, indeed every true revival, after the pattern of Pentecost, must prepare obedient disciples for personal service. A new generation of living witnesses must be raised up. A new ratio of giving in the Master's name must be introduced. The modern church must be vitalized by a touch of the hand of Him who gave life to the dead, and the spirit of service to those who had never discovered the object of life.

The revival which we need, and which I venture to believe is at our doors, will not be like the great awakenings of fifty or seventy-five years ago. It will be more widespread, more powerful, and more abiding in its fruits than were similar movements in bygone days. In former times great moral reformations were witnessed, but for a long century our Church built no hospitals, founded very few orphanages, omitted to care for the aged, and almost neglected to take up the great enterprise of making Christ known to the heathen world. The days of such omissions of duty are past forever. The Son of Man has still only power on earth to forgive sin, but He also has power to summon His disciples to a ministry of service.

Let everyone who longs to see a revival worthy of the era in which we live, and equal to the demands of the era which lies just ahead, join in the cry of the prophet as he gazed upon the skeleton army of the dead, "Come, O breath, and breathe upon these slain, that they may live," and may millions of men and women rise up all over the land, and not only take upon them the name of Christ, but learn to live the Christ-life.

Personal Evangelism

By Rev. Edward B. Crawford

Success will depend upon two things—method and spirit. There are methods many. We must not belittle them. The Gospel service Sunday evening, special revival services, the ingathering through the Sunday school, are all important. It is not the object of this paper to compare one method with another, but to present the claims of one form of service too often overlooked. It is personal evangelism. This is the keynote of present-day evangelism. Personal work is entitled to consideration. It is a method our Lord used most effectively. The matchless example of Christ speaks loudly for personal evangelism. If one reads carefully the four Gospels he will find that this form of service stands out with great prominence. Christ wanted the individual. Again and again He turned from the multitude to focus His attention upon some man or woman. His work was not limited to great occasions and large audiences. To pause and turn a man's face toward the great unseen realities was the practice of His life. So with the apostles. Andrew led Peter to Christ. Philip brought Nathanael. When persecution scattered the disciples, "they went everywhere preaching the Word." This is the need of our times. Years ago the writer formed a life resolve to do personal work. Not every man can be a great preacher to a great congregation, but every man can be the bearer of a message to an individual. He can talk with one face to face. A musket is a good thing. It scatters the shot, and there is a bare possibility of hitting something. But if you would bring down an eagle, a rifle is better. In the Master's work, elimination and focusing are often needed. There are times when we need to shut out the crowd and focus our attention upon an individual, if we would bring him to Jesus. * * *

We have known series of meetings to be held in which there was scarcely an unsaved person present, while all about the church there were many whose doors were ever open to any consecrated, friendly, sympathetic man or woman who desired to enter on a mission of love with a message from the Master of Life. There is no surer way of reaching the people than by going after them.

In the writer's parish the field is divided into districts, and a house-to-house visitation is made by members of the Church each year, to secure the names of non-church goers, and to invite them to the services of the Church. From time to time invitations are sent through the mails to these neighborhood people, and they are visited by both pastor and people. A kindly reception is the universal rule, and many have been led to attend the services of the Church in this way. One man said to the writer, "I have lived on this corner for five years, and you are the first man to invite me to Church in that time." This man was the son of a Methodist preacher, and a university graduate. Another said, "I have lived in Chicago for six years without darkening the door of a church." This man was also the son of a Methodist preacher. What we need is walking evangelists, who will go from house to house with loving words, to woo people away from sin, to the Lamb of God. Some may think this hard work, but it must be done if people are ever brought under the influence of Jesus Christ.—*From The Revival—A Symposium.*

Message Rather Than Methods

The success of Methodism has been due to her message rather than her methods. The latter have to do with conditions, and as these change the methods must vary. The message has to do with the deepest needs of the human soul, and these remain the same from age to age. The cry of this world has always been and still is for the "Living God."

"Far and wide tho' all unknowing,
Pants for Thee each human breast;
Human tears for Thee are flowing,
Human hearts in Thee would rest."

From the hour that John Wesley felt his heart "strangely warmed" he and his followers preached a gospel that brought Almighty God into immediate conscious relationship with men, lifting the burden of human guilt from sinful souls and the load of anxious care from weary hearts. It was a message men longed for, and when they heard it they believed, and were saved. It is the message that the world waits for to-day, and the man who preaches it from the depths of his own soul will not want for hearers, nor will his altars wait for seekers. It matters not whether his theology be old or new, his methods ancient or modern, the multitudes will flock to the place where they are brought into vital touch with Deity. In our movement for a more aggressive evangelism it will avail little to revive our methods unless we first revive and revitalize our message.—*Rev. Edgar Blake.*

Though they may wound your feelings, these three you have only to forgive—the breeze that scatters your flowers, the cloud that hides your moon, and the man who tries to pick quarrels with you.—*From the Japanese.*

It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear, on summer eves,
The reapers' song among the sheaves.

Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoe'er is willed, is done.

And ours the grateful service whence
Comes, day by day, the recompense;
The hope, the trust, the purpose stayed,
The fountain and the noonday shade.

And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dreams and slothful ease.

But life, though falling like our grain,
Like that revives and springs again;
And, early called, how blest are they
Who wait in heaven their harvest day.

—*John G. Whittier.*

Power from on High

In converse with an old-time Methodist preacher, he related the following: "I was pastor of a church where the elderly and middle-aged were the members and they were exemplary Christians, but the younger generation, while refined, moral, and respectful, was indifferent. After some days of special service there came to me a time of despair. I felt that I could not close the service without victory, and that event did not seem imminent. Just then one of the patriarchs of the community began to pray. He told the Lord that they had been blessed beyond their deserts, 'and now, Lord,' he prayed, 'we are not asking for more blessing; but we are pleading for power; power that will break up the hearts of the unsaved and compel acceptance of Jesus Christ as their Saviour.' Like another Pentecost it fell upon the congregation and a great victory occurred."

May we not sometimes get in God's way, not by our doing, for we should do all we can, but by our not waiting to connect with God when we have reached the human limit? A perfect electrical appliance unconnected with a dynamo is a costly and useless thing.—*Rev. Alonzo Bright.*

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! To-morrow comes the song.

—*Maltbie D. Babcock.*

The necessity both for working and for resting has its reason in our nature, and is, therefore, a divine law. When shall we half realize that the constitution of man is a piece of sacred legislation and that physiology is a department of theology?—*Charles Gordon Ames.*

The Gospel in the Home

I am fully convinced that faithful work in the ome before and during revival meetings, not nly by the pastor, but by the class leaders and thers who love Christ and souls, is a great help. good brother who had accomplished but little his revival work was induced by his presiding lder, before beginning special work in a certain ommunity, to spend at least a week in visiting, ith the class leader, the homes of the place, raying and inviting the people to attend the oming services. Religion was the burden of his onversation. The result was that the church as greatly revived, backsliders were reclaimed, nd perhaps fifty souls converted.

Anyone can have a revival if he will but pay he price.—*Rev. F. W. Loy.*

The Revival and the Pastor

Do you desire to be a soul-winner? Will you ay the price? Entire consecration to the work, omplete trust in God through Christ, and full lependence on the Holy Spirit for power, are he terms; will you meet them? Then begin at nce. In your poor, blundering way, fresh from loset devotions, start on your great mission. In our preaching aim to stir the conscience and ill of the unsaved, or to arouse a sleeping hurch with a bugle blast from heaven. In every astoral call let your purpose be to win or comort a soul. Go on, undaunted and undoubting, n the blessed work. Tell God all your discouragements and he will dispel them. You are learning the art of soul-winning. You are a novice; God can make you an expert. Give him a fair hance by your perseverance. Pray, plan, push. ersist. You can win. God wants you to succeed. With a consuming passion for souls you ill break through inexperience, mistakes, and indrances, and move on in glorious triumph with he steadiness of a planet! Cultivate this burning love for the lost until it domes all thought, ways all purposes and affections, and your ministry will attain the highest success. In the faithful pursuit of winning souls God will give you etter counsel than the wisest men are able to mpart. The secret of the Lord will be revealed o those who diligently serve him.—*Rev. J. O. Peck, D. D.*

Go, labor on, spend and be spent,
  Thy joy to do the Father's will;
It is the way the Master went;
  Should not the servant tread it still?

Go, labor on; 'tis not for naught;
  Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
  The Master praises,—what are men?

Go, labor on; your hands are weak;
  Your knees are faint, your soul cast down;
Yet falter not; the prize you seek
  Is near—a kingdom and a crown!

—*Horatius Bonar.*

The How of It

I give but a word of personal experience. I have known both the luxury and wear of some marked revivals; but the spectacular revival has not, as a rule, characterized my ministry. Such success as I have realized has come more from personal, hand-to-hand contact with the individual soul. From this standpoint I am able to look back over my pastorates with much grateful sense of satisfaction. It was the exception at my communion services when probationers were not received. My method has been one of serious, intelligent and loving persuasion with individuals to give themselves to the Christian life, and in this method God has often graciously blessed my ministry. I undertake to prescribe no method for others. Each worker must be somewhat of a law unto himself. But my conviction, after all the years, is that there is no method so effective, so fruitful and enduring of results as that by which one soul by wise and earnest effort seeks the salvation of another. Each converted man, by all the preciousness of his personal experience, by all the sacredness of his vows and obligations to Jesus Christ, ought to feel himself an evangelist commissioned and ordained for the salvation of those standing nearest him.—*Rev. George P. Mains, D. D.*

Christ is Coming

(Tune—"Glory Hallelujah.")

BY PROF. GEO. H. RYDER, A. B., B. D.

Up from the glorious Southland
  Comes the sound of hurying feet,
That turn from fields of cotton,
  Country lane, and city street;
They are filling up the number,
  Who shall the Savior greet
When He shall come again.

CHORUS:

Christ shall come in clouds of glory,
  Angel hosts shall tell the story;
  All earth's millions, hark, adore ye!
  For Christ shall come again.

From the western mines and mountains,
  Gorges deep and deserts drear,
From the sheep herd on the hill side
  And the droves of cattle near,
Blood washed souls are looking upward
  For his coming draweth near,
When Christ on earth shall reign.

From fields of waving wheat and corn
  In north and eastern land;
From mill and factory shop and store
  Where countless thousands stand,
Loving hearts with hope are swelling,
  Anxious eyes the heavens scan
To see their coming King.

He will wipe away the tear drops
  From each sad and weeping eye.
Will tear the crepe from every door,
  Death shall no more come nigh;
Not one shall say then, "I am sick,"
  No demon spirit try,
When Christ shall come to reign.

He shall conquer all the nations
  That against his kingdom rise,
And bring the saints to rule on earth
  From the banquet in the skies,
While earth redeemed beneath them
  In Eden's glory lies,
When Christ shall come again.

To-Morrow

God's call is not a call for to-morrow. "To-day, if we will hear His voice, harden not your hearts, as in the provocation, when your fathers tempted Me." God's grace always comes with dispatch; and if thou art drawn by God, thou wilt run after God, and not be talking about delays. To-morrow!—it is not written in the almanac of time. To-morrow!—it is in Satan's calendar and nowhere else. To-morrow!—it is a rock whitened by the bones of mariners who have been wrecked upon it; it is the wrecker's light gleaming on the shore, luring poor ships to destruction. To-morrow!—it is the idiot's cup, which he fableth to lie at the foot of the rainbow, but which none hath ever found. To-morrow—it is the floating island of Loch Lomond, which none hath ever seen. To-morrow!—it is a dream. To-morrow!—it is a delusion. To-morrow—aye, to-morrow you may lift up your eyes in hell, being in torments. Yonder clock says, "To-day;" thy pulse whispereth "To-day;" I hear my heart speak as it beats and it says, "To-day;" everything cries, "To-day;" and the Holy Ghost is in union with these things, and says: "To-day, if you will hear His voice, harden not your hearts." Sinner, are you inclined now to seek the Savior? Are you breathing a prayer now? Are you saying, "Now or never—I must be saved now?"—*Rev. Charles H. Spurgeon.*

"Fight hard against a hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life."

It is a matter of economy to be happy, to view life and all its conditions from the brightest angle; it enables one to seize life at its very best. It expands the soul.—*H. W. Dresser.*

We shall be glad—really glad—of everything that has come to us, no matter if it is sorrow or pain, when we find that our experience fits some one else's need—that some one else can build on our lives.—*Maltbie D. Babcock, D. D.*

Walking With God

Mark those men whose life is hidden in God, so that of themselves they make no account. Thus can they delight themselves fully and freely in all that which God is doing, apart from the thought of themselves and to them, therefore, it is true that heaven and earth are theirs, and all things are theirs' and fulfill their will, because the will of God is their will. And their cup overfloweth with joy even here below, because in all things they have a joy and delight that is steadfast and full. Whilst they walk with God, all is peace. For in him sorrow is not sorrow, and pain is not pain, but all is peace and rest, all that God willeth, to them is sweet and pleasant. Nor is it only that to them the will of God is sweet. It is more than this. For to them he gives the fair sunshine of his comfort, and the blessed joy of heaven, ever here below. So that they live already as it were in heaven.—*Henry Suso.*

Defend us, Lord, from every ill;
Strengthen our hearts to do Thy will;
In all we plan and all we do,
Still keep us to Thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art light, shine on each soul!
Thou who art truth, each mind control!
Open our eyes and make us see
The path which leads to Heaven and Thee!

—*John Hay.*

The Perfect Life

Think of the brokenness, the incompleteness, the littleness, of these lives of ours. We get glimpses of beauty in character which we are not able to attain. We have longings which seem to us too great ever to come true. We dream of things we want to do; but when we try to work them out, our clumsy hands cannot put them into realizations. We have glimmerings of a love that is very rich and tender, without trace of selfishness, without envy or jealousy, without resentment, a love that seeketh not its own, is not provoked, beareth all things. We get the vision from the life of Christ himself. We say, "I will learn that lesson of love; I will be like that." But we fail.

We strive to be sweet-spirited, unselfish, thoughtful, to keep good temper; but we must wet our pillow with tears at the close of our marred days, because we cannot be what we strive to be. We have glimpses of a peace which is very beautiful. We strive after it—strive with intense effort, but do not reach it.

So it is in all our living. Life is ever something too large for us. We attain only fragments of living. Yet all this incompleteness, this unsatisfactoriness, this poor unattainment, finds its realization in the risen Christ. His is the perfect life.—*J. R. Miller.*

"The smallest bark on life's tumultuous ocean
  Will leave a track behind forevermore;
The lightest wave of influence, once in motion,
  Extends and widens to the eternal shore.
  We should be wary, then, who go before
A myriad yet to be, and we should take
  Our bearing carefully, when breakers roar
And fearful tempests gather; one mistake
May wreck unnumbered barks that follow in our wake."

True friendship is a religious experience—a holy sacrament. It is a refining and enrichment of mind and heart, a preparation for larger living and wider relations with spiritual beings. Yes: that is the central thing; we are to meet as pure spirits and this should be a kind of apprenticeship for heaven.—*Charles Gordon Ames.*

It is one thing to take no thought for want of thought, and another to take no thought from sufficing thought, whose flower is confidence. The one way is the lovely way of God in the birds, the other His lovelier way in His men and women.—*George Macdonald.*

SUNDAY SCHOOL LESSON

By Rev. G. N. Jolly, D. D.

Lesson II—Oct 8th, 1905. Title—"Daniel in the Lion's Den"—(Dan. 1:23.) Golden Text.—"The angel of the Lord encampeth around about them that fim and delivereth them" (Psa. 34.7.)

Darius was the father of Cyrus. He lived but a few years after the fall of Babylon. For two years Cyrus had besieged the city. He finally succeeded in turning the Euphrates river, by means of its canals, into the great dry lakes west of it. He then, on the night of this banquet, marched through its channels into the city. Belshazzar and his lords were slain, and Babylon passed into the hands of the Medes and Persians. Darius set over his kingdom one hundred and twenty princes, and over these three presidents, of whom Daniel was first. He was preferred above all the others because of his noble spirit.

I. *The law enacted.* (Verses 4-9.) It is not certainly known why the presidents and princes sought to find fault with Daniel. He had not wronged them. Possibly he had prevented them from defrauding the government. Probably they were jealous because he had been shown more honor than they. Likely they envied him because of the place he held. They watched Daniel to see if they could not detect some error in his life, by which they might accuse him. But they found nothing. How perfect his life must have been when his enemies could find no fault in him. They knew the habits of Daniel, and they understood the laws of their land. They had no statute that would take hold of him. They decided to create a law that they knew he would violate. This law was not enacted to save life but to destroy it. Not for the good of the masses, but for the destruction of an individual. The presidents and princes came before the King and expressed the desire that he live forever. They told him that all the officers of his kingdom had consulted, and they desired to establish a royal statute, and to make a firm decree. It is this: "Whosover shall ask any petition of God or man for thirty days, save of thee, O King, shall be cast into the den of lions." This law includes every person in the kingdom; it prohibits all praying except to Darius; it expired at the end of thirty days; and its punishment was unreasonable for so small an offense. They influenced the King to sign this writing. Thus it became a fixed decree; for "the laws of the Medes and Persians altereth not." Men can be as determined in the wrong as in the right.

II. *The law violated.* (Verse 10.) Daniel was familiar with all that was going on in the kingdom. When he knew the writing was signed he went into his own house. All that he did in violating this law was done after meditation and reflection. In praying to his God Daniel turned his face towards Jerusalem. There was nothing superstitious in this. In Jerusalem was the place of the temple where Jehovah was supposed to dwell. There Solomon had asked God to favor those who looked to that center of worship. The Lord had promised to bring His people back to their native land. It was also an aid to the spirit of devotion. In many Jewish synagogues there is a mark in the wall showing the direction of the holy city. Daniel kneeled upon his knees. Sitting (1 Sam. 7:18); standing (Luke 18:13); kneeling (Ephe. 3:14); and pprostration (Matt. 26:39) are all taught as positions of the body in prayer. But the weight of evidence favors kneeling (Ephe. 3:14); and prostration (Matt. ful position of the body. Daniel prayed, gave thanks, and made supplication. Prayer should have an introduction, a number of petitions, and a conclusion. Prayer embraces adoration, confession, intercession, supplication, and thanksgiving. We should pray for ourselves, for the church, and for the world. We may ask for blessing spiritual and temporal. Daniel prayed three times a day. The Bible has not said how often we should pray. Our devotions should be voluntary. Some should pray much oftener than others. Prayer secures and maintains the spirit of devotion. It may be of great benefit to others.

III. *The law executed.* (Verses 11-17.) The enemies of Daniel watched him, and came upon him while he was praying, and making supplications to his God. They should have been praying for themselves. They were determined to have his life. They accused him before the King. Darius had really not enacted this law, but signed it after they had created it. They were the leading spirits in the whole matter. They let the King know that Daniel regarded him not, nor the decree they had made, but went on same as before, praying three times a day to his God. The King was greatly displeased with himself. He realized that they had led him into a trap. He labored till the going down of the sun to save Daniel. They assembled before Darius and informed him of a law among the Medes and Persians that forbid the King changing any decree he had signed. Was this a limited monarchy? The King seems to have had not the power to save Daniel. When Darius saw that he could accomplish nothing, he commanded that Daniel be cast into the den of lions. This was done, then a great stone was brought and laid upon the mouth of the den, and sealed with the King's signet, and with the sign of his lords. All was made secure.

IV. *The law overpowered.* (Verses 18-23.) The King passed a miserable night. He went to his palace, but it had no charms for him. His supper was brought, but his appetite had fled. He would have no instrument of music brought before him. His sleep went from him. The conscience is an awful monitor when fully aroused. Darius arose very early the next morning and went to the den of lions. He cried in a lamentable voice to the old prophet. The suspense between the call and his answer must have been awful. He recognized Daniel's God as the living God. Not like the images worshipped by his own people. He spoke of Daniel being a true servant of this God. Every day he prayed and made supplication to Him. Yet he doubted the ability, or willingness, of Daniel's God to save him. When Daniel answered, he desired the King to live forever. We should speak well of our rulers. He told the King God had sent His angel and shut the mouths of the lions. This may have been the Angel of the Covenant that walked with the Hebrews in the furnace of fire. Daniel was saved because he had been true to God and man. The King now acted with authority. He had Daniel brought up out of the den of lions. He had those men who accused Daniel, with their wives, and their children, cast into the den, and they were destroyed. He issued a decree that in every province of his kingdom men should tremble and fear before the God of Daniel. He alone was the living true God, and His kingdom would endure to the end. Daniel prospered in the days of Darius the King.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic, October 8.

The Christian's Trial's and Triumphs

Scripture Reference, James 1: 1-8.

The Word.—James is the practical teacher of the New Testament. His epistle is an echo of the teachings of Jesus. "If John lay beloved in his bosom, James sat as a learner at his feet." It is, as Dr. Deems says, "the gospel of common sense." The epistle plunges abruptly into the whole question of temptation and trial. Temptation to James is "all joy;" and the reason is given, "because trial worketh patience." The wisdom necessary to detect the temptation and the strength needed to resist it can be had by prayer. The result will be a "single-eyed man," not a waverer or double-minded man.

Our Homily: Trials vs. Triumphs.—A strenuous sort of religion did James teach. No namby-pamby sort of piety was his. A stalwart struggling and conquering sort it was. His kind of Christian plunged into the thick of the fight and won his place by developing strength through trial and temptation. But the virtue was not in the trial, but in the resisting. Sit at his feet and let us learn a few lessons:

Trials are to be Encountered with Joy. The oak finds strength from the tempest. The arm is made strong by lifting weights. The Christian is made better by resisting evil. This is the philosophy of James. This is the experience of saints in all ages. The Christian hero must not tremble at danger nor flinch from contest, but rather rejoice in anticipation of victory. To a people in the midst of persecution as were these to whom James was writing, this note must have come with cheer and hope. No less so now. Persecution, trial, temptation, struggle are the lot of all. But rejoice that you are counted worthy to endure; that God counts you strong and courageous.

The Results of Trial are Blessed. Trial worketh patience; not simply that phase of patience that endures and submits, but that which is courage and firmness. The test of gold is fire; the test of the Christian is endurance; and when it hath its perfect work we become perfect. That is a kind of practical perfection which gives one the assurance of perpetual victory—perfect in resisting power and in boldness in service. One who has this has the "swing of conquest."

The Secret of This Power is from God. If any lack wisdom he may have it. The wisdom here mentioned is doubtless that discrimination which gives one the power to detect temptation and seize upon all the resources of grace. It is the wisdom necessary to possess and to manifest the perfection mentioned. It is not by human culture, but by divine bestowment. And God gives this liberally. He never upbraids. The winner is not a "double-minded" man, but one with single purpose and undaunted courage. Under these conditions trial and temptation become helpful rather than harmful, and victory the constant experience of the Christian contestant.

Trials

Are God's methods of developing manhood.
Should be received with joy and gladness.
May be overcome with prayer and resistance.
Will send the roots of faith down deeper.
Give patience to endure unto the end.

Triumphs

Should be the constant experience of the Christian.
May always be obtained through God's help.
Bring added courage to help us in the next trial.
Develop that patience which gives strength.
Will come to the weakest if Christ is trusted.

Illustrative.—Paul found in his very temptations (trials) a way of escape. Was he poor? He made tents, and so got closer to the men whom he would reach, and, besides, was independent of the churches. Was he devoid of excellency of speech? He would know nothing but Christ, and rely on the eloquence of the indwelling Spirit. Was he lame, perhaps? Yet he would run the spiritual race not uncertainly, and finish his course, gaining the crown of glory.

We should be glad of hindrances because they help to keep us humble. If there were no tides or winds man might think that he was greater than the power of God in nature. The best inventions in the world have come as the reward for trying to overcome hindrances. Our present railway mail service is the direct result of the delays in the old system of transmission of the mails.—*From Notes on the Epworth League Devotional Meeting Topics.*

An influence not only lives forever, but it keeps on growing as long as it lives. There never comes a time when it reaches its maturity and when its growth is arrested. The influence which you start into life to-day in the family, the neighborhood, or the social circle, is perhaps very small now, very little cared for now; but it will roll forward through the ages, growing wider and deeper and stronger with every passing hour, and blighting or blessing as it rolls.—*Christian Weekly.*

Recent District Conferences

FLORENCE (S. C.) DISTRICT CONFERENCE.

The annual Epworth League Convention, Sunday School Institute and Preachers' Meeting of the members of the Florence District, South Carolina Conference, convened at St. Andrews M. E. Church, Latta, S. C., Aug. 9-13, with the Rev. Clayton R. Brown, D. D., P. E., in the chair. Rev. J. W. Moultrie was elected secretary, with Miss Sarah E. Bowler, assistant. The entertainment was royal and hearty. This was the first district meeting ever held at Latta and the people did their best. Much praise is due and was voted Rev. C. C. Robertson, pastor, his officers and members, for their very kind entertainment.

Music was furnished largely by the Marion choir, assisted by the Kingstree and home choirs. It was pronounced good.

Sermons delivered were above the average. Special mention is made of the helpful sermons preached by Drs. W. R. A. Palmer, C. C. Jacobs, Revs. W. S. Neil, I. T. Martin, F. W. Vance, W. H. Redfield, D. J. Sanders, A. B., and J. A. Harrall. On Sunday, after the love feast, which was conducted by Revs. Benjamin Brown and Absalom Cooper, our presiding elder, Dr. C. R. Brown, preached a soul-stirring sermon from the book of Revelations; subject, "The contest over evil forces." It produced a happy effect. Dr. Brown has recently received the degree of "Doctor of Divinity" from Sterling College, and he is wearing it with credit to himself and the district.

The district has a fine, loyal set of laymen, including young women of rare intelligence. The evidence of this was seen in the valuable and excellent papers read and subjects discussed.

The cause of the Epworth League was well represented by Dr. W. R. A. Palmer, State President. The conference was grieved over the injury which our League General Secretary received in this state and passed resolutions of sympathy, but it did not forget their duty to the general office expenses, for we raised more money than any district in the state.

The Rev. J. P. Alston, D. D., presiding elder of the Florence District A. M. E. Church, and Rev. W. B. Romans, our hustling pastor at Dillon, visited and took part in conference proceedings.

The Sunday School Institute, in charge of District President Mr. E. J. McCullom, was an advance over last year. The special feature of its proceedings being the question box so admirably well conducted by the president.

The reports from the pastors of the district show that all the benevolences of the church are looked after. Progress is the watchword and the district will maintain its leadership at the coming annual conference at Yorkville. The Sunday School and Epworth League reports were also good, in evidence of which the conference is now printing its own minutes without cost to the charges.

The spiritual condition is good. Revivals are everywhere being conducted and souls are born of God, while members are being added to the church.

Dr. C. C. Jacobs of the Sunday School Union, delivered a master address on his work. We are all proud of the work and record of this Sunday-school giant.

Of course, the usual resolutions were read and adopted, but the writer offered a timely resolution in the interests of the SOUTHWESTERN CHRISTIAN ADVOCATE, our church paper. The resolution pledges 100 cash annual subscribers for the paper by Oct. 31. The resolutions were unanimously adopted and the presiding elder said: "Brethren, 100 subscribers now must come." Will other districts follow? Keep a special record of this district from Aug. 18 to Oct. 31.

As usual Claflin University was commended to our laity and increased collections and students demanded. The enthusiasm for Claflin was great.

We have never attended a better district conference in our lives and the universal opinion expressed was "it can't be any better." Next meeting will be held at Kingstree. J. W. MOULTRIE.

LAY CONVENTION.

The Third Annual Lay Convention of Salisbury District held July 26 and 27, in John Wesley M. E. Church, Salisbury, Md., was called to order by Mr. H. S. Wilson, president. The convention was well attended by the laymen of the district, also the ministers of the various charges. Prominent visitors from other districts were Rev. Wm. H. Thomas, of Philadelphia, and Rev. D. A. Rideout, of Cambridge District. The subjects assigned on the programme were ably discussed. "Camp Meetings—Their Use and Abuse," was the subject that drew out most discussion. A motion was made by Rev. S. E. Maloney, that camp meetings be stopped now. The motion was seconded by Dr. P. O'Connell, who is bitterly opposed to camp meetings as they are now held. The motion was lost by the adoption of a resolution as an amendment offered by Rev. C. W. Pullett: "Resolved, whereas we believe that camp meetings as now conducted are detrimental to the church and to our race, and whereas we have as laymen to-day acknowledged the above fact.

"Therefore, be it resolved that we, the members of the Third Lay Convention assembled in John Wesley M. E. Church, Salisbury, Md., will not hold nor attend any camps this year where there is Sunday traffic." This amendment was adopted by 42 yeas against 5 nays. The people of Salisbury, having so nicely entertained the convention, a vote of thanks was tendered them for the generous hospitality.

LABOR AGENTS

Who want to deliver laborers into the Louisiana Sugar District during October and November will be able to make a

PROFITABLE

CONTRACT

By addressing

REGINALD DYKERS

Secretary Louisiana Immigration Association,

339 Carondelet St., New Orleans.

We can give employment to 5000 people cutting sugar cane at good wages.

REFERENCE: Whitney-Central National Bank, or any Sugar Planter in Louisiana.

SEDALIA DISTRICT.

The ninth annual session of the Sedalia District Conference, Sunday School and Epworth League Convention convened in Wesley's Chapel M. E. Church, Carthage, Mo., August 16-20, with Rev. W. H. Smith presiding. Rev. J. W. Payne conducted the religious service, which was a great blessing. At the conclusion of the religious service, the presiding elder delivered a short address, which was pointed and timely. S. P. Johnson was re-elected secretary, with F. S. Boles assistant. All the brethren, with two or three exceptions, were present, and read encouraging reports.

There was preaching every day at 11 a. m. and 7:30 p. m. As a result of the revival spirit which prevailed, several were added to the church.

Many thoughtful and well prepared papers upon the different phases of Christian work were read and discussed.

Miss Lucy Bohannon, of Sedalia, was present as a representative of the Woman's Home Missionary Society. She read an excellent paper on "Our Girls —How to Save Them From Ruin." She organized an auxiliary society with fourteen members.

Dr. I. L. Low, president of George R. Smith College, was present and addressed the conference in the interest of that institute.

The following brethren preached during the conference: Revs. Richard Rush, S. P. Johnson, Richard Davis, Austin H. Higgs, Christopher Tays, James W. Jackson, Martin T. Hooks, B. F. Abbott and W. H. Smith. Rev. F. S. Boles preached the educational sermon. It was a masterly effort.

The Committee on Resolutions tendered a vote of thanks to the pastor and people of Carthage for their careful and hearty entertainment of the conference

S. P. JOHNSON.

PALESTINE DISTRICT.

The Palestine District Conference, Sunday School Institute and Epworth League Convention convened at Leona, Texas, August 8-13, 1905, with Rev. L. S. Blakeney presiding. Rev. C. S. Williams was elected secretary, and Prof. J. A. B. Strain assistant. The writer was elected recording secretary. Rev. J. F. Barnes was elected statistical secretary, and Rev. P. H. Jenkins assistant.

The business sessions of the conference were well conducted by Presiding Elder Blakeney, whose rulings were gentle and kind, yet firm. Welcome address by Prof. E. Mays. Response by Rev. P. H. Jenkins. Both addresses were well delivered and heartily received.

The excellent choir rendered sweet songs of praise.

The following pastors preached acceptably during the session: A. L. Gabriel, W. Brown, W. Robinson, C. S. Williams, A. Taylor, M. Wilson and your humble scribe.

President Dogan, of Wiley University, was with us. On Thursday he spoke on general education, the different industrial pursuits and the needs of the university. He made an earnest appeal in behalf of our school, and a collection of $262.60 was raised for the university.

The work of the Sunday School Institute was conducted by Rev. F. R. Morton. The Epworth League work was handled by Rev. P. H. Jenkins. The papers rendered were splendid productions. Two were recommended for trial in the traveling connection. The SOUTHWESTERN was represented by the Rev. W. Brown, our popular pastor at Bryan.

Elder Blakeney was made happy because of the interest all manifested and also because of the fact that the district is succeeding over past years and this was evidenced by the nearly $600 of benevolence reported. At the head of this district is a great and good man. The pastor, Rev. E. Mischeaux and his good people deserve credit for the manner in which they entertained the convention.—A. E. GIBBS.

... LOUIS DISTRICT WOMAN'S HOME MISSIONARY MEETING.

The second annual meeting of the Woman's Home Missionary Society for St. Louis District, at Troy, was full of enthusiasm and inspiration. Of the eight auxiliaries, seven delegates were present, besides a large number of auxiliary members from different places. The ladies held two business meetings during which reports from auxiliaries and district officers were made.

To raise Silver Offering for their 50 members, each lady was asked to give the price of a day's labor each quarter till her $2.50 is raised.

Total receipts for the district this year are $69.41, almost three times last year's amount.

Their anniversary on Saturday evening, August 19, was pronounced to have been the finest meeting of the week. Mrs. Smalley, Mrs. Henley, Miss Joiner (the deaconess), Rev. Williams and Rev. Gillum made interesting speeches which were interspersed with solos, duetts, etc., by Troy talent.

For full particulars see printed second annual report in minutes of St. Louis District Conference, held at Troy, August, 1905.

President, Mrs. J. M. Smalley, Bridgeton; first vice-president, Mrs. Anna Dobson, Rolla; second vice-president, Mrs. C. A. Ward, St. Louis; secretary, Miss Dasye Baker, Farmington; corresponding secretary and treasurer, Mrs. Anna Henley, Louisiana.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A REMARKABLE OFFER

Announcement is made in another column by the Business Department offering the SOUTHWESTERN CHRISTIAN ADVOCATE the balance of this year and all of next year for the price of one year's subscription. The canvass, which is now on should be pushed with the utmost vigor.

The Pope is seeking official recognition at the hands of the Japanese Government for the establishment and appointing of an apostolic delegate to reside in Tokio. Rome is still alive and would assert herself in favor of temporal power if she dared.

The Annual District Conference of the Philadelphia District, Delaware Conference, is to be held in Atlanta City, N. J., October 18-20, Rev. H. A. Monroe, D. D., presiding elder. The session will be held in Asbury Church, of which Dr. S. S. Jolly is pastor. A strong and interesting program is announced.

The *Daily Item*, in a recent issue, contains this very significant paragraph: "A Negro was taken from the jail at Conway, Ark, and lynched The sheriff says the wrong man was strung up, but that is a mere detail which does not concern a mob It is merely considered a good joke on the wrong man." Exactly so. A mob cares little whether the guilty man is lynched or not. What it desires is a victim. A mob is bloodthirsty and blood it must have.

The Empress Dowager has appointed four missions to study foreign systems of government and political methods. One of these missions was aboard a private car at the Pekin railway station on Sunday of this week when a bomb was thrown, killing four of the minor officials and wounding twenty others. The number wounded included Prince Tsai Tche and Wu Ting Fang. Mr. Wu was at one time Minister to the United States. Another evidence that China is still behind its ancient wall, and the progressive element will suffer many reverses in trying to modernize China.

The *Epworth Era* of recent date contains this paragraph:

"It will be a happy day for the American Negro when he is eliminated from politics altogether. There is no true freedom for him until he is entirely delivered from the politicians. Let him dwell among us and work out his destiny in peace, being protected, but not participating in the mockery of a ballot which is destined to be a millstone about his neck so long as it is claimed for him."

It has been stated that the South was not desirous of eliminating the Negro, but desirous of eliminating the ignorant Negro from the ballot. If it's the hope of the *Era* that the Negro, educated as well as ignorant, will be entirely eliminated from American politics it will never have the realization of its desire. Matters have gone too far now to entirely eliminate the educated and property-holding Negro, unless it is done by foul methods. And why should the Negro be eliminated? Is he not a member of the body politic?

A substantial wall is now completed on the sea front of the city of Galveston, Texas, and stands as a safeguard against further invasions of the sea. The wall is built of concrete, its length is about four and a half miles, its height seventeen feet above low tide and one foot higher than in the 1900 storm.

SOME REVIVAL EXPERIENCES

[*Continued from Page One.*]

the entire number of persons who were at the mourners" bench. The effect was electrical and tremendous. The truth of personal and immediate salvation was brought forcibly to the hearts of those who were seeking and that God was not far off but very near and was willing to grant forgiveness at that moment and not at some subsequent time, whether long or short. Happily for this experience it proved a blessing to a large number of souls who were converted that night and who remain till this day faithful and loyal members of Zion. The fire burned on till late in the night and toward the early morning, when a shout was heard some distance away, and then the members near by arose and approached the shouting and found that a girl, though wrestling, had seen the light. A glorious experience this was, never to be forgotten and from the influence of which one can never get.

Just one other experience, which was at another charge. In this particular instance the children of younger years figured most conspicuously. Children are usually embarrassed in the presence of older people, and hence I thought it best to hold children revival services with the aid of one or two of the more discreet members of the church. Of course, the children were converted and their prayer meetings and speaking meetings subsequent to their conversion remain until now a benediction and an inspiration. Free from the embarrassment of the older people, their prayers were, of course, in child language, but breathed supreme faith in the Almighty. And their testimonies, though not made up of the stereotyped kind of the older people, were as full and gave evidence of genuine love for Christ with a full determination to be His followers. Children are not to be ignored in their seeking of the Master. R. E. J.

THREE TIMELY BOOKS

The Book Concerns have gotten out recently three very important books that relate to aggressive evangelism. There has been issued from the Western House a book under the title, "The Revival—A Symposium," edited by Rev. J. H. MacDonald, with an introduction by Bishop W. F. McDowell, being a collection of papers on revivals that were delivered before the Chicago Preachers' Meeting. The volume is exceedingly fresh, vigorous, timely and illuminating. Another volume, "The Evangelistic Awakening," by Dr. W. F. Stewart, is a comprehensive, pointed, forceful argument for and methods in evangelism. "Soul Winning" is the subject of a book by Dr. P. P. Carroll, with an introduction by Bishop Fowler, published at New York. It discusses the problem of soul-winning and then proceeds to give some methods that are both practicable, feasible, and adapted to modern religious life. These three books would be of immense value to any pastor or any religious worker. They are the freshest, purest, most spirited books on the subject that have come from our press recently.

We have received a copy of the official journal of the Liberia Annual Conference. The journal proves beyond a doubt the ability of Rev. C. A. Alexander as secretary and is a fine specimen of the mechanical work of the press of the College of West Africa. A good picture of Bishop Scott is the frontispiece.

THE LAUNCH FUND

Previously acknowledged	$1,717.32
Gainesville (Fla.) S. S. and E. L. Convention	5.00
	$1,722.32

The following letter is self-explanatory:

GAINESVILLE, FLA., Sept. 16, 1905.

Rev. R. E. Jones, Editor.

DEAR SIR—The late annual session of the Gainesville District Sunday School and Epworth League Convention, held in the Mt. Pleasant M. E. Church, adopted a resolution donating five dollars to the Bishop Scott Launch Fund for Africa, and placed in my hands and authorized to forward to you the above named amount to be applied to the noble cause. Please acknowledge receipt of the same and oblige, yours truly,

Jos. M. DEAS.

President Roosevelt is to make the Empress of Japan the present of a sewing machine, which is perhaps the most costly machine ever constructed. He is doing this, it is said, in recognition of the kindness of the Empress to his daughter, Miss Alice, during her recent visit to Japan. The Empress intimated to Miss Roosevelt that she would like a machine. Every part of this machine where there is no friction is gold-plated. On one end of the machine, attached to the gold-plated ironwork are the American and Japanese coats of arms. Underneath the coats of arms of the two countries in Japanese characters is the date, and then follows the reason for the presentation. The machine will be placed in a mahogany cabinet inlaid with silk and plush in Japanese colors. It is said that it will be sent to Japan by a special messenger.

Gammon Theological Seminary will open for the reception of students Monday, October 2, 1905. All will meet in Gammon Hall Chapel at 2 o'clock, when short addresses will be made by the professors and others and the schedule of work will be announced. Lectures will begin on Tuesday and the work will go on regularly. It is dsired that as many as possible be present the first day. No one need have any fear of yellow fever in Atlanta, as a case has never been known there unless the person came already suffering with the disease, and no one has ever been known to have taken it from them. Owing to the quarantine it will be well for everyone to provide themselves with a health certificate showing that they are not from an infected district and that they have not been exposed to the fever. Prof. G. H. Trever, Ph. D., D. D., will deliver the formal opening day address.

St. Mark's Methodist Episcopal Church is sending forth four of her sons into the ministry this fall. The pastor, Dr. W. H. Brooks, with pride, announces the names of Albert J. Mitchell, Thomas W. Woodley, Charles W. Winder and Wm. Brown as the goodly company to go from here to Gammon Theological Seminary. Miss Mayme V. Brooks, eldest daughter of Dr. Brooks, will attend Spellman's Seminary this term. She will be greatly missed in the church life, as she was always conspicuous in the activities of the young people. On the 5th inst. there were three funerals within two hours' time at St. Mark's Church. The first was that of Mr. Joshua Sharp, who died at his residence, No. 59 West 98th street, on September 2. His widow, Mrs. Lizzie Wesley Sharp, is widely known for her influential church work. The double funeral of James and William Greene, sons of Mrs. Clara Lynch, was the other sad event. Both young men died of consumption within two days of each other.

Mr. T. Benson Locke, a man of splendid character and of great usefulness to our Methodism in Washington, D. C., being president of the District Epworth League, died at his home in that city Friday, September 4th. He was a well-known and popular member of several organizations. Rev. B. F. Perkins, pastor of Mt. Zion Methodist Episcopal Church, preached the funeral sermon, eulogistic addresses being delivered by Revs. W. I. Howard, M. D. Clair, Elder J. W. Gaines and others.

Personal and General

Rev. H. A. Sorrell, pastor at Slidell, is at present in the Sarah Goodrich Hospital of the Flint Medical College, undergoing treatment.

After October 1 the address of Mrs. H. C. Jennings, General Secretary of Bureau for Mission Supplies, will be Madisonville, Ohio.

Prof. J. B. F. Shaw, A. M., for several years professor of Greek and Latin in Rust University, has been elected principal of Meridian Academy.

Rev. G. B. McLean, pastor of Simpson Chapel, Charlotte, N. C., sends in thirty annual subscriptions on the plan to be paid for at Conference.

A revival is in progress at Asbury Church, Holly Springs, Miss. Up to date there have been thirty-one conversions. Rev. N. R. Clay is the pastor.

The degree of Doctor of Divinity has been conferred upon Rev. A. H. Higgs, A. M., of the Central Missouri Conference by the McKinley Memorial University of Vincennes, Ind.

St. Stephen's Methodist Episcopal Church, Yazoo City, Miss., Rev. A. J. McNair, pastor, is in the midst of a glorious revival. Sixty-two have been converted and joined the church.

Rev. Elam A. White, presiding elder of the Ohio District, Lexington Conference, has been unable for several weeks to do his work. He has been suffering from a fractured arm, which he sustained in a fall.

Rev. D. G. Pharris, our pastor at Prairieville, La., is quite ill and writes us that, owing to the strict quarantine regulations and a poor charge he is in need of the necessities of life. He will appreciate any assistance the friends can give him.

At its September meeting the Board of Managers of the Missionary Society, upon the recommendation of the Finance Committee of the Central Provinces Mission Conference, accepted the Rev. William A. Moore, the Rev. William D. Waller, and the Rev. Charles B. Ward of that Conference, as missionaries of the Board.

We have received from Dr. J. H. N. Waring, chairman of the executive committee of the National Association of Colored A. & M. Colleges, the prospective program for the meeting to be held in Richmond, Va., December 28-29. The program has upon it some of the most representative educators of the country, and the subjects assigned are interesting and of vital importance to the development of the race.

Rev. E. L. Gilliam, D. D., our pastor at Columbus, Ohio, was invited by the Ohio Conference, which held its session recently in Columbus, Ohio, to a place on its program at the anniversary of the Freedmen's Aid Society, sharing the time with Dr. W. P. Thirkield. Dr. Gilliam made an excellent impression, and it was a distinguished honor that came to him to have been chosen to speak on such an important occasion.

The annual meeting of the General Committee of the Freedmen's Aid and Southern Education Society will be held in Hanson Place Church, Brooklyn, N. Y., on November 5 and 6. The fortieth anniversary mass meeting will occur on Monday night, and will be addressed by Senator Dolliver. This Society was organized in 1866, and the Board of Managers at its annual meeting adopted plans presented by Secretary Thirkield proposing a special fortieth anniversary campaign throughout the church in the interests of the work.

We take the following from the *Northwestern:*

"Mrs. H. M. Nasmyth called at our office during the week and reported having had a busy and profitable time in New York State, where she had spent three weeks in the interest of the work of the Woman's Home Missionary Society. She spoke in many of the churches, at camp-meetings, and assemblies, creating new interest and spreading general information about the work of the society. She is now enroute for Little Rock, Ark., where she will take up her labors again as superintendent of the Adeline Smith Industrial Home. She also did good and acceptable work in the Rock River Conference in the beginning of the summer.

The Rev. Noble L. Rockey arrived in New York on the steamer Oceanic, Wednesday, Aug. 30. Mr. Rockey is on his second furlough after a period of service in India extending over twenty-one years. For a number of years he has been secretary of the Bishop Thoburn Special Fund. He has been requested by the Managing Committee of the India Mission Jubilee Movement to do all he can while in America to arouse interest in this semi-centennial enterprise of the Southern Asia Mission. His address will be Delaware, Ohio, where his family is. During Mr. Rockey's absence from India, the Rev. J. W. Robinson, of Lucknow, will have charge of the Bishop Thoburn Fund.

Mr. Edward B. T. Spencer, of Denever, Col., sailed from New York by the steamer Baltic, Wednesday, Aug. 23, for Rome, Italy, where he is to take charge of the Boys' College. Mr. Spencer is a graduate of De Pauw, class of 1888. Later he did graduate work at Johns Hopkins, Harvard, and Columbia Universities. He was Professor of Latin and Greek at Moore's Hill College from 1888 to 1892, and the last two years of this period was vice-president of the college. From 1894 to 1905, excepting for two years when on leave of absence, he served as Professor of Latin and Secretary of the Faculty at the University of Denver. He relinquished this position to accept the important place at Rome as president of the Collegio Methodista.

Rev. J. D. Chavis, D. D., of the North Carolina Conference, has accepted the pastorate of Simpson Methodist Episcopal Church, Wheeling, W. Va., succeeding the late Rev. W. P. Ryder. Dr. Chavis was re-elected for another year's service as president of Bennett College, and the authorities requested him to carry forward the year's work, but he concluded to resign, doing so of his own choice. He had been connected with Bennett College for fifteen years, and the larger portion of that time he served as president. He now goes into the pastorate while still in the vigor of manhood, being fully prepared by training. Dr. Chavis is a splendid preacher and will no doubt have a brilliant career. The Doctor has been most cordially received at Wheeling.

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NEWS NOTES

Dr. Marcus Wheatland, a Negro physician of Newport, R. I., is said to be New England's leading specialist in electro-therapeutics and the X-ray.

"Up From Slavery", by Dr. Booker T. Washington, has been adopted as a text-book for all pupils of the eighth grade by the Illinois Reading Circle.

Rev. G. W. Ziegler, a presiding elder of the Lexington Annual Conference, has been called to the bedside of his aged mother, who lies critically ill at her home in Winston-Salem, N. C.

Miss Edna Gray, in recognition of her faithful and competent service as clerk and stenographer in the Patent Office at Washington, a position paying $900.00, was promoted recently.

The Citizens' Hospital and the Louisville National Medical College, Louisville, Ky., is said to be the only institution of its kind west of the Allegheny mountains owned and operated entirely by Negroes.

The Lone Star Medical Association, organized in Texas in 1886, the first regularly organized and chartered body of professional Negroes in North America, has now enrolled more than one hundred Negro doctors.

Four Negroes are in the service of the imperial family in Russia, being almost inseparable from the Czar and his children, to whom they are deeply attached. They are attired in the costliest garments, with gold ornaments.

The report of the Chief of Police of the City of Manila, Philippine Islands, for the fiscal year ending June 30, 1905, to the Secretary of Commerce and Justice (insular government) reads thus: "White Americans arrested by the police of Manila during the year, 2,600; colored Americans arrested, 4; Chinamen arrested, 3,800." There are in Manila twenty-five Chinamen to one American white man. There are about 440 colored American residents. This makes a good showing for the Negro in Manila.

Doings of the Workmen.

DELAWARE.

Delmar, J. L. Brown.—Our church work here is prospering nicely. Our pastor, Rev. E. E. Rodgers, gives excellent satisfaction. We had the largest revival during the months of June and July held in this district. There were over forty conversions. The church attendance is large. Our members are doing all they can to support the cause of Christ.

GEORGIA.

Cave Spring, S. B. Beauford, Pastor. I closed my revival last night (September 3) 67 souls were converted to Christ, and joined the church, two-thirds of this number are grown men and women. During a part of my revival Rev. S. A. Stripling was with me and rendered great service. Bro. Stripling, in a revival, sweeps everything before him. I am now preparing for a financial revival for benevolence, church extension, pastor and SOUTHWESTERN. By the help of God I am going to push the battle to the gate.

Griffin, J. H. Davis, Pastor. — The third quarterly conference of the Griffin circuit was held at St. Peter M. E. Church, August 3-4, the presiding elder, Rev. P. H. Travis, presiding. Nearly all the officers were present with good reports. We raised our claims in full on Saturday. Paid pastor $14. Sunday the total collection was $40. Our revival began Sunday. The presiding elder preached an able sermon. We had good meetings at all the churches on the circuit. Thirty-four additions to the church. Paid pastor $73 in August.

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INDIAN TERRITORY.

Muskogee.—Rev. A. J. McAllister, our very efficient presiding elder, held our second quarterly conference July 29. Reports showed an increase in membership and finances. We are praying for a revival. Rev. J. N. Wallace is succeeding admirably as pastor of our church. We are nearing the completion of our handsome brick church. Muskogee is a city of great possibilities for our people, and he who comes now will catch the tide at its full.

Muskogee.—We raised $73 during a recent rally, which was a grand success in every way. Our people are marching to the front in every respect. The following contributed $5: Prof. J. B. McCulloch, Mrs. Lula Hill, Prof. H. N. Johnson, Turner Hardware Co., H. L. Stocking Lumber Co., Eastside Hardware Co., Durfey Hardware Co. We have a well trained choir, which rendered beautiful anthems for the occasion. Two able sermons were delivered by Revs. Porter and Johnson, able divines of the A. M. E. Church.

KENTUCKY.

Hardinsburg, A. A. Woolfolk, Pastor.—The rally at Talbott's Chapel, September 3rd, 1905, was a grand success. Four clubs were organized and put to work August 18. Sisters Jennie Pyles, Mollie Robards, Mack Lyons and Annie Allen were the captains, and led their clubs to financial victory. They raised the following sums respectively: $30.95, $22.18, $20.70, $22.41. Raised from other sources $8.70. Grand total, $104.94. We are working hard to free our church of debt.

Lexington, J. E. Wood, Pastor. Upon returning home from Asbury Temple, August 30th, where a large and appreciative audience had enjoyed one of the magnificent talks of Rev. I L. Thomas, D. D., Field Agent of the Board of Church Extension, a large party of members and friends literally stormed the parsonage with baskets, bage, packages, etc., and when the singing, speechmaking and storming were over our pantry was stored with provisions and good things for days to come. God will surely bless such kind and open hearts. Accept our thanks, dear friends, and come again.

LOUISIANA.

Baton Rouge, J. N. Morris.—The Sunday school of Jordan Chapel gave a grand entertainment, August 19, the proceeds from which helped to swell the building fund for the new church. The young people realized $6.15. They are doing good work. Our church was destroyed by a storm August 20, 1905, and we are striving to rebuild.

Spider, T. P. Norris, Pastor.—I desire to thank the King's Daughters of Shady Grove Church for the gift presented me recently, also the Steward sisters of Shady Grove and St Matthew for their kindness. They furnished the parsonage recently.

Monroe, D. G. Taylor, Pastor.—I desire to acknowledge my appreciation and thanks for the fine parlor chair presented me recently by Mesdames Mary E. Norwan and Nancy Smith. Mr. S. Shirral made the presentation speech.

Slaughter and Rylander, J. H. C. Mean, Pastor.—During this quarter we baptized 18 children, received 7 persons into full membership and 22 on probation. On August 23 at the close of our third quarterly conference friends came to the parsonage bringing 125 lbs. of choice groceries. Our revival has begun at Rylander Chapel.

Morgan City, W. H. Jones, Pastor. —Our third quarterly conference was held September 8. The presiding elder being quarantined in New Orleans, he requested the pastor to hold the conference. A goodly number was present. The officers had excellent reports, which showed an increase spiritually, financially and numerically. Raised this quarter $210.00 Paid the presiding elder, as usual, in full. Our work is in an excellent condition.

Vanceville, A. G. Miller—The spiritual fire is burning at this place and it seems that our people are aroused to their religious duties as never before. Our pastor, the Rev. W. H. Lang, pitched a battle at the Mt. Zion Church on Sunday night, August 13, with the hearty support of his church When the revival closed on the 1st inst., 26 volunteers had enlisted for service. Every interest of the church is being looked after at this place by the pastor and his officials. Some improvements have been made on the church and the parsonage re-covered. Although we cannot have our presiding elder with us, we are raising his quarterage. Our benevolence is being raised and we will not send up a cent less than our apportionment.

Berwick, C. E. Sanders. — A company of members and friends presented to the pastor, Rev. D. Shelbey, a purse and several pounds of choice groceries. The pastor appreciated the kindness of his friends. Mason is still alive. The stewardess sisters are working.

Boyce, W. L. Dyas, Pastor. — I found here 40 full members. We began our spring revival, and the results were 28 converts admitted on Easter Sunday for baptism. Our debt stood something about $400.00, of that amount we have paid $226.00 and raised for the repair of our town church

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$75.00. The church is now being remodeled. Our summer revival has been greater than the spring meeting. We have just closed a 10 days' meeting, at Village. Twenty souls were baptized. Baptism at Kynett the second Sunday in September. Three were converted. This made 51 for the year, which brings our membership up to 102. The pastor feels now that he is pastor of one of the big appointments on the Alexandria district. Our Benevolent moneys will be increased from $26 to $50; of that amount we have raised $30, $22 for missions alone. We will pay our presiding elder $50.00 and pastor $400.00. The third Sunday in October will be SOUTHWESTERN day. We promise 15 subscriptions.

Clinton, J. Tutson, Pastor.—The picnic and concert given by the Sunday School and League was a success. The superintendent of the Sunday school is S. B. Nobles; president of League, E. L. Wilson; committee, W. L. Nobles, S. Washington, O. Brunel, W. Hardy. The Steward sisters and other friends brought baskets and served dinner. They raised $21.40. The Sunday school gave $10.50 for missions, the League $10.50 for Benevolence.

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Doings of the Workmen

MISSISSIPPI.

Brewerton Circuit, J. I. Garett, Pastor.—Our second quarterly conference convened at Morris M. E. Church, Rev. G. W. Smith presiding. Reports showed the work to be in good condition on all lines. Paid the pastor $132, the elder $15. We have just just closed a two weeks' revival. Forty souls were added to the church and $51.97 raised for the pastor. Brothers Arthur Williams, N. C. Neal and J. J Goodwin are loyal supporters of the church. The following brethren preached good sermons during our meeting: E. C. Collen, J. C. Clay, I. Howell, J. J. Goodwin, L. Smith, O. Newell, D. Miles and Williams.

Morton, A. Reid.—Our third quarter was a success. Elder J. M. Shumpert held the quarter to the satisfaction of all. We paid him $12, pastor $85. Our work is succeeding nicely.

Columbiana, Mrs. A. C. Harvey.—Our revival was a blessing to the community. Many souls were happily converted and joined the church. Our pastor, Rev. G. W. Baker, secured the Rev. Dr. M. C. McEwen to assist him in his revival, he rendered valuable services. Seven precious souls were saved. Three accessions. Our pastor has been with us just seven months, yet he has built a new church at Shady Grove at a cost of four hundred dollars, and will preach his first sermon in it on September 3rd. We ran our meeting here just five days, added ten to the church and raised $52 dollars.

Hattiesburg.—Our first quarterly conference was a success, Rev. R. N. Jones, P. E., preached two good sermons. About 200 persons communed. This is a good work, and we are succeeding nicely on all lines of our work. Have had 127 conversions this year and have added 156 to the church. We have a good Epworth League with about 100 members. Our Sunday school is the best in the state. We have paid the elder up to date and also our pastor. Will soon raise all of our Benevolence.

Morton, A. Reid.—I have held my protracted meeting and 24 souls were converted and added to the church Our work is alive and we are looking after every interest of the church.

Aberdeen, B. H. S. Ferguson—Our third quarterly conference was quite a success. Our presiding elder, the Rev. F. H. Henry, presided. Every interest of the church was looked after, and all officials presented well written reports which showed the charge to be in a prosperous condition and advancing along all lines. The good sisters of the charge had nicely arranged the parsonage and the pastor and family nicely cared for. They had given a great storm and the results are yet to be seen. The Ladies' Aid was reported to be in good condition, having expended $9.50; balance on hand, $11.00. Raised for ministerial support this quarter, $210. On Saturday we gave the elder a check on the bank for his full amount, $25.00. All our forces are being stirred and will be heard from later one. Our official board is one of credit to any charge. Our rally on Sunday for the purpose of purchasing a building lot for the church. The following persons contributed each $5.00: Messrs. E. D. Coleman, Geo. Tindab, L. Henry, D. A. Harrell, and Robt. Tyler; by the Misses Walton from Young People's concert, $10.00; B. H. S. Ferguson, P. O. Paine, M. Thomas, Wm. Donaldson, Jr., R. C. Clopton, T. Morton, $2.50 each; T. Payton, L. Turner, Mesdames U. Daniels, W. Smith, and H. R. Washington, $2.00 each; Mr. Scotterbig, $3.21; Rev. John Mayo, Adolphus Griffin, and Maria Blanchard, $1.00 each; sixteen others contributing 25 and 50 cents each. Total amount raised, $76.71.

Goodman Charge, W. H. H. Gallion, pastor—On May 28th I was appointed by Rev. S. H. Nevils, presiding elder, to take charge of the Goodman and Georgeville charges. The people received me gladly and the church has been on a spiritual and financial boom ever since. Several have joined the church and the outlook for a grand revival is promising. In two months we have raised $175. Our second quarterly conference was a success. As our presiding elder was not with us, Rev. J W. Parks held the conference, with marked success. Children's Day was a success. Collection $50.00. The people and leaders of this work think it can now be safely ranked with the first appointments of our conference. I am agreeably surprised to find so many up-to-date and intelligent men and women in our church here.

Duck Hill, P. A. Lemon, pastor—My second quarterly conference convened at New Salem M. E. Church, June 24-25. As Dr. Williams could not be present, Rev. S. D. Troupe presided. Every item of business was considered. Many officials presented written reports which showed the work to be continually advancing. Sunday at 11 o'clock Rev. Troupe preached an able sermon to a packed house and administered the sacrament to a goodly number. Collection, $34.00. Paid the elder in full.

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MARYLAND.

Laplata Charge, J. W. Dockett, Pastor.—The second quarterly conference was held by Rev. A. Young, presiding elder. The leaders, superintendents and stewards rendered excellent reports. The stewards' reports showed that $80 had been paid the pastor, Rev. J. W. Dockett, during the quarter and the presiding elder paid in full. Sunday, September 3rd, the corner stone of New Zion Wesleys M. E. Church, at Waldorf, was laid by the Grand United Order of Odd Fellows, Nottingham Lodge No. 2195. The congregation was large. In the morning an old fashioned love feast was held under the new roof. At 2:30 p. m. the sermon was preached by the presiding elder, Rev. A. Young, which was instructive, encouraging and inspiring. Collection for the day, $43.50.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

NORTH CAROLINA.

Buford, John H. Johnson, Pastor.—On the 2nd and 3rd of September our third quarterly conference was held at Pine Grove. Because of the quarantine regulations Dr. Smith, our presiding elder, could not be present. Rev. G. W. Moody, of Hubb, presided. Nearly all conference members presented written reports, which indicated success. Paid elder this quarter $13; raised in quarterly meeting, $38. The following named sisters contributed greatly to our financial success this quarter, raising as follows: Sarah F. Johnson, $7.00; Arilla Fortenberry, $24; Julia Williams, $2.15; M. O. Nelson, $1.55; Sophia Anderson, $1.40; Louisa Scarber, $1.35; H. Boon, $1.10; R. C. Foxworth, 50c. Two nice prizes were given Mrs. S. F. Johnson, the pastor's wife, who received the first prize, made a statement to encourage the others and gave her prize to Sister Fortenbery, who won the second prize, Sister Fortenberry giving hers to the one having the next highest. One cash subscriber to the Southwestern.

Summerfield Charge.—The sisters of Summerfield Church had a rally recently on pastor's salary. They raised by classes: Georgiana Winchester, $4.33; Jane Penn, $4.00; Mary Fitzgerald, $6.20; Cania McNealey, $4.20; Amanda Pas, $6.50; Mary Reed, $2.85; Beulah Penn, $2.00; total $30.08.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

TEXAS.

Dallas.—Mrs. G. A. Hall.—Members and friends of St. Paul M. E. Church about 40 in number agreeably surprised the pastor and his family a few evenings ago. Groceries in abundance

"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and will make curly or kinky hair lie straight and smooth for a time.



Miss Nancy Rice.

NOTHING TAKES ITS PLACE.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owng very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT FOR A TIME.

HAS DONE WONDERS.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says that he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly.



Mr. Louis Nemore.

VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.
Price $1.00 per Bottle.

THE GREAT FRENCH SYSTEM.

FOR THE HAIR AND COMPLEXION



is used in our Beautifying Parlors on hundreds of ladies and gentlemen, and we can prove beyond a doubt that Mme. Turner's Medicated Hair Grower will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

We can also prove to your satisfaction that Mme. Turner's Mystic Face Bleach will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion, at least three shades fairer. Price, $1.00. Soap free. Send all orders to our Beautifying Parlors.

MRS. M. C. TURNER,
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BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O. Or send to this office for price list.

filled the tables of the parsonage and a sum of money was presented the pastor. The writer with able assistants, led this party. Mrs. Carrie Murray, assisted by Misses M. A. Watkins, Hettie Allen and Mrs. M. J. Roddy surprised all by serving cream and cake.

East Calvert, A. Taylor, Pastor.—Our fourth quarterly conference closed nicely. The officers present presented good reports. Paid elder $26. Received one subscription for the SOUTHWESTERN. After a long illness, we are glad to be again on the East Calvert Circuit. My officers have stood by me nobly. We have paid the presiding elder in full.

Texarkana, L. M. Bolden, Pastor.—I took charge of this work last May and found here much work to be done. I entered upon my duties resolved to do my best, and our efforts have been successful. Our church work is in a flourishing condition, the Sunday school and Epworth League are also doing good work. We have just closed a glorious revival (August). The result of the three weeks' meeting was 14 accessions, nine of which number are conversions. We have added to the membership 26 persons. We are planning for improvements on our church in the near future, and hope to raise the benevolence in full.

Denison.—As Rev. L. H. Richardson, our pastor, could not be with us during our third quarterly conference, Rev. F. L. Kirkpatrick, of Fort Worth, held the conference. All reports were good except the one touching the SOUTHWESTERN subscriptions, which showed that only three of the 55 full members are subscribers. Rev. Kirkpatrick preached three able sermons. Four persons were received into the church Sunday night; communicants 25. Raised this quarter for all causes, $92.50. We are in the midst of a great revival (August). Rev. W. E. Blackson, of Haven Chapel, and Rev. Taylor, one of our white ministers, were with us during our conference. Their remarks were helpful and encouraging.

Martin, A. C. Wilson.—Our third quarterly conference was held August 12-13, Elder J. H. Swan presiding. Rev. E. L. Jackson, the pastor, was in the midst of a great revival. The conference was up on all lines. Reports from officers indicated success and that they are at work. The presiding elder preached four eloquent sermons. Friday night he preached to a crowded house. Five persons were converted. Sunday the elder was at his best at 11 o'clock a. m. During the day there were four conversions. At 3 p. m. the elder was in town where he found a crowded house. He preached and administered the sacrament to 192 persons. Paid the presiding elder in full, $32.50; gave the pastor $5.10. Our pastor, Rev. E. L. Jackson, is certainly a power in this place. He knows how to manage. Our baptizing took place August 2, the second one for the year. Elder Jackson has added to the church up to date 135 members, of this number 101 are conversions. Paid the pastor $29.01.

Brookston.—Our third quarterly conference was held June 10-11. All officers presented good reports. At 11 o'clock the presiding elder preached an excellent sermon; at three the church was crowded to its utmost. The Lord's Supper was administered to 60 happy souls. Conversions during this quarter 11. Raised for presiding elder $20.70; pastor $25, together with other collections, making a total of $48.70.

Rocky Crossing, L. R. Parker, Pastor.—Our fourth quarterly conference was held September 9-10, with gratifying results. Our presiding elder, J. H. Swann, rendered most helpful service. His sermons were full of inspiration and gospel truth. The reports of the various officers showed signs of advancement in all departments. Raised for all causes $64.41. Two subscribers for the SOUTHWESTERN. Communicants 75. We are trying to put the SOUTHWESTERN into the homes of all our people.

San Augustine, Wm. Hunt Stewart.—Our third quarterly conference convened August 19-20, with our beloved presiding elder, L. S. Blakeney, in the chair. On Sunday the elder preached strong and helpful sermons. Paid the elder in full. The work is in a growing condition under the leadership of our efficient pastor, G. W. White. Our pastor has just closed one of the most successful revivals ever held in the history of the church. Young men and women were happily converted, and joined our church. There were 23 additions, making 27 new members this year on this circuit and another revival yet to be held.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the New Orleans Southwestern Christian Advocate. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

TENNESSEE.

CLIFTON, M. B. Mayberry—Our third quarterly conference convened at St. James, June 25, with Rev. A. Phillips, presiding elder. He preached at 11 a. m. and 8 p. m. On Monday night held the quarterly conference. In spite of the bad weather nearly all of the officers were present with their reports. Raised from the second quarter to the third for the pastor, $121.97. Total amount for all causes of the church, $181.97.

MORRISTOWN, D. T. Turner, pastor—This is my first year at this place. I found the charge in a very good condition. The members had just finished paying an old debt that had been on the church for 14 years. Rev. W. A. Webber, our efficient presiding elder, is giving us all the aid we could desire. The church building is an old one and we have set to work to raise money to build a new one. Dr. J. S. Hill, D. D., gave us a beautiful lot for a church site, situated on one of the most popular streets in town. Our first rally was held in April, in which we raised $105; second rally July 23, Club No. 1, Mrs. Minnie Colter, $16.20; Club No. 2, Miss Minnie Shields, $21.00; Club No. 3, Mrs. Laura Branner, $43.19; Club No. 4, Mrs. Katie Ramsey, $27.65; total, $108.04.

LEWISBURG—Our Missionary program was carried out on Easter Sunday and was a grand success. We raised for Missions $10. On the fifth Sunday we raised for Walden University $2.00; Church Extension, $3.00; Freedmen's Aid and Southern Education Society, $3.00; Episcopal Fund, $1.00; total thus far, $19.00 on benevolent cause. With the assistance of the Young People's Missionary Society we have pledged ourselves to make a better report this year than we have ever made. Our beloved pastor is determined that all benevolent money be raised this year.

ROCKWOOD, Beaulah B. Skinner—At Trinity Chapel M. E. Church, Sunday, July 9, a special service was held in the interest of education and the development of the Negro youth. The meeting was of a high order indeed. The Sunday school was favored with a splendid address by Jas. W. Woodlee, of Atlanta, Ga. Mr. Woodlee spoke with much force and interest. At 11 o'clock Rev. W. R. Marbury, pastor, preached a splendid sermon. At 3 o'clock a large and appreciative audience was addressed by Prof. Woodlee. Theme, "The Opportunities of the Twentieth Century." He also addressed the Epworth League at 8 p. m., after which he represented the *Voice of the Negro*. Prof. Woodlee has left a lasting impression in Rockwood, and we were greatly benefited by his presence. Amount raised in rally, July 25th, $105.65.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 176, Notre Dame, Ind.

VIRGINIA.

RADFORD, J. M. Watson, pastor—Mt. Olive M. E. Church: Our pastor's rally continued from July 9th to the 23rd, under the leadership of Sisters M. J. Jones and Missouri Edwards, Club No. 1; and Sisters S. M. Armstrong and Daisy Blainy, Club No. 2, was a success. Many of our people worked hard to meet the stewards' claim. Total collections, $43.98. The work is moving along nicely, with some strong and willing supporters.

Huntington.—Sunday, August 27, was rally day for our church in Huntington. Rev. J. M. Beane, of Clarksburg, W. Va., preached three very practical sermons. The collection amounted to $102.45. A new organ has been purchased and half the cost of the same is already paid. Plans are to be entered into by which the old church will be moved to the back of the church lot. Rev. Jas. W. Lavatt, pastor of Ebenezer Church, is infusing into the work new life.

TAZEWELL, I. R. Hill, pastor—My fourth quarterly meeting was held August 6-7, by Rev. R. A. Swan, who is closing his sixth year as presiding elder. The elder and his wife spent one pleasant week here. The intelligent manner in which Rev. Swan has wisely presided over this district makes for him an enviable record. Reports showed advancement on all lines. Collection, $24.50. Communicants, 42.

IS YOUR HEART WEAK?

If so, we would advise you to send your address to Alice A. Wetmore, Box 67, Norwich, Conn., to-day, and let her direct you to the perfect cure she herself successfully used. We believe you will be pleased with the information for self help thus placed in your hands. She makes no charge whatever for doing this service as she is glad to be the means of aiding any one who suffers.

AGENTS WANTED.

Agents wanted to represent a large sick, accident and death benefit society. Big commission contract and choice territory. Ministers and teachers make lots of money working for us. Write for information at once. Address J. W. Cooper, President, Salisbury, Mo.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge**, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. **Thousands besides myself have cured themselves with it.** I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box 170 Notre Dame, Ind., U. S. A.



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CUT AND MADE TO MEASURE
All Wool Black or Blue
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Many other Patterns at Various Other Prices

FREE—Sample outfit containing complete instructions, tape line, etc.

AGENT WANTED in every Town.

We help our agents to make big money. Write at once.

PROGRESS TAILORING CO.
197.9 Market St., Chicago.

They Live in Our Memory.

REV. WILLIAM PERRY RYDER.

An evidence of the deep affection and esteem in which the late Rev. W. P. Ryder was held was shown in the attendance of a large gathering of people from all walks of life in Ebenezer M. E. Church, Monday, August 28, at 2 p. m. This honored member of the Washington Conference entered his rest Wednesday, August 23, in Wheeling, W. Va., where he was pastor of Warren M. E. Church, from which place the remains, accompanied by the grief-stricken family (save Mrs. A. V. Crockett, the eldest daughter, who is in Wailuku, H. I.), reached Washington, Friday August 25. At Ebenezer Church the services were in charge of Rev. Harris, the pastor, who presented resolutions from the Washington Conference, the Official Board of Ebenezer Church, the Official Board of Metropolitan M. E. Church, Baltimore, Md., the Dorcas Circle of King's Daughters, Metropolitan M. E. Church. Rev. M. W. Clair read the biography, showing a life spent in usefulness and service to his home, church, community and God. Eulogies were given by the following ministers to this noble, constant, courageous, conscientious, consistent Christian man, whose life was full of good deeds: Revs. W. A. C. Hughes, B. F. Brown, W. H. Gaines, E. W. S. Peck, N. M. Carroll, D. P. Seaton, W. H. Moorman, S. R. Hughes, Alex. Dennis, Dr. Howard, C. G. Keys, P. G. Walker, B. T. Perkins. The funeral cortege moved out of the church in the following order: The ministers, numbering one hundred; the Masons, bearing the casket on their shoulders; the family, relatives and friends. The active pallbearers were members of the Order of Masons. The honorary pallbearers, selected by Rev. Ryder, were Messrs. David Warner, George I. Simms, M. W. Clair, J. T. Baltimore. The floral tributes from Wheeling, Washington and Baltimore were numerous. The remains were buried by the side of his mother in Harmony Cemetery.—M. W. CLAIR.

BAILEY.—Silla Bailey died in peace July 22, 1905, at Varden, Miss., at the age of 32 years. Husband, six children, other relatives and friends survive her. She was a very patient sufferer during her illness of one month and sixteen days. The funeral service was conducted by Rev. W. S. Leake.

McCOY.—On August 20, 1905, Georgia McCoy, aged 19 years, of Bowerton, Miss., was summoned home. The messenger found her ready and willing to go. She was converted August, 1904. Father and mother survive her. —J. I. Garrett, pastor.

LEE.—Eliza, the daughter of Mr. J. D. Lee, of Washington, La., died August 9, 1905, aged six years. The funeral service was attended by the pastor, Rev. S. Green, assisted by Rev. F. Brown, of the Baptist Church.

BARROW.—The death of Minerva Barrow, which occurred May 28, 1905, removed from Bell's Chapel one of its strongest members. She joined the church 13 years ago, under the administration of Rev. W. F. Smith. She was an ardent Sunday school worker and a devoted wife and mother. The funeral service was attended by the pastor, Rev. W. E. Smith, assisted by Rev. J. A. Jackson.

CALIWAY.—Julia Caliway, after an illness of three months, died at Brookston, Texas, August 22, 1905, leaving three daughters, four sons, a number of grandchildren and a host of friends. Her funeral service was attended by the pastor, assisted by Rev. W. L. Duncan. Interment was made in the Home Circle Cemetery.—G. R. Turner, Pastor.

PRYOR.—Winnie Pryor, aged 70 years, after one year of untold suffering, died in great peace May 29, 1905, at Eola, La. She had been a member of Simpson Chapel for 30 years. She leaves a husband, three sons, one daughter, the wife of Rev. S. A. Davis, and grandchildren to mourn her loss. Funeral conducted by the pastor, Rev. S. M. G. Taylor, assisted by Rev. C. H. Hayes, of the Baptist Church.

DILLARD.—Mr. Joseph Dillard, aged 80 years, one of the oldest citizens of Centreville, La., died recently as he had lived—a sinner. — Charles C. Landry, Pastor.

GATES.—Taylor Gates, of La Grange, Ga., departed this life Wednesday, August 30, 1905. He was a faithful member of Louise Chapel M. E. Church, and was for many years a leader and trustee. His wife, ten children and a host of friends mourn his departure. The funeral was conducted by the pastor, Rev. G. H. Lennox, assisted by Revs. Wm. Amos and J. H. Edwards.

CLAYTON.—After an illness of twelve days, Rosa Clayton departed this life for a better home. She was a consistent Christian and a faithful member of St. Paul M. E. Church, Bay St. Louis, Miss. All credit is given to Sister Caroline Whitley, who cared for Sister Clayton and saw her remains neatly laid to rest at her death. Sister Clayton has a mother, brother and aunt, all in New Orleans, who were unable to be with her on account of quarantine regulations. Peace to her ashes.—J. E. H.

MOORE.—Martha Moore, a faithful member of Albert Chapel M. E. Church, Zachary, La., departed this life August 21, 1905. Sister Moore was one of our best members. She was born 40 years ago in the State of Texas, and for 39 years has lived in the parish of East Baton Rouge. She was converted under the administration of the Rev. J. D. Pool. She was not afraid to die. A devoted husband, a brother, a sister and a host of friends survive her. The funeral was attended by her pastor, assisted by Rev. A. C. Govnor and Bro. Wiggins, of the Baptist Church.—J. W. Lewis, Pastor.

WEBSTER.—Mrs. Sallie Webster, of Cottonport, Ark., died in peace April 11, 1905, leaving six children and a host of friends. Rev. J. D. McCain, pastor.

CAMPBELL.—At Clinton, La., during the month of April, Mr. Robert Campbell was called to his reward. His funeral service was attended by the pastor, Rev. Frank Walker.

WRIGHT.—Brother Hilard Wright, one of the members of Thompson's Chapel M. E. Church, at Canfield, Ark., died on July 16, 1905. He had lived to the ripe age of 83, and leaves a wife, three daughters, a son and many friends to mourn. The funeral was conducted by Rev. Lee Nelson, Pastor. —A. N. Grant.

PAYTON.—Bessie Payton, daughter of David and Mary Crocket, all members of our church, at Nachitoches, La., departed this life on August 2, aged 29 years.—W. J. M. Price, Pastor.

DOYL.—Dan Doyl, aged 85 years, died August 23, 1905, at Nachitoches, La., and was buried August 24. He was the only brother of King Mickleburry.—W. J. M. Price, Pastor.

SMITH.—Alice Smith, of Delmar, Del., departed this life August 19, 1905. Sister Smith was a devoted member of Union M. E. Church. She was loved by all who knew her. She leaves to mourn her going a devoted husband and four children.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, Notre Dame, Ind.

A SUDDEN TWINGE

Of pain is generally the first warning of an attack of rheumatism. It feels as if the disease were in the bones or muscles, but the real cause of rheumatism is found in impure blood. In order to cure rheumatism the blood must be cleansed of the poisonous impurities which are the cause of the disease.



Dr. Pierce's Golden Medical Discovery has been very successful in the cure of rheumatism, because it entirely cleanses the blood from the poisonous uric acid which is the cause of the disease.

"Your 'Golden Medical Discovery' cured me of rheumatism after I had tried a dozen remedies without relief and also gone West in search of health," writes Harry Kitter, of No. 1645 6th Street, Denver, Colo. "Only those who have suffered from this dread malady know the pain and misery I endured for over five years. Whenever the weather was damp or cold my troubles were increased and my joints would be so stiff and sore that I was hardly able to move about, and often unable to dress myself. I used a number of highly recommended medicines, but they had no effect whatever on me, and I came to Colorado hoping to regain my health, but failed to obtain the relief I had hoped for. A gentleman in the house where I lived advised me to use Dr. Pierce's Golden Medical Discovery, and in four months and a half after I began using it I was a well man, and have had no touch of it for the past seven months."

The sole motive for substitution is to permit the dealer to make the little more profit paid by the sale of less meritorious medicines. He gains; you lose. Therefore accept no substitute for "Golden Medical Discovery."

Pierce's Pleasant Pellets These tiny, sugar-coated anti-bilious granules regulate and invigorate Stomach, Liver and Bowels. Do not beget the "pill habit," but cure constipation. One or two each day for a laxative and regulator, three or four for an active cathartic. Once tried always in favor. Put up in vials; always fresh and reliable.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

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204 and 206 S. Rampart Street.

A. O. SMITH, Proprietor.

MISS E. B. SMITH, Sec. & Treas.

UNITED FOR LIFE.

GRAY-BREARD.—St. Paul M. E. Church, Bay St. Louis, Miss., Monday, September 4th, 1905, was the scene of a brilliant affair, the occasion being the wedding of Mr. James Abram Gray, of Fayette, Miss., to Miss Sarah Louise Breard, of Bay St. Louis. The church was packed to its utmost capacity. At the appointed hour—4 o'clock p. m.—to the strains of Mendelssohn's "Wedding March," the bride entered the church, accompanied by her father, Mr. Samuel Breard. Her dress was of white silk, crepe de Chine over white taffeta silk, with trimmings of white silk linen lace and tulle. Miss Paralee Price was bridesmaid. Miss Baiton A. Holmes presided at the organ. The ceremony was performed by Rev. J. E. Holmes, the pastor. The bride received many valuable presents. The reception, which lasted from 6 to 9 p. m., was largely attended. Mr. Gray owns some valuable property on West Main street, Bay St. Louis, but expects for the present to live at his home in Fayette. The bride's father, Mr. Samuel Breard, is our colored furniture dealer here, and enjoys a liberal portion of the patronage of both races.

Book Reviews.

"Hilda Lane's Adoptions." By Alice McAlelly. Publishers, Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price $1.50.

This is a study of certain conditions existing in a town in the state of Missouri, a few years after the Civil War. A town ordinance provided that "no person shall sell or rent property to a Negro nor employ or harbor one," but in direct opposition to this statute Hilda Lane adopts a Negro baby into her family, consisting of herself and another little child of adoption, a boy, Robert Lane. Hilda gives to the Negro child advantages equal to those given the white boy, but of course not in the same way, for the town fathers objected and the girl received her instruction at home, developing early a strong heroic disposition. Hilda loved the girl and in not a single instance did she allow race prejudice to make her unfair or unjust in her treatment of the girl. The climax of the tale is reached when it is proven that the boy Robert, whom Miss Lane had sent to college and given every advantage, has Negro blood in his veins. How he renounces the young white woman to whom he is engaged and goes to work among his people in the South; the strength of the love and friendship of Hilda Lane, the love his fiancee holds for him and her desire to marry him in spite of his Negro blood, together with the meeting with his father, a white Southern planter, make the conclusion of this story very strong and interesting. Miss McAlilly has written sympathetically and well, making some of the thoughts held by the different characters almost terrible in their austerity and prejudice. The book contains a number of sketches of Negro character, some quite overdrawn, while others are true to life.

BOOKS RECEIVED.

"THE GOD OF THE PATRIARCHS," by Thomas G. Selby. Publishers, Jennings & Graham, Cincinnati, Ohio; Eaton & Mains, New York. Price, $1.25 net.

Doings of the Workmen

VIRGINIA.

BIG STONE GAP, A. Davis, pastor—Our fourth quarterly conference was held in Davidson's Chapel, July 22-23. All reports showed an advance in the work. Our presiding elder, R. A. Swan, was at his best and preached two excellent sermons on Sunday. The Sacrament was administered to 18 communicants Sunday night. This being the elder's sixth year on the district, and his last round at this charge, many shed tears as they shook his hand. He is much beloved by the people here, both white and colored. Collection for the day, $10.05. Sunday, July 30, was our rally day for the trustees. We are buying property and had to meet a demand, so our people worked nobly. Three weeks ago we gave out to the Willing Workers 15 tithe gleaners. Here are the names of those returning them (each gleaner when filled contained $5.00): Misses Maud L. Martin, $10; Katie Cloud, $7.15; Annie V. Thaxton, $5; Gracie Martin, $5; May Davidson, $5; Mrs. Nannie Ison, $5; Mrs. Kate Luther, $5; Miss Bula Thaxton, $5; Mrs. M. E. Martin, $5; Mrs. Ellen Cloud, $5; Master Nicholas Martin (age 7 years), $5; Master Claud Martin (5 years) $5; Boston Cloud, $1.30; Mrs. Georgia Ann Davidson, 95 cents; Miss May Ella Hord, 90 cents; public collection, $19.45; total collection for the day, $90.55.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

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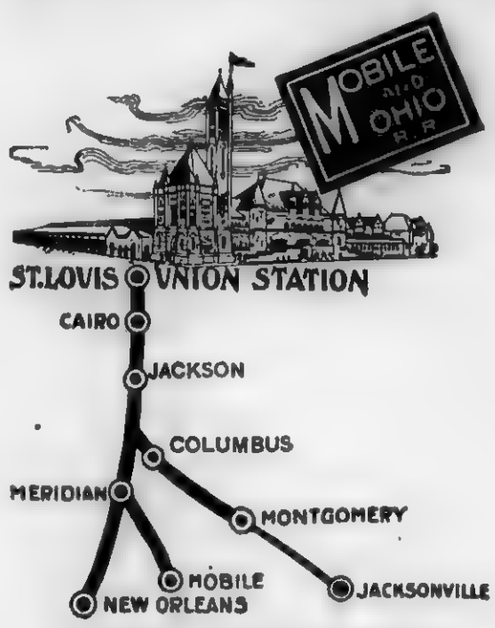
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11:15 a.m.	N. Y. Fast Mail, Daily	.....
.....	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1. St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

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8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7.... 8:45 a.m. | No. 8.... 4:20 p.m.
Sunday and Wednesday Excursion.
No. 5.... 6:45 p.m. | No. 6.... 7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom	3:30 p.m.

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Memphis exp.	8:15 a m	Memphis exp. 8:15 p m
Vicksbu Arg ex.	6:00 a m	Vicksbu g ex. 7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p m

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11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Cast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

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Crescent City Notes

THE NEW ORLEANS PREACHERS' MEETING

Of the Methodist Episcopal Church will begin its regular weekly meetings at the Lafon Old Folks' Home, on Tuesday, Oct. 3rd, at 12 m.

VALCOUR CHAPMAN, Pres.

A full account of the Young People's meeting held last Sabbath in Union Chapel will appear next week.

WESLEY CHAPEL.—Sunday, Sept. 25, was well observed from prayer meeting at 5:30 a. m. until 7:30 p. m. At night Rev. H. Daniels, presiding elder, preached an interesting sermon. Collection for the day, $33.05. Brother Felix Castry, one of the oldest local preachers, preached as usual on the fourth Sunday at 11 a. m.

HAVEN CHAPEL.—The pastor, Rev. J. McKee, desires to thank the laymen of his church for the sum of $40.00, which they realized from the entertainment given September 23d. On last Sabbath at 7:30 p. m. the memorial service of the Knights of Pythias was held; sermon by Rev. C. W. Reeves. The audience was large. Collection for the day, $33.85.

THE COLORED YOUNG MEN'S CHRISTIAN ASSOCIATION will meet next Sunday afternoon at 3 o'clock in Tulane Avenue Baptist Church.

A GRAND MASS MEETING will be held at First Street Church, Wednesday, October 4th, at 8 p. m., for the purpose of arousing the general interest of the public in the work of the Colored Industrial Home and School. The following speakers are programed: Prof. M. S. Davage, Hon. W. L. Cohen, Miss Lydia M. Dunbar, J. M. Vance, Esq., and Mr. I. G. Wynn. The public is cordially invited.

REV. HENRY TAYLOR, Chairman.
MR. ED. BARNES, Secretary.

FIRST ST. SUNDAY SCHOOL witnessed a unique and grand reception on the evening of September 22. Classes 9 and 10 were the guests. Mr. David Johnson was the host. He is one of the prominent members of First St. Church and possesses in a most remarkable degree that philanthropic spirit of always doing something to make others happy. While he gave the reception in honor of Classes 9 and 10, yet the entire Sunday school, friends and parents were invited and were royally entertained. Among the features of the evening were: a contest in Class 9 as to who could best recite the ten commandments. This prize was won by Rebecca Harris. Class 10, the longest verse in the Bible. Stella LeBlanc was the successful contestant. After refreshments were lavishly served, the joy of the whole school was complete when it came to the Donkey Party. Things were amusing indeed, as the little folks tried to pin the donkey's tail in the right place. Addie Williams got nearest to it and won first prize. The Sunday-school room was beautifully decorated. The main auditorium was used as the reception room.

Literary Notes

"The Corner-Stone." By David Lyall. Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York.

Many people undoubtedly have superstitious impressions, perhaps reasonably, maybe unreasonably, but the author most certainly portrays Scottish superstitions in this tale with unusual earnestness, making the cornerstone of the house of Keiths to foretell every trouble coming to the members of this family, and withal giving one a decidedly uncanny feeling. Aside from this interest, a lovely woman or the house of Keith, who possesses the strongest Christian faith, gives color to the tale and in her beautiful young niece and the niece's father center the charm of the tale. It is a bright and pleasant little story and not at all taxing to read.

BOOKS RECEIVED.

"THE YOUNG MAN WITH A PROGRAM," (second series of Methodist Pulpit), by George P. Eckman, D. D. Publishers, Jennings & Graham, Cincinnati, Ohio; Eaton & Mains, New York.

"BLAZING THE WAY," by W. W. Van Dusen, D. D. Publishers, Jennings & Graham, Cincinnati, Ohio; Eaton & Mains, New York. Price, $1.00.

SOUL WINNING, by Phidellia P. Carroll, Ph. D. Introduction by Bishop C. H. Fowler. Publishers, Eaton & Mains New York. Price, 50 cents.

CHRISTUS LIBERATOR, AN OUTLINE STUDY OF AFRICA, by Ellen C. Parsons. Publishers, The McMillan Company, New York.

THE CODES OF HAM, MURABI AND MOSES, by Prof. W. W. Davis. Publishers, Jennings & Graham, Cincinnati, O. Price, 75 cents.

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Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, OCTOBER 5, 1905

Vol. 39 No. 40

Editorial

The average American goes in for success, and success he must have at any cost. But success is the meanest failure that is not constructed by honesty and fair play.

The people of Marietta, Georgia, have an Anti-Blind Tiger League. If a "blind tiger" is a menace to society, what must be the danger of a tiger with two good eyes, wide open?

The city of London conferred upon General Booth of the Salvation Army the freedom of the city "in recognition of his great work for the moral and social elevation of the people." Such an honor is usually conferred upon naval and military heroes and royalties. 'Tis a good sign when a modern city recognizes the worth of moral and religious leaders and honors them as it does its civil leaders.

Norway and Sweden have agreed to disagree and a new national flag is unfurled. Sweden yields to the inevitable and agrees to the independence of Norway. A neutral zone will be stablished between the two countries of about ten miles in width, within which neither nation shall establish military posts which might in certain contingencies threaten the other. Forts existing within this zone are to be demolished, save those to which sentimental rather than military value attaches. The principle of arbitration receives added prestige in that Norway and Sweden agreed that all future disputes shall be sent to the Hague. This is a peaceable adjustment of what once threatened to be a civil war.

When before has the American youth had such a sober lesson in honesty as is given by the constant investigations now in progress against high national officials as well as men high up in business circles? The boiling of the pot may work a just hardship on the violator of honesty and trust, but the American youth is taught by the conviction of United States Senators, city and state officials, heads of corporations, that "honesty is the best policy." The gospel is being preached by men who may not have had a direct call. Likely enough the text is not taken from the Holy Scriptures. Nevertheless, the insurance investigation as well as other upheavals will have a great effect on the youth of our land. President Nicholas Murray Butler of Columbia University, in a recent address to his students, said: "Right and wrong have given away to the subtler distinction between legal, non-legal and illegal, or better, perhaps, between honest, law-honest and dishonest." The man who seeks to be "law-honest" will be dishonest. There are no two standards of right. There is but one, and that as it is in Christ Jesus.

IS IT CONSISTENT

The *Voice of the Negro* for the month of September contains as a frontispiece a cartoon by Mr. L. E. Mason on the subject of "Crocodile Tears of Inconsistency." The picture represents Uncle Sam kneeling upon a Negro, an "American born" citizen. Uncle Sam shedding tears of sympathy with open arms extending across the seas welcomes the rejected population of Russia, Germany, Italy and other countries. It is an indisputable fact that while we occasionally get good citizens from these countries, for the most part we reap our crop of anarchists, bomb-throwers and on the whole a very disturbing element to our society and public life. The cartoon very significantly and justly refers to the tears of Uncle Sam as "crocodile."

Appropriate to this thought the *New Orleans Christian Advocate* in its last issue has a very significant editorial under the head "A Serious Menace." Speaking of the Negro, it says: "This race problem is not to be minified, but is nothing to be compared with a race problem of another kind that confronts us." In this statement Dr. Boswell does two things: First, it is the giving of his testimony to the fact that the race situation is not as bad as some would have it appear, and then again that the race problem is far less serious than the situation that confronts us with our mixed foreign immigration. Referring to the constant inflood of immigrants as compared with Negroes, the New Orleans *Advocate* says:

"The Negroes, without exception, speak the English language, and are of the same religion of the people among whom they were born and reared, and give no trouble where uninfluenced by bad leaders. But the hordes of foreigners pouring, as one expresses it, 'like a black stream' into our country, at the rate of a million a year, present a problem—the most difficult of all problems—to be solved. They are of all races and all tongues, the majority of them coming from the slums of Europe, steeped in ignorance and crime. They learn only enough of our language to enable them to transact business on the most limited scale. This fact alone, to say nothing of their religion (which is the most exclusive kind), will keep them forever separate and distinct peoples."

It is plain to every well informed person that this off-scouring of Europe does not compare with our native born Negro population in intelligence, labor capacity, ability of assimilating American institutions and in the acceptance of Christianity. The Negro has many failures for which there need be no apology here, but as compared with this mixed, ignorant, anarchistic element that is flooding our country at the rate of almost a million a year, he is a saint. But this is the point we desire to raise: According to American sentiment, an immigrant direct from Europe with an ignited bomb in his hand, with a dagger up his sleeve and in his heart for all government, can and does receive more attention and consideration than does the Negro who loves American institutions, aspires to that which is noble and honest, and who has suffered and died upon every American battle-field for American principles and American freedom. What inconsistency! To say that this is uncharitable is to refer to it in a very light way. It's down-right injustice. It's enough to turn Negroes from the American institutions and traditions. The Negro daily witnesses the movement which seeks to supplant him in the industrial world and to supplant him, not with American citizenry, but to supplant him with an element that is not only foreign in fact but foreign in spirit to American institutions. In spite of this the Negro enfolds himself in the American flag, bares his breast to the attack of the enemy and bravely dies with the song upon his lips, "My Country 'Tis of Thee." If the meek is to inherit the earth, then maybe the Negro will some day come into his rightful inheritance.

THE ANGLO-JAPANESE ALLIANCE

Next to the treaty at Portsmouth between Japan and Russia, among the international agreements of the year, comes the treaty between Great Britain and Japan. From a Christian standpoint, the latter agreement may mean more than the first. Is it not significant that this newly born Island Empire of the Far East should be linked so strongly with the Greater Island Empire of the near East?

Of course, nothing is said of Christ or the Bible in this treaty, but who is it that cannot see the good that will come by great Protestant England openly avowing her friendship for Japan? England is Japan's friend and the United States is, perhaps, though unexpressed, just as good a friend of Japan as England. The close association of these two greatest Christian nations of earth with Japan means that Japan will win larger victories, even spiritual victories, through our Lord Jesus Christ; and the dove of peace—the peace that passeth understanding—shall perch upon the banner of the rising sun.

All Europe is concerned with this treaty and Russia is most vitally effected.

This is the first offensive and defensive alliance ever framed between a European and Asiatic power. England had an agreement with Japan signed in 1902 by which the signers had agreed that either would come to the defense of the other if attacked by two foreign powers, but the present treaty goes further. Paragraph 2 of the agreement on this point is explimit: "Should either of the high contracting parties be involved in war in defense of its territorial rights or special interests, the other party will at once come to the assistance of its ally, and both parties will conduct a war in common and make peace in mutual agreement with any power or powers involved in such war."

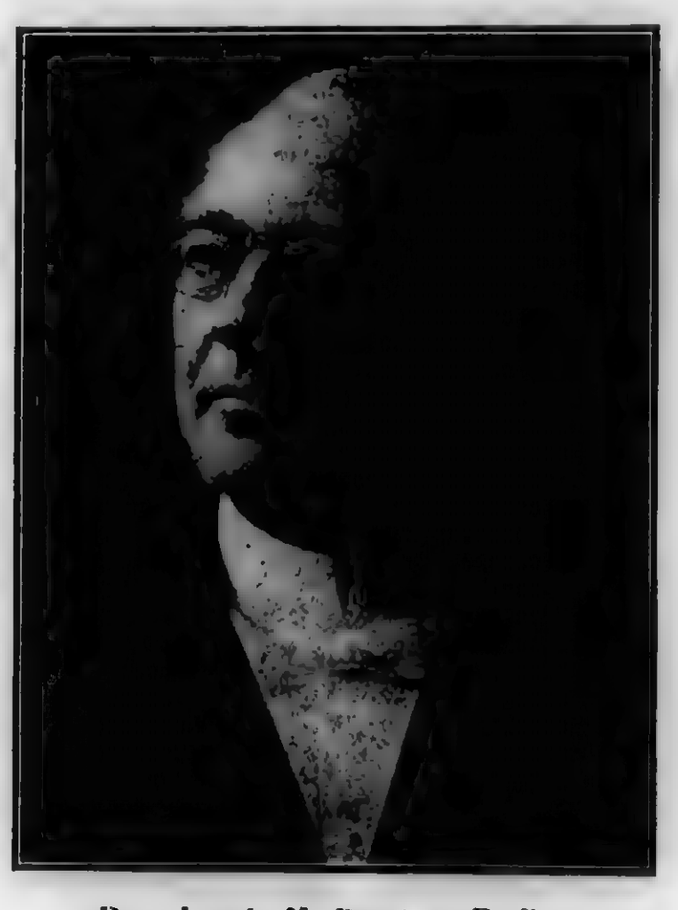
Now, it is clear why the Japanese Peace Commission who met at Portsmouth said "permanent peace in the Far East is assured." Of course, it is and the Japs are no mean statesmen. The

(Continued on Page Eight.)

Claflin University

By Rev. J. W. Moutrie

The Claflin University, located at Orangeburg, S. C., is one of the important schools of the Freedman's Aid and Southern Educational Society. The school was founded in 1869. The first president was Rev. A. Webster, D. D.; the second president was Dr. Cooke, of Massachusetts. Indeed, both of these educators were from New England. The third president was Rev. L. M. Dunton, D. D., who was elected in 1884,



Rev. Lewis M. Dunton, D. D.,
Twenty-One Years President of Claflin University

which position he has continued to hold without a break to the present day. He is now the oldest president and one of the oldest teachers in the Freedman's Aid work in point of service. If my memory is correct, Dr. Webster was president four years, Dr. Cooke eleven years, and Dr. Dunton two years as vice-president and twenty-one years as president. The doctor is still a young man.

The institution, unlike most of the schools of the society, has had few changes in its head. Magnificent and broad-minded men have built Claflin University. They are chieftains! And living or dead we shall ever hold them in grateful memory.

Institutions are largely the shadow of a man.

President Dunton has not only put more years in the university than his predecessors combined, but more working years. He has stimulated the higher departments and organized and maintained the manual training departments, conforming them always to the needs of an enlightened and practical age. It is the unwritten law in South Carolina that Dr. Dunton is to stay at Claflin until death, and we hope that it is a long period away, for he cannot be spared at this crisis.

For What Does Claflin University stand?—She stands for higher education, first, last and all the time. Give the boys and girls all the classics and sciences and arts which will make men and women, too, of the first rank. They must get at Claflin—if her tradition and history count for anything—all the languages and mathematics the enquiring student demands. But this is not all. The pupil *must* learn a trade. "He must be useful as well as ornamental." He must be skillful. Intelligent and skillful, brainy and useful, he makes his way in a world which has no time to hear apologies, but seeks for practical men and women who can do the work.

In this connection, it is on my heart to say that Claflin is no slavish work school—that is, to be at manual work all the day or all the night. No, it is: Go to school and go to work. I like the conjunction in the course. I like work shops. I like to see the smoke from the engine and hear the ringing of the hammers and the sawing and the drawing. I like sewing rooms for the girls, laundering and millinery work, bread making and house-keeping. But I like class rooms and professors, and laboratories and music and books. The conjunction "and" is forceful in our Freedman's Aid work—in our Claflin University plant. 'Tis the company of the school work and the shop work that makes the atmosphere invigorating, feeds the aspiration of the youth and makes Claflin what it is. Good company and a gracious touch help, and our university does practice the Gospel she preaches.

The Faculty.—There are over forty professors and teachers in the faculty proper, grammar school and English departments.

Mrs. L. M. Dunton is not only professor of modern languages, but is the financial agent for the university. She is constantly on the go, and as a result of her abundant labors and convincing appeals, thousands of dollars have been given to Claflin, together with an increasing number of friends. Time alone and the angels will tell of the work accomplished by this earnest, devoted worker, Mrs. Dunton, who has not only been associated with the school for twenty-two years, but with our best interests, and is always "a messenger of light."

Courses of Study.—The literary courses are: College, college preparatory, technical preparatory, normal grammar school. The music courses are: Pianoforte, vocal music, harmony and composition, band music. The manual training and domestic science courses are: Architectural drawing, mechanical drawing, Sloyd-bench work and carving, cabinet making and carpentry, wood turning and scroll-sawing, wood machine shop and engineering, iron working, brick masonry and plastering, house painting, coach painting, wheelwrighting, tailoring, printing, educational sewing, dressmaking, cookery, millinery, needlework and lace-making, garment drafting.

The $20,000 manual training building is being furnished in all the departments. We know of none better anywhere. The work is really being done. Supt. W. W. Cooke will take pleasure in showing the work. The plant is marvelous, and yet unfinished.

Graduates.—Over 400 students have graduated from this institution. They have gone forward in various fields of labor to work in the laboratory of life. Some are teachers, ministers, lawyers, physicians, dentists, skilled farmers, machinists, mechanics, musicians, etc. They may be found in every Southern State and many Northern States. All have not reached the mark of distinction, but they are a hard-working earnest, Christian band. Not one graduate has even been charged with the suspicion of rape.

Prof. S. R. Youngblood is now president of the Alumni Association, and it is hoped that a greater interest on their part in the school's welfare will be manifested. Last year, the alumni seated the college chapel with handsome chairs, but this is only a beginning of what promises to be a potent factor in the life of the school.

Revivals.—For twenty years the school has maintained annual revivals, always a season of religious awakening in the inner life of the school. The day of prayer for colleges is kept up, the regular Sunday services and weekly prayer meetings are held, but the revival of soul-saving in which the teachers take an active part, has promoted the religious fervor and Christian zeal of the pupils.

Nearly a thousand students have professed the religion of the Lord Jesus Christ at Claflin's altar and in her class-rooms, while the 400 graduates are, with few exceptions, Christians. Then they are helped, after the revival meetings, in converts and praise and prayer meetings. There is little chance to backslide in such warm atmosphere of divine grace and fellowship. The school is *Christian,* pre-eminently so. "The whole man is sick" and the whole man is doctored at Claflin. What an argument for church schools! The salvation of our boys and girls is important. The altars in our homes and the altars in our schools will keep the altars in our church at summer heat, and our people will go on to perfection. God hasten the day!

The Claflin Quintette.—For several years the famous Claflin quintette has rendered valuable aid to the university through the musical entertainments rendered in Northern churches and before Chautauquas, conventions and conferences. President Dunton always took part in the entertainments by presenting facts about his special mission and our work. The boys sustained him and always received a royal welcome.

The separation of Claflin University from the State required herculean efforts on the part of the university. From 1896 to 1904 the Claflin quintette sung their way into the hearts and pockets of people, largely strangers to our work and mission. It was Claflin's transition period. A brave leader was at the head. Warm-hearted mothers were on their knees, an alumni and students were creating healthy sentiments, the Freedman's Aid and Southern Education Society, through her companionable and able secretaries, Drs. Mason and Thirkield, gave our work special consideration, and always sustained the president and members of the Freedman's Aid Board. To-day, Claflin is safe. She has caught new life and the "Quintette" will always be known as our battle singers, for they fought a battle in a needy time.

New Buildings.—At the last commencement the "Louise Soules Home for Girls" was dedicated. It is equipped with kitchen, dining-rooms, laundry, etc., to accommodate one hundred self-boarding girls. A matron, Miss E. R. Bowler, who has so greatly assisted in this work, will preside, and a door of opportunity will be thrown open to many poor, deserving girls.



Main Building, Claflin University

The Lee Library, the gift of a generous lady of Pennsylvania, was erected in 1898. It is an attractive building made of pressed brick. It contains over 5,000 volumes, is well kept and lighted with electricity. It contains also a reading, reference and a stock room.

An annex to the Matthew Simpson Memorial Home for Girls was recently erected. This provides for instruction in cooking classes.

High Class Entertainments.—Very recently many high class entertainments have been rendered by the university, under the management of the alert and accomplished Miss Hattie A. Marshall, musical directress, assisted by her faithful assistants. The quintette always take a prominent part. The cantatas, "Esther" and "Saul" have justly won high commendations from critics. Orangeburg is favored in being the seat of the university.

The Needs of Claflin.—Claflin is crowded. Over 700 pupils last year, room is at a premium. More money for deserving students and buildings for accommodations are needed. The university is asking for $100,000 as an endowment fund; $15,000 to erect and equip a science building; $10,000 to equip our manual training building; $10,000 to erect a boys' dormitory; $5,000 to erect a music building; $5,000 to erect teachers' cottages. Who will help?

Claflin and the South Carolina Conference.—Prior to the divorcement of Claflin from the State, the South Carolina Conference raised very little for Claflin and the Freedman's Aid Society. The separation brought us closer to the school, and the ministers took off their coats and went to work. Our brave-hearted Methodism in the State, 50,000 strong, responded to our cries and appeals, and to-day this Conference alone raises about $3,000.00 a year for Claflin. We rank way up in the files of the church and the day is not far distant when we will work for first place. Oh, what a glad day it will be in the church when a Colored Conference will lead in a Benevolence of which they are largely the benefactors! We are coming to this, thank God!

The South Carolina Conference, composed of some 150 ministers, has a large number of ministers who are graduates of the university. Some have graduated from Gammon Theological Seminary also. The conference, as a body, is intelligent and is an object lesson of the work of the university. The conference is behind the school. Her interests are our interests.

An Appeal.—Come, brethren, "let us reason together." We have about 50,000 members and probationers in the State.

1,000 members paying $10.00 per year would make $10,000.00; 2,000 members paying $5.00 per year would make $10,000.00; 5,000 members paying $2.00 per year would make $10,000.00; total for 8,000 members, $30,000.00. This is about one-sixth of our membership. Surely two-sixths or one third, twice as many, can pay equally as much. Throw away the pay of half of our growing membership and we have at this rate, $6,000.00 as an annual contribution from the South Carolina Conference. Is this an impossibility? What is the result? Why, in ten years' time we will have a plant in our State in the quality and character of the buildings second to none in the South. It will draw some philanthropic or happy spirits to Orangeburg, and they, impressed with our energy and aspiration, will come to our rescue in a way that will leave a monument to succeeding generations. Thousands of dollars will be poured into her treasury and we will gain two or three hundred per cent. on our investement, to say nothing of the happy returns which always follow loving service and cheerful giving for others.

If not a single dollar comes, dollars have already come, and we are standing on a hill ready to add to the fortunes of the bequests of our Father's, and do something for ourselves. And is not this the training of the Freedman's Aid Society—to help us find our true selves and to be co-workers with God in the interests of a blessed and common humanity?

"Act well thy part,
There all the honor lies."

The present term begins October 4th. How many students have we encouraged to return or will go from our charges or community? Let us see to it that there are no blanks in our charges, and that our full apportionment for Freedman's Aid and Southern Education Society is raised. Let us move up from last year, shouting as we go, "On to victory!"

The Purpose of this Article.—I write this article with no other aim than to do good. Claflin is my alma mater, and it is a pleasure to call attention to her work.

Many of our pastors should read this whole article to their congregations or Sunday schools, and then punch it with their own personal knowledge of the kind of education our people need, and ask, "Is Claflin supplying that need?" Our discipline advises us to preach at least one sermon a year on Christian education. See to it that our people are educated somewhere. See to it that the heart, head and hand are drawn out and used. 'Tis a part of our ministry to take care of the youth.

What is true of Claflin is true of other schools of the Freedman's Aid and Southern Educational Society of the Methodist Episcopal Church. This work is God"s work, and no man can stop this procession of life, liberty and truth.

Marion, S. C.

Inter-Church Conference on Federation

Public interest in the Inter-Church Conference on Federation deepens as the time for its assembling approaches. This great Conference will be held in Carnegie Hall, New York, extending over the entire week beginning Wednesday, November 15th. By action of the chief advisory or legislative bodies of many denominations, representatives appointed by their authority to the number of five hudnred principal delegates and probably four hundred alternate delegates will be present to participate in the Conference. This is the first time in the history of the Protestant Church in America when it can be said that representatives appointed by authority, representing thirty denominations and nearly twenty millions of communicants, meet on common ground to discuss the power, the influence and the future of a united church. The program has been most carefully wrought out and centers about the general theme of "The Relation of a United Church to the Kingdom of God." Some of the topics taken almost at random from the lists are "The Open Door Before the Christian Churches," "The General Movement of the Christian Churches Toward Closer Fellowship," "A United Church and Religious Education," "A United Church and the Social Order," "A United Church and Home and Foreign Missions," "A United Church and the Fellowship of Faith," "The Essential Unity of the Churches," "A United Church and Evangelization," "A United Church and Christian Progress," "The Kingdom of God and the Transcendent Aim of a United Church."

Upon this common platform to discuss these and similar themes will be found: Dr. William Hayes Ward of "The Independent," Dr. Charles L. Thompson, corresponding secretary of the Board of Home Missions of the Presbyterian Church; Bishop W. N. McVicker of the Protestant Episcopal Diocese of Rhode Island, Mr. John Wanamaker, President Henry C. King of Oberlin College, Dr. George U. Wenner, president of the Evangelical Lutheran Synod of New York and New Jersey, Dean Hodges of the Episcopal Theological School, Cambridge, Dr. James M. Buckley, of "The Christian Advocate," Justice John M. Harlan, of the Supreme Court, Judge George Gray of Delaware, President Tucker of Dartmouth College, Bishop Doane of the Protestant Episcopal Diocese of Albany, Dr. Samuel J. Niccolls, a former Moderator of the Presbyterian General Assembly, Dr. J. S. Mills, Bishop of the United Brethren Church, Dr. William H. Roberts, Stated Clerk of the Presbyterian General Assembly, Dr. H. L. Morehouse, corresponding secretary of the Baptist Home Missionary Society, Bishop J. M. Levering of the Moravian Church, Bishop Henry W. Warren of the Methodist Episcopal Church, Bishop C. B. Galloway of the Methodist Episcopal Church South, and Dr. Arthur S. Lloyd of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

Among other names are: Dr. William I. Haven, secretary of the American Bible Society; Bishop J. M. Thoburn, Dr. Patton of Princeton, Dr. Faunce of Brown University, Bishop W. F. McDowell, Dr. Robert F. Coyle, Dr. Josiah Strong, Bishop Goodsell, Dr. Charles A. Dickey, Dr. A. H. Bradford, Judge P. S. Grosscup of Chicago, Judge David J. Brewer of the United States Supreme Court, Dr. Charles Cuthbert Hall of Union Theological Seminary, Dr. Henry Van Dyke of Princeton, Bishop E. R. Hendricks of the Methodist Episcopal Church South, Bishop D. H. Greer, Bishop Coadjutor of the Protestant Episcopal Diocese of New York. Various forms of evangelization will be treated by Dr. J. Wilbur Chapman, Bishop B. W. Arnett of the African Methodist Episcopal Church, Dr. C. Armand Miller of New York, Dr. F. V. North, Dr. Newell Dwight Hillis and Dr. C. L. Goodell. Phases of present federative work will be discussed by Dr. Walter Laidlaw, Rev. E. T. Root, Prof. A. W. Anthony, Dr. J. W. Hegeman and Dr. E. B. Sanford.

Among the presiding officers will be, Dr. Washington Gladden, Dr. J. H. Garrison of the Disciples, Dr. James D. Moffat of the General Assembly of the Presbyterian Church, Bishop E. G. Andrews, Dr. David H. Bauslin, President of the General Synod of the Lutheran Church, Representative Henry Kirke Porter, Bishop O. W. Whitaker of the Protestant Episcopal Diocese of Pennsylvania, Bishop A. W. Wilson of the Methodist Episcopal Church South, and Governor Higgins of the State of New York.

A great interdenominational gathering of young people will be held on Sunday afternoon under the direction, it is hoped, of Mr. John R. Mott.

The delegates to the Conference will be, if it is desired, entertained in New York, and for the alternate delegates, whose presence is greatly desired and who will be constituted corresponding members, special accommodataions for seating will be provided.

By the action of the General Conference, the Methodist Episcopal Church was committed to this great gathering, and under the direction of the Bishops who were charged with the election of the delegates, the following appointments have been made:

DELEGATES.

Rev. Bishop E. G. Andrews, LL. D.; Rev. Bishop Cyrus D. Foss, D. D.; Rev. Bishop W. F. McDowell, LL. D.; Rev. Bishop Henry Spellmeyer, D. D.; Rev. Bishop Earl Cranston, D. D.; Rev. Bishop D. A. Goodsell, LL. D.; Rev. Bishop C. H. Fowler, D. D.; Rev. Bishop J. M. Thoburn; Rev Henry A. Buttz, D. D.; Rev. E. S. Tipple, D. D.; Rev. C. B. Mitchell, D. D.; Rev. Charles F. Rice, D. D.; Rev. Charles W. Smith, D. D.; Rev. A. B. Leonard, D. D.; Rev. George F. Reed, LL. D.; Rev. James M. King, D. D.; Rev. Luther Freeman, D. D.; Rev. Wilbur F. Berry, D. D.; Rev W. L. S. Murray, D. D.; Rev. Levi Gilbert, D. D.; Rev. S. W. Trousdale, D. D.; Rev. C. E. Bacon, D. D.; Rev. G. H. Bridgman, LL. D.; Rev. John Galbraith, D. D.; Rev. G. B. Wight, D. D.; Rev. Frank Mason North, D. D.; Rev. Frank M. Bristol, D. D.; Rev. J. W. E. Bowen, D. D.; Rev. John F. Goucher, D. D.; Rev. Charles M. Melden, D. D.; Rev. B. P. Raymond, D. D.; Rev. E. S. Ninde, D. D.; Rev. Charles Reuss; Rev. William I. Haven, D. D.; Rev. Claudius B. Spencer, D. D.; Rev. G. W. Izer, D. D.; Rev. C. F. Thornblade; Rev. J. M. Buckley, D. D.; Rev. W. V. Kelley, D. D., L. H. D.; Hon. C. W. Fairbanks; Hon. John L. Ba es; Hon. Albert J. Beveridge; Hon. Samuel Dickie, LL. D.; Prof. Henry Wade Rogers, LL. D.; S. W. Bowne, A. B. Browne, John R. Mott, D. D. Thompson, LL. D., C. H. Harding, Durbin Horne.

(*Continued on Page 5.*)

THE CHRISTIAN LIFE

Take Heart

By Mrs. Lillian Spencer Overall.

Sometimes the way is dark beset,
No ray of light—no lift we get,
Grim want and grief stalk close beside
Till life itself can scarce abide;
But when the soul has spent its might
In hoping—yearning for the light,
Behold—He who Elijah fed,
Has sent the faith, the light, the bread!

Wilmington, Delaware.

The Three Cords of Love

There are three kinds of love—perhaps, rather, I should say, three instruments on which love plays. It may manifest itself through the heart, through the soul, or through the mind. My love for you may be either practical, admiring, or communing. The love of the heart is practical; it ministers in common things. The love of the soul is admiration; it looks upon a far-off glory and longs to be near it. The love of the mind is communion; it has touched a point of equality with its object; it can listen and respond. A mother's love for her child is that of the heart; it is helpful. A poet's love for nature is that of the soul; it is wondering, admiring. A friend's love for a friend is that of the mind; it is intellectual sympathy—communion. I think our love for God plays successively each of these tunes. We begin with the heart; we say, "Our Father," we try to work for our Father. By and by the vision of wonder breaks upon us—the love of the soul; we bow with admiration before mysteries of the universe. At last comes the glad morning—the love of the mind; we begin to know God—to commune with him, to speak with him face to face as a man speaketh with his friend; that is the manhood of our love.—*George Matheson in The Watchman.*

"Wait"

"Let none that wait on Thee be ashamed."
Yes, I am waiting, Lord, and it is sweet
To rest the while close at thy sacred feet;
Here with Thy wounded hand upon my head,
My weary soul is blest and comforted.

'Tis joy to tarry at Thy bleeding side,
Whence flows the healing, purifying tide,
My only hope, my perfect righteousness;
Yes, I will wait in this dear hiding place.

For prone am I, my Lord, from Thee to stray,
And lose Thy presence in earth's busy way;
Yea, sometimes out on errands Thine alone,
Self rises, and I count them all my own.

So eager am I to devise and do,
And in my frantic zeal the way pursue,
That I forget I should but follow Thee:—
And hurry till Thy face I cannot see.

And Thou in love dost check my foolish haste,
Take me apart into the desert waste,
And bid me pause till Thou shalt point the way,
And go before me, lest again I stray.

So here beneath the shadow of Thy wing
I stay my steps, and as I wait I sing;
While peace divine through all my soul distills,
And love its blessed, perfect work fulfills.

In this dear refuge, quieted and still,
I fold my hands and bide Thy holy will.
"Speak, for thy servant heareth," I will say;
Ready, when Thou shalt send me, to obey.

Shall disappointments or dismay betide
The soul that meekly waits her Lord beside?
Ah, no, my expectation is from Him,
And shall not fail though heaven itself grow dim.

God is the Lord, who gives the soul's desire;
I bind the sacrifice and wait the fire;
They shall not be ashamed who watch and wake,
The morn of joy and glory soon shall break.

—Unknown.

The Love of Christ

Bishop Mallalieu.

Perfect love casts out fear. A humble, but at the same time a confident trust, gives courage and holy joy. When Jesus reigns supreme in the human heart all the enemies are on the outside of the citadel. When all is on the altar for service, there need be no further debate in regard to anything of personal concern.

When the hand of Jesus is grasped with tender affection, there can be no doubt as to the wisdom of the leadership along life's devious ways. No desert place will ever be reached while he guides where there is not daily supplies of heavenly manna, and no rock will ever be found so hard that it may not be made to pour forth cooling streams of crystal water, and no path will be so rough and thorny as to hinder one's onward march. When probation closes, and the streets of gold are reached, when once inside the gates of pearl, the conditions are altogether unlike those of earth. The environment of a redeemed soul, translated from the battlefields of earth to the eternal home of the saints, must be most highly conducive to progress in knowledge and the increase of spiritual power.

Paint and picture the glories of the world beyond the confines of time and sense as wonderful as the most vivid imagination is capable, and we may still be absolutely sure that the reality far exceeds anything of which the human mind has ever conceived. We can be perfected in love in this life. The little child can love God with all the powers of its limited mind, might, and strength; and so the aged saint, with many years of experience and of intellectual and spiritual development, can perfectly love God in proportion to his capacity; but we may rest assured that the most advanced of all the saints that have ever walked this earth, have at the close of life but just commenced their eternal career. Ever advancing, ever rising, ever growing, ever climbing loftier peaks of vision, they will go on from glory to glory while eternal ages shall roll their endless rounds. And this in part because the environment of heaven is always and in all respects helpful. Blessed are the souls that shall overcome in all the conflicts of this earthly life by the blood of the Lamb and the word of their testimony.

"O what a mighty change
Shall Jesus' sufferers know,
While o'er the happy plains they range,
Incapable of woe!
No ill-requited love
Shall there our spirits wound;
No base ingratitude above,
No sin in heaven is found.

"No slightest touch of pain,
Nor sorrow's least alloy,
Can violate our rest, or stain
Our purity of joy:
In that eternal day
No clouds or tempests rise;
There gushing tears are wiped away
Forever from our eyes."

—*Charles Wesley.*

Leave To-Morrow With God

Would it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops onto the window-sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carols of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—*H. W. Webb-Peploe.*

A Comforting Thought

O! where shall human grief be stilled
And joy for pain be given,
Where dwells the sunshine of a love
In which the soul may always rove?
A sweet voice answered—Heaven.

O heart! I said, when death shall come
And all thy cords be riven,
What lies beyond the swelling tide?
The same sweet voice to mine replied
In loving accents—Heaven.

Where, where shall friendship never die?
Nor parting hand be given?
My heart was filled with strange delight,
For in that silent hush of night,
I heard the answer—Heaven.

O, voyager on life's fitful sea;
By stormy billows driven;
Say, what can soothe thy aching breast,
Or, give thee comfort, joy and rest,
Like Mother, Home and Heaven?

—Fanny J. Crosby.

Postal Card Sermon

By Rev. B. F. Witherspoon, D. D.

Text—Matt. 21: 22. Theme—The Power of Prayer. (6.)

Prayer is the brilliant and glorious ornament of the Christian, his essential duty, and the soul of his life. Without prayer man is of no use whatever on earth. Prayer is the indication of a pure heart, a free spirit, and a mind replete with spiritual thoughts and holy ideas. Prayer is divine converse with God, and it differs from human conversation as God differs from man. The man of prayer has his conversation in heaven, and like Enoch he makes it his duty to walk with God; his thoughts are of heaven, and his voice is in heaven; while he lives on earth he claims his citizenship in a better country, wherefore God is not ashamed to be called his God: for He hath prepared for him a city which hath many foundations.

Man is a member of another world and he can only retain this exalted citizenship by prayer; should he cease to pray, he will lose the gift and the enjoyment of prayer, and his divine citizenship of heaven. Prayer to God is a duty and a glorious privilege. In prayer our heavenly Father likes for us to come to Him, as earthly parents desire their children to approach them. Prayer is powerful in its operations. Prayer is more powerful than the sunbeam which steps down from that fiery luminary through space illimitable, through darkness impenetrable by any other object, at the rapid rate of ten million miles a minute. A man is in distress about his soul; a poor man cries; the Lord heareth him; and quicker than thought the man is forgiven and saved. This man is in darkness, in the gloomy mists and deathlike shades of sin, on the threshold of the grave, walking down the dizzy steeps of eternal damnation; but he utters a prayer; he looks unto Him, whose eyes are on the righteous, and whose ears are open unto their cries, and immediately his soul is lightened with the rays of pardoning love, and his face covered with heavenly smiles, which bespeak his sins all taken away. Another man is lost; lost to all that is right, good, just, peaceful, enduring, everlasting; lost to Gospel light, lost in moral and spiritual night; lost from God the Father, the Son, and the Holy Ghost! By prayer he seeks God, and finds Him, who immediately delivers him from all his guilt, from all pollution, the power of sin and the yoke of the devil, and graciously adopts him into the family of the loving God, where, on any occasion, you may hear him saying: "I once was lost, but now," etc. The pathway of many Christians is all grown up in weeds, because they have ceased to pray.

"Pray, thou, let what will come,
Be circumstances what they may;
Pray as thy daily custom,
But unweariedly pray."

Greenville, S. C.

Hetty's Happy Day

By Mrs. Mary Chisiom Foster

"Mamma," said Hetty, a bright little girl eight years old, "how can I do good? My Sunday school teacher says I am large enough to do some good in the world, and I have thought and thought about it, but I don't know what I can do."

"Well, Hetty, dear," said her mother, "there are a good many ways in which you can do good, and make somebody happy every day. You are a little girl, but if you are cheerful and happy yourself, you can make those around you so; suppose you try it?"

"Why, mamma, I should forget and speak cross just when I ought to be kind."

"You must try, my dear, not to forget; and now, Hetty, will you try all day to-morrow to make somebody happy, and tell me in the evening how you have succeeded?"

"Yes, dear mamma, I will try," and winding her arms around her mamma's neck, Hetty kissed her "good-night."

In the morning, when first Hetty awoke, she remembered her promise, that she would try to make somebody happy, and after dressing she knelt by the side of her little bed and asked God to help her, and then she went quietly downstairs and out into the garden. The birds were singing merrily, and Hetty thought all was so bright and pleasant that people could not help being good.

After walking about for some time, she went to the gate to see if Thomas, the milkman, was in sight; but she could not see him, and she was just turning from the gate when she looked in another direction and saw a little girl sitting on a large stone, her hands under her sun-bonnet, and covering her face. Hetty opened the gate, and walked toward the little girl. When quite near she heard her crying, and saw many berries scattered on the road.

Hetty inquired, "What is the matter, little girl?"

"Oh," said she, "I have spilled all my nice berries when I was taking them to the store, and it took Johnnie and me ever since daylight to pick them, and I was going to sell them and get something for mother's breakfast with the money, and now they're all spilled in the dirt. O dear, dear!"

The sight of the little girl's tears and her pitiful words moved Hetty, and she told her the road was not very dirty, only dusty, and if she would pick them up she would help; but the little girl sobbed out, "But they'll all be sandy, and the store-man won't buy them."

"Well, I know what we can do, said Hetty; "we will pick them up, then go into my yard and rinse them at the pump, and I guess that will make them just as good as new; come let us try it."

So saying, Hetty stooped down and commenced to pick up the berries, and in a few minutes the little girl wiped her eyes and began to work, too. There were a great many berries, and it was slow work to pick up but two or three at a time, but the little girls worked patiently for a long time. At last the berries were all gathered up and in the pail; then they went to the garden-pump, where they were carefully rinsed and made fresh and clean, as if no accident had happened.

The little girl was overjoyed when she saw the berries ready for the store, and thanking Hetty again and again for her help, she started off smiling and happy.

Hetty stood watching her, and thinking of what she had just heard.

The little girl's mamma was very sick, unable to leave her bed, or do any work. She had taken sewing to do, and had worked very hard. This morning her two children had arisen early to pick berries, and she would be surprised when Bessie and Johnnie returned with some thing nice for her breakfast, bought with their money.

Hetty thought how very nice it was to make some one happy so early in the morning, but while she stood thinking it all over again, the bell rang for breakfast, and she hurried into the house.

She wanted very much to tell her mamma, but thought she must wait till evening, and perhaps she might have other opportunities of making people happy during the day. She was almost afraid, however, that she might speak of it without thinking, it was so nice; it was hard to keep as a secret even till evening.

After breakfast Hetty prepared for school, and started off with a glad heart, almost hoping she might see another little girl in trouble, just so she could help her; but she reached school without meeting any, and often her mind recalled the event of the morning. As hours passed on Hetty began to think that was all she could do, but it was "one nice thing to tell mamma," she often repeated to herself.

But Hetty had been doing good all day. She carried a cheerful, happy face, which had a good influence upon her little playmates, and made them happy too. In this way Hetty was making people happy without knowing it, because she was trying to be good and looked so happy.

By and by she had another opportunity of "doing something," which cost her a struggle.

A little playmate gave her a fine large orange, which she intended to eat on her way home from school. While walking with her little friend they met a lady drawing a carriage, in which sat a pale little lame boy. Hetty had often met the child before, but had not noticed him as she did to-day.

As she looked at the little tired face, bent eagerly towards the children passing, her heart pitied him, and she thought how sad he must feel that he could not walk. So she walked over to him and kindly said, "Good afternoon," and asked the lady to "Bring him to my house some day, please, and let him play with little Charlie and me." She had gone a few steps when she remembered her orange, and the first thought was, "I suppose that little boy does not have many good things. I've a mind to give him my orange." She looked after him, and thought he had gone, and she would not run after him, and she wanted that nice orange so much. But something said to Hetty, "Perhaps it will make him happy." Immediately she ran after him, and handing the orange to him, hurried away without waiting for thanks; but she saw his eyes sparkle, and knew he was h-

Hetty wished two or three times she had an orange, but when she thought of the little lame boy she was glad she gave him the one she wanted so much.

That evening, when Hetty's mamma asked her if she had made any one happy that day, she was glad to tell her of the little girl whom she had helped in the morning, and of the little lame boy also.

Her mamma said, "And Hetty has made mamma happy, too; when she saw that happy, smiling face, mamma knew Hetty was trying to be good and to do good."

"Well," said Hetty, "I felt happier when I gave my orange to the little lame boy than I did this morning when I helped the little girl. I think I will call this my happy day!"

"You can make every day a happy one, my dear, if you try to make all around you happy. This morning you did not feel it was hard to help the little girl, because you did not have to deny yourself, but when you gave your orange away, you gave up your own wish for the good of another person, and that gave you greater happiness. You can make every day a happy one by helping others, even though you deny yourself."

Much more did Hetty's mother say to her about her desire to do good, and when the little girl went to her room she asked her "Father in heaven" to help her to love Him, and to serve others, knowing if she did this she would be truly happy.

Inter-Church Conference on Federation

(*Continued from Page 3.*)

ALTERNATES.

Rev. Bishop William Burt, D. D.; Rev. Bishop John H. Vincent, D. D.; Rev. R. J. Cooke, D. D.; Rev. J. H. Potts, D. D.; Rev. C. S. Wing, D. D.; Rev. F. D. Gamewell, D. D.; Rev. William F. Warren, D. D.; Rev. Daniel Dorchester, Jr., D. D.; Rev. William North Rice, D. D.; Rev. Herbert Welch, D. D.; Rev. S. J. Herben, D. D.; Rev. Charles J. Little, D. D.; Rev. Charles M. Stuart, D. D.; Rev. George Elliott, D. D.; Rev. A. J. Coultas, D. D.; Rev. E. P. Stevens, D. D.; Rev. A. J. Nast, D. D.; Rev. W. F. Anderson, D. D.; Rev. C. L. Goodell, D. D.; Rev. George P. Eckman, D. D.; Rev. J. W. Johnston, D. D.; Rev. Wallace MacMullen, D. D.; Rev. David G. Downey, D. D.; Rev. S. L. Beiler, D. D.; Rev. E. M. Mills, D. D.; Judge G. G. Reynolds, LL. D.; Dean J. B. Brooks, D. D.; Prof. C. T. Winchester, L. H. D.; Prof. George Vincent; Prof. R. W. Rogers; Prof. George A. Coe; Prof. J. M. Van Vleck, LL. D.; H. K. Carroll, LL. D.; Horace Benton; James N. Gamble; James E. Ingram; Hanford Crawford; N. W. Harris; Charles Gibson; G. W. F. Swartzell; James B. Hobbs; H. C. M. Ingraham; A. W. Harris, LL. D.; William Deering; J. W. Pearsall; John Gribbel; Willis McDonald; W. H. Beach; Summerfield Baldwin; John S. Huyler.

The arrangements for the Conference have been committed to an Executive Committee arranged for by the National Federation of Churches and Christian organizations. Of this committee, the officers are as follows:

W. H. Roberts, D. S., chairman; Stated Clerk of the Presbyterian Assembly.

F. M. North, D. D., vice-chairman.

A. R. Kimball, treasurer.

E. B. Sanford, D. D., 61 Bible House, secretary.

The detailed plans for the Conference are in the hands of large and competent committees, which are earnestly at work to make this one of the great gatherings of the history of the church. Through the Press Committee, the secular and religious papers will be kept informed of the progress of events. It is one of the inspiring facts in this great movement that it so truly represents the spirit of the Methodist Church as expressed in the thought of its founder and in its historical development.

Correspondence relating to the Conference from those in the Methodist Episcopal Church who are interested, may be addressed either to Dr. E. B. Sanford, secretary of the committee, 61 Bible House, or to the Rev. Frank Mason North, corresponding member for the Methodist Episcopal Church for the Committee of Arrangements.

Indianapolis is the magnetic center of interest for the Woman's Home Missionary Society, October 18-25, during the annual meeting of the Board of Managers in Central Avenue Church, where the Silver Jubilee will be fittingly celebrated Monday, the 23rd. The founders and early workers have been invited to be present as the guests of honor. Eminent speakers have been invited to deliver addresses and the sessions promise to be of unusual interest and profit for the delegates and a large number of interested visitors. May the prayers of the eighty thousand loyal members not privileged to attend this jubilee occasion ascend in unison for guidance and blessings to Him who "hitherto hath helped us."

MRS. F. A. AIKEN, Recording Secretary.

Grant me, blessed Saviour, a quiet mind, that I be not disturbed in spirit by any experiences of my life. Speak to me Thine own words of peace. Let me find rest in Thee even while the struggle is fierce and the duties are pressing. Say to all my anxieties "be still," and so shall I know Thine own infinite calm. Amen.

SUNDAY SCHOOL LESSON

By Rev. G. N. Jolly, D. D.

Lesson III—Oct. 15th, 1905. Title—"Returning from Captivity" (Ezra 1:1-11). Golden Text.—"The Lord hath done great things for us; whereof we are glad" (Psa. 126:3).

Ezra the scribe and priest descended from Hilkiah, the high priest, who found the book of the law in the temple, in the days of good King Josiah. About all that is known of Ezra is found in the last four chapters of the book that bears his name. He was likely born and raised to early manhood in Babylon. During the reign of Artaxerxes (B. C. 465-425), he obtained permission to conduct a large company of Jews to Jerusalem. They brought with them, as a free-will offering, much gold and silver. The duties Ezra performed under Nehemiah's government were priestly and ecclesiastical. He filled the place of high priest, and caused many of the Jews to put away their heathen wives. According to tradition he was the founder of the Jewish synagogue, and of synagogue worship. He was probably the author of the books of Chronicles, of Ezra, of Nehemiah, and of Esther. He collected the books of the Old Testament which he edited and revised. He probably died in Jerusalem about B. C. 410. The book of Ezra has two distinct parts. The first six chapters is a compilation of document that occurred more than fifty years before he appeared in history. The last four chapters contain personal memoirs of his life.

I. *The decree of Cyrus* (vs. 1-4). 1. *Time:* "In the first year of Cyrus, king of Persia." The land of Persia was east and north of the Persian gulf. Its chief city was Shushan, or Susa. Cyrus was king of Persia, and also became sole ruler of Babylon about B. C. 537. In the first year of his reign over Babylon he was moved to write this decree. *Note*—See God's hand in history. He orders the course of nations, and brings about His desired results.

2. *Reasons.* (1) "The word of the Lord by the mouth of Jeremiah" constrained Cyrus to write this decree. This word was that after seventy years the Lord would bring His people back to Canaan. The Jews were not all taken into Babylon at the same time, but at three different periods, extending from B. C. 605 to B. C. 586. Neither did they all return at once. The seventy years spoken of by Jeremiah (Jer. 25: 12) were not at an end. The time had come for the Jews to return to their native land. *Note*—God is not slack concerning His promises, as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance. (2) The Lord stirred up the spirit of Cyrus, and thus caused him to write this decree. This was likely done by the Holy Spirit, that forcibly impressed him with the duty of sending the Jews back to Palestine. Daniel, now a very old man, no doubt had great influence over Cyrus, and likely explained to him the prophecy of Isaiah (Isa. 44: 26-28), where the king is spoken of by name as a great shepherd to send the Lord's people back to Canaan, that they might rebuild Jerusalem, and lay again the foundations of the temple. Daniel also likely impressed him with the fact that the kingdom he enjoyed was a gift from the Lord. *Note*—God stirs up His church in this age, and constrains it to do His will.

3. *Decree.* It was broad—he caused a voice to pass throughout his entire empire. It was firm—he put it in writing. It was authoritative—the king spoke it. Cyrus saw the hand of God in his victories. He said: "The God of heaven hath given me all the kingdoms of the earth." This was an hyperbole. The kingdoms of the far east were not under his control, neither were those of western Europe or northern Africa. It was God's plan for the Jews to return to Jerusalem, and to rebuild the temple. He deepened this conviction in the mind of Cyrus, until the king issued this decree. All who wished might return. There was nothing compulsory about it. Those who did not return were requested to help those who did. *Note*—God will have houses of worship. They are usually built by free-will-offerings. Those who get no immediate benefit from them, should help build them the same as those who do.

II. *Helping off the pilgrims* (vs. 5-11). 1. They helped themselves. The priests, the Levites, the chiefs, and all the people "whose spirit God had raised," began to prepare for this journey. They were in all about fifty thousand. Only about one Jew in six returned at this time (Rawlinson). They had 736 horses, 245 mules, 435 camels, and 6,720 asses. They had to journey about five hundred miles. It took time and labor to prepare a host like this for such a journey. They desired to return to Jerusalem, rebuild the temple, establish again the priesthood, and set in order the sacrificial services. They did not expect to become an independent government, but to remain subjects of the Persian empire. Deep and strong were the convictions that moved them to this duty.

2. *Their brothers that remained in Babylon* helped them. They did not see fit to return at this time. Palestine was to them a strange land. They were familiar with Babylon. Jerusalem had been destroyed, and the temple was in ruins. They had possessions in Babylon, and did not desire to leave them. They were living for that which was in sight. The Lord had not stirred up their spirit, because they did not desire to be aroused, as He had those who wished to return. Yet they did wish to have a part in the work. They presented the "willing offering," and in addition thereto they gave vessels of gold, vessels of silver, much clothing, many beasts of burden, and other precious things. *Note*—There are many who believe in God, in Bible, in immortality, and in future rewards and punishments, yet they do not journey with the people of God to that better countrty.

3. *The king also lent a helping hand.* The vessels of the "house of the Lord" were those that Nebuchadnezzar had taken from the temple in Jerusalem, "and had put them in the house of his gods," in Babylon. These Belshazzar, in that feast with a "thousand of his lords," had brought forth, and was drinking wine from them and praising their gods, when a hand was seen writing his doom on the wall. Cyrus ordered these vessels, 5,400 in all, brought forth and placed in care of Sheshbazzar, the prince of Judah. The Jews seem to have been a separate people, with a subordinate government all their own, while in Babylon. When this host set out from the land of Shiner, a company of horsemen, two hundred slaves, and one hundred and twenty-eight singers from the temple playing on musical instruments, marched before them. The people likely sang the 126 Psalm. This was the revival, the new birth, the second exodus.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic October 15.

Better Work Our Chapter Should Do

Scripture References—Heb. 6:7-12; 13: 20-21.

The Word. The author of Hebrews is showing, in our first selection, the difference between two souls, one fruitful and the other barren. The fruitful is blessed, but the thorny ground is cursed. But the better of the two is the thing that is hoped for concerning those written to. The application is obvious. Better work and better results are to be expected from the League. God will faithfully do his part; now the exhortation is that we do ours. It is an individual matter. If each member of the Epworth League will do better, the organization will. But it all rests at last upon the individual member.

The second selection is a prayer that this may be accomplished, and we thus become "perfect," that is, symmetrical and complete, in every good work. And it will be a wise study for each chapter to see how and where they can do better work for Christ.

Our Homily: "Excelsior." The old legend of the youth who "bore through storm and ice the banner with the strange device" is one illustrating our motto of the League. Never content with what we have achieved, but seeking ever better methods, better results, and larger influence, is the only consistent attitude for the Christian. The Epworth League that is content to just keep up the organization, to hold its meetings and fill its offices, is no help to the church. That League only which is studying to do better, to improve in all its departments, is the growing and profitable chapter. There are many reasons for this:

No Growth Means Decay. We cannot stand still. We grow or die. We are doing better or we are not doing so well. We are demoralized if we are not getting better. True in the experience of the individual, it is true of societies. We only maintain our ground by getting on to higher ground. After sixteen years of history we ought to know how to do better work. In the beginning it was an experiment; but now the work is organized and established. If we have done our duty we have some trained workers to take the places that are opening in all our Leagues. Grow or go—that is the verdict of all the past.

Growth Means Increased Usefulness. If the League has been helpful in the past it ought to be more helpful in the future. New departments and new methods mean new spheres of usefulness. The devotional meeting, once the only service held, has now led to the Bible study class, the mission study class, the Morning Watch, the multiplied local guilds, and forms of service in each community. But is this the best? By no means. We are to study how better to reach and save the "boys," the "lapsed classes," the unreached and unchurched masses of our cities and larger towns. The Epworth League has not yet begun to measure up to the possibilities of its usefulness.

Better Work in League Means Better Churches. In the hands of the young people rests very largely the future of our church. Can the church meet the demands of a changing future? Yes, if the Epworth League will learn to do better work. Our devotional meetings must become more spiritual and effective. Our various departments must train special workers in the lines of their service. We must graduate a better, more loyal, more intelligent class of Methodists than we have had. This is the object of the League. To fail in this is to fail in our work. Our communities are to be impressed with the League. All kinds and forms of Christian activity are to be engaged in by us, and *better* work only will satisfy the church. We must be *lifted* up as well as to lift up. We must be *better*—better Christians, better workers, better Leaguers.—*From Notes on Epworth League Devotional Meeting Topics.*

Yonder is a factory with a thousand wheels, but it is low water. Now only fifty of the thousand wheels are in motion; but after awhile the spring freshets come and the floods roll down, and all the thousand wheels have bands on them and are in full motion. Before a man becomes a Christian only a part of his nature is in activity and employment. The grace of God comes in with powerful floods of mercy and new impetus to action, and now instead of the fifty faculties, or fifty wheels, there are a thousand all in play and in full motion.—*T. DeWitt Talmage.*

Upon the coast of Nova Scotia are stagnant ponds of water covered with green scum. They are shut off from the incoming tides by dykes of gravel, either natural or artificial. If the tide could sweep into these slimy pools it would cleanse and sweeten and renew them daily. But what would be life to them is shut out. God's spirit is like that tide. It floods every human inlet that is not choked. If our spiritual lives are stagnant and impotent, it is because we have reared dykes of disobedience that keep the tide out.—*Christian Endeavor World.*

Recent District Conferences

JACKSONVILLE DISTRICT.

The 29th session of the Jacksonville District Conference, Sunday School and Epworth League Convention convened in Simpson Chapel Methodist Episcopal Church of this city Aug. 17, 1905.

At 9 o'clock a. m. the conference was opened by Rev. Peter Swearingen, the presiding elder of this district. All the pastors on the district were present at roll call and many of the delegates. The conference held sessions in the forenoon of each day. The convention held sessions in the afternoon. The very fact that each pastor was present at roll call shows that much interest was taken in the work of the conference and convention. The conference was soon organized in the usual way, and reports from the presiding elder, pastors and delegates were read, which showed that the work of the church on the district was progressing.

Rev. W. P. Holmes, the pastor, and his people entertained the conference and convention very pleasantly. From the reports of the pastors of the district the benevolent collections from the Jacksonville District will be at least equal to the collections of last year, if not larger. On the Sabbath the several pulpits of the city were occupied by the visiting ministers of the District Conference. A memorial service to the memory of Bishop Joyce was held in Simpson Chapel at 3 o'clock Sunday afternoon. It was urged throughout the conference that new subscribers be obtained for the SOUTHWESTERN. The conference will meet next year in Wrightsville M. E. Church, this city.

J. S. TODD.

NAVASOTA (TEX.) DISTRICT.

The Navasota District Conference, Sunday School Institute and Epworth League Convention convened at Stoneham, Texas, Aug. 22-27, with Rev. J. E. Bryant, presiding elder, in the chair. Rev. J. H. Hubbard, of Brenham, was elected secretary. The conference opened with quite a large number of pastors and delegates. Never before, in the history of the district, has such interest been manifested as was in this conference. Thoughtful and well-prepared papers were read and discussed. The interest and enthusiasm of the young people was highly commendable. The report of the presiding elder showed that he had labored zealously on his district and that each charge was standing at his back. We were pleased to have with us Dr. W. H. Logan, of Houston, Prof. H. L. Billups, agent of the SOUTHWESTERN CHRISTIAN ADVOCATE, and Dr. M. W. Dogan, president of Wiley University; Revs. T. S. Pryor, Dokes, of Huntsville District, and Rev. A. Taylor of Palestine District.

On Friday night the Wiley rally took place with the enthusiasm at its highest pitch. The collection at the close amounted to $345. The reports of the pastors showed an increase of interest in the work of the church. The next conference will convene at Brenham, Texas. Rev. S. M. Bolden and his loyal people deserve much praise for adequate provision made for the comfort of the conference. Too much cannot be said of Rev. J. E. Bryant, presiding elder, and his efforts to make the Navasota District the star of the Texas Conference.

WM. BARTLEY.

ST. LOUIS (MO.) DISTRICT.

The St. Louis District Conference and Sunday School and Epworth League Convention of the Central Missouri Conference, met at Troy, Mo., in Wesley Chapel M. E. Church, Aug. 16-20, 1905, Rev. C. M. Kerton, presiding elder, presiding. Organized by electing Rev. A. R. Martin secretary, with Revs. L. Woolrich and J. M. Smalley assistants; Rev. R. H. Smith, treasurer and the disciplinary committees appointed. The anniversaries of the F. A. & S. E. Society, the Missionary Society and the Church Extension Society were ably represented by those assigned to the task. The session was highly literary and spiritual. At one of the 11 o'clock services we had two conversions. The Epworth League is in a prosperous condition under the leadership of our noble and sacrificing president, W. S. Brabham, M. D., of whom we are proud.

The George R. Smith College of Sedalia was represented by the secretary. Rev. F. D. Avant, the pastor, and his people deserve great praise for their manner of caring for the conference and Sunday School and Epworth League Convention.

A. R. MARTIN.

ST. JOSEPH.

The conference was held at Independence, Mo., August 23-27. Rev. W. H. Wheeler, who has been secretary for a number of years, was re-elected and chose as his assistant Rev. F. C. B. Washington, of Armstrong, Mo. Through all of the devotional exercises and business sessions a Christ-like spirit prevailed, and each one present felt like it was good to be there. Each evening was made very interesting with preaching, anniversaries and other features that go to make similar occasions a crowning success. All of the papers and discussions were well prepared, and many of them showed extraordinary scholarship.

The annual sermon by Rev. W. J. De Boe of Fayette, Mo., our Missionary Cause by Revs. D. J. Mitchell and Lee, The Missionary Sermon by Dr. J. A. W. Young, the Address by the President of Geo. R. Smith College, were all filled with the spirit and delivered enthusiastically and made deep impressions upon the hearers. The Ladies' Home Missionary Society convened Saturday afternoon. Much interest was manifested in the cause of missions and the address of Mrs. Harris, wife of Dr. J. M. Harris, was a clear, plain, practical outline of the work. Mrs. Harris is indeed one of the brainiest women of the conference.

Sunday was devoted toward helping the church in its struggles, and the workmen wrought well; $212 was raised toward the liquidation of the debt. The total amount raised for all purposes during the session was $253.50. The conference made Dr. J. Will Jackson a beautiful present. Dr. Jackson has made a splendid presiding officer. The prayers of the entire conference are for his continued success in the spreading of gospel purity.

P. M. CASON.

WEST NASHVILLE.

The second District Conference convened at Lawrenceburg, Tenn., August 25-29, with Rev. A. Phillips presiding. The welcome address was delivered by Mr. Williams, Mayor of the city. It was full of instruction as well as words of welcome. B. J. Meredith responded on behalf of the conference. Rev. Phillips is loved by all members of the district. His lectures on the different departments of the church were appreciated by the brethren as they made the purpose and working of each department plain to them. Most reports showed encouraging improvement on the charges and a determination on part of the pastors to do more for Christ than ever before. A royal reception was tendered the conference. Among the visitors were Rev. E. W. S. Hammond, D. D., LL. D., dean of Braden School of Theology, who made a grand impression for the cause he represented. Dr. Harvey, ex-mayor, whose kind, sympathetic words seemed to come direct from his heart to those of his hearers; Rev. H. W. Keys, D. D., presiding elder of Cumberland River District, whose audience was fairly captured by his strong lecture on the "Colored Man in America," and Dr. T. W. S. Stephens who spoke a few cheering words to the conference.

The reports from the presiding elder showed that he had his district well in hand and the benevolences were far in advance of last year. All the pastors were present except three. Reports from pastors presented a beautiful picture of pastoral labor, for every pastor had advanced on the Missionary Cause. The total sum for missions was $197. The largest sum from any charge was from Lawrenceburg charge, Rev. W. Ellison, pastor. Collection during the session of the conference was $72.20.

B. J. Meredith, who was secretary of the conference, also represented the SOUTHWESTERN. Rev. A. Phillips, the presiding elder, is a model in patience and loyalty to every phase of the work. He is earnest and devoted and therefore honored by his men No interest of the church or pastors escapes his attention.

B. J. MEREDITH.

OPELIKA DISTRICT.

The sixth annual meeting of the Opelika District, Mobile Conference, was held in Powell's Chapel, Lafayette, Ala., Aug. 17-20, Rev. F. L. Teague presiding. The entire work of the conference was transacted with much prudence and conservatism, both on the part of the brethren and presiding elder. On Wednesday evening Dr. I. L. Thomas, D. D., of the Church Extension Board, made an awakening address representing the Church Extension cause. Thursday morning the conference opened with an enthusiastic devotional service after which the general work of the conference was taken up. The reports showed an all round increase which was very gratifying to all. Dr. C. G. Logan of the Missionary Society, was present throughout the entire session, representing his cause and giving words of advice and encouragement. Dr. Logan preached on Sunday afternoon an eloquent sermon. The missionary sermon preached by Rev. W. H. Jordan, of Eclectic, Ala., was thoughtful, instructive and convincing. Bro. S. J. Jordan, of West Point, also preached a well prepared and thoughtful sermon. Bro. A. G. Jenkins, B. D., pastor of our church at Opelika, preached a scholarly sermon. Dr. E. M. Jones of the Sunday School Union was present and ably represented his cause. Rev. J. A. Holliday, pastor Dadeville, Ala., also preached. Bro. Sanders, the Baptist minister of Lafayette, was introduced to the conference and made an interesting talk. The collections along all lines exceeded by far those of last year. The delegates and visiting friends were nicely cared for by our young pastor, Rev. C. L. Dunn. The conference closed with a great benediction upon the Opelika District, and much credit to Presiding Elder Teague.

J. J. HARRISON.

SALISBURY DISTRICT PREACHERS' MEETING

BY J. W. FENDERSON.

The annual Preachers' Meeting of the Salisbury District, which was held at Ebenezer M. E. Church, Snow Hill, Maryland, Sept. 12-14, records just such another meeting that marked the beginning of the late district administraton six years ago. Then a spiritual tide, unexpectedly, swept the sessions away from routine business and turned them into a revival awakening. At this a moral and spiritual quickening, coupled with a practical intellectual activity, controlled the meeting until its close on Thursday night. The meeting was opened with Presiding Elder P. O'Connell, presiding; secretary, Hodson Waters; treasurer, M. L. McKinney; reporter, J. W. Fenderson. This is the program as adopted: "Are our people improving in Morals?" E. D. Haven; "How to better the conditions of Sunday Schools," Hodson Waters; "Are the American people a Christian Nation?" J. W. Fenderson; "Entire Sanctification," C. W. Pullett; "A fair knowledge of the Articles of Religion a requisite of membership in the church," J. H. Harman; "Commendable way of holding open air religious service," P. O'Connell; "Some steps should be taken to educate the children of ministers and worthy laymen," Frank Trigg; "The stand that should be taken by the Delaware Conference on the Restrictive Rule," W. C. Jason; "Preparation for the Holy Sacrament," I. H. White; "What should be our place against Intemperance?" G. R. Hollis; "Is not the absence of our church papers among officers and members detrimental to religious progress?" L. W. Deakins. The annual sermon was preached by D. H. Hargis. President W. C. Jason and D. H. Hargis were on program by request. Visitors were present: President J. O. Spencer, of Morgan College; Presiding Elders J. H. Nutter and J. R. Brown, and Revs. R. G. Waters, J. H. Johnson and M. H. Horsey. The papers and discussions were of a high and intellectual order, yet practical enough so that all could get the best results. The president's talks were helpful and inspiring. Many new subscriptions were made for the SOUTHWESTERN.

Not Asking Why.

We find it difficult to believe in that almighty goodness that inflicts trials on those whom it loves. "Why," we say, "should it please God to make us suffer? Why could he not make us good without making us miserable?" Doubtless he could, for he is all-powerful; the hearts of men are in his hands and he can turn them as he will. But he, who could save us from sorrow, has not chosen to do it; just as he has willed that men should grow slowly from infancy to manhood, instead of creating them at once in maturity. We have only to be silent and adore his profound wisdom without comprehending it. Thus we see clearly, that we cannot be virtuous but in proportion as we become humble, disinterested, trusting everything to God, without any unquiet concern about ourselves.—*Fenelon.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE ANGLO-JAPANESE ALLIANCE

[*Continued from Page One.*]

world didn't understand why Japan surrendered its claim for an indemnity and the limitation of Russian naval power in the Far East, but it understands now.

The treaty goes into effect at once and is binding for ten years, but either contracting party may terminate it by previously giving the other contracting party a twelve months' notice.

WHITE SUPREMACY FOR MARYLAND

The Democratic convention, which held its recent session in Baltimore, out-distanced any similar movement yet, for the total and uncompromising elimination of the Negro from suffrage of any particular state. The convention declared that "we make it the single issue of the campaign. We declare it to be our battle cry." This movement has the unqualified and enthusiastic support of Senator Gorman. If the effort was for the pure and simple elimination of corrupted, ignorant and unscrupulous voters, regardless of race, even though this might effect a larger per cent of Negro votes than of any other race, the movement would have our support. But when it simply means not only the elimination of ignorant Negro voters, but the curtailment and intimidation of intelligent Negro voters as well, and further still it means the enthronement and entrenchment of ignorant white voters, many of whom are foreign born and aliens in their sympathy for American institutions, the movement should receive the unqualified, open, frank and unreserved condemnation of every loyal and patriotic American citizen, regardless of his party affiliation. It is a direct thrust at the citizenship of the Negro. This he must not surrender; this he cannot surrender and retain the respect of his posterity and of his friends past and present, who have manfully stood up for his rights.

To aid in this fight Governor Vardaman, of Mississippi, will go to Maryland, and the New Orleans *Item* very significantly remarks, "After the Marylanders see Mississippi's product of white supremacy it is doubtful if they will want to take any chances on the experiment." The fight is on in Maryland. It is not the fight of the Maryland Negro alone, but of every Negro throughout the country. In this struggle we should help in every way possible by offering prayer to God against the iniquitous injustice; against this open and bold attempt to steal the Negro's citizenship; against the attempt to place the unborn generations of the race at a disadvantage and in a most humiliating position. Intelligence, morality and Christianity ought to rule. These principles will rule, but ignorance and graft, under whatever skin, have no right to the reins of government.

During the recent national encampment of the Grand Army of the Republic, held in Denver, a number of the survivors of the battle of Shiloh effected an organization to be known as the Survivors of the Battle of Shiloh.

PERRY TEMPLE, ASHEVILLE, N. C.

Some have questioned the wisdom of a continued struggle of our church in towns where the opposition has been strong and where the success of our Methodism was not very bright. But the success that has been achieved by our congregation at Asheville, North Carolina, after a struggle of eighteen years, shows what may be accomplished in spite of opposition and gives strength to the claims that Methodism has a peculiar place in the development of our people and that the people are desirous of our church. All that there is needed is that the people should become thoroughly acquainted with it. For years we have struggled on in Asheville with but little success. The Woman's Home Missionary Society has here the Allen Industrial Academy, that has had a magnificent career. We begun a church enterprise just opposite this school, hoping to house the members of the Methodist Episcopal Church that would come to Asheville. Some years ago, under the pastorate of Rev. S. McDonald, a building was begun and great success crowned his effort. Rev. H. L. Ashe followed him and carried the work on toward completion. Rev. N. D. Shambourger was appointed to this place at the last session of the North Carolina Conference and his success has been remarkable. He has only forty members, but has raised this year $1,200, completing the church, making it one of the best churches of the Western District and a credit to the Conference. Rev. Shambourger is a graduate of Bennett College and of Gammon Theological Seminary, and enjoyed previously eminent success at several of the leading charges. This church is named for Bishop Berry, who is loved and honored in North Carolina as well as throughout the church. The building is a frame structure, storm sheeted, lathed and pebble dashed; making a most beautiful exterior. It is lighted with electricity and is modern in its arrangement. The building cost about $4,000 and any one acquainted at all with the history of the work in Asheville knows that this is a remarkable achievement.



Rev. N. D, Shambourger



Berry Temple, Asheville, N. C.

A LESSON FROM JAPAN

Although the Japanese had much foreign sympathy in their recent war (due as much to the unpopularity of Russia as anything else) their winning every battle on land and sea astonished even their most sanguine sympathizers. The more the Japanese are studied the more is the revelation fresh, vigorous and somewhat rather remarkable. Surgeon General Suzuki of the Imperial Japanese Navy delivered recently an address before the fourteenth convention of Military Surgeons of the United States. The address is referred to as the most valuable contribution of modern times to naval surgery. The Japanese won just along the lines where victory is sure: the giving strict attention to training and to details. The little things are the things that count. It is a fact that the Japanese had remarkable success in treating the wounded. General Suzuki says: "Much of our success in the treatment of wounds I ascribe to the fact that before every engagement I ordered each member of the crew to bathe and put on perfectly clean underclothing. In a great many shot wounds fragments of clothing are carried into the body, and our insistence upon clean underclothing prevented many cases of blood poisoning among our wounded."

The gunnery of the Japanese navy has been the occasion of much comment. How did they do it? General Suzuki tells how it was done:

"The vision of the men who fire the guns on a warship must necessarily be of the very best, if their shots are to count. Before every engagement the surgeons of the Japanese fleets examined carefully the eyes of all gunners. Any of them found with slight impairment of vision were treated, and if the impairment was too grave to yield to immediate treatment, they were transferred to another station and their places filled by men whose eyes were perfect."

There is no "yellow peril" to such hard common sense born of such high intelligence. The Japs will make a contribution to the world's civilization, for the which all the world will be the better off.

The students of St. Petersburg University have decided to resume their studies for the reason that "an open university will be more dangerous to imperialism than a university on strike." Correct. Open the eyes of the people on the tyranny and injustice of imperialism and the autocrat of all the Russians will be no more. Knowledge is power.

Secretary of War Taft, during a banquet given in his honor at Manila, referring to independence for the Philippines, said that in the opinion of the administration there was no possible hope for independence, short of a generation, because the people could not be fitted for self-government in that time; indeed, it will probably take a much longer period.

A world citizen he is, this great president of ours. Why not call him Theodore Roosevelt, the Great? Was ever a man more worthy of such a title? A movement is on foot in Paris, France, for the establishment of an institution for the furtherance of international interests and for assisting in promoting harmony among the nations. It has been decided to call the organization the Roosevelt Institute as a recognition of the services of the President of the United States in securing the peace of the world.

A friend has given to the mission work of the Methodist Episcopal Church $9,000 for the establishment of a dispensary in Manila.

Personal and General

The bridge spanning the Zambesi river in Africa was formally opened September 12. It is constructed in three spans and has a width of thirty feet.

The Marshall district, Texas Conference, which was postponed on account of quarantine regulations, will convene at Wiley Chapel, Marshall, Texas, October 17-22.

Mrs. Isabella William Taylor, wife of the late Bishop Taylor, died at her home in Alameda, Cal., September 6th. Mrs. Taylor would have been eighty years old September 23d.

Rev. H. C. Dennis, of the Atlanta Conference, has established in Atlanta, Georgia, a nursery for Negro children. Col. R. S. Eggleston has donated a house and lot for this purpose.

The State Convention of the Woman's Christian Temperance Union of Texas will be held in Galveston, Texas, October 13-15. Mrs. E. E. Peterson is president of the organization.

More than a thousand boys and girls of London were benefited by the two weeks' outing on the sheashore, for which purpose the Bishop raised $5,000 during the month of August.

Rust University will open October 17th. Town and county students will be allowed to begin October 2d, but out-of-town students cannot be received until the above date, October 17th.

The East Feliciana Chapter of the Epworth League of Wesley Methodist Episcopal Church, Wilson, La., recently adopted strong resolutions on the death of Bishop Joyce. Mr. James Gair, Jr., is president of the chapter. Rev. J. H. Thompson is the pastor.

Rev. J. L. Massey is one of the prominent members of the Tennessee Conference, having served many of its most important charges. He has constructed churches, bought church lots and met with splendid success. At present he is pastor at Sparta, Tenn., where he is closing up the twenty-fifth year of his ministry.

Dr. and Mrs. M. J. Navlor, of Baltimore, Md., spent their vacation at Atlantic City, New Jersey. The Doctor has resumed his work at Asbury Church, which has undergone a thorough renovation during the summer,a full account of which appears in another part of the paper. Dr. Navlor is one of our brilliant and most successful pastors.

Dr. I. L. Thomas recently spent two days at Dayton, Tenn., in the interest of his work. He was most cordially received and made a good impression. During his stay he delivered his famous lecture on "Vital Questions of the Hour." Collection raised by the church during his stay was $65. Rev. G. H. Crider, pastor of our church at Dayton, is in the midst of a most excellent year's work.

One hundred Negro citizens of Mobile, Ala., have formed an organization for the reception and entertainment of President Roosevelt when he arrives there on Oct. 24. An address of welcome will be made by A. N. Johnson. The president of the organization is Rev. H. N. Newsome, and Wilson Lang is secretary. A majority of the membership has arranged to go to Tuskegee to greet the President when he visits the Tuskegee Institute.

The official report on the fever situation issued by the United States Health and Marine Hospital Service for the twenty-four hours ending Monday at 6 o'clock p. m. was: Deaths, 3; new cases, 19; new foci, 6; total deaths to date, 394; cases under treatment, 204; cases discharged, 2,444. The reports from out-of-town points in the parishes are encouraging. It is thought that by October 26th the quarantines will be either raised or materially modified.

The Board of Managers of the Missionary Society, at its September meeting, asked Dr. A. B. Leonard, corresponding secretary in charge of the work in Austria, to present to Secretary of State Root, for the purpose of bringing the matter before the Austrian Minister of Home affairs, a protest against the recent persecution of the Rev. Felice Dardi, our pastor at Trieste, Austria, and a request that his heavy fine for "indirectly conducting a funeral ceremony" be remitted.

Miss Rosetta A. Coit died at Pulaski, New York, after an illness of several years. For nine years following the close of the Civil War, Miss Coit was a missionary in the South, sent out by the Freedmen's Aid Society. She spent three years in New Orleans and had much to do with the early beginnings of New Orleans University. Among her pupils in Teche parish were J. W. E. Bowen and Daniel W. Shaw, who are now eminent and successful ministers of our church.

President Roosevelt has decided that, despite the yellow fever epidemic, while he is in the South he will visit the Crescent City. In order to avoid complications that might arise from the quarantine regulations of other Southern States than Louisiana, the President will make New Orleans his last stop. He will leave Washington October 18. The party that will accompany him to the other Southern points on his visiting list will break up at Little Rock, Ark., on October 25, and the President will come to New Orleans accompanied only by his secretary, William E. Loeb, Jr., and will spend here the entire day of Thursday, October 26th. Leaving this city he will go by sea direct to Washington.

The brethren of the Texas Conference are making a most commendable effort for the erection of the president's cottage. The success of the enterprise is already assured. Previously we announced the contributions from several of the districts and now it is our privilege to announce the amount raised by the Houston District Conference of $269. The Marshall District is yet to be heard from. The cottage is to be a credit to Texas Methodism and a fitting reward for the years of hard and successful labor that Dr. Dogan has given to Wiley University. The plan for the cottage calls for, on the first floor a reception hall, parlor, living room, dining room, pantry, kitchen, spare room; on the second floor, five bed rooms, library, bath room and hall. Wide porch in bay facing the University will show up beautifully. It looks now as though the building will be completed by Nov. 15.

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NEWS NOTES

One hundred churches in Los Angeles, Cal., have united in protesting against the prize-fight which is booked to occur soon in that city.

Fully twenty thousand persons have visited the Yellowstone National Park since the season opened and more American visitors than ever before.

The Grand Army of the Republic lost by death during the last year 14,885 of its members. There yet remains 232,455 names on its muster rolls.

Dr. Thomas John Barnardo, of London, England, founder and director of philanthropic institutions by which more than 55,000 orphan waifs have been rescued, trained, and placed out in life, died last week.

The great International Prison Congress recently held its seventh session in Budapest. This Congress, tho founded by an American thirty-five years ago, has now for the first time elected an American president. Its eighth session will be held in Washington in 1910.

Four large automobiles have been purchased by the Union Transportation Company, a Negro organization of Nashville, Tenn. With these cars and the seventy wagons now in use, the separate seats assigned to Negroes in the street cars will, of course, remain vacant.

Mr. W. P. Fleming, the famous woman astronomer at the Harvard observatory, has discovered a new star of the transient variety known to astronomers as Novæ. Since 1572, when the first star was discovered, only fourteen such stars have been found, eight of which are credited to Mrs. Fleming.

Spain is said to be now suffering from the worst famine in her history, and for this the government, which for centuries has neglected the agricultural inhabitants of the province, is blamed. It is stated that 20,000 men in Andalusia alone are out of work and $10,000,000 will not be sufficient to relieve the situation.

Doings of the Workmen.

ALABAMA.

Huntsville, G. W. Blackman, Pastor.—At Elder Grove church the trustees gave a rally for ceiling the church and raised $21. We mean to raise all claims and to support our church paper, the SOUTHWESTERN.

ARKANSAS.

Morrilton, L. G. Hodges, Pastor.—Our third quarterly conference was held at Pleasant Hill, with Rev. M. N. Langston, presiding elder, in the chair. Reports showed the work to be progressing. The presiding elder conducted an eight-day camp meeting, which was said to be the greatest revival ever held in this mountain. It resulted in the conversion of 23 precious souls, five reclaimed.

Brinkley, A. T. Stephens, Pastor.—We just closed a glorious revival.. We had 12 conversions and two accessions. The church has been greatly revived.

Marianna, F. J. Jacob, Pastor.—Our third quarterly conference convened in Livingston's Chapel Sept. 9-10. Reports showed much work had been done. The new church cost $1,250. The presiding elder preached two excellent sermons. Raised this quarter for presiding elder, $15.50; pastor, $73.80; trustees, $43.20; Epworth League, $2.50; W. H. M. S., $2.05. Brethren of the Forest City District, come prepared to give us five or ten dollars on our new church. We are planning to entertain you nicely Nov. 9-12.

Polk, R. B. Fagan, Pastor.—The third quarterly conference closed Aug. 20... Reports showed a large increase, financially and spiritually. Financial report was the best we have ever had.

Bentonville, G. W. Jackson, Pastor.—On July 29-30, at third quarterly conference, Bentonville charge, paid our presiding elder $12.75 and at the District Convention Aug. 15-20 the same charge paid $22.08 for the Epworth League farm at Philander Smith College. Our revivals begin soon.

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COLORADO.

Denver, J. E. Williams, Pastor.—The second quarterly conference was held Sept. 2-3. The presiding elder, Dr. H. South, was with us. Good reports were presented. Rev. Edwards, pastor of Bethel Baptist Church, Rev. Chas. D. Douglas, pastor of Central Baptist Church and the presiding elder preached acceptable sermons. Raised for all purposes this quarter, $118.85, and had four additions to the church. We are greatly in need of money to help pay for this magnificent piece of property, a church well seated and lighted and a parsonage with seven rooms, all for $3,500. Brother pastors, let me beg of you once more to help us in this effort for the planting of the grand old church in this western city. If you cannot send but one dollar from each church, send it and we will thank you, and God will bless you. If any person feels that he wants to send 25 cents do so. Any amount will be gratefully accepted. Whatever you may send forward to Rev. J. B. Williams, 2028 Downing Ave., or Rev. H. South, 1197 Lincoln St., Topeka, Kan.

FLORIDA.

Tampa, A. J. Prince.—Our church, under the pastorate of Rev. Thos. H. B. Walker, is progressing nicely. We had ground breaking on labor day for our new brick church and in spite of the rain raised $139. Our superintendent, Rev. J. Grant, held our third quarterly conference Sunday and preached two strong sermons. We paid him in full. $15. The superintendent lectured recently on the obstacles of the race before a packed house. The pastor reported 18 members received, four couples married. Raised for education $4.25; for stewards and trustees, $576.30. We hold a special monthly rally soon. Since the annual conference we have taken in 48 members, bought a beautiful lot for $1,500, and built a parsonage of six rooms and hallway, papered throughout and fitted with electric lights. The pastor is speaking of holding a SOUTHWESTERN day.

New Smyrna, I. S. Smith, Pastor.—All reports at our third quarterly conference showed improvement. The members were awakened to the deep purpose of our great church. The conference proved a blessing. Many hearts were made happy on Sunday by Rev. Grant's sermons. His lecture on some of the hindrances that impede the progress of the Negro race was thoughtful and well prepared. Rev. Grant was presented with beautiful gifts by the young people of the church.

Lake City, Liberty Hill Charge, Rev. T. W. Williams, Pastor.—The members and friends of the Liberty Hill church gave their pastor a surprise rally. which amounted to $60, at the close of which the pastor was presented a purse of $25 by a number of young ladies.

GEORGIA.

Brunswick Cir., W. J. Hamilton, Pastor.—Our fourth quarterly conference was held Sept. 23 by the presiding elder. The brethren were present with written reports. Sunday the presiding elder, J. W. Fisher, preached a wonderful sermon. The Lord's Supper was administered to 28. Paid elder $12.50. Three joined the church.

Leo, T. S. Brown.—Our annual camp meeting closed Sept. 3, after lasting five days. We had with us our elder, G. W. Arnold, and Revs. W. A. Neeley, A. McNeal, E. A. Allison, J. H. Davis, W. M. Whims and J. H. Hardaway. Our camp meeting was a success spiritually and financially. We had several conversions and raised $61.75.

Atlanta, Fort St. M. E. Church, E. D. Petty, Pastor.—A company of friends, led by Mrs. S. Howard and Mrs. W. M. Turnipseed, came to surprise us, bringing with them all kinds of groceries.

INDIAN TERRITORY.

Ardmore, A. W. Talbert, Pastor.—Third quarterly conference convened in Warren Chapel Sept. 17-18, 1905, D. G. Franklin, presiding elder, in the chair. Nearly all the officers were present with splendid reports, which showed some increase over last quarter's reports. Total paid pastor, $70. The elder was paid almost in full. The W. H. M. S., led by Mrs. I. A. Wooten, Mrs. C. G. Graham and Mrs. M. E. Talbert. raised and disbursed $20 during the quarter. Brother Thomas Steward was awarded by the presiding elder the SOUTHWESTERN for one year for having raised, through his class, the largest amount of money on pastor's support. The Rev. D. G. Franklin preached excellent sermons. Rev. W. McDonald preached acceptably to the members and friends Monday night. Warren Chapel is preparing to celebrate the 16th anniversary of its organization Sept. 28-Oct. 1. The presiding elder received some subscriptions to the SOUTHWESTERN. He is making strenuous efforts throughout the Guthrie district to put the paper in to every home.

Okmulgee, W. McDonald, Pastor.—I thank the Lord he has blessed this charge since our stay here. The membership has been doubled. We found a debt of $44.75. It is now only $20. We have purchased a bell and paid for it. Also bought a suite of furniture for the parsonage and paid for it. We have raised nearly all of our benevolences. We shall not stop until we put the SOUTHWESTERN into every family in our church. This is a great country for the black man.

IOWA.

Des Moines, O. A. Johnson, Pastor.—My official board granted me a four-weeks' vacation because I had worked so hard and faithfully to erect our beautiful two-story brick church in which we now worship. My trip thro' the western states was interesting and instructive. At Tacoma I preached to the colored Missionary Baptists in their church. I also preached on the train to the tourists, 58 in number. Our second quarter ended Sept. 12. Reports showed improvements along all lines. Had three additions and collected $362.

LOUISIANA.

Natchitoches, T. Larkins.—We are thankful to the members and many friends of Grand Ecore for a grand pound meeting in which we received a fine hat and a purse containing $6.60.

Gueydan.—William's Chapel M. E. Church, on second Sunday, under the leadership of Sisters Lillian Parker and Olivia Williams, gave a cake feast which was a grand success. They raised $17.25. We were aided by Rev. Drake of the C. M. E. Church and Rev. Baker of the Mt. Zion Baptist.

MARYLAND.

Asbury, Baltimore.—The Asbury M. E. Church of Baltimore is undergoing ADVO 5—D— .. Gahup-M.IS ?2- W.D repairs and complete renovation, which is nearly completed. The improvements include the putting in of new windows, new door and a new arch over the same, handsomely corniced. The exterior has been painted, the interior painted and frescoed and a new chandelier and steel ceiling put in. The lecture room is decorated in oak and pink colors, while the auditorium is olive with sky effect. A new fence has also been put around the church and the yard sodded. The church will be reopened October 15, 1905. Services are now being held in the lecture room which has been completed. The approximate cost of repairs is $2,000. The Sunday school has been reorganized and the graded system in all its phases adopted; starting the school, it is believed, on a career of more efficient service.

MISSOURI.

Waverly, Wm. Porter, Pastor.—A grand rally was given at Blackburn, by the members and friends. Rev.

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Tays was with us and preached an excellent sermon. Brothers Wm. Keith and Dan Porter led a glorious old time class meeting. The Spirit of the Lord was with the people. Raised $25.

MISSISSIPPI.

Alligator, C. C. Spencer, Pastor.—Our church work here organized July 16th with 20 members, is in fair condition. Our presiding elder, Rev. B. F. Woolfolk, was with us by his presence and encouraging remarks. Plans are being laid for the erection of a church in the near future.

Bowerton, J. J. Goodwin, Sec.—The Epworth League gave a grand entertainment at New Hope M. E. Church in honor of our pastor's birthday. Suitable and valuable gifts were presented to the pastor, Rev. J. I. Garrett, by Miss Viola Vincent and responded to by the pastor. After the rendering of a good program refreshments were served and a good time enjoyed.

Summit, A. J. Jordon, Pastor.—Mrs. Martha Butler, Mrs. Fannie Buckley, Nellie Harris and members of other churches led a storm party to the parsonage. Many baskets packed with useful articles for the pastor's family. A delightful time was enjoyed. Ice cream and cake were served.

Magee, Rev. James, Pastor.—I went to this work in February and found three active members, no church, no ground. I was told by some of the members and others that no church could be built here. But, thank God, we have succeeded in buying and paying for a lot and have built a church 25x40 feet and seated it. When ceiled will bevalued at $500. All is paid on it but $35. I built it myself. I have increased the membership to 17. On August 25 a committee, led by Shelby Maloy, gave me a nice present. We had our first rally in the church Sept. 3 and raised $61.30.

Clinton, W. L. Miles.—After many days of hard work we have succeeded in repairing our church. It has been beautified at the cost of $150 less the work that was given by the members and friends. August 28 a storm party visited the parsonage with many good things for the comfort of pastor and wife. The young ladies gave a grand concert Aug. 21 and raised $27, with which they bought 12 chairs for the choir and a chair for the stand.

Vaiden, G. Spencer, Pastor.—Our church at Masadena had a grand rally on the first Sunday in August for building a church. Our membership is only 30. We raised $41 for the church and $10 for the pastor. At Pilgrim's Rest in August we had 7 additions. Raised for pastor, $12.10; Vaiden raised $15.20; additions to the church, 5. West raised $1.60. This is a report for August..

NORTH CAROLINA.

Lexington, N. W. Clapp.—Our fourth quarterly conference was held Sept. 23-24, Rev. R. Smith, presiding elder; S. P. West, pastor. All reports showed an encouraging increase. Amount raised for pastor, $150.66; for presiding elder, $23.70. The work of the church is advancing. The Sunday services are very well attended. The Sunday school, under the superintendency of Prof. R. B. McCrary, is flourishing. By our rally at St. Stephen Sept 10 we raised $82.70.

SOUTH CAROLINA.

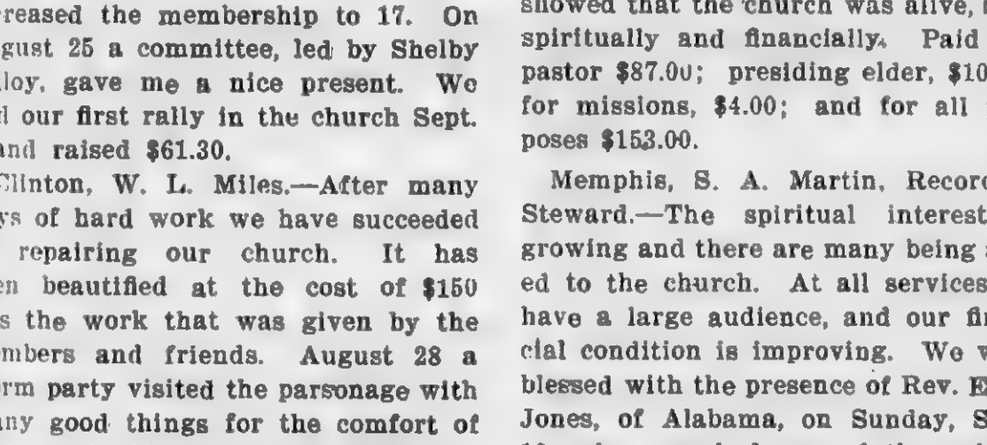
Walhalla, B. C. Jackson.—The fourth quarterly conference was held at Trinity Church the 16th of September. The Rev. M. M. Mouzon, A. M., presiding elder, presided. We had a glorious conference. Paid the presiding elder $7.50, his apportionment. Sunday we raised $15.33. The president of the Ladies' Aid Society, Miss Mime Holly, made Rev. Mouzon a beautiful present. On Sunday many anxious seekers crowded the altar. Three joined the church and three were baptized. The people here are poor in this world's goods, but rich in grace and loyalty to the church.

TENNESSEE.

Cumberland Furnace, J. R. Reasonover.—The third quarterly conference of the Cumberland and Charlotte circuit convened July 8-9, and Rev. A. Phillips, presiding elder, preached two soul- stirring sermons to the delight of all who heard him. The reports showed that the church was alive, both spiritually and financially. Paid the pastor $87.00; presiding elder, $10.00; for missions, $4.00; and for all purposes $153.00.

Memphis, S. A. Martin, Recording Steward.—The spiritual interest is growing and there are many being added to the church. At all services we have a large audience, and our financial condition is improving. We were blessed with the presence of Rev. E. M. Jones, of Alabama, on Sunday, Sept. 10, who preached one of the noblest sermons we have heard. Our rally was a grand success. We realized $83.00.

Galloway, L. Stevens.—I have held my revival at Alexander Grove; had a wonderful meeting. A great many sinners came crying for mercy. We had ten conversions and eight additions to the church. They were all old sinners. My members are going to make this year a success in every respect. They paid me on the first Sunday $16.40.



Rust University,

Holly Springs, Miss.

College Courses, College Preparatory and Normal Courses, Music, Industrial Work, Sewing and Dress Making, Machinery Hall. All Departments Enlarged. New Buildings, Large Faculty, Opens Oct 3, 1905

Write REV. WILLIAM W. FOSTER, JR., President.

LAUDERDALE COLLEGE.

A High Grade, Literary and Industrial Christian School. Experienced Faculty, Advanced Methods of Instruction, and Strict Discipline.

SEVEN LARGE NEW BUILDINGS ON THE CAMPUS

COURSE OF STUDY:

Literary, College, Preparatory, Normal and English, Vocal and Instrumental Music, Millinery, Dressmaking, Cooking, Shoemaking, Printing, Shorthand and Typewriting, Science, Greek, Latin and Theology.

Fall Term begins the First Monday in Sept. 1905.

Enrollment for last year more than 750 students. For full information call on or write, W. L. LAUDERDALE, D. D., President.

The President gives a Free Scholarship to students in the Boarding Department, where all of the family are members of the Great Southern Home Industrial Association.

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Samuel Huston College, Austin, Texas

Christian School. Faculty of fifteen able and experienced teachers trained in best schools of the country. All denominations treated alike. Enrolled 314 last year. Takes front rank with our oldest and best schools, and stands for what is best in scholarship and noblest in character. Advanced methods. Strict discipline. Graduates win certificates in Texas and elsewhere on merit. Not a cheap school, but rates low as possible for good board, high class teachers, and modern equipment. Health of students carefu ly guarded. Special interest in their moral and religious welfare. Excellen chemical and physical laboratories of special interest to those wishing to study the sciences or take a course in medicine. Courses: English, College Preparatory, Normal, Theological, Musical, Industrial Printing, Plain Sewing, Dressmaking, Fancy Work, Cooking, Commercial-Typewriting, etc. Fine training in the Eliza Dee Home for girls. New four-story brick building being erected for boys. Work for a few worthy students to pay part of their expenses. Save your money and be ready to enter Monday, October 2, 1905, or as soon after as possible. For catalogue and further information, write, **R. S. LOVINGGOOD, A. M., President, Austin, Texas**

If You are Planning to Attend College, You Should Consider the Excellent Advantages Offered at

PHILANDER SMITH COLLEGE

LITTLE ROCK, ARK.

Good Buildings :-: :-: :-: Well Equipped
Heathful Location :-: :-: Strong Faculty
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Six hundred and sixty-four students were in attendance last year, coming from thirteen states and fifty-three counties of Arkansas.

Next session begins Sept 27, 1905. For catalogue or other information, address - - - REV. J. M. COX, President.

GILBERT ACADEMY & INDUSTRIAL COLLEGE,

BALDWIN, LOUISIANA.

Fall Term Opens October 15th, 1905.

A good, christian school. It is situated 104 miles west of New Orleans on the pictuesque Bayou Teche, in the "Eden of Louisiana," the beautiful country of "Evangeline." Healthful climate, spacious campus, strong faculty, thorough instruction, good discipline, and expenses extremely low. Those willing to work reduce their expenses to $7.00 and $6.50 per month for board and incidental fee. Tuition free.

DEPARTMENTS:—Academic, Commercial, English, and Industrial which includes courses in Plain Sewing, Dress Making, Art Needle-work, Cooking, Tailoring, Blacksmithing and Wheelwrighting, Agriculture, and Domestic Economy. For further information write

H. W. McDONALD, A. M, Principal.

Conference Notices

DISTRICT CONFERENCES.
Fort Smith, Conway, Ark....Oct. 18-22

SOUTH NEW ORLEANS DISTRICT.

FOURTH ROUND.

New Iberia, Oct. 21-22; New Iberia Mission, 22-23; Olenier, 24-25; Patoutville, 26; Jeanerette, 27-29; Hubertville, 28-29; St. Peter, 29; Union, Nov. 3; Crawford, 4-5; Franklin, 9-10-12; Centerville, 11-12; Berwick, 17-19; Morgan City, 18-19; Schriever, 24-26; Thibodaux, 25-26; Napoleonville, Dec. 1-3; Woodlawn, 2-3; Houma, 9-10; Virion, 16-17; Beatleville, 23-24; Pattersonville, 22-23; Godman, Jan. 5-7; Baldwin, 6-7. City churches will be notified later. Brethren: The old church is still expecting each one of you to do your whole duty on all lines, notwithstanding the yellow fever and quarantine. God is on our side and we shall have the victory if we are faithful. Look after every interest of the church with care, and, whatever you do, push the young people into our schools and also in the Epworth Leagues and Sunday schools, for they are the future church. But we must not neglect the old battle-scarred veterans of the church. We want to give to the SOUTHWESTERN 100 subscriptions by the meeting of the Annual Conference, and shall look for every pastor and officer of the church to take a lively hand in this work. I know the old South New Orleans District can and will do it. As to our benevolent monies, brothers, we must raise our full apportionment. No excuses. You have four months to push this cause on to perfection, but I have implicit confidence in each of you, and you will never deceive me. The church is watching you this year as never before. Do your whole duty. We cannot afford to have our district fall behind in any respect, so look well to every interest, and be ready to report at the two days' meeting which I am planning to call in November. Dates will be given later. Gilbert College will open October 15th; rush your young people in; Prof. McDonald will do his whole duty by them. New Orleans University, under the able leadership of F. H. Knight, D. D., will throw wide her doors November 1st. Urge your girls and boys to be ready to enter the first day. Don't forget our Medical School, which opens the same day. Keep all these things before your people. We were not able to hold our District Conference, but we will make it up on some other lines. Now, brethren, this is my last year on the district, and I shall expect every charge to pay me up in full at the fourth quarterly conference as there will be no coming back over the district by me. However, I have no fear about this. You have paid me in the past, and I know you will do so in the future. Yours in the Master's cause,. W. R. BUTLER, P. E.

JACKSON DISTRICT.

Dear Brethren—We have been shut up here since the 18th of August because of quarantine regulations. However, each pastor has been at his post, except Bros. M. Lookman and R. M. Phillips, who were caught away and detained by quarantine restrictions, and the work of the district has progressed. I want to thank the pastors and people for the way they have carried on the work and administered unto my necessities. You made creditable reports at the district conference and since many of the pastors have written me of their successful revivals. My prayer has been that each would have a large number of conversions and accessions. I have prayed also that each charge and circuit raise all of its benevolent apportionment. I have faith that you will make an earnest effort to answer the prayer. Let us not forget the resolution we passed in the district conference to raise our share of 5,000 new subscribers by the first of October. Brethren, let us do our best in this closing round.

J. O. HIBBLER.

Vicksburg, Miss.

EAST TENNESSEE CONFERENCE.

Reduced rates to the East Tennessee Annual Conference, Knoxville, Tenn., Oct. 19, have been secured by the certificate plan over all railroad lines south of the Ohio river and east of the Mississippi. That is, you pay full fare coming to Knoxville and ask your ticket agent for a certificate, which entitles you to return to your home for one-third the regular fare, plus 25 cents.

E. J. Cox, Sec.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

SHREVEPORT DISTRICT.

FOURTH ROUND.

Shady Grove, Oct. 20-22; Mansfield, 22-24; Daniel's Chapel, 26-27; Pleasant Valley, 28-29; Benson, 30; Round Grove, Nov. 1; Brown Lee, 2-5; Vanceville, 4-5; Jewella, 9; Dixie, 10; Belcha, 11-12; Pleasant Hill, 14-15; Marthaville, 16-17; Curtis, 18-19; Many, 21; Leesville, 22; Derida, 23; Columbus, 24-26; Rocky Mount, 29-30; Kingston, Dec. 2-3; Fairfield, 8-12; Flournoy, 9-10; St. James, 14-18; Campti, 16-17, Union, 19; Williams, 21; Pecan Point, 23-24; Gahagan, 24-25; Longstreet, Jan. 6-7; Logansport, 7-8; Allen, 13-14; Lake End, 15; Desark, 18. Brethren, raise all benevolent money at once, before the cold weather sets in. Put the SOUTHWESTERN in every home. Let us consecrate ourselves anew. Keep the revival fire burning. Yours in the work. H. DANIELS.

GREENVILLE DISTRICT.

FOURTH ROUND.

Baird, Oct. 7-8; Stephensville, 14-15; Head and Holly Ridge, 21-22; Indianola, 28-29; Shelby and Mound Bayou, Nov. 4-5; Gunnison, 8-9; Dahomey and Winterville, 10; Hollandale and Bourbon, 11-12; Greenville, 17-19; Belzoin, 25-26; Sheppardtown, Dec. 2-3; Itta Bena Mission, 1-3; Moorhead and Sunflower, 15-17; Doddsville, 16-17; Itta Bena, 9-10. Second session of District Conference convenes at Indianola, Miss., Oct. 25-29, 1905. We are expecting Drs. R. E. Jones, E. M. Jones, G. G. Logan, I. L. Thomas and I. G. Penn. Notwithstanding the fact that some of us have not held any services in sixty days, on account of quarantine regulations, there must be no blanks in our reports. Remember, the Rust Rebuilding Fund must be raised and that right early. We made a fairly good showing in the first district conference. Our benevolences must be full, Missions, Church Extension, Freedman's Aid and So. Educational Society and General Conference expenses. Eacn pastor must secure five annual subscribers and send in to the SOUTHWESTERN office by Oct. 25, 1905. Faithfully yours, J. W. WINBUSH, P. E.

ABERDEEN DISTRICT.

On account of the quarantine regulations the Aberdeen District Conference is changed from October to Nov. 15-19. Let all persons who anticipate attending the Aberdeen District Conference and Missionary Convention govern themselves accordingly.

F. H. HENRY, P. E.

"LA CREOLE" HAIR RESTORER

Much of the physical beauty of man or woman is dependent on the hair. Keep this "crowning glory" in best condition with "La Creole" Hair Restorer, the preparation used by famous Creole beauties. It **makes the hair lie straight and smooth** for a time, cures dandruff, prevents falling hair and restores original color to gray hair.

UNEXCELLED FOR PURPOSE.

Mrs. Melissa Dancy, of 281 Orleans street, Memphis, Tenn., is one of the most prominent women in the colored society of this city, in both a social and religious way. Mrs. Dancy has been using our "La Creole" Hair Restorer for many years and takes pleasure in saying:

"Your 'La Creole' Hair Restorer is unexcelled for the purposes for which you recommend it, viz., to keep the hair in a soft and glossy condition and to prevent it from falling out."



Mrs. Melissa Dancy.

MAKES HAIR LIE STRAIGHT FOR A TIME.

SPLENDID HAIR DRESSING.

To the old patrons of the Peabody Hotel, Memphis, Tenn., this is a familiar face—that of Mr. James Bacon, who has had entire charge of the dining room in that celebrated hostelry for over twenty-five years, and who, by his courteous manner and polite attention has secured the friendship and respect of every one with whom he comes in contact. Mr. Bacon says:

"Your 'La Creole' Hair Restorer is a splendid dressing for the hair and I have received great benefit from its use."

His address is 98 St. Paul street, Memphis.



Mr. James Bacon.

VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.
Price $1.00 per Bottle.

THE GREAT FRENCH SYSTEM.

FOR THE HAIR AND COMPLEXION



is used in our Beautifying Parlors on hundreds of ladies and gentlemen, and we can prove beyond a doubt that MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

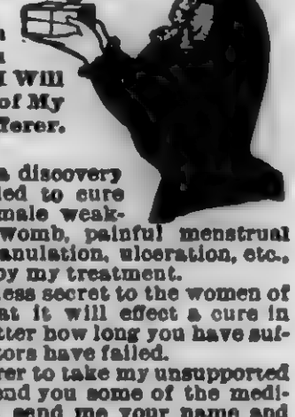
We can also prove to your satisfaction that MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion, at least three shades fairer. Price, $1.00. Soap free. Send all orders to our Beautifying Parlors.

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1317 Canal. New Orleans, La.

I Cure Women

OF FEMALE DISEASE AND PILES

I Will Cure You So That You Should Stay Cured—Women No Longer Need Submit to Embarassing Examinations and Big Doctor Bills.



To Show Good Faith and to Prove to You That I Can Cure You I Will Send Free a Package of My Remedy to Every Sufferer.

I hold the secret of a discovery which has seldom failed to cure women of piles or female weakness. Falling of the womb, painful menstrual periods, leucorrhea, granulation, ulceration, etc., are very readily cured by my treatment.

I now offer this priceless secret to the women of America, believing that it will effect a cure in almost any case, no matter how long you have suffered or how many doctors have failed.

I do not ask any sufferer to take my unsupported word for this, so will send you some of the medicine free. If you will send me your name and address I will mail you a trial package absolutely free, which will show you that you can be cured. Do not suffer another day but just sit down and write me for it right now.

Mrs. Cora B. Miller, Box No. 639 Kokomo, Ind.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Or send to this office for price list.

COME! LET US REASON TOGETHER

THIS IS a full-page advertisement, telling you of Vitae-Ore, the most wonderful mineral remedial agent the world has known, offering it ON THIRTY DAYS' TRIAL, the user to be the judge and not to pay a cent until benefited. This space is paid for in cash at full rates, and costs many dollars, as the editor will tell you. We have had many more in this paper, as well as in 1,254 other publications in the United States and Canada. You have seen them, all of you have; you have heard them talked about, have heard Vitae-Ore talked about, have heard many of your friends and neighbors, who have used the medicine, tell how it is offered, how it always cures.

WHAT better proof can be furnished that Vitae-Ore does everything it is advertised to do, that it cures every disease we recommend it to cure, that it satisfies all users and that they, being satisfied, pay at the end of the thirty-day trial period. All Vitae-Ore advertisements must be paid for with Vitae-Ore money, and all Vitae-Ore money comes from Vitae-Ore patients, patients who are satisfied, who are benefited, who are cured! We could not continue advertising year after year, could not spend thousands month after month, could not send out thousands of trial packages, postage prepaid, day after day, if Vitae-Ore did not cure, if trial patients did not pay.

LET US reason together! What greater argument can we offer, what more can you wish, what additional proof need we show? Our very existence, the stability and growth of our enterprise (and it has grown like a green-bay tree) depend upon each treatment satisfying, each patient paying for it. Think it over! Reason it out for yourself! Doesn't it show that you must, in justice to yourself, your family and those about you, in justice to our claims and our remedy, send for a package of Vitae-Ore on trial as we offer to you, as thousands of readers of this paper, including many of your neighbors, have sent for it. Doesn't it show that WE KNOW it will cure you?

WE TAKE all of the risk! You are to be the judge! It is different from all other treatments, as you will know with the first dose. It looks different, smells different, tastes different and ACTS differently, a difference that is the explanation of the speedy cure it will bring to you if you will give it a chance. If you have been using other treatments and have lost all faith in advertised medicines, if you have sworn to yourself never to give another treatment a trial, if you are totally disgusted, sick, worn out, suffering, it is now time that you send for it and allow it to do you the good it has done others. It will cost you nothing unless it helps you. Read offer below:

THIS IS OUR OFFER

THAT HAS MADE V.-O. FAMOUS:

WE WILL SEND TO ALL Readers of this paper a full-sized $1.00 package of VITÆ-ORE, by mail, postpaid, sufficient for one month's treatment, to be paid for within thirty days' time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! **We take all the risk, you have nothing to lose.** If it does not benefit you, you pay us nothing. We ask no references, we want no security; just your promise to use it and pay if it helps you. Just say that you need it, that you want it and it will be sent to you, as it has been sent to hundreds of other readers of this paper. We want you to have it, and gladly send it, taking your word for the results obtained. There is nothing to pay, neither now nor later, if it does not help you. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. **You are to be the judge!** We know Vitae-Ore and are willing to take the risk. We have done so in thousands of cases and are not sorry. Your case, no matter how hard or obstinate it may be, will be no exception.

WHAT VITÆ-ORE IS:

Vitae-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidization by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package (one ounce) of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water found on the globe, drank fresh at the springs. The mineral properties which give to the waters of the world's noted healing and mineral springs their curative virtue come from the rock or MINERAL ORE through which the water is filtered on its way to its outlet, only a very small proportion of the medicinal power in the ORE being thus assimilated with or absorbed by the liquid stream. The rock contains the much desired medicine, the water serves as the conveyance to carry but a small part of its properties to the outer world. Vitae-Ore is a discovery of this medicine-bearing rock, a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing disease, as thousands testify, and as no one will deny after using. **Vitae-Ore** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but **send for it to-day!**

You Are to be the Judge!

Vitae-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitae-Ore cannot benefit. You are to be the judge! Can anything be more fair! What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer! One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and your ailments, and mention this paper. Do not write on a postal.

Vitæ-Ore is the most potent and powerful antiseptic constitutional tonic, blood, brawn and brain builder, flesh maker and health restorative ever discovered. It gives tone to the system and imparts new life, strength and vitality. It is a germ destroyer, system fortifier, and kills the nidus of the disease.

Vitæ-Ore strikes the disease at its root, entirely eradicates every vestige or trace of irregularity and the patient is cured to stay cured. As a Blood Purifier it is without a peer. No other remedy can equal its cleansing action. It supplies nature with the elements to build health into diseased bodies. It is the ideal tonic for Weak and Anæmic Men and Women. Its use makes the watery, impoverished blood become strong and virile, and as it comes through the veins it imparts the color of health to the face, a sparkle to the eye and strength and vigor to the system. When **Vitae-Ore** has done its work you will feel like a new being.

A Certain and Never-Failing Cure for

Rheumatism	Nervous Prostration and Anaemia
Lumbago	Liver, Kidney and Bladder Troubles
Bright's Disease and Dropsy	Catarrh of Any Part
Diabetes	Female Complaints
La Grippe	Stomach and Bowel Disorders
Blood Poisoning	General Debility
Piles, Sores, Ulcers	
Malarial Fevers	

Women Are you afflicted with any of the innumerable diseases which are so common and prevalent among your sex? We cannot mention them in this space, but let us assure you that **Vitae-Ore** is the true "Balm of Gilead" to every sufferer. The many diseased conditions which unfit women for the full enjoyment of life and its duties may be at once alleviated and permanently eradicated by the proper use of this wonderful remedy. Send for a package on thirty days' trial.

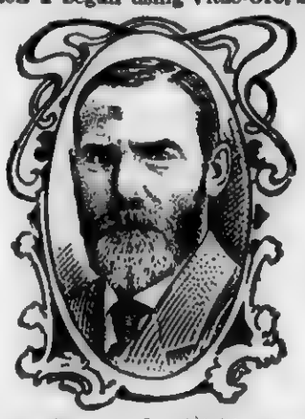
Men is Debility taking the place of the vim and fire of youth? In these conditions it proves to be a powerful tonic, a reviver, a vitalizer, restorer, force-builder. It is not a temporary stimulant, but builds up from the bottom by putting each organ, tissue, muscle and ligament in a healthy, normal, natural condition.

Old People For the aged there is nothing better than **Vitae-Ore.** The loss of appetite and general breaking down of the digestive organs is delayed, the blood purified and enriched, the vital organs are strengthened and a peaceful old age may be enjoyed by the use of this great natural remedy.

40 YEARS ILLNESS COMPLETELY CURED!

Wife Also Cured Of a Serious Complication of Troubles.

For forty years I suffered with Rheumatism and for sixteen years I was subject to Fainting spells followed by dizziness; for seven years I had Itching Piles. I also had a continued recurrence of a Stomach Disorder and could not retain my food. I was a weak, helpless wreck when I began using Vitae-Ore, but



two weeks use of a trial treatment caused a marked improvement in my case. I have now used five packages in all and my Rheumatism has been entirely cured. The Piles, Fainting Spells and Stomach Trouble disappeared months ago and have not returned.

I spent hundreds of dollars for medicine and got no results until I used Vitae-Ore, therefore I cannot praise it enough. I also wish to mention the case of my wife who suffered with Rheumatism, Piles and Prolapsus. I persuaded her last summer to use Vitae-Ore; one package relieved her greatly and after a month's use of it she was well, and remains so. Reuben M. Morse, Newport, R. I.

OPERATIONS FRUITLESS.

I am happy to report myself cured by the Vitae-Ore treatment. After long years of chronic invalidism, suffering the awful tortures of Female Troubles and having submitted to many serious but fruitless operations, spending many dollars, I now enjoy perfect health and to this remedy is due all the credit. Vitae-Ore is more than is claimed for it. LAURA L. WADE, Chesterfield, N. C.

ULCERS HEALED.

In the six week's time that I have used Vitae-Ore, I have healed five Ulcers and the Eczema that covered my limb from the knee to my ankle. MRS. LOUIS BEAUDRY, Ft. Edward, N. Y.



To Chronic Invalids:

What a tale of life is unfolded in the words "Chronic Invalid," what years of misery, suffering, pain, distress, care and anxiety, hope deferred, ambitions unfulfilled. The man or men who would hold out a promise of restoration and recovery, unless that promise was founded on some solid foundation of fact, who would raise a hope of health and strength in the invalid's feebly fluttering heart, knowing that the means offered were insufficient to accomplish the ends promised, would indeed be deserving of eternal torment, of a place in the annals of infamy and to be reviled by all men. As the wind is tempered to the shorn lamb, so should the pathway of the invalid, shorn of the strength and vigor in which robust humankind glories, debarred from the mind-rest resultant from activity, bereft of that which is of all things most essential to happiness, be tempered from every ill wind, be shielded from any new distress, and be spared from any fresh disappointment.

The proprietors of Vitae-Ore offer this medicine to invalids of all descriptions, suffering from any of the numerous forms of the diseases and disorders herein named, and can assure them, with a conscientious assurance born of many years familiarity with the remarkable cures accomplished by this medicine, that it will not disappoint them, will not raise hopes to be unfulfilled, to be dashed to the ground. **Particularly to women,** made chronic invalids by the many troubles peculiar to the sex, does it offer a complete and radical cure, a permanent restoration to health and virile life. The book, "For Women Only," which we send free on request to any woman in any part of the world, contains letters from women in every section of the country, who have been chronic invalids for years, a burden to themselves and families, but who are now happily cured by this truly remarkable medicine. We ask only investigation and a trial according to our offer, with every confidence that such a test will be convincing of the utter and absolute truth of our published statements.

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They Live in Our Memory.

Pegus.—Mrs. Anna Pegus, wife of Rev. B. M. Pegus, Ph. D., died July 31, 1905, at her home in Beaufort, S. C One week prior to her death the Father took unto Himself her beautiful babe, whose presence had gladdened the home but a few days. To her husband, who she said had done all in his power for her, and had made her life pleasant ever since their wedding day, her last words were loving and comforting. To her daughter and mother she bade an affectionate farewell. But to those who mourn the passing of this dear Christian daughter, wife and mother, there should be infinite consolation in the bright hope that is theirs of a reunion that will never again be severed. An impressive funeral sermon was preached in Wesley Chapel Methodist Episcopal Church, Beaufort, by Rev. Jefferson, D. D., presiding elder of the Charleston District, A. M. E. Church. His text was, "I have fought a good fight," etc. Miss Bessie Read rendered appropriate music. Our departed one was married to Rev. B. M. Pegus, a member of the South Carolina Conference, something less than two years ago, at Leaksburg, S. C. She was a daughter of one of the leading families of that town. "Servant of God, well done."

A. Washington.

REV. A. J. GOODALL.

Rev. Arthur J. Goodall died at his post, Selmer, Tenn., Wednesday, Aug. 30, 1905, aged about 22. Brother Goodall had just closed three successful revivals. He preached at Selmer Sunday and said in his remarks that he felt he was preaching his last sermon. He was taken sick on Monday and died Wednesday morning at 4 o'clock. His last words were, "The Lord is my shepherd, I shall not want." He served the following charges with much credit: Brownsville, Yorkville and Selmer. He was ordained deacon Oct. 18, 1903, by Bishop D. A. Goodsell, D. D., at Martin, Tenn. Bro. Goodall was loved by all. His funeral service was conducted by the writer, and Rev. J. A. W. Moore, P. E., and others. Jesse R. Price.

Armstrong.—August 13, 1905, the death angel came to Bellville, Tex., and claimed Lula Armstrong. W. E. Hutchinson.

Matthews.—Death claimed on Sept. 12, 1905, Fannie Matthews, a bright jewel who always brought sunshine with her. Our church has lost a worker, the town a good citizen and the home a sweet child. We bow in submission and say, "Thy will be done."

W. E. Hutchinson.

Reed.—On Sept. 24, 1905, from Marion, Ala., Eugenia Reed gave up this life of toil for heaven's rest. She leaves a husband and 13 children to mourn her. She was 56 years old and a loyal member of the Methodist Church. The funeral was conducted by the pastor, R. G. Glenn.

Norwood.—Isaac Norwood and his wife, Sister Bettie Norwood, went to their eternal Home Sept. 12, 1905, from Culloden, Ga. Both of these were members of the Methodist Church for 50 years and God had permitted them to live to a ripe old age, the husband being 93 years of age and the wife 84 years old. They passed away the same morning with the difference of only three hours between. The funeral service was conducted by Rev. F. R. Bridges.

Kendrick.—Ann Kendrick fell asleep in Jesus at Danville, Aug. 16, 1905, being 87 years old. She was born at Bowling, Ky., but spent the larger portion of her life at Ripley, Miss. She has been a member of the M. E. Church more than 60 years and died in full triumph of faith, leaving several children, grandchildren and a host of friends to mourn her loss.

T. J. Thompson.

Mede.—Susan Mede, after a brief illness, departed this life Sept. 1, 1905, from Franklin, La. She accepted Christ as her Savior and was baptized before she died.

R. C. Worsham.

Brown.—Anderson Brown, a resident of Franklin, La., passed into "The Great Beyond" Sept. 2, 1905, with full faith in his Redeemer. He leaves a host of friends and relatives. R. C. Worsham.

Jenkins.—Clementine Jenkins, infant of Celestine and J. Jenkins, aged one year and six months, died Sept. 11, 1905, at Gray, La. The funeral service was conducted by Rev. Wm. Rainey. J. Benn, pastor.

Smith.—Bettie E. Smith breathed her last Sept. 8, 1905, at Jonesboro. She was a faithful member of the church, Sunday school and Epworth League. She joined the Methodist Church when 12 years old and died at the age of 23 years. The loss of her is keenly felt by many relatives and friends.

C. W. Blaylock.

Smith.—Charity Smith left us for heaven, Sept. 15, 1905, at Baldwin, La. She said that she was right with God.

E. B. Richards.

Pierce.—On Sunday night, Sept. 3, 1905, Sallie Pierce was called to her eternal home. She was the 15-year-old daughter of Mr. and Mrs. B. Pierce, of New Orleans. Lula was a student of New Orleans University. Her last words were: "God be with you till we meet again." She was loved by all. The funeral was conducted by the writer, assisted by Brother Priestly of Simpson Chapel, this city. A. B. Harris, pastor.

Mosely—Joseph Mosely died in peace August 19, 1905, at Winona, Miss. His funeral was conducted by D. A. Bragg, Pastor.

Brown.—Saturday night at 12 o'clock from the home of Brother John Brown, a member of the M. E. Church, Booth, La., Lawrence Brown, five months and two days old, was called to heaven. Funeral was conducted by Rev. Nelson Peter of the Baptist Church, and Rev. A. C. Mitchell.

Parker.—Sister Jeanetta Parker, after an illness of one year, fell asleep in Jesus. The church has lost a gem, but heaven has gained a saint.

Wm. Emmett.

Lee.—Rachael Lee, a devoted member of the Methodist Church, of Marion, Ala., on Sept. 17, 1905, passed away, at the age of 78 years. The funeral service was conducted by the writer, A. G. Glenn, Pastor.

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personal attractiveness. Such fears are largely warranted by the effects which this change produces in many women. But no woman need let these fears fret her.

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You may be willing that somebody else shall say that their baby is "just as good" as yours, but you don't want that baby substituted for yours. Let dealers say what they like about other medicines being "just as good" but don't let them substitute anything for "Favorite Prescription." It is absolutely unequaled.

Doings of the Workmen

TEXAS.

Brookston, G. R. Turner, Pastor.—Our fourth quarterly conference was held Sept. 9-10, Rev. Freeman Parker in the chair. The majority of officers were present and made good reports. Our Sunday school is second to none in the district. Rev. Parker's lecture to the Sunday school was indeed helpful. The old hero preached three soul-stirring sermons. Fifty-seven souls partook of the Lord's supper. Raised for presiding elder, $20.00.

Lasater Circuit, A. D. Saddler.—The third quarterly conference convened at Warlack, Sept. 9-10, with Rev. B. M. Taylor, presiding elder, in the chair. Officers were present with full reports. Paid presiding elder full assessment, $23.00; paid pastor during the quarter $100.00; benevolences during quarter, $40.00. Total amount, $163.00. The circuit is in splendid condition. Rev. K. W. McMillan makes a splendid pastor. The circuit has never had a better preacher. He is full of life and the spiritual fire. Too much cannot be said of his plans and leadership. Seventy-one have been added to the church under his administration. Since his coming here in May, the circuit has taken on new life, both spiritually and financially. We bespeak for him, as his officers and leaders, a splendid report and year's work at Clarksville Dec. 6th.

Waller Circuit, Geo. E. Belcher, Pastor.—My third quarterly conference was held Sept. 2-3, the Rev. J. E. Bryant, P. E., in the chair. Most all officers present with very good reports. Sunday was a high day. The presiding elder and pastor baptized seven children and one adult, after which the sacrament of the Lord's supper was given to more than one hundred persons. Collection for the day, $36.68.

Spring, R. V. Doakes, Pastor.—Our fourth quarterly conference was held Sept. 16, with Rev. W. A. Fortson, presiding elder, presiding. Nearly all officers present with good reports. Our presiding elder preached two soul-stirring sermons to the delight of all present. Our financial reports were as follows: Collection for the day, $30.65; paid the elder in full for the year; paid the pastor, $46.35; benevolences, $18.00; total for the quarter, $95.00. Thirteen souls were converted in our revival and fourteen addition to the church.

Gatesville, E. Henderson.—Rev. J. H. Swann, our presiding elder, held our fourth quarterly conference Sept. 16-17. The conference was well attended. Good reports were presented. The pastor's report showed eight conversions and thirteen accessions to the church. The Sunday school, under the wise leadership of Miss Mittie Easley, is progressing nicely; also the Epworth League, under the careful management of Miss V. L. Woodall. The timely remarks made by the Presiding Elder to the Sunday school and his able sermons will be long remembered. The choir, led by Miss R. A. Dood, rendered some very fine music. Paid the presiding raised for benevolence, $18.50. Our membership is small, but great workers. We have fenced in our church property and bought a nice organ, and, best of all, we are working in peace.

Navidad, B. F. Chase.—Our third quarterly conference, held at Lavaca Sept. 9-10, will long be remembered. The officers were on hand with written reports, which showed that the work had improved. Paid presiding elder in all $35.50. Rev. Lacy's sermons were highly enjoyed. He is a man sent from God to convey His message to the children of men. During our church rally at Morales we raised $26.20. The leaders reported as follows: H. C. Chase, $5.75; A. Dawson, $4.10; M. E. Edwards, $4.15; W. M. Stafford, $2.60; J. B. Smith, $3.80; by entertainment, $3.45; from the public, $5.35.

UNITED FOR LIFE.

Cerf-Jones.—By Rev. N. McNeal at Maillard, La., September 19, 1905, Mr. Albert Cerf and Miss Lucy Jones.

Strayhorne-White. — On Tuesday evening, September 12, 1905, by Rev. J. A. W. Moore, Rev. S. M. Strayhorne, our pastor at Union City, Tenn., and Miss Mary White, a prominent young lady of Union City. Rev. Jesse P Price, who assisted in the service, presented the bride a gold watch.

Crumbly-Norris.—At the home of Mr. and Mrs. John MacLaurin, White Springs, Fla., Mr. Dorris Crumbly, of Pensacola, Fla., and Miss Mamie Norris, of Valdosta, Ga., were united in bonds of wedlock July 30, 1905, Rev G. B. Wilson officiating.

Smith-Williams.—On September 6, 1905, at Pearlington, Miss., the home of the bride, by Rev. F. Smith, Mr. Percy Smith and Miss Missouri Williams They received many valuable presents.

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Doings of the Workmen

MISSISSIPPI.

Bedford, John Wise.—At Hopewell we have had a very interesting meeting. Added six happy souls to the church. Our Sunday school is yet alive, both spiritually and financially. Pastor, Rev. G. W. Weatherby.

Vernon, J. L. Webb, Pastor.—I had a great revival at my largest church, Sept. 3, which resulted in much good.

Columbia Valley Church, E. M. Dukes.—Our third quarterly conference was held September 2 with Bro. M. White in the chair. Officers were present but one with written reports. Paid presiding elder in full, $6. Raised in the quarter $29. The members and friends of Columbia Valley stormed the pastor witn 20 pounds of groceries and a purse of $4. Nine persons were added to the church. Sacrament was administered to 44.

Goodman, Rev. W. H. H. Gallion, D. D., Pastor.—For the time I have been here we have had a grand time along all lines of church work. We have raised $56 for benevolence and for all other causes, $200. Just at the time we had planned to have a glorious revival the yellow fever broke out and we were ordered not to have any public meetings at all. So we have not been able on account of the rigid quarantine to hold any meetings for more than a month on this charge. But our people purpose to do double duty when quarantine is raised

Pearlington, M. C. Smith.—Our 3rd quarterly conference was a success. On account of the quarantine our worthy presiding elder, R. N. Jones, could not get here. The reports showed the work in prospering condition. Paid the elder in full; pastor this quarter, $97.90. Benevolent money raised this quarter, $9.19. One subscriber to the SOUTHWESTERN.

Corinth, H. L. Vamford in behalf of Stewards.—Our church, with Rev. Hart as pastor, is doing nicely and our Sunday school, with A. D. Hay as superintendent and H. L. Vamford, assistant, is progressing nicely. Our pastor held our last quarterly conference, as the presiding elder, on account of the yellow fever, was absent. We raised the amount due him.

Cotton Plant, J. W. Johnson.—The third quarterly conference, W. C. Clay, presiding elder, was a spiritual feast. Reports were good. Lord's Supper was administered to 70. We raised for presiding elder $12.25; pastor $22.70; missions, $1; for other purposes and new building, $136.95.

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RAILROAD SCHEDULES

Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	.....
———	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:15 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston	7:05 a.m.
8:50 a.m.	Pacific Cast Express	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

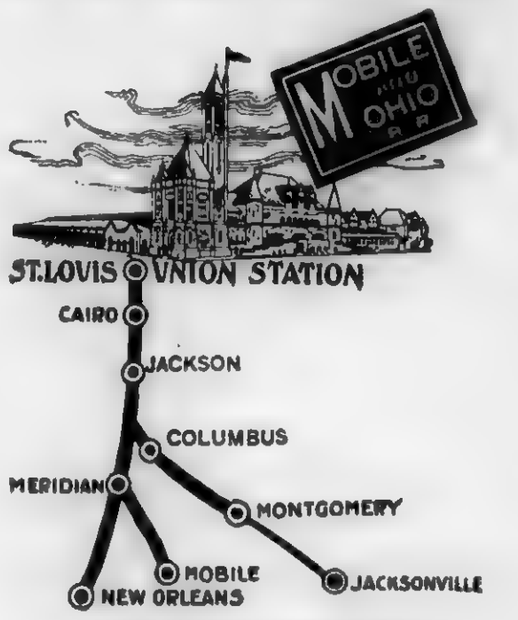
7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
2:05 a.m.	Port Allen Local	3:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Sall. Express	6:20 p.m.

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.
9:45 a.m.	Daily ex. Sat. and Sun.	4:00 p.m.
9:45 a.m.	Saturday and Sunday	5:30 p.m.
7:25 p.m.	Daily Except Sunday	8:05 a.m.

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Weekly Remittances

SEPT. 23-30, 1905.

Atlanta and Savannah—H. C. Dennis, *1; G. W. Arnold, *2, 2.

Central Alabama and Mobile—W. L. Lauderdale; J. C. Sammons, *1; P. G. Goins; S. D. Davis, *1; F. J. Jones.

Delaware—M. L. McKinney, *1; J. H. Grumpage, *2.

Florida—J. D. Limbric.

Lincoln—D. Coburn, *1; D. G. Franklin, *2; H. T. Canady, *1.

Little Rock—R. M. Thomas.

Louisiana—W. L. Brown; E. P. Conn; Wm. Porter; D. G. Taylor, *1; Wm. Harrell, *1; J. McKee, *2; H. Taylor, *4, 1; E. V. Taylor, *1; F. Walker, 1; H. W. McDonald; J. D. Brightop, *1; P. W. Clark, *3; J. C. Brown; P. H. Nash; J. P. Oville, *1; C. H. Pemilton; H. J. Robinson, *1; W. S. Chinn, *2; D. B. Stevenson; Geo. Lacy; T. J. Johnson, *1; J. T. Jordan; J. O. Brown; R. J. Nash. B. J. Reddix, 2.

Mississippi and Upper—A. Johnson; W. L. Marshall, *1; C. E. Moody; G. W. Wells; E. M. Cotton; W. I. Bradford; E. Davis; Ella Baker; S. H. Cannon, *3; J. H. Bynum, *1; P. R. Crump, 2.

New York—W. H. Brooks, *1.

North Caronna—Jno. F. Gunn; J. B. Dudley.

South Carolina—J. M. Philips, *1; A. G. Townsend, 1; B. G. Frederick, *2; G. W. Cooper, *22; J. A. Harrall; J. B. Thomas, *2.

Tennessee and East—C. C. Morris.

Texas and West—V. A. Pruett; H. L. Billups, *1; D. F. Vance, *5; D. C. Lacy, *4; G. M. Stewart; J. H. Swann, *3; B. J. Goff, *1; J. W. Ambrister, *5; J. E. Bryant, *1.

Washington—Robt. Wheeler.

Miscellaneous—World's Disp. Medical Association; Nelson Chesman & Co.



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WRITE FOR CATALOGUE 53

The Globe-Wernicke Co.

CINCINNATI.

Crescent City Notes

The International Convention held at Denver, Col., got out a splendid official program, containing many very choice and select hymns, which sold for fifteen cents per copy. These may be had at our office at 2½ cents per copy as long as they last .

Mrs. Fannie Jordan, a member of many years standing of Mallalieu Chapel, was a pleasant caller at our office this week.

Lately we have missed Mrs. Lizzie Johnson in the church and especially the Sunday school work of Union Chapel. Her absence is accounted for by the fact that for several months she has been quite ill with rheumatism, from which she is now recovering slowly.

Mrs. Taylor, the wife of Rev. R. A Taylor, we regret to learn, is seriously ill with malarial fever at Bonita, La.

The canvass for the SOUTHWESTERN continues. On next Sunday, Presiding Elder Butler and Rev. W. F. Waters will present the claims of the SOUTHWESTERN at Wesley Chapel. At night Presiding Elder Butler and Prof. Davage will conduct the canvass at First Street Church. These are our two strongest churches in the city, and we are expecting large results.

St. Matthew, Rev. W. S. Chinn, pastor, sends in eighteen subscriptions. Brother Chinn says these are not all, but more are to follow.

Mallalieu Chapel.—The installation of officers of Mallalieu Epworth League, which should have occured last Wednesday evening, was postponed on account of inclement weather until to-night (Thursday). It will be a feast with no fee attached.

Pleasant Plains.—Sunday morning, September 17th, Brother A. W. Wilson preached, the pastor, Rev. Wm. Harrell, preaching at night to a large audience. On Tuesday evening, September 12, the members and friends, under the leadership of Sisters K. Lewis and M. J. Nickerson, pleasantly surprised the inmates of the parsonage. A small purse was presented to the pastor. Refreshments were served.

Wesley Chapel.—On Friday, September 29, at Wesley Chapel, the third quarterly conference closed with a love feast, which was beneficial both spiritually and financially. On Sunday, October 1st the presiding elder preached an acceptable sermon, at 11 a. m. At 3 p. m. leaders' speaking meeting and sacrament to those who could not attend at night. At 7:30 p. m. Rev. Samuel Davage preached. The sacrament was administered to 260 persons. Collection for the day. $44.20.

St. Matthew continues to grow both spiritually and financially. Services good all day Sunday, October 1st, despite the bad weather. The Sunday school, under the care of W. J. Brown and W. C. Hayward, is flourishing. Four dozen souvenir song books of the recent Epworth League Convention held at Denver have been presented to the Sunday school by Mr. Fost, of Denver, Colo. Sacrament was administered to 63. Two subscriptions to the SOUTHWESTERN. We are preparing for our great rally October 22. The trustees want to raise $200.00 Special song services every Sunday night. Miss Victoria L. Chinn, pianist. Collections good.

Williams Chapel.—The third quarterly conference was held September 26, by Rev. W. R. Butler, presiding elder. Rev. C. W. Reeves, pastor. Rev. J. W. Turner, presiding elder of the Baton Rouge District, was present and spoke of his work. Hon. C. C. Wilson was elected president of the Epworth League. Reports were encouraging. Two infants were christened. One person was received into full membership. One marriage. Sunday services commenced at 5 a. m., with speaking meeting. Sunday school at the usual hour. At 11 a. m. continuation of speaking meeting. At 3 p. m. H. Parker preached. Song service was well attended at 5 p. m., led by Mr. S. Duncan. At 6 p. m the Epworth League was largely attended. The discussion was interesting. Hon. C. C. Wilson, president. At 7:30 p. m. the sacrament was administered to a large number. Solo by Miss S. A. E. Brazely. Good music was furnished by the choir. One subscriber. Collection $31.13.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

William Alexander, a native of Mobile, Ala., died at his late residence on Hampson street, this city, September 9, aged 45 years. He was stricken with paralysis early in the morning of September 9, and died at 1 o'clock the same day. He leaves a dear wife, three little children and a mother-in-law to mourn their loss. The deceased was a good husband, loving father, good citizen and a trusty neighbor. His funeral was conducted by the writer, assisted by Bros. L. Brazely and P. J. Becnel. His body was laid to rest in the Carrollton Cemetery. May the Father of Mercies sustain the weeping ones.—C. W. Reeves, Pastor.

THIS TESTIMONY

WILL SURELY INTEREST MANY READERS OF THIS PAPER.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: "I live in the Missouri Swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicines I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malaria, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle."

A. A. Felding, Knoxville, Tenn., writes: "I had a bad case of sour Stomach and Indigestion. I could eat so little that I was 'falling to bones' and could not sleep nor attend to my business. I used the test bottle and two large seventy-five cent bottles, and can truthfully say I am entirely cured. I have advised many to write for a free test bottle."

J. W. Moore, Monticello, Minn., makes the following statement about himself and a neighbor. He says: "Four bottles of Drake's Palmetto Wine has cured me of Catarrh of Bladder and Kidney Trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist, and he and our local doctor said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering."

The Drake Co., Drake Bldg., Chicago, Ill., will send a test bottle of Drake's Palmetto Wine free and prepaid to any reader of this paper. A letter or postal card is your only expense to get his free bottle.

MEN AND WOMEN

Who have Tired Brain and Weak Nerves

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Dear Friend: Do you feel "all dragged out," lacking in energy, incapable of concentrating your thought? If so, you are in danger—your physical and nervous vitality are at a low ebb and you are in absolute need of our treatment.

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being composed of the same chemical constituents of which the brain and nerve cells are made, furnish the best possible nutriment for them. Dr. Taylor's Brain Food and Nerve Restorer only one tablet at a dose three times a day (at home or at work) is the only true cure for weak and exhausted conditions of brain and body. It will make a new being of you. It prevents and positively Cures Nervous Exhaustion, Brain Fag, Locomotor Ataxia, Nervous Dyspepsia, Indigestion, Low Vitality, Insomnia, Mental Dullness, Melancholia Neurasthenia, Loss of Appetite, Neuralgia, Sleeplessness and Sick Headache, as well as many cases of Chronic Malaria, Rheumatism, Kidney Trouble and Female Complaints due to impaird circulation and Weakness of any kind that makes you miserable and weak where perfect men and women are strong like you should be. Good for Minister, Office-man, Student, Tired Woman, Man of the World and Growing Child. The cost of a full month's treatment (sent by mail) is only One Dollar. If you hesitate about sending $1.00 in advance, send 50c for a half month's treatment; that should be enough to convince you that the treatment will do all that we claim for it. One Cent Postage Stamps accepted same as money. Do it today, delays are dangerous. Money returned if you are not satisfied. Write for Free Circular.

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TESTIMONIALS FROM LOUISVILLE

Mrs. Sydney Simpson, writes: Dr. Taylor's Brain Food and Nerve Restorer is wonderful. It has no equal. It made a new person out of me and I cheerfully recommend it as the greatest remedy on earth for nervousness and exhaustion.

Mr. Alex. Hill, writes: I was persuaded to try Dr. Taylor's Brain Food and Nerve Restorer. My nerves became invigorated and strengthened, my tired brain and debilitated body received new life, my memory returned and it brought sunshine happiness and health to me.

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Conference Notices

BATON ROUGE DISTRICT.

The pastors of the Baton Rouge District will please se nd to me the names of the president and secretaries of their leagues. Yours for the work of the Leagues, C. D. C. BRYAN, Cor. Sec.

Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, OCTOBER 12, 1905

Vol. 39 No. 41

Editorial

S. P. McCall, of Georgia, has been delivering a lecture on the consequences of the whisky habit under the subject, "Eight Years in Hell," a striking and appropriate subject.

At Fort Scott, Kansas, on Thursday of last week the mob spirit ran high, but no violence was done. The feeling was against two women, mother and daughter, who had ill-treated the mother's step-son, who was tortured to death by starvation.

The latest volume of the encyclopedia for Protestant Theology, recently published in Berlin, fixes the membership of the Protestant church in all the world at 180,000,000, namely: 65,000,000 to 66,000,000 in the whole of America; Great Britain, 37,000,000; Germany, 35,000,000; Sweden and Norway, 7,500,000; Denmark, 2,250,000; Russia (Baltic provinces and Finland), 6,000,000; Hungary, near 4,000,000; Netherlands, 3,000,000; Switzerland, 2,000,000; France, 500,000; Austria, 250,000; Canada, Australia, India, South Africa, British possessions, 10,000,000; missionary churches, 4,000,000.

Captain Taggart, of the Eighth Infantry, said recently regarding the army canteen: "I favor the re-establishment of the army canteen unless temperance advocates can find some scheme to keep soldiers from going to outside grog-shops. If whiskey was taken from the army, it would be heaven." If removing whiskey from the army would make it a heaven, then why not remove the whiskey. Is whiskey necessary to the equipment of a soldier? If corporations like the Pennsylvania Railroad can prohibit the use of whiskey by its employees, then why may not the United States abolish the use of whiskey among its soldiers?

The returns for 1904 show that there are in England and Wales 119,829 insane persons, being an increase in one year of 2,630. Of the total there are 64,650 females and 55,169 males. Does poverty figure in insanity? Of the total number of insane, 109,277 are pauper patients. One of the most interesting items of the report is the commissioner's discussion of the causes of insanity, and he dwells at length and with force on intemperance as the chief cause. Alcoholic intemperance is placed at the head of the list of causes. Taking the averages for the years 1899-1903, intemperance appears as an assigned cause of insanity in nearly one-third of the total number of cases, the percentage being 22.7 of the male admissions and 9.4 of the female admissions.

THE METHODIST EPISCOPAL CHURCH, SOUTH, AND NEGRO EDUCATION

The Colored Methodist Episcopal Church of America is the daughter of the Methodist Episcopal Church, South, and, governed by natural affection, Southern Methodism does its work for the education of the Negro thro its daughter organization.

The eleventh annual report of the Board of Education of the Methodist Episcopal Church, South, Rev. J. D. Hammond, D. D., Corresponding Secretary, is before us. A few general items will be of interest:

Total value of grounds and buildings, $6,880,236; endowment, $3,228,203; total pupils, 26,375; total teachers, 1,407.

But at this time we desire more particularly to call attention to the work done in the way of education by the great Southern Methodist Church for the Negro. Considerable space in the report is devoted to "Our Work for the Negroes" with this opening paragraph:

"We find it required in paragraph 423 of the Discipline that the Board of Education of the M. E. Church, South, 'shall have control of all our work on behalf of the Colored Methodist Episcopal Church in America.' It will thus be seen that this Board is responsible for the whole of our connectional work for the Negroes. In other words, it has, in addition to its task of regulating and developing the educational interests of its own Conferences, the equally great task of managing the missionary work of the Church in the interest of the Negro race in the South. That part of the race embraced in our territory numbers about seven millions."

The interest of the Church, South, in Negro education is organic and therefore vital. Some of the choice men of Southern Methodism have been interested in Negro education. Of course no one dares to think of this subject without thinking of the princely Southerner Bishop Atticus G. Haygood. But the name of George William Walker will hereafter be among the most illustrious workers of Southern Methodism for Negro education. Again, representatives of the educational work are courteously received by all Southern Methodist Conferences. If these representatives are Negroes the treatment and reception is none the less hearty and sincere.

Dr. Hammond further remarks on his report: "The time has come for this Board to seriously consider whether it is adequately fulfilling the great trust on behalf of the Negro population of the South committed to it by the church eleven years ago."

Then the Secretary continues:

"We recommend: that the Board call the attention of young men and women preparing for missionary work to our work for the Negroes, and ask them to prayerfully consider whether it may not have equal claims on them with the work in China, Japan, Mexico, and other fields; that it take steps to provide itself with funds, not only for increasing its support of Paine and Lane Colleges, but also for paying the salaries of such young men and women as may be willing to teach in such other Negro schools as we may designate."

A great deal has been said about industrial education. This form of education for the Negro, aside from its practicability, rode into popular favor for the reason that it was thought that the South approved of industrial education for the Negro, and it would therefore have right of way. Hence nearly every college for Negroes has added to its courses industrial training and every new school established is an industrial. The idea has been worked to death until it no longer has its claim. Negro orators have grown hypocritically eloquent over industrial education. It is simply refreshing to have some one, a Southerner at that, with a great Southern Church behind him, to speak straight from the shoulder in favor of EDUCATION for the Negro. This is what Dr. Hammond has to say on the subject:

"We recognize the need of the race for its own preachers, teachers, and literary men, as well as for its own public servants in the various professions. While we admit the great value of industrial training for the Negro, we at the same time believe that the higher college and university training is of still greater value in the present state of his development, because his advancement cannot be secured without competent leadership from his own midst. He must develop self-respect. As long as he considers himself inferior to others, socially and morally, it will be impossible for him to advance in civilization. He must have and respect his own institutions, especially those of the family and the church. In 1900 the total number of Negro college graduates was about 2,500. Fifty-three per cent of these were teachers; seventeen per cent, clergymen; seventeen per cent, in the various professions, mostly of the medical; six per cent, merchants, farmers, and artisans; and four per cent, in the civil service. The testimony of one of their own number is that 'they have usually been conservative and careful leaders, seldom agitators, and that they have worked steadily and faithfully in a thousand communities in the South.' But one college-trained man to every 2,800 members of the race is a most inadequate supply, especially when we consider that by no means all of these were trained under religious influences, and that perhaps fully as large a per cent of them as of white graduates fail to appreciate the obligations under which their advantages have placed them."

Permit the repetition of two very significant sentences from the above paragraph:

"WHILE WE ADMIT THE GREAT VALUE OF INDUSTRIAL TRAINING FOR THE NEGRO, WE AT THE SAME TIME BELIEVE THAT THE HIGHER COLLEGE AND UNIVERSITY TRAINING IS OF STILL GREATER VALUE IN THE PRESENT STATE OF HIS DEVELOPMENT, BECAUSE HIS ADVANCEMENT CANNOT BE SECURED WITHOUT COMPETENT LEADERSHIP FROM HIS OWN MIDST."

"AS LONG AS HE CONSIDERS HIMSELF INFERIOR TO OTHERS, SOCIALLY AND MORALLY, IT WILL BE IMPOSSIBLE FOR HIM TO ADVANCE IN CIVILIZATION."

Now let Tom Dixon and all his kind turn blue mad and die, for the education of Negroes as servants falls flat even in the South. This looks

(Continued on Page Eight.)

Doctor or Preacher?

By Rev. L. M. Hagood, M. D., D. D.

Many times I have wondered why it is that so few of the young men of talent of our race enter the Christian ministry. I have thought that perhaps it is because many of those who have entered find some of us, who are now in charge of the work, incompetent to properly advise and lead them. Or because they find that even in the ministry there are to be found those who are simply there to keep from work or to make a living. Or because some aspire for leadership who are wholly incompetent. No matter what the cause may be it is a fact that we are not getting as many promising young men of color in the ministry as we ought. It may be because they are disgusted with a so-called Christianity that draws the line at color. If the latter, who can blame them?

It may be difficult for a young colored man, just entering public life, to decide whether he wishes to be a medical doctor or to be a preacher of the Gospel. For those who study this question closely, and remember that doing good and not simply the making of money is the duty of mankind—this ought to be man's highest ambition—there can be no trouble in deciding, it seems to me.

Both are positions of influence and power and may lead to happiness and renown. However, there is as much difference between the two as there is between day and night. Aside from physical relief and worldly gain, the former is not comparable with the latter. The one cares for the body and the other for the soul. Just in proportion as the soul is more valuable than the body, in the same proportion is the calling of the preacher higher and more important than that of the doctor. The latter plays but an insignificant part in the affairs of the physical life only, as his work must end when "the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." Certainly the doctor, at the death of the patient, may look wise and say: "All that science and skill of human kind can do has been done, but all is over; madam, I knew when I took this case that it would end fatally, but out of respect for your feelings I would not prognosticate," but there is no consolation there.

The doctor looks after the house and the preacher after the tenant. The duty of the former is to see that the foundation, the frame work, the doors, the windows and roof are kept in repair. He must saw off here and cut off there pieces of the old frame; drive a nail here, tighten a screw there and now and then put on an extra coat of paint to keep the house in good repair. Here his work must necessarily end. But not so with the preacher. He has naught to do with these temporary things per se; nor is his work confined to such outdoor work. He has work more important than with the physical being. He must go into the deepest recesses of the physical organism and find the tenant and administer there. The work he is to do there is neither temporal nor ephemeral but psychical. Here he must teach ethics, psychology, theology, and escatology.

He must begin with the babe almost betime the doctor leaves and must continue till the "well-done" of the Master is heard. He must not only teach mankind how to live, but how to live well, to love and serve God and the fellow-man, and thus teach them how to die.

To an extent the training of the two need not differ. The preacher, while necessarily required to be religious, needs no more morality than the doctor. The latter may go through life immoral, but then the stench of his career would be as foul as his reception hereafter would be undesirable. A preacher minus morality could be nothing less than a disgrace, a menace, a delusion and a snare. Of the two the immoral preacher is more to be dreaded, as his influence would be greater. Neither should be endorsed or supported unless moral.

However, their education may differ. It ought not to be probable, but it is possible, for a doctor to be graduated who knows nothing except his text books, and notwithstanding this may make money or become wealthy. This may widen his influence without increasing his efficiency.

This might be true of the preacher as well except that there is less chance for widening his influence as you cannot hide his ignorance so well.

In this selection there are other considerations. The one is man-called and the other is God-called. The one by the wide mouth call of personal aggrandizement and wealth and the other by the Holy Ghost. The voice of the former cries: "Get money; still get money, boy; no matter by what means." Get place and wealth; if possible, with grace; if not, by any means, get wealth and place." The other: "Behold I send you forth as lambs among wolves; carry neither purse, nor scrip, nor shoes, for the laborer is worthy of his hire." The report of the doctor usually contains an account of how much money and property he has accumulated; he sends a picture of a horse and buggy standing before some one's gate and he and wife near by. This disheartens the poor preacher. He notes the fine clothing and the stylish look of the affair. The doctor never includes in his report the cases that "didn't do so well," but those "I cured!" The poor preacher reports the privations, the hardships endured and the few souls converted and saved and thinks his report bad. The people—I beg pardon—some of the people laud to the skies the doctor's report and are sorry—but not much—for the poor preacher. Praise for the former and only cold, inactive sympathy for the latter. If the medical schools keep a list published of the "successful doctors" it is more than some of the theological schools do. Maybe they are afraid the theologs will think they amount to something should they be praised.

The ambition of some doctors may be too great, but their work is great if done in the right spirit. They may, by being Christians equal, if not exceed, the preacher as in such a case they may call the aid of the Lord to help them care for men's souls and on Aesculapius to help care for their bodies. Suppose the ambition of a doctor is to ingratiate himself into the grace of his anticipated patients, by dress, public deportment: joining all the lodges in town; or having some one to call him hurriedly from every public place, as if there was an urgent call for him. Of course, these things never occur—that is not much. Suppose he is ambitious to sustain the dignity of the profession, then every other thing sinks into utter insignificance—he is only satisfied when his work is done well and is more anxious about the life of his patient than about his note. Or suppose his only ambition is to make money. There are multifarious ways to do it.

Now the preacher may not do thus. He may ingratiate himself but it is for the good of his fellow man, not simply for his own benefit. Should the preacher become ambitious to make money only he ought to fail, just as the doctor who has no higher motive ought to signally fail.

Much of the discouragement that comes to the preacher grows out of the false notion that the doctor is entitled to and expected to buy himself a home, horse and buggy; educate his children and dress fine, etc., etc., while the preacher is expected "to want but little here below, nor want that little long." Now the fact is that the preacher has just as many and varied rights and privileges as the doctor or the lawyer—in keeping with the dignity of his profession. I have always believed the chief duty of the preacher to be to save souls. But I also believe it his duty to save his own soul alive and his body too, and to take as good care of his own family as anybody else and to be as prominent, as progressive as any one else. After all the position of the preacher in a community is of more importance and his responsibilities greater and they have greater influence with the people than other professional persons and ought to be rewarded according to their merit.

There seems to be a false impression as to a preacher. Who is it would dictate to a doctor? Who would not dictate to a preacher? As to the former some appear to think him a kind of a nondescript; a cross between a weak woman and a crying baby; a fellow who is expected to live off of what other people throw away; a person about whom you may say anything you may wish to say without fear of any defense and thus he is supposed by some people to be vulnerable at any and every point. You may tell him what and when he shall preach; how long and how loud to preach; what he and his family shall and what they shall not do; what they shall and shall not wear, eat or enjoy. But such people will be disillusionized when they cross a real manly, educated preacher, who knows his business, attends to it and makes everybody else do the same. One who knows what to do and how to do it and does not go around calling everybody "Professor" or "Doctor," just to curry favor and reciprocation; who does not go round apologizing because they know their inability or who go about spouting, bluffing and meddling with things too high for them. A manly preacher is always in demand with people of intelligence and Christianity and rather than gain popularity by agreeing to everything, they wish him to be a leader in doctrine, precept and example and they will follow and honor him. Let the preacher stand on his merit and not be carried into port as the barnacles are on the hull of the ship, but as the mast head; let him stand on his dignity and lead and he will not be either ashamed of his profession or think there are any professions higher than his. Let him remember that the doctor's career of usefulness must end at death and his rewards are to be left behind him. But the preacher of the Gospel lives after he is dead. When the doctor dies his epitaph may properly be: "He saved others, himself he could not save." That of the preacher: "He saved others and though dead he yet speaketh." Let the preacher remember that the God who never said to Jacob seek ye my face in vain is his leader; that all the good people are with him; that all the illustrious spirits of the dead are with him and that God stands by him and encouragingly says: "Be though faithful until death and I will give you a crown of life," and then there will no longer be any doubt in the minds of our intelligent young men who have a divine call to the ministry, as to whether he shall turn doctor or preacher. But I do not wish to mislead, and therefore add: never think of trying to be a preacher. One does not have to try to be a preacher. He feels continually: "Woe is me if I preach not the Gospel." He will be impelled by some esoteric force into the pulpit, and he will have more trouble staying out than getting in. A man said to me once: "I have tried school teaching, railroading and the postal service and having failed at each I decided to enter the ministry as I can make money easier." This man's ministerial life has been a checkered existence and his life would have been miserable had he not been a slick political trickster and demagogue. It is easier to make a living digging coal than preaching simply for the salary. A man need not be a hypocrite to dig coal, but he must be a hypocrite when he only serves God and the church for what he can get out of it. Such characters do more to demoralize young men and disgrace Christianity than his Satanic majesty.

There is room always for the young man who is God-called to preach the word. He may fall into the hands of some one who is not so well qualified to direct and help as he is; they may discourage and try to thwart all his work and put and keep others before him, but if he is all right there will come a time when all things shall be righted. Let our young men but listen for the voice of the Master; let them get ready for the work and be willing to strive lawfully for the Master; let them be willing to begin at the beginning and work their way to the top; let them not think that any professors or school can educate them "leaders" and thus prepare them to enter the ministry at the top; remember, he who begins at the top must do one of two things: harrass himself to death to hold on or let loose and drop: while he who begins at the bottom and works to the top if he falls may rise again and go forward. Let the young minister look up, not down, forward not backward, and as he goes shout with gusto to the world of mankind.

Indianapolis, Ind.

Observations Made in Liberia, Africa

By Rev. J. A. Foust, D. D.

I suppose it is generally known that Liberia proper was settled more than sixty years ago by American philanthropy and that Maryland county, the part in which I have been laboring for the last four years, was settled by the same class of good people, operating under the name and title of Maryland Colonization Society. Maryland county pendent state, known in Africa as the State of Maryland, and was to have declared her independence, after having been substantially settled by ten thousand colored people from this country. Long before half the desired number of permanent settlers had arrived, the need of the strong arm of a permanent and well organized government was felt by the people. This feeling was so emphasized by the mutiny of 1857, when the fierce Grebo tribes by which that part of Africa is inhabited, rebelled against the authorities and destroyed much property, that after having through the timely assistance of Liberia put them down, the people of their own free will had their territory annexed to Liberia. The people of Maryland county are among the most thrifty and energetic in Liberia. They have had a hard and rugged road to travel. Three great mutinies, not more than twenty-five years apart, in which these people suffered all the horrors of war, have been put down chiefly by Marylanders. They have been called on to do brave work and battle hard to maintain life and land but they have stood their ground. Their last war with the aborigines was in 1893, at which time they brought them to terms, but not until many precious lives were lost and much property destroyed. But from that day to this the natives have respected the powers that be and as a result a new era of prosperity has dawned on that part of the state. As is well known, Liberia is not nearly so large as she was twenty years ago; at which time her sea coast extended nearly six hundred miles and her henterline was undefined. Since that time two of those nations who act as though they think might makes right have loped off big slices of Liberia on both north and south. The French Ivory Coast is a part of Liberia as well as a part of the English territory on the north. Hence the most trustworthy estimate puts Liberia down at forty-eight thousand square miles.



Rev. J. A. T. Foust D. D.
Five years a Missionary in Liberia

The government is patterned after our own. The first point of difference is that no white man can own land in Liberia; second, each county of Liberia exercises, with one exception, the same authority as one of our states. The exception is that the Governor of the counties are appointed by the president, not elected. The state is divided into four counties and one territory. Each county is represented in the state legislature by two senators and four representatives. Senators are elected for four years and representatives for two. The president is elected for a term of two years but may be re-elected any number of terms. The president receives a salary of two thousand and five hundred a year and table allowance. The Supreme Court is vested in one chief and two associate justices. Other departments are the same as our own.

As to the Americo-Liberian population, some think it on the decline. I feel certain that the death rate is unnecessarily large. Bishop Hartzell has noticed this and suggested the propriety of investigating the causes. So many of the most prominent and useful men of the state are taken away just in the nick of time, as to arouse the suspicion of foul play. Murder effected by slow vegetable poison is not unusual in Africa. To prove this, the aborigines never think of offering you a drink of water or anything to eat without first tasting it in your presence. This they do to assure you that it is not poisoned. No Liberian gentleman will be responsible for your welfare in his home if you eat and drink promiscuously among the people. The low birth rate among Liberians foreshadows a sad situation too. At present the Liberian population is estimated at twenty thousand. The aboriginal population is known to be on the increase and is estimated at over a million and a half. The Liberians are centered chiefly in the four-sea port towns, Monrovia, Grand Bassa, Cape Palmas, Sino, and on the Saint Paul river. The cities rank in the order named, Monrovia having the most, about five thousand.

The Liberians are very friendly indeed to our missions. The government does all in its power to help the missionaries. Good land grants are always available for missionary schools. Perhaps no other government in the world has gone quite so far in the interest of missions as Liberia. All goods for missions are admitted free of duty. You can't imagine just what this means. We have to buy all of our goods in England at a high price and pay heavy freight duties to get them to Liberia; but if we had to pay import duties there, our small incomes would leave us at low tide mark long before the year passed. I learn through Bishop Hartzell that no other government in Africa permits missionaries operating in their territory to import their goods duty free.

The Liberians are doing a great deal toward self-help. They practically support their churches. The highest any man, doing pastoral work that I know of, receives, is two hundred dollars. That is about three months' support for a man and his wife in Liberia. Two hundred dollars will buy just a little less than half as much there as the same amount will in America. Hence you see they receive very little help from the Missionary Society. The church in Monrovia has been supporting its pastor for twenty-five years and since the opening of the College of West Africa this church has done a great deal and is still doing for that school. It has contributed over two thousand dollars in the interest of that school in the last eight years. That is a record of which any church not made up of rich people may well be proud. The church at Cape Palmas took up the responsibility of self-support at the beginning of my pastorate there four years ago and has along all lines made a splendid record. This bids fare to be one of our great churches in Liberia. Most of the money sent there by the Missionary Society goes to support the schools and native heathen stations. Of these there are some thirty odd handling all told eleven hundred students. Most of these boys and girls are from heathen families and as a matter of course have to be cared for outright. The schools are open equally to both Liberians and natives, Dr. Camphor tells me that fully half of his students are natives. A third of ours at Cape Palmas are natives, and Brother Simpson at Sino and others report the same.

Now much is said as to colored people standing the fever better than whites: it affects all, so far as white and black are concerned, alike. Some people don't suffer with the fever at all, others have it slightly, and still others very badly. This is the case with both races. That we have lost only one colored man there in eight years is no evidence at all of their being better able to stand the fever than others. It is due to the fact that the colored people went out with better health on one hand and on the other, took better care of themselves. Again the colored people went out with a different class of faith in God from that with which most of the whites went out. I have seen white missionaries out there who neither accepted medical aid nor regarded wind and weather. I have known them to brave a rain storm and refuse to take shelter anywhere until their destination was reached. I could mention at least one death that has occurred from such carelessness. Some absolutely refuse to take medicine when prescribed by a physician, for the reason that they believe it to contain poison. The English courts in some of their colonies have had to adopt drastic measures to save the life of, one one hand, and on the other, to get rid of these divine healers and faith faddists.

A baptism of the Holy Ghost, the spirit of heroism, a clean conscience, and a cultivated mind, seasoned with hard common sense, are what I regard as essential to a missionary's welfare in Africa. I cannot say that the colored people have any more of these equipments than the whites, in fact they fall short in some individual cases, but I can say they are not religious faddists. Justice requires me to say that all the whites are not faddists either. Let those who contemplate going to Africa learn to do all possible for themselves and leave the rest to God. Good health requires that one know his duty and do it. In business he should neither baffle nor be baffled; he should know what is coming to him, and at the proper time receive it, and thus be relieved of all cares except his work. White traders, for the simple reason that they take care of themselves, live in Africa and many others doing likewise would live, until old enough to die in any country. The task of living in Africa is a great one, but not more for the white than for the foreign colored man.

You would like to know how Bishop Scott is taking: Well it is most too early to prdict the Bishop's career, but so far as I can see his future is exceptionally bright. He is happily in possession of those faculties, appreciated by Liberians and essential to success among the natives; they are learning, love for the heathen, good executive ability, and earnest, eloquent, spiritual preaching. Liberians love good preaching and a plenty of it; and the Bishop is able to give it to them. In the chair he is simple, dignified and strong; he holds the conference strictly to business. His addresses and sermons were forceful and inspiring. The theme of all his thought and effort were salvation and self-support. From the way Liberians received him everywhere he went during my stay there, I should judge that they regard him as the right man in the right place.

Bishop Hartzell was at the recent conference, in better health and more cheery than I ever saw him before. He told the brethren that there were no hopes of them getting rid of him; and I want to say that they don't want to get rid of him either. If I am not mistaken he is regarded as a father among the brethren, both lay and ministerial. No man can take Bishop Hartzell's place in Liberia while he lives. His dignified, fatherly and sympathetic disposition has long since won for him all hearts. Many good people suffered no little anxiety as a result of a rumor set afloat that the good Bishop intended giving up his interest in that part of the field and they would not be at rest until they heard from his own lips a declaration to remain with them. The people think there is room enough in Liberia for both Bishops, and they are quite right. The work is opening up in Liberia and West Africa generally, now as never before, and what the Bishops need to make it go is godly men and sufficient means with which to support them.

Brooklyn, New York.

THE CHRISTIAN LIFE

A Cry of the Heart

With pilgrim staff I seek a fairer country,
But I'm so frail, so blind, so prone to stray;
The shards and thorns my weary feet encounter,
But One there is who guides me all the way.

Mayhap my path will lie across the mountains,
Where gorges cleave, midway, the dizzy height;
Or elsewhere thread the broad, inviting valleys—
Whate'er befalls, O, lead my steps aright!

Should false ambition woo from tasks of duty,
Or pleasures vain begin the siren song,
Hold Thou my hands, nor let my spirit falter,
Impart Thy strength and make me doubly strong.

I cannot know what calms or storms await me,
Nor where, nor when shall close this mortal scene;
It matters not; if Thou reveal Thy presence,
E'en desert wastes will be as pastures green.

When fall life's crucial hours, when death approaches,
Or friends prove false, and bow at Mammon's shrine,
O, come Thou near with Thy resplendent glory,
And fill my soul with symphonies divine!

—Rev. Frank P. Reno, in Illustrated Methodist Magazine.

We are all seeking the kingdom of God, and the claims of that kingdom are paramount. Not only are we needed for unceasing service, but we need such service for our own souls. We cannot grow strong in the Christian life through intermittent activity and spasmodic devotion. One summer of suspended spiritual animation means a severe loss of power for the soul.—*Rev. Ozora S. Davis.*

Purity of Living

Purity aims to bring every thought into captivity to the Christ ideal, and never to permit any thought to ripen into action if it is bad. Purity is as the sunshine to the corruption of daily life. Purity is being like Christ. It is heaven. A man's hope is in pure living, in being qualified by translucency of spirit to absorb Christ so that this ideal will shine forth in every word and action. This cannot be done by getting out of the world. Experience has shown that such a withdrawal is the very stagnation of soul that ferments impurity. The way is to live our lives here, in and by the Spirit. This may mean a fight with self, with fashion, with convention; but we begin to see our way when we begin to have pure springs welling up within us, cleasing our thoughts and motives. Even stagnant pools of other lives about us will be freshened and purified thereby. Such a heaven is not selfish. Light gravitates to light; and if we gravitate Christward we gravitate not toward selfishness, but toward pure love. Let us aim not merely to escape hell, but to get hell out of our lives by purifying ourselves even as He is pure. Christianity stands for purity.—*Bishop Thomas A. Jaggar.*

Tribute to Bishop Joyce

REV. L. O. WILLIAMS.

A mighty star at last has set;
Those brilliant rays to shine no more;
Tho' passed from earth he shineth yet
Upon that distant heavenly shore.

'Tis true man's days they are but few,
His time is spent as in one night;
He flares, he shines, he waves—adieu!
Extinct at last a candle light.

His sun has set upon this shore,
But risen in another sphere—
Yes, risen there to set no more,
But shine forever bright and clear.

His spirit in the spirit land;
His body in the silent tomb;
His soul is with the angel band,
There free from sorrow, care and gloom.

Rest for thy hands, peace to thy dust,
May waves of blessings o'er thee roll,
For thou art with the saints we trust,
Glory to thy immortal soul.

But ah! beyond the River great,
Where all is peace and joy and rest;
Where souls are not subdued by fate;
Where toils and strife can ne'er molest.

The Lord at last His servant met—
Conveyed him to another shore,
Beyond the dreaded iron gate
Where fate and death molest no more.

Rest for thy hands, peace to thy dust;
Thy works we ever will extol;
Thy home be now among the just,
Thy cup of glory rendered full.

Little Rock, Ark.

The Human Harp

REV. A. R. LAMBERT, CHICAGO, ILL.

Human life might appropriately be denominated a harp of many strings, visible and invisible, capable of giving forth sweetest melodies, or, if out of tune, discordant sounds. These strings are visible and invisible. The invisible strings are those of the senses, the eye, ear, etc., upon which the divine musician plays indirectly through the medium of our natural environment. When properly attuned there are presented to us visions of fragrant flowers, blue skies and landscapes of beauty; are heard the music of singing birds, laughing brook, and the voices of loving friends—in a word we live in a world sparkling with beauty and teeming with happiness. If out of tune, just the opposite is true. Now, behold a world in which leaden skies, darker days, etc., are in the majority—a world in which self-centered spirits would seem to be justified in turning "prophets of despondency and complaint," and re-echoing the words of the New York politician, who, standing at the close of a misspent life, has recently exclaimed: "It is not worth the while." "Having eyes they see not, and ears they hear not."

The visible strings are those of memory, will, consciousness, etc., upon which the divine musician plays directly. When in tune, all about us may be seen the sunshine of lives filled with peace of mind, joy of heart, and contentment of life, who find constant delight in uttering kind words and performing kind acts and deeds. To them the world is indeed bright, joyous, and happy. Others there are (what a pity there are so many) whose experience is just the opposite of this. As they see it, the world is full of selfish, grasping monsters, ready to take every advantage of their fellows. It is a case of every man's hand being against his neighbor. As a result of this experience, disappointment, unrest, inquietude of soul, are ever to the fore, indicated by expressions of disappointment, premature lines of care, and memories crowded with untoward environs.

To which of these two classes do you belong? If to the latter, your harp is sadly out of tune, and your sole contribution to the world will be that which shall make for the world's impoverishment. Submit your harp to the divine musician, and, instead of beholding discouraging sights and scenes, and hearing discordant notes, you shall behold new beauties in the world about you; your soul shall be filled with the music of harmonious sounds; you will be happier and the world will be richer because you have lived in it.

Spring Time To Me

A hint of softness in the air,
The answering note of Nature's prayer.
Spring's wondrous miracle to be—
Let it be springtime, Lord, to me!

Long have I dwelt in winter's night,
When moon and stars withheld their light,
With raging winds and roaring sea—
Let it be springtime, Lord, to me!

I dream of lilies flecked with gold,
Of jasper cups from Nature's mold,
Of shimmering lights on land and sea—
Let it be springtime, Lord, to me!

Across the chill of winter's night,
There breaks a softness and a light,
Bowed at Thy feet I cry to Thee—
Let it be springtime, Lord, to me!

Ruth Sterry, in the Criterion.

Postal Card Sermon

By REV. B. F. WITHERSPOON, D. D.

Text—Matt. 21: 22. Theme—The Power of Prayer. (7.)

Light emanates from the sun; prayer, from God. Light steps down from above, prayer rises from below and soars where material light has never shone. The rapidity of light may be measured, but who can with square or compass, rod or tape-line, mathematical rule or algebraical quadratics, geometric magnitude or four units of quaternious involving both length and direction, measure accurately and correctly the swift, upward flight of prayer over the crest of mountains, through the cerulean sky, beyond Arcturus and Orion, the Pleiades and Alcyone, over systems of rushing worlds, through infinities of ineffable light, over system after system of blazing stars, over architecture of galaxies, over architraves of eternities, beyond pillars of immensities, into the august presence of the King Immortal, gain His ear, move the great heart and mighty hand of Him, who moves the worlds, obtains the blessing sought and the salvation promised?

Mighty, genuine prayer has arms, and hands, a body, and feet, a soul, and a spirit With its arm it grasps worlds and hurls them away like withered leaves driven by the fury of the storm, if they stand between man and his God. It takes up mountains from their seat, plucks up trees by the root, and buries them out of sight in seas of past conflict, gilds the present with the gold of perfect confidence in God, and curtains the unknown future with tapestries of glorious hope and final triumph. With its hand it touches the heart of Jesus, the ear of God, and the sympathy of the Holy Ghost. It lays its hand upon the shoulder of the prodigal son and calls him back home to the house of his father, and to the warm and tender embrace of his love. Its hand has reached back and brought to the mind of the wayward the early morning of youthful obedience, and the rosy dawn of infantile innocence, pointed out the little trundle bed, led him to his mother's knee, caused him to once more say from the depths of his soul his long-forgotten evening prayers, "Now I lay me," etc.

With its fervent spirit, prayer has revived the rational memory after it had hopelessly faded, by touching gently, yet powerfully the once impressed faculty, causing all its past glories and triumphs to shine again in brilliant light, and one demented man was made able to pen on the wall of his asylum the following lines:

"Could we with ink the ocean fill,
Were every blade of grass a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry,
Nor could the scroll contain the whole
Though stretched from sky to sky."

Greenvile, S. C.

Bishop Sessums at Union Chapel

Probably the largest and most representative Christian gathering ever held in New Orleans by our people was the Union Meeting of the various Young People's Religious Organizations in Union Methodist Episcopal Church Sunday afternoon, September 24th. The Right Rev. Bishop Davis Sessums, D. D., LL. D., was the speaker, and with unflagging interest the audience followed the words of this noted divine.

The musical program justified the highest expectations, as it represented some of the finest talent in our midst. The services began with the singing of a hymn by the congregation. Rev. Valcour Chapman, the pastor of Union, led the responsive reading; the invocation was pronounced by Rev. E. D. Simms. "The Light that Shineth" was rendered by Miss Viola Hurst, who has a rich and exquisitely modulated voice. The rendition of "Praise Ye the Lord" by the Bishop Scott Quartette, composed of Misses O. J. Wilson, M. M. Donnell, Messrs. Ed. Harris and A. H. Colwell, was exceptionally fine. The violin solo by Mr. Ernest Carrere was finely executed; following this Miss Stella A. E. Brazley sang "In the Eternal City" and "Tears" with a tenderness, a charm and sympathy with the thought of the composers that thrilled and delighted the audience. At this point Bishop Sessums was presented by the editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, who was master of ceremonies; the audience arose and "Blest Be the Tie that Binds" was sung, while the Bishop was given with hearty good will the Chautauquan salute. Bishop Sessums prefaced his remarks by saying that no argument has so convinced him of the great multitude of the Negro race seeking the divine purpose of the human life as the appearance of such a representative gathering of colored people. Looking at those present he said there were moral and immoral people among the colored race, but this fact should not discourage the good from obeying laws and proving exemplary citizens, as the better element of them are deserving of the highest recognition for the interest they are constantly canifesting in the best humanity where the respectable and law-abiding live. Purpose, he said, is the primary thing in religion, and backed by this purpose he thought the future of the race along religious lines was most encouraging.

"Right here," said the Bishop, "I want to speak of your wonderful gift for music. And I have often sought for the cause of this gift. Music is the expression of emotion, and I know your souls have been deeply stirred by your troubles. The experiences of your race have sunk deep into your souls. Music has exerted a great influence in the world's history. It has changed the tide of battles and turned defeat into victory. I do not mean to speak of war or wars. My purpose is to bring out the fact that emotion is of little account unless it leads to acts. Cultivate your gift that your emotions may lead to the uplifting of your race."

The theme of his discussion was "The Advantages of Religious Associations Conducted in Conjunction with the Church," from which the following excerpts are taken:

"The church is not a place simply in which to worship, but as a means to practical deeds. Membership in a church means that the member is a follower of Christ and involves a fidelity to a cause. Organizations such as you have center around the church, because the church typifies the best work for humanity and for God. Your organizations represent your individual spirit—your hope, your faith and your courage.

"The greatest battles of history were won by volunteer armies and not by conscripted soldiers. And yet it is a curious fact that the most difficult thing in this world is to interest a person in that thing which most vitally concerns him. These organizations are your cause. God has given us a share in His kingdom. All you have to do is to volunteer in a cause to win that kingdom. Do not let your ministers hold lodges of sorrow over the paucity of forces for Christ.

"Bring these organizations in touch with the ordinary life of their members. Create the proper environment for your race. Make them remember they are sons of God and have a soul. Take up the subject of proper and innocent amusements. Impress them with the fact that the end and aim of life is not to live for our bodies, but for our souls."

Speaking to the fact that he had been invited to address the young people, he said he did not intend to draw the line at youth. The relation of youth to religion, he said, was largely dependent on the religious education of the youth in the bosom of the family. The nearer the ideal the state of fatherhood, the more complete the idea of God.

"Youth," he continued, "is too prone to look on religion as a check. This is not so. Religion gives a pilot and a compass for life's' voyage. Youth is too prone to experiment with life and to try things for itself, only to return with the sad experience of mistakes. There is no need for many of the mistakes of life which embitter it. Religion points the path.

"Youth is also prone to have erroneous ideas and to make mistakes regarding the meaning of the word independence. There is no such thing as real independence. God has bound all together in a general dependency. Liberty is the character to do that which God wants us to do without being driven to it.

"The young man may be told that religion is a weak thing. To such, reply that it is better to have a high ideal than to have no ideal at all."

At the close of this magnificent address, which lasted nearly one hour, the St. James choir of the African Methodist Episcopal Church sang with splendid effect the chorus "Qui Tollis." A generous free will offering was given, the benediction was pronounced by Bishop Sessums and those who attended the meeting as well as those who had planned it went away feeling richly rewarded.

YOUNG FRIENDS

The Boy Without a Reference—How He Found One

John was fifteen, and anxious to get a desirable place in the office of a well-known lawyer, who had advertised for a boy, but doubted his succes, because, being a stranger in the city, he had no reference to present.

"I'm afraid I'll stand a poor chance," he thought, despondently; "however, I'll try to appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat, and when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed lawyer glanced him over from head to foot.

"Good face," he thought, "and pleasant ways."

Then he noted the neat suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean skin. Very well, but there had been others there quite as cleanly. Another glance, however, showed the finger nails free from soil.

"Ah, that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid questions, which John answered as directly.

"Prompt," was his mental comment; "can speak up when necessary." "Let's see your writing," he added aloud.

John took a pen and wrote his name. "Very well, easy to read and no flourishes. Now, what references have you?"

John's face fell. He had begun to feel some hope of success, but this lashed it again.

"I haven't any," he said slowly; "I am almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder, and, as he spoke, a sudden thought sent a flush to John's cheek.

"I haven't any references," he said, with hesitation, "but here's a letter from mother I just received. I wish you would read it."

The lawyer took it. It was a short letter.

"My Dear John: I want to remind you that wherever you find work, you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can and get something better soon, but make up your mind you will do as much as possible and make yourself so necessary to your employer that he will never let you go. You have been a good son to me, and I can truly say that I have never known you to shirk. Be as good in business and I am sure God will bless your efforts."

"H'm!" said the lawyer, reading it over the second time. "That's pretty good advice, John—excellent advice. I rather think I'll try you, even without the references."

John had been with him six years, and last spring was admitted to the bar.

"Do you intend taking that young man into partnership?" asked a friend lately.

"Yes, I do. I couldn't get along without John; he is my right-hand man," exclaimed the lawyer, heartily.

And John always says the best reference he ever had was his mother's good advice and honest praise.—*From a Review.*

Do Your Level Best

Do your level best, boys, always—everywhere;
Never mind what others do, you act fair and square:
Duty's call is urgent, and lie no empty jest;
Pull yourselves together, boys, and do your level best.

Do your level best, boys, whate'er your lot may be:
Grinding in the study, or sailing on the sea.
Pen, or plow, or hammer, or in scarlet tunic dressed,
Pull yourselves together, boys, and do your level best.

Do your level best, boys, all honest work will wear;
Yours is now the springtime, improve the season rare;
Use each precious moment, all trifling ways detest;
Pull yourselves together boys, and do your level best.

Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness——beautiful because bright. —*Carlyle.*

The Rule of Three

Three things to wish for—health, friends, and a cheerful spirit.

Three things to delight in—frankness, freedom, and beauty.

Three things to admire—power, gracefulness, and dignity.

Three things to avoid—idleness, loquacity, and flippant jesting.

Three things to govern—temper, tongue, and conduct.

Three things to hate—cruelty, arrogance, and affectation.

Three things to think about—life, death, and eternity.

Three things to love—purity, truthfulness, and honor.

Three things to be—brave, gentle, and kind.—*The Pilgrim.*

SUNDAY SCHOOL LESSON

By Rev. G. N. Jolly, D. D.

Lesson IV—Oct. 22, 1905. Title—"Rebuilding the Temple." (Ezra 3: 10 to 4:5.) Golden Text.—"The temple of God is holy, which temple ye are." (1 Cor. 3:17.)

1. *Locating the people.* The Jews likely departed from Babylon in March, B. C. 536, and reached Palestine in July of same year. The distance was about five hundred miles. They found Jerusalem, and the cities about it, in ruins. They began immediately to repair the houses and move their families into them. When the seventh month, likely September, from their departure out of Babylon had come, all were comfortably located. They came together at Jerusalem as one man, that is, of one mind and heart, to begin work on the house of the Lord. They chose Joshua the priest, and Zerubbable the prince, to be their leaders. *Note*—We should arrange to live in a God-favored country; provide for those who are dependent upon us; be united in the work of the Lord; and have leaders in church and state.

2. *Building the altar.* It no doubt represented the great brazen altar, erected by Solomon, on which the daily sacrifices were offered. It was likely made of undressed stones, with a large brazen basin in the top. There were probably no steps leading up to it, but just a gradual ascent. It was probably built on the same spot, and was likely just the size of the one erected by Solomon. Their object in building this altar first was to secure the favor of God by offering sacrifices to Him. The people about Jerusalem were against them and filled them with fear. When this altar was completed they offered sacrifices on it morning and evening. The whole burnt offering was all consumed by the flames *Note*—This altar is a type of Christ (Heb. 13: 10) who is our altar. This sacrifice was dedicatory and indicated that our entire lives should be devoted to God. It was daily thus teaching that the means of grace should be used every day.

3. *Observing the feast of Tabernacles.* The Jews had three great feasts—Passover, Pentecost and Tabernacles. This last was observed in the fall of the year, when the corn, oil and wine were safely garnered. The Jews in observing it dwelt in tents one week, and ate the fat of the land. But on this occasion they feasted on that which they had brought from Babylon. They made every possible effort to secure and keep the favor of God. They no doubt felt that all their help must come from Him. *Note*—We should have one day of national thanksgiving; feast on the products of the land, give to the poor and render unto God the gratitude of our heart.

4. *Laying the foundation of the temples.* They hired men from Tyre and Sidon to bring cedar trees from the forests of Lebanon to Joppa. They secured carpenters to convey them up to Jerusalem and prepare them for service. They obtained the help of masons who dressed stones for the foundation. Thus the work went on for more than a year. Finally the timbers and the stones were all ready to be placed in the temple. Then Zerubbable the prince, Joshua the high priest, the priests and Levites, and all the people, came together to lay the foundation of the Lord's house. The Levites, twenty years old and upward, with cymbals; and the priests in their apparel, with trumpets, were appointed to set forward the work. They sang one to another responsively. Their chant of praise was responded to by the people with a great burst of chorus, vocal and instrumental, the substance of which was some well-known refrain. They expressed in every possible way their joy, because the foundation of the temple was being laid. But many of the old men wept with a loud lamentation when they saw what had been done. They did not weep because this foundation was less than the old, for it was not, but the feelings of youth in view of the old temple were transformed to old age. The beauty of this temple could not compare with the one Solomon built. The ark of the covenant the mercy seat, the tables of the law, the pot of manna, and the fire that came down from heaven, could never be placed in this second temple. The young men shouted for joy with a very great shout. The noise was heard afar off. Those at a distance could not discern the shouts of joy from the noise of weeping. *Note*—(1) We may chant, sing, and shout the praises of God. Solos, duets, trios, and quartets may be used in worship. Bring the orchestra into the Sabbath school if you wish. (2) Many see the golden age in the past, and the iron age in the present. The heroes of the past, they say, were much greater than those of to-day. They bemoan lost comforts, and scanty possessions. They give way to discontent, impatience, and distrust. They enjoy not present mercies, interrupt the pleasures of others, and give not to God the praise due Him. (3) The young, who were living in the present and the future, could see joy in this temple far greater than the bondage of Babylon. Their buoyant faith caused them to look forward to the coming Messiah of which this temple was a type. By faith they knew the glory of this latter house would be much greater than that of the former. In heaven are only shouts of joy, in hell are only wails of sorrow, on earth the two are often blended.

5. *Stopping the work.* These adversaries were a foreign population, who had been transported from the east, into the depopulated cities of Palestne. They had married with the Jews who had remained in Canaan, and had raised up a race that was half Jew and half Gentile. They worshiped the true God through images. They came and offered to help rebuild the temple. Their services were rejected. This was a heroic effort on the part of the Jews to keep the worship of the true God pure. I doubt if these adversaries were in earnest. They had intimidated the Jews when rebuilding the altar. They had everything necessary to build a temple for themselves. But they did nothing of the kind. They, when rejected, turned against the Jews, and weakened their hands. They hired councellors to work with the Babylonians against them. They wrote a letter to the king of Persia, certifying that Jerusalem was a rebellious and bad city, and that if it be rebuilt it would pay no toll to the Persian government. They stopped the work on the temple all the days of Cyrus: fifteen years. The work began again B. C. 520, and in four years the new temple was completed and dedicated. *Note*—Union churches are not best for a community. They are, I suppose, better than no churches. But every house of worshipp should, if possible, belong to some one denomination.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic, October 22,

Sacred Songs That Have Helped

Scripture References: Eph. 5: 15-20; Col. 3: 15-17.

(A Praise Service.)

The Word. Paul is contrasting in our lesson the anti-church of Gentilism, filled with wine and riotous song, with the holy church of Christ, filled with the Spirit and rapturous with song and psalm. From the beginning the Christian church has been a singing church because it has been a happy, joyful church. Singing and service have always been closely joined. No part of the public service is worthier of more attention than is this. No better means of supplementing the study of the Bible can be found than to study the hymns of the church. Commit to memory the hymns. They will be a solace in many a dark and trying hour.

Our Homily: The Service of Song. Music is the oldest and most natural of the fine arts. It began with the first "lullaby" of the first mother. In the ancient Jewish church song had its prominent part and place. In the apostolic church it was in evidence. Down through all the centuries it has been the service of song as much as of the sermon that has been honored by God. Nearly as many souls have been sung into the kingdom as have been preached in. Look a moment at the matter of hymn and song.

The Christian Hymn is the Highest Expression of Experience. Charles Wesley's hymns are largely biographic. Charlotte Elliott's "Just as I am" is the expression of an experience into which she had just come. Cowper's personal history is written in his "God moves in a mysterious way." Fanny Crosby has put her life into the hymns she wrote. When ordinary words fail, song usually gives expression to the deeper emotions of religious ecstacy. What we have felt and known we confidently tell—and *sing*.

The Hymn is a Means of Great Influence. Souls have been converted, wanderers reclaimed, and hearts uplifted more often by the singing of some hymn than by any other way. Instances are numerous where the singing of well-known and familiar hymns has been attended by remarkable results. The leader can easily collate a dozen instances of this character to illustrate the lesson. On great occasions the hymn is the best expression of the thought of the service.

The Hymn is an Expression of Doctrine. It has often been said that the hymnology of Methodism was her standard of doctrine. More than in our books of theology are found in our hymns our best expressions of doctrine and belief. The issuance of a common hymnal for the churches North and South will be a common bond that will keep unified our doctrine and be a constant compeller of fraternity. Often after discussions which are sharp and divisive, parties have been brought into harmony by the singing of some common hymn. A study of the hymnology of the church will do our Leagues immense good And the songs "that have helped" will continue to help other generations.—*From Notes on the Epworth League Devotional Meeting Topics.*

FAMINE IN RAJPUTANA—AN APPEAL FOR HELP

Famine in all its horrors is again visiting Rajputana, India. In many parts there has been no rain for a year, the crops have entirely failed, the wells have gone dry, and the people and their cattle are starving. It is scarcely five years since the last great famine, and the people have not yet recovered from that. An editorial in the *Pioneer*, under date of August 19, states: "A fodder famine must occur, in addition to loss of crops, unless rain falls in the next week or ten days. Reports from Ajmore state that test works have attracted 4,000 people, and the famine relief works are to be opened at once. The Darbars in Rajputana are preparing to organize relief."

The Methodist Episcopal Mission Famine Relief Committee was organized at Phalera on August 11, when it was unanimously decided that something must be done as soon as possible. We have 10,000 village Christians in Rajputana, many of whom are suffering. Thousands of people are leaving the country. In view of this emergency, it was decided that this official appeal for aid be issued to all friends of humanity. The committee needs money at once to buy grain, especially for the Christian people. Do not delay, but send something at once, either through the Mission Rooms, New York, or direct to the chairman of the Famine Relief Committee, Ajmere, Rajputana.

J. E. Scott, Chairman;
Benson Baker, Secretary.

Atlanta Letter

By James W. Woodlee

The writer was in Greenville, S. C., not long ago, and had the pleasure of visiting John Wesley M. E. Church there. It is a beautiful edifice and an ornament to Methodism. It is faultless in architectural design, with gables facing the two streets upon which it stands. It has a splendid, well-furnished lower service room. The main auditorium is lavishly furnished with fine circular back hardwood chairs with numbered silver plates. They are arranged in a semi-circle, between which on the right and left sides are well-carpeted aisles. Large chandeliers with many shining globes give brilliancy to the evening services. The gallery is conveniently arranged with elevated seats. The choir place is immediately behind the pulpit on the same platform. It is furnished with chairs and has an organ with a tone very much like a pipe organ. The pulpit itself stands behind a hardwood railing with high back pulpit chairs for the comfort of the ministers. The church as it now stands is the reward of the untiring efforts of its pastor, Rev. B. F. Witherspoon, A. M., D. D.

The young people are holding afternoon meetings rehearsing for a rendition of the cantata, "Queen Esther," which promises to be a great literary success for the city.

Atlanta, Ga., is easily recognized as the greatest metropolitan city in the South. It equals the largest cities of other sections of the country without sharing with them in their vices. Probably more people attend the churches (white and colored) in Atlanta, on Sunday than any other city of its size in the country. There are without doubt, more churches, more preachers, more missions, more Bible classes, and more universities here than any other place of equal size in the country.

The city regulations for the suppression of vice and crime are rigorously enforced. For instance, the saloons are carefully hedged in and must close promptly at ten o'clock at night, and open not earlier than five in the morning. They must remain closed on election days, Sundays and national holidays. This speaks well for a city of 135,000 population. With her skyscrapers, her magnificent churches, her beautiful streets, and her metropolitan airs, Atlanta is an ideal city. Over all of this, however, is the shadow of bitter discrimination against her colored citizens. There is absolutely no communication between the races so far as social relations are concerned, and the business relations are as badly strained. On the streets there is shown no sign of recognition between members of the different races. The hate is not surface, it is deep rooted, it is real, it is inborn. But our people do not seem to mind it. In fact, we are growing to be the most independent people on earth, accepting the situation philosophically.

Our great church here, Central Ave. (Lloyd Street) M. E. Church is still forging to the front and should in a few years be the leading church of the South. Rev. J. A. Rush, D. D., the pastor, has built up the largest following of young people, and especially young men of any pastor in the city. They rally to his call, to the man, when their aid and support is needed. The devotion of the members to their pastor is indeed remarkable, almost to the sympathetic. These statements are not overdrawn, as any one who has ever visited this church in recent years will testify.

Our Epworth League is still improving. The hour of meeting on Sunday afternoon has been changed from four o'clock until seven o'clock. Miss Josie Holmes, of national reputation as a speaker and advanced thinker, has been giving a series of talks to the young people. It is needless to add that her lectures are always helpful and inspiring.

The Epworth League and Layman's Convention at Griffin, Ga., September 21-25, was the greatest meeting within its history. The meeting at each session was presided over by L. J. Price, of South Atlanta, Ga., who has been its president since its organization some years ago, and who was unanimously re-elected as its president for the ensuing year.

The convention was composed of laymen who represent something in life, spiritual and financial business men, who are thorough Christians and devoted Methodists who have pledged themselves to support the Gospel.

A "special car" carried the main body of delegates to Griffin and brought them back to Atlanta. This within itself evidences the character of the laymen who composed the conventin at Griffin. A large number of our representative men attended the sessions of the conference and made talks.

Recent District Conferences

FORT SMITH DISTRICT.

(To be held at Brown's Chapel, Conway Ct., Oct. 18-22.)

The Fort Smith District Conference, to be held at Brown's Chapel, Conway Circuit, Oct. 18-22. Welcome address by Prof. M. E. Childress, Wednesday, Oct. 18 at 9 o'clock; response by Rev. G. W. Jackson, our pastor at Bentonville, Ark. Opening sermon, Wednesday night by Rev. Jas. Stokes. Thursday night Mrs. H. M. Naysmyth will conduct the Woman's Home Missionary Anniversary. Friday night Dr. J. M. Cox will conduct the F. A. and S. E. Anniversary. Saturday night will be conducted the E. L. Anniversary by Dr. J. M. Cox. Sunday morning, at 11 o'clock, Dr. J. M. Cox will preach; at 3 o'clock Rev. G. W. Jackson, and at night Rev. A. R. Ray. Subjects: Bentonville, Discuss the necessity of expulsion from membership in church and when; Fayetteville, Explain process of church trial as per new law and show the advantage over the old; Van Buren, Make an argument on Baptism; exhaust the subject. Fort Smith (Mal.), By what means can we get the young element interested in church work? Fort Smith (Eb.), Discuss the method of dealing with a member who neglects the means of grace. Morrilton, Enumerate the different means of grace and elaborate on the one found to be the most important. Danville, Discuss the best method by which to erect church edifices and close the discussion with a moral simile. Roland, How many sacraments have we? and give purpose of each. Little Maumelle, Show the necessity of probation in the church and give origin of same. Marche, Discuss the three ark of the Bible and show their significance. Conway, Discuss sanctification exhaustively. Springfield Ct., What benefit can be derived from camp meetings? Brethren, let us make the District Conference a meeting of great power, spiritually, socially and financially. Let each brother come with his "Rep. Fee" money: Presiding elder, $2; pastors, $1; local preachers, 50 cents; district officers, 50 cents; lay officers, 25 cents; membership, 10 cents per capita. Those charges that did not make any report or make a full report in E. L. Convention, come prepared to report your assessment and "Rep Fee" on Saturday of District Conference. Don't get this delinquent report mixed with your District Conference report. Let every brother be in Conway Tuesday, that you may catch the conveyance. M. N. Langston, P. E.

WASHINGTON DISTRICT.

The District League Convention of the Washington District was held at Pomonkey, Md., August 17-20. The sessions were well attended and full of interest. Rev. L. A. Carter, Mrs. Nellie Williams, Miss H. H. Beason, Rev. B. T. Perkins, Rev. C. C. Brown, Mrs. Mary Tolson and Miss Lula Brown rendered good service on the program. The fonowing officers were elected: President, Rev. M. W. Clair; first vice-president, Rev. L. A. Carter; second vice-president, Mrs. Martha Nash; third vice-president, Mrs. E. V. Stokes; fourth vice-president, Mrs. Nellie Williams; secretary, Mrs. S. E. Addelle; treasurer, Mrs. E. A. Martin; junior superintendent, Miss M. L. Brown. The League on the Washington District is in a prosperous condition.—Lula Brown.

GUTHRIE DISTRICT.

Our District Conference was a grand success, spiritually and financially. Rev. D. G. Franklin, presiding elder, preached a very able sermon at the 11 o'clock service. Rev. A. W. Talbert preached an excellent sermon at 3 p. m., and Rev. C. K. Brown spoke well at night. Our district is ahead of any in the Lincoln Conference.—W. F. Smith.

YOUNG PEOPLE'S SUNDAY ALLIANCE.

A new missionary movement was inaugurated in the city of New Orleans under the name of the Young People's Sunday Alliance, looking toward rescuing and saving the youth of to-day and building up the church of to-morrow. The churches had long felt the need of such a movement, but the lack of well-laid plans and united effort hindered much of the desired success. Whatever was lacking, however, in knowledge and earnestness was supplied by the Epworth League Convention at Denver, Colo. Under the leadership of Rev. T. J. Johnson, the organization is fully launched upon the missionary sea and workers will soon be found in their respective fields. At the meeting of Friday night, Aug. 11, the co-operation of many churches was secured through their representatives who very strongly pledged their support and fidelity to the movement. To complete the work of the last meeting and to consider plans for a larger and more thorough campaign a second general meeting was held at St. Paul M. E. Church, Wednesday night, Aug. 23. No one who was present at the last meeting and saw the earnestness with which the delegates entered into the spirit of the Alliance and the thirty-one who appeared before the altar and solemnly dedicated themselves to this work, will feel inclined to miss other meetings that may follow.

T. J. Johnson, Pres.
N. W. Greene, Secty.

HOLLY SPRINGS DISTRICT.

The Holly Springs District Conference convened in Calvin's Chapel, on the Holly Springs Circuit, July 28-30, Rev. N. H. Williams, D. D., presiding. Rev. J. W. Terrell was elected secretary. The reports were encouraging. Benevolent collections are far in advance of any previous year. $118.75 was raised on the Rust New Building Fund. The Southwestern was represented by Rev. N. R. Clay, A. B., who secured a number of subscriptions. The conference was favored with the presence of Rev. W. C. Clay, D. D., presiding elder of the Tupelo District, Profs. McKissack, Williams and Shaw, of Rust University, delivered helpful and inspiring addresses. Thus, our District Conference becomes history, and we face the future with renewed vigor by having attended. Bro. Wesley and his good people left no wheel unturned to make it pleasant for the conference delegates.—E. F. S.

June-December Conferences in the United States.
(Alphabetically.)

Conference, Place and Date—	Bishop.
Atlanta, Gainesville—Dec. 13	Wilson
Atlantic Mission, Parmele, N. C.—Oct. 18	Cranston
Austin, Denison, Tex.—Dec. 14	Spellmeyer
Central Alabama, Huntsville—Nov. 23	Cranston
Central Tennessee, Lawrenceburg—Oct. 12	McCabe
Dakota, Watertown, S. D—Oct. 18	Warren
East Tennessee, Knoxville—Oct. 19	Fowler
Georgia, Fitzgerald, Ga.—Dec. 7	Wilson
Gulf Mission—Dec. 1	Wilson
Hawaii Mission	Hamilton
Holston, Harriman, Tenn.—Oct. 11	Fowler
Mobile, Selma, Ala.—Dec. 7	Cranston
New Mexico Eng. Miss., Silver City, N. M.—Oct. 11	Berry
New Mexico Span. Miss., Deming, N. M.—Oct. 14	Berry
N. Carolina, Maxton, N. C.—Oct. 12	Cranston
N. Dakota, Fargo, N. D.—Oct. 11	Warren
N. Ohio, Shelby, O.—Oct. 11	Goodsell
Savannah, Savannah, Ga.—Nov. 30	Joyce
South Carolina, Yorkville, S. C.—Dec. 6	Joyce
Southern German, Seguin, Tex.—Nov. 23	Spellmeyer
Texas, Clarksville—Dec. 6	Spellmeyer
Upper Iowa, Hampton—Oct. 11	Wilson
West Texas, San Antonio—Nov. 30	Spellmeyer

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us primptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE METHODIST EPISCOPAL CHURCH, SOUTH, AND NEGRO EDUCATION

[*Continued from Page One.*]

as tho Mr. Dixon was entirely incorrect when he said that Southern white men could not stand an educated Negro. Oh, well, there is a great difference between a man who discusses an issue for money and plays to the galleries and a Christian statesman who realizes the gravity of the situation and seeks an adjustment fair to all.

WANTED, PREACHERS

It is to be regretted that the supply of preachers is not equal to the demand, that is, the right sort. The young men of ability and promise in many instances think that the ministry offers a less inviting field with less remunerative returns than many avenues that are open to them. Our medical schools, if not crowded, are pretty generally filled, while the theological seminaries struggle for an enrollment. The young men are turning to medicine to the neglect of theology. This they should do unless they have had a divine call, but we fear many a man turns a deaf ear to the call and becomes enraptured with the glittering prospects offered in other fields. But, again, it may be that our Conferences are somewhat to blame for this dearth of first-class ministerial timber. Often we lower the bars of the Conference, sometimes put them "way down," and admit men whose years of usefulness, if ever they are useful, are very limited. These thus received enter into direct competition with the best trained men, and hence young men are discouraged in their preparation. Be this as it may—we need men. Even from the standpoint of advancement, the ministry is inviting, but above and beyond all possible earthly reward to him that answers the call and gives himself without reservation to the one work, the eternal reward is incomparable. We should select our best young men for the ministry and see to it that they weaken not in the acceptance of the call.

The novel, "David Harum," written by the late Edward Noyes Wescot, of Syracuse, N. Y., netted the author's estate $125,000.00; this being one of the highest amounts ever netted by a single production.

The Rev. W. P. McLaughlin, with Mrs. McLaughlin and their daughter, sailed from New York Wednesday, October 4, for Buenos Ayres, Argentina, where Mr. McLaughlin is pastor of the First Methodist Episcopal Church. Mr. McLaughlin took back with him an inspiring remembrance of the heroic endeavors of his son Will in life-saving at the time of the Iroquois fire in Chicago, endeavors which resulted in the death of the young man a few hours later. Will McLaughlin's work of life-saving at the fire consisted in guiding women and children across a bridge of planks between the Iroquois building and the Northwestern University building. A piece of one of these planks has been pyroetched with the words: "I knew that I was following Christ, and I could not do otherwise," the young man's death-bed explanation of his heroic efforts.

"FORBID THEM NOT"

Why should the conversion of children be so lightly spoken of and why should work among children be discarded? Childhood is the natural philosophical time to begin training; delay is dangerous and often fatal. We waste energy, patience and time in our effort for the conversion of sinners of ripened years who, if approached in early childhood would have been easily won to Christ, and more, the record of a life of shame and misery prevented. Appropriate to this line of thought the *Epworth Herald* in a recent number said:

"All Christian work is important. But measured by its possibilities, service rendered to childhood in the name of Christ seems of greatest importance. It is a great work to lead a venerable man or woman into the kingdom and to prepare the heart, mind, and soul for the end of life's pilgrimage—that cannot be far away. To turn a sinner from the error of his way, even when he is nearing the verge of life, is a service that causes the vault of heaven to ring with rejoicings. But is there not a greater?

"To lead the feet of a child into the paths of righteousness; to bend the mind of a child so that it has a natural affinity for the things of God; to influence the soul of a child so that it will be in sweet harmony with all the highest claims and demands and purposes of the Jesus Christ——this is to save not only one soul, but many, from evil, and to give sanctity, usefulness, honor, and glory, to a long and ever-increasing line of redeemed men and women. There are many good people who seem more interested in straightening out men and women who have gone into crooked paths, than in keeping the children from going into these devious and destructive ways of sin."

FRANCES WILLARD REMEMEBERED

Miss Frances E. Willard was a direct descendant of Major Simon Willard, who came from Horsmonden, Kent, England, to this country in 1634. In the village church of Horsmonden a memorial tablet to Miss Willard has been placed. The tablet bears this worthy tribute:

"To the glory of God and in memory of Frances Elizabeth Willard, born September 28th, 1839, at Churchville, New York State, direct descendant of Simon Willard, who went forth from this Parish in 1634, and founded the city of Concord, Massachusetts, in the New World. She accomplished a greater work than her ancestor, for she laid the foundations of reform in her country wider and more enduring. With tireless enthusiasm she worked for the true liberty of America, and enlisted more than half a million women the world over, pledged to uphold the best interests of Home and Humanity in the strength of God. On the 17th of February, 1898, God called her."

Surgeon General Suzuki, of the Imperial Japanese Navy, while in this country in attendance upon a professional conference, visited at Detroit the convention of the Railroad Branch of the Young Men's Christian Association. He said, in a brief address, that he had been a Christian for twenty years, and that his wife and five children were of the same faith. There are, said he, "many men, women and children in Nippon trying to be faithful to the right and to God."

According to an exchange, J. C. Mebane, president of the Sloss-Sheffield Furnace Company, is desirous of displacing the 5,000 Negro laborers in the furnaces and the 10,000 Negro section hands in Alabama with Italian labor.

The names chosen to be inscribed in the Hall of Fame of the New York University are those of John Greenleaf Whittier and James Russell Lowell.

A colored planter of Morrillton, Ark., sent the first bale of cotton to market this season in the Little Rock district, which was sold for 26½ cents per pound.

SUNDAY SCHOOL UNION ANNIVERSARY

The anniversary of the Sunday School Union of the Methodist Episcopal Church will be held in Hamline Church, Steubenville, Ohio, Sunday to Wednesday, October 15-18. Among those to take part will be Dr. J. T. McFarland, Corresponding Secretary, and Dr. R. R. Doherty, Recording Secretary, of the Sunday School Union; Dr. E. S. Lewis, of Columbus, Ohio; Dr. A. C. Knudson, of Allegheny College. Dr. H. G. Ogden, of Louisville, Ky.; also Drs. A. C. George, Charles Roads, and C. C. Jacobs, field workers; O. G. Baketel, superintendent of special correspondence; H. H. Meyer, assistant editor of Sunday school publications, and others. The general topic is "The Child," and will be considered under the subtopics, "Child Study," "Child Training," "The Church and the Child," giving a day to each.

Mrs. Elizabeth Anne Taylor, wife of the late Bishop Taylor, for many years a resident at Alameda, in California, died there on September 6. She would have completed within three weeks her eightieth year. She was married to William Taylor in 1848, going with him to California the next year. It is said of Mrs. Taylor that she shared every hardship with her husband. In his famous street preaching days she was always by his side, and her voice in song was almost as wonderful as his. In his career in Australia and his first tour in India she accompanied him, and when it was impossible for her longer to do so she settled in Alameda. While the Bishop was traveling over the world preaching the gospel on sea and land she cared for the family, and by her own efforts sustained herself and her children. Mrs. Taylor had much business sagacity, and, being bright and possessed of great fluency and power of expression, "she was well known by many of the captains of industry in California." Mrs. Taylor was the mother of ex-Judge M. Stuart Taylor, ex-Senator Taylor, and H. R. Taylor, of Alameda, and Ross Taylor. She was buried by the side of her world-renowned husband in Mountain View Cemetery, Oakland, Cal. A shaft, ordered and paid for by Mrs. Taylor, stands on the large family plot. It was erected at a cost of about $900.

Bishop Walden, by invitation of Bishop Berry, presided recently at the session of the California Conference. Eighteen years ago he was president of this Conference at Pacific Grove. He is representing the Freedmen's Aid and Southern Education Society on the Pacific Coast. He visited the Laymen's Association, and was enthusiastically received. The Bishop visited also the Southern California Conference. His address to the Conference made a remarkably strong impression. The California *Christian Advocate* says: "Bishop Walden is easily among the best informed students of the Southern problem. He is a master of details. The Freedmen's Aid and Southern Educational Society could have no better qualified president nor a more devoted friend of this cause. His visit to the coast has done good."

Monday's yellow fever record was the best that New Orleans has had since the first announcement of the disease. Only seventeen new cases were reported, a smaller number than for any day since July 26, when the doctors were only beginning to report. There was one death, making for the two days, Oct. 8 and 9, only a single death. On Sept 11 there was but one death, but the day previous the number was seven, and the day after, three.

Programs are out announcing the Sunday school convention and district conference of the Tupelo district, Upper Mississippi Conference, to convene in McDonald Chapel Methodist Episcopal Church, Pontotoc, Miss., October 25-27. Rev. W. C. Clay, A. M., D. D., presiding elder.

Meridian Academy will open its twenty-seventh session Tuesday, October 17th.

DON'T LET IT SLIP---SIEZE IT THIS MOMENT.
FROM NOW UNTIL JANUARY 1907---ALL THIS
YEAR AND ALL NEXT YEAR---YOU MAY HAVE

THE SOUTHWESTERN

FOR ONLY $1.25.

THE SOUTHWESTERN ALL THIS YEAR AND ALL NEXT YEAR, : : : : : $1.25

Personal and General

Mr. C. F. Triplet, a Negro resident of Clarksville, Texas, is preparing an almanac for the year 1906.

Rev. J. A. Tircuit, pastor of First Street Methodist Church, this city, has removed to 3621 South Rampart street.

Mrs. Yates, wife of Dr. W. J. Yates, of Gammon Theological Seminary, is rapidly recovering from a serious surgical operation.

Rev. Frank Gunsaulus has accepted the new chair of professor of the science of the art of preaching, established especially for him in the Chicago Theological Seminary.

We are in receipt of a copy of the well edited minutes of the St. Joseph District, Central Missouri, Conference for which we are indebted to the secretary, Rev. Wm. H. Wheeler.

Miss Nellie V. Landry and Miss Frances E. W. Kelso passed thro the city recently enroute to St. Louis, where they will remain several days and proceed to Texas, where they will teach.

Rev. N. R. Clay, in connection with his duties as pastor of Asbury Methodist Episcopal Church, Holly Springs, Miss., is teaching the advanced classes in Greek and Latin at Rust University.

Rev. G. W. Cooper, presiding elder of the Orangeburg District, South Carolina, has sent us a list of 22 annual subscriptions. His endorsement of our canvass is tangible and just the sort to be appreciated.

Mrs. Emma C. White, of Atlanta, Georgia, a graduate of Clark University, and a teacher of ten years' experience, has been elected principal of Marion Institute, Marion, Ala. The school opened October 2.

Bishop Harris has distributed among the needy families of Japanese soldiers the $25,000 sent to him from America for that purpose. Japan, he thinks, will remember this act with gratitude a thousand years.

Mrs. Marshall, wife of Dr. J. F. Marshall, presiding elder of the North New Orleans District, left the city Tuesday morning of this week for Chicago, Ill., where she will visit her daughter, Mrs. R. A. Crolley.

The Hon. David Wark, the oldest legislator in the world, died in Fredericton, New Brunswick, August 20, at the age of one hundred and one years and six months, He began his legislative career in 1841.

Rev. E. D. Petty, pastor of Fort Street Methodist Episcopal Church, South Atlanta, Ga., was the successful contestant in an oratorical contest among the ministers, held in his church Thursday night, September 20th.

Bishop Merrill is the oldest living pastor of any of the Zanesville, Ohio, Methodist churches. At the recent centennial celebration of the introduction of Methodism into that town he spoke on "Methodism as I Knew it Fifty Years Ago."

Bishop McCabe, according to *Talent*, has reaped about $200,000 from his famous lecture on "The Bright Side of Life in Libby Prison," and every cent of it has gone to the support of various church interests with which he has been identified.

Miss Luna A. Jones, of Myers, Fla., and a graduate of the Union Missionary Training Institute in Brooklyn, sailed from New York on Friday, September 20. Miss Jones goes under the auspices of the Missionary Society for work in our mission in Liberia.

Miss Alice Roosevelt has had her portrait printed on a Japanese postcard, as a tribute from the Mikado to the President's daughter. The picture shows Miss Roosevelt wearing a long white coat and a white hat trimmed with an owl's head and wings. Underneath is a Japanese inscription explaining that she is the American princess.

The Rev. and Mrs. James Lyon, of Rurki, India, are completing their first furlough after a service of twenty-five years on the field. They sailed from New York, Saturday, October 7, by the steamer Columbia, for further service in India. While in the United States Mr. Lyon has made many addresses, most of these being delivered in Michigan and Ohio.

Dr. I. L. Thomas, Field Secretary of the Board of Church Extension appeals to each and every pastor within the bounds of the twenty colored conferences to raise without fail a good collection for the Church Extension cause this Conference year, and wherever practicable observe the second Sunday in November, which is Church Extension Day. Write to him at South Atlanta, Ga., and he will send you programs, envelopes, etc.

The Rev. and Mrs. F. M. Harrington and their three children sailed from New York by the steamer Advance, for Colon, Panama, Saturday, October 7. They are returning to Chile, for further work in connection with the Andes Conference. Their trip to the United States was because of the seriously impaired health of Mr. Harrington, whose stay in this country enabled him to pass a most satisfactory medical examination before returning to Chile.

The Ladies' Aid Society of Mt. Vernon Methodist Episcopal Church, Houston, Tex., under the efficient leadership of its president, Miss S. A. Brokenberry, conducted a fair recently and raised sufficient money to wipe out the last of the debts which for twenty-five years have burdened this church. The ladies of this society are to be commended for their most excellent work. The church and the pastor, Rev. J. O. Williams, are to be congratulated.

A Church Extension debt of $300 that for thirty-three years has hampered our church at Charlotte, North Carolina, has been discharged, and the membership is greatly elated. Under the earnest and inspiring leadership of Rev. G. B. McLean more than $1,100 have been raised this year by collections and $1,500 secured thro the Building and Loan Association. A new roof is now being put on the church. This charge is now in fine condition for excellent work.

Mr. John Legg, of Trinity Church, Worcester, Mass., has been appointed a member of the International Sunday School Committee to represent the first district. He succeeds United States Senator Crane, who was unable to accept the position for which he was nominated at Toronto. Mr. Legg is superintendent of the Sunday school in Trinity Church and is one of the most faithful, energetic, enthusiastic Sunday school workers of our Methodism. His selection is a worthy one.

A very neat and interesting program is issued of the centennial anniversary of Ezion Methodist Episcopal Church, Wilmington, Delaware Rev. J. E. A. Johns, pastor, which began October 5 and will continue until the 15th. The Centennial Circle of Ezion Church is striving hard to reduce the debt of $7,300 that has so long rested upon it, and to this end generous friends should aid this deserving pastor and people and thus enable them to devote all their energies to the work of Christ.

The fourth quarterly conference of St. Matthew Church, Greensboro, N. C., passed strong and suitable resolutions commending Rev. S. A. Peeler, who is closing his seventh year as pastor of that charge. The resolutions commend Rev. Peeler as an excellent preacher and exemplary pastor and financier. Recognizing his worth, his election to the presidency of Bennett College is commended and the cordial and unstinted support of the church is assured. The resolutions were introduced by Rev. L. B. Gibson and B. J. Hightower.

Mr. W. H. Ellis, of New York City, is again in his office on Wall street after an absence of some considerable time. He visited Abyssinia and secured valuable concessions from King Menelik. He was created the Duke of Harrar and given a concession of 1,600,000 acres of fertile land and was also made Duke of Hawash, with an additional concession of one-half million acres. Mr. Ellis also made an acquaintance with the Sultan of Morocco, for whom he had made recently in Mexico a saddle at the cost of $600,000. It is said to be the finest saddle in the world, and with it goes a gold-hilted sword and a gold-mounted revolver.

NEWS NOTES

Lieutenant General Stoessel, who commanded the Russian forces at Port Arthur, is suffering from a stroke of paralysis, which affects his entire left side.

Lieutenants Fitzhugh Lee, Philip Sheridan and Ulysses S. Grant have been selected as military aides to the President, and assigned to duty at the White House.

Rain-in-the-Face, the noted Sioux Indian chief, died September 12. He is reported to be the Indian who fired the shot which killed General Custer in the battle of the Little Big Horn River, June 25, 1876.

The Michigan Conference has been presented a $50,000 home, situated in Grand Rapids, Mich., for superannuated Methodist ministers and their widows. Mr. M. J. Clark, a wealthy manufacturer of Grand Rapids, is the donor.

Miss Helen Gould will give $150,000 for a Railroad Young Men's Christian Association building at St. Louis. The building, which will probably be completed by September 1, 1906, will be a memorial to Miss Gould's father.

Charles Johnson, a blind organist and music teacher of Chicago, recently won the position of piano tuner in the public schools of that city in a competitive examination in which many white musicians participated. The position pays $1,200 a year.

The Roosevelt Club of New York will give a banquet in honor of President Roosevelt's forty-seventh birthday on October 27. The club proposes to preserve the house in which the President was born and to maintain it as a national landmark.

It is planned to unite America's 75,000 preachers by the organization of a Ministerial Prohibition Alliance, in a determined struggle with the liquor traffic. Dr. E. L. Eaton, of the Pittsburg Conference, is mentioned for the leadership of the alliance.

The Central Pacific Railroad will expend millions of dollars in constructing tunnels through the Sierra Nevada mountains. This will be done to save the great sums of money annually spent to maintain the present snow sheds and secure shorter routes. One of the five great tunnels already decided on will be five miles long.

Doings of the Workmen.

REVIVAL NOTES.

Vaiden Ct., Miss., W. S. Leake, Pastor.—So far three successful meetings have been held, the results of which were 39 conversions.

Clinton, La., J. Tutson, Pastor.—Revival meeting of one week's session closed with six conversions, five additions, three reclaimed. The first Sunday in October five persons received baptism.

Aragon, Ga., R. T. Jackson, Pastor.—A revival closed here a few days ago that added to the church 36 souls. Rev. C. H. Blake, of Temple, spent two days with us and preached sermons of great power.

North Marlboro Charge, Ala., J. P. Robinson, Pastor.—Revival just closed. Conversions 73, additions 35. Had the able assistance of Revs. A. E. Quick, Anderson, S. C., and James Page, Spartanburg, S. C.

Baker, La., C. D. C. Bryan.—Revival meeting on. Latest report—15 conversions and 30 seekers.

Ft. Stephen, Miss., R. B. Anderson.—Have just closed a very successful meeting. Eighteen souls were converted.

Morton, Miss., A. B. Coleman.—Held a glorious revival recently. Thirteen accessions were made to the church.

Winona, Miss., D. A. Bragg, Pastor.—Closed recently the best revival meeting held here for years. The conversions numbered 21 Rev. J. W. Winbush, presiding elder, rendered valuable service.

Kilmichael, Cir., Miss., Mary A. Applewhite.—Our one week revival was blessed with 15 conversions and accessions to Mt. Zion Church. Church greatly revived. Pastor was assisted by Rev. D. A. Bragg, Winona, Miss.

Macon, Tenn., A. J. Proctor, Pastor.—Have just closed one of the best 10-day revivals held in Mason for years. Conversions, 20. Dr. H. B. Hart, Corinth, Miss., conducted the meeting. Membership greatly revived.

St. George Charge, S. C., J. L. Henderson, Pastor.—The Shady Grove camp meeting of the St. George charge, Orangeburg, will convene on the 18th inst. The following brethren are to be present: Revs. G. W. Cooper, P. E., A. G. Townsend, G. W. Gantt, W. M. Hanna, J. T. Latson, T. G. Robington, M. Steward and others.

Meridian Ct., Miss., H. R. S. Erby, Pastor.—Our meeting closed with 26 conversions and additions.

Hempstead, Tex., S. M. Bolden.—The great tent meeting conducted under the wise and efficient management of Rev. Wm. Bartley, pastor in charge at Hempstead, Texas, was indeed a success. The meeting opened on Aug. 7th. It is reported that from five to six hundred people of both races attended each night and day. 53 conversions were the pleasing results. I am in formed that some of the whites were so deeply impressed with the divine spirit of God during the meeting that 13 of them have connected themselves with the different churches of that place. Thomas Tison, 85 years of age, who had not been in church for a number of years, was soundly converted to God. The white people not only attended, but contributed in many ways to the success of the meeting. Revs. J. E. Bryant, presiding elder of Navasota district, G. E. Bellcher, of Waller Circuit, and G. Rhodes, of Galveston, Texas, rendered valuable assistance. Rev. Bartley and his faithful workers are to be congratulated on this most glorious achievement.

GEORGIA.

Aragon Charge, R. Thompson, Pastor.—Our fourth quarterly conference convened September 30th, 1905, with our beloved presiding elder, C. W. Adams, in the chair. The leaders and stewards made good reports, showing that $77.97 had been raised for pastor this quarter, and on all lines the work has made great improvement. Paid the presiding elder up in full for this year. The elder preached one of his best sermons at 11 o'clock a. m., and 83 persons communed. The Epworth League is getting in fine shape. Also the Ladies' Aid Society is doing good work. The parsonage is now going up and soon will be completed. If the presiding elder and pastor make another effort and raise another $17.55 in less than eight minutes, as they once did, the parsonage will soon be completed. Think of it! $36.00 raised out in the rain the morning of October 1st at the Shady Grove M. E. Church.

La Grange Circuit, G. H. Lennon, Pastor.—Sunday, September 24, was a high day in our beloved Zion. The Rev. Dr. J. P. Wragg, general agent, American Bible Society, was with us. At 11 o'clock he preached at Union Chapel. This was a soul stirring sermon and many rejoiced. At 7:30 o'clock the doctor preached at Louise Chapel to a large and appreciative audience. This large and spacious building was crowded from base to dome. By his usual logical and forceful way of delivering the divine message, Dr. Wragg swept his audience before him. The service was concluded by a very able lecture, which was a special appeal to the young men and women, and we trust it will have a lasting and telling effect.

Columbus, A. H. Drains.—Our church is putting on new life. The building is undergoing repairs and tho' for some time past, the prospect was not bright, we are now encouraged to struggle on. Under the leadership of our able pastor, Rev. J. H. Jenkins, and our very efficient presiding elder, Rev. R. R. O'Neal, a brighter day has dawned.

Bremen, J. H. Brandon, Pastor.—The Rev. S. A. Stripling distinguished himself as a great lecturer by his effort before my people on September 5. His subject was "A Trip Through the West and Through the Rocky Mountains." It was indeed an educational treat. We realized after the lecture $8.00. I would advise the ministers of the Rome district to have him come to their charges, for he can help them and their people. It will help their young people. It is indeed a great lecture.

Tallapoosa, J. H. Brandon, Pastor.—Saturday and Sunday, September 23 and 24, were indeed great days in our Zion. My fourth quarterly conference was held, with the Rev. C. W. Adams presiding. For the first time in the history of this circuit, all officers were present but three. They presented splendid reports, which indicated an increase on all lines of church work. The church is said to be now in better condition than ever before since its organization. This was indeed the best quarter I have ever attended, considering everything. On Sunday, the elder preached two able sermons. We realized through the quarter $26.72, paid the elder off in full, leaving a balance of $11.15 for pastor. Raised this quarter $53.56; total $90.38.

LOUISIANA.

Monroe, D. G. Taylor.—A large number of the members and friends of St. James M. E. Church, the Baptist Church and several clubs, led by Miss S. A. Miller and others, brought to the parsonage recently a wagon load of assorted groceries. Mr. Israel Turner presented the same to the pastor. Refreshments were served.

Lake Providence, S. A. Jones. —

TO DELICATE WOMEN

You will never get well and strong, bright, happy, hearty and free from pain, until you build up your constitution with a nerve refreshing, blood-making tonic, like

Wine of Cardui

It Makes Pale Cheeks Pink

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WRITE US A LETTER freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"YOU ARE FRIENDS of mine," writes Mrs. F. L. Jones, of Gallatin, Tenn.: "For since taking Cardui I have gained 35 lbs., and am in better health than for the past 9 years. I tell my husband that Cardui is worth its weight in gold to all suffering ladies."

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wish to express my thanks to these kind brethren for assistance: Rev. J. F. Marshall, P. E., of the North New Orleans District, $1.00; Rev. T. J. Johnson, P. C. Wesley Chapel, New Orleans, $1.50, and church, $1.00. Total receipts from all sources, $3.50. As we are in very great need, "locked up" in Providence, we must appeal to all the other churches for their assistance. Little or much will be gladly received.

Baker, C. D. C. Bryan.—I found the work at Slaughter in good condition, with 27 members. The membership was increased to 31. This church at Rylander had 26 members. This number was swelled to 32. But I was changed to Baker. The people here did not seem to care for the church. A heavy debt is on the church. I have paid over $50.00 on the same. As Rev. J. W. Turner could not be with us, he sent Rev. J. H. Thompson to hold my quarterly conference, which was a success. Paid to pastor, with moving expenses, this quarter, $87.00; elder $15.00. Total raised $157.00. We have a fine Sunday school, and one of the best Leagues on the Baton Rouge district. Rev. J. H. Thompson preached a fine sermon. Rev. Wadkins was a welcome visitor, also Rev. L. C. Thomas, who preached to a large audience, and all appreciated his sermon.

Malaria Makes Pale Blood.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents

MISSISSIPPI.

Kilmichael Circuit, G. W. Baker, Pastor.—Our third quarterly conference convened September 23rd and 24th, with good results. Our much beloved elder, Dr. Davis, could not be present, on account of yellow fever quarantine. The brethren came for miles to attend this conference, and on Saturday it looked as though we were entertaining a district conference there. The pastor's report showed good work done. A new organ had been purchased for Mt. Zion. Our new 450 lbs. bell had been purchased for Columana, and 35 souls had been added to the circuit this quarter. Raised during quarter for all purposes $276.00. Bros. Ward, Liston, Herron and C. L. Lane deserve much credit for their care of the conference.

Meridian Circuit, H. R. S. Erby, Pastor.—At the close of our revival our third quarterly conference was held. On the Sabbath Presiding Elder J. M. Shumpert preached two of his best sermons and at night administered the Sacrament to 49 communicants. Raised during the quarter $22.70. Paid elder $15.00; total amount paid pastor during quarter $89.65. Raised for poor, $2.50; sexton, $3.00; total $110.15. We have bought a new bell at Tabernacle. The work is alive.

Morton, A. B. Coleman.—Situated as we are and in the midst of a city of rapid growth caused by the influx of capital and push, we are trying to keep pace with the times in the cause of God and Methodism. The many people that are flocking here make it necessary for us to prepare a better and larger house, and hence we are preparing for a new building, and under the leadership of Rev. W. H. Smith, we hope to accomplish our aim. We are collecting our money all along and depositing it in the bank. Have already more than $100 on hand, and we have clubs out from which source we hope to get another couple of hundreds in the near future. Rev. Smith seems to have his whole soul in the work. Sunday school and Epworth League are yet alive.

Mississippi City, John W. Thomas.—Our faithful presiding elder, R. N. Jones, on account of quarantine, could not be present. The quarterly conference was held by the pastor, A. M. Trotter, at Turkey Creek. The membership of this church is only 18 and only two of these are men. They are now putting in a $90 organ, have just put up a 30-inch Blymer bell, have paid pastor to date, $288; presiding elder, $56.60; the bishop, $5. Raised for benevolences $70. The pastor reported 14 accessions, 15 baptized. Our two Sunday schools and one Epworth League are flourishing. We are making an earnest effort to bring up our quota of 5,000 subscribers for the SOUTHWESTERN by Oct. 31.

Pearlington, F. Smith, Pastor.—A great financial battle for the pastor was fought here between Russians and Japanese. Rev. A. J. Ready, General of the Russian army, and Rev. James Young, General of the Japanese army. Mrs. H. L. Vaults furnished the music. Rev. Dorsey of the M. E. Church South, and Rev. Mason, our worthy postmaster, made inspiring speeches. The Russians raised $22; Japanese raised $26.15.

CURE YOUR OWN KIDNEY

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Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

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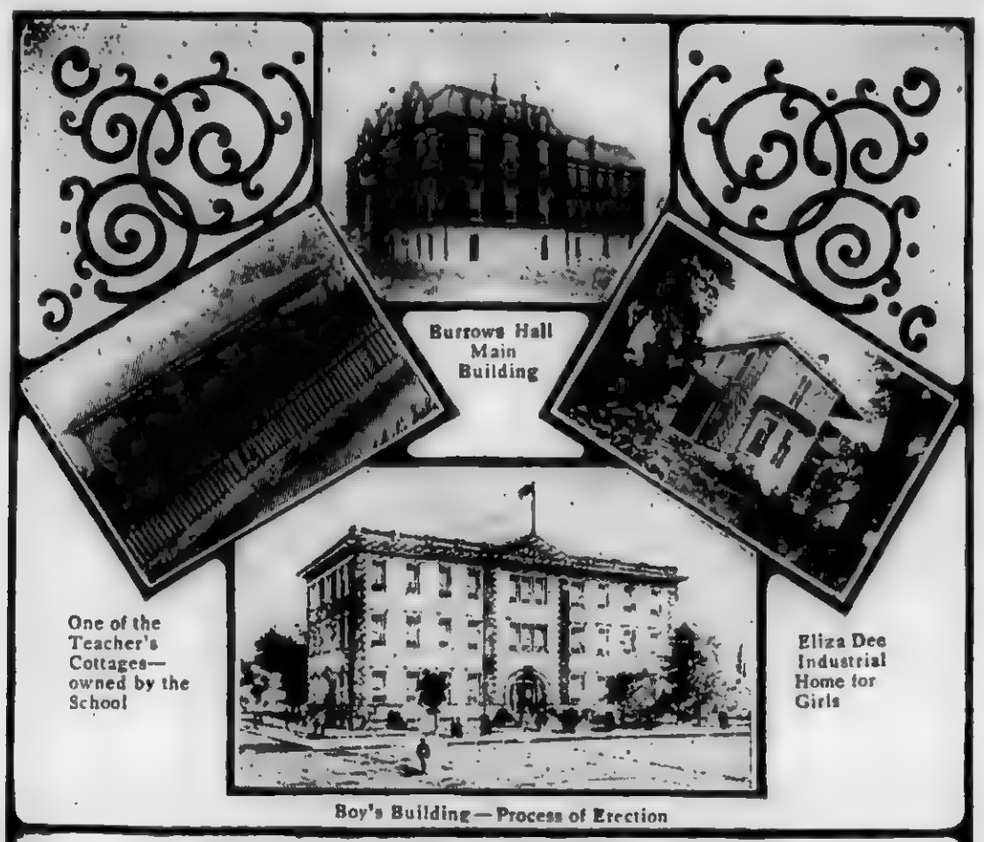
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Conference Notices

DISTRICT CONFERENCES.

Fort Smith, Conway, Ark....Oct. 18-23

ALEXANDRIA DISTRICT.

FOURTH ROUND.

Waxia, Oct. 17-8; Opelousas, 20-22; Washington, 21-22; Rayne, 25-26; Lafayette, 28-29; Abbeville Mission, 31; Gueydan Mission, Nov. 1; Abbeville Cir., 2-3; St. Martinsville, 4-5; Cades, 6; Lafayette, 7; Jennings, 8-9; Lake Arthur, 9-10; Welsh, 11-12; Lake Charles, 12-14; Spring Creek, 15-16; Pineville, 17-19; Alexandria, 18-19; Newtown, 23; Cane River, 24-26; Natchitoches, 25-27; Old River, 28; Kateland, 29; Colfax, Nov. 30-Dec. 1; Boyce St. Paul, 2-3; Boyce and Village, 3-4; Rapides, 5-6; Richland, 8; Lecompte, 9-10; Lone Pine, 11; Eola, 13-14; Bunkie, 12-15; Cheneyville, 16-17; Boonville, 18-30 and Jan. 1; Marksville, Jan. 4-5; Morrows, 6; Palmetto, 7; Waxia, 8-9. Brethren, have all reports ready. Why shouldn't we lead this year the cause of Christ in this conference? Circulate the SOUTHWESTERN. Come up to the full benevolent apportionment. Keep the revival fire burning. Have great faith in yourself and trust in God. Your yoke-fellow,

JOSHUA J. OBEE, P. E.

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MAYSVILLE DISTRICT.

The Sub District Epworth League Conventions will meet at the following places during this third quarter:

Washington, Oct. 5, 6, 7, 8; Falmouth, Oct. 19, 20, 21, 22; Flemingburg, Nov. 16, 17, 18, 19; Ashland, Sept. 11, 12, 13; Aberdeen, O., Nov. 16; Augusta, Oct. 14, 15; Austinburg Cir., Dec. 4; Brookville, Sept. 18; Boyd, Oct. 21, 22; Cynthiana, Oct. 28, 29; Covington, Dec. 2, 3, 4; Clay City, Nov. 28; Dover, Nov. 15; Falmouth, Oct. 21, 22, 23; Flemingburg, Nov. 18, 19, 20; Germantown Cir., Sept. 16, 17, 18; Lair, Oct. 30; Loural, O., Sept. 21, 22; Little Rock Cir., Oct. 31; Louisa Cir., Sept. 9, 10; Mayslick, Nov. 4, 5, 6; Maysville, Nov. 11, 12; Moorfield, Nov. 26, 27; Mt. Sterling Cir., Nov. 29, 30; Mt. Olivet, Nov. 14, 15; North Fork, Nov. 13; Ruddle Mills, Nov. 2, 3; Orangeburg, Sept. 30, Oct. 1; Portsmouth, O., Sept. 23, 24, 25; Poplar Plains, Nov. 21; Pleasantville, Nov. 6; Sharpsburg, Nov. 25, 26; Sherburne, Nov. 23, 24; Tolesboro, Oct. 1; Washington, Oct. 7, 8; Tilton, Nov. 22; Vanceburg, Sept. 26; Holly, Oct. 2,3. G. W. ZIEGLER.

LITTLE ROCK CONFERENCE.

The Leaguers of the Little Rock Conference are aware that the State Epworth League and Sunday School Convention will convene in Brinkley, Ark., Oct. 26. We need your help for we plan to make this the largest convention ever held in the state. We earnestly hope every pastor, superintendent and president in the state will urge their people to give something for our Epworth farm. Our district president, Rev. J. W. Burns, is planning to have at least 80 persons from the Pine Bluff District. Mrs. Strickland is a worthy president and should have our support. I hope that every league in the state will send either a delegate or some money. Let each Sunday school send not less than one dollar. We are working and praying for a great meeting. Yours for the cause,

HAVEN JACKSON.

GUTHRIE DISTRICT.

Will each pastor of the Guthrie District inform me at once by postal card whether or not he has a junior chapter of the Epworth League in his charge?

A. W. TALBERT, Dist. Junior Supt.

RATES TO NORTH CAROLINA CONFERENCE.

Reduced rates on the certificate plan have been secured on all lines leading to Maxton on account of the North Carolina annual conference. In order to get the benefit of this reduction attendants must pay one first-class fare and get from agent a certificate of that fact. In case there are fifty persons with such certificates showing that they paid more than seventy-five cents fare, we can purchase return tickets for one-third fare. S. A. PEELER,

Secty. N. C. Conference.

MERIDIAN DISTRICT.

FOURTH ROUND.

Chunkey, Oct. 14-15; Missionary, 21-22; Garlandsville, 24; Hickory, 26; Lillian, 28-29; Forest, 31; Morton, Nov. 11-12; Decatur, 14; Lake, 16; Haven, 18-19; Valley Street, 18-19; Collinsville, 25-26; Meridian circuit, 30; Lauderdale, Dec. 2-3; St. Paul, 9-10; Daleville, 12; Fort Stephen, 13; Philadelphia, 14; Coy, 16-17; DeKalb, 19; Scooba, 21. Brethren, please take due notice and govern yourselves accordingly. Try to be ready to report every dollar of our apportionment for the missionary cause collected. Yours faithfully, J. M. SHUMPERT.

NEW ORLEANS, NORTH DISTRICT.

FOURTH ROUND.

Asbury, Oct. 28-29; Scott Chinn, Nov. 3-5; Haven, 8-9; Ponchatoula, 10; Franklinton, 11-12; Booth, 15-19; Thompson, 22-23; St. Charles, 25-26; St. John, 27; Mallalieu, 29-30; Mandeville, Dec. 2-3; Covington, 4; Malden, 5; St. Matthew, 6-7; Lutcher, 8-10; Whitehall, 9-10; La Place, 11; Mt. Zion, 13-14; Slidell, 16-17; Simpson, 20-21; Pleasant Plains, 22-24; Union, Jan. 3-4. Brethren: With earnest endeavor and determination, we can yet close a good year in the work that means so much to us. A good revival in each church will greatly help in reaching other results. All the balance on the benevolence should be raised as early as possible. Push the canvass for the SOUTHWESTERN. It must be made self-supporting. The minute money must be paid in before or at Conference.—Yours faithfully, J F. Marshall, P. E.

BATON ROUGE DISTRICT.

Owing to the existence of yellow fever in New Orleans and in several towns throughout the State, we were prevented from holding our District Conference. Therefore the pastors and District Stewards are notified to meet November 8-9 at St. Mark, Baton Rouge, La. Let each preacher come prepared to make full report of his charge. Bring at least two subscriptions to the SOUTHWESTERN.—J. W. Turner, P. E.

Nursing Mothers and Malaria.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

MONROE DISTRICT.

As Mt. Sinai is situated in a farming district, and the people are now engaged in harvesting their crops, they cannot conveniently entertain the Conference. Therefore, the District Conference will convene in Bastrop at Mt. Olive M. E. Church, October 26, at 9 o'clock a. m. Local preachers, exhorters, Sunday school superintendents, presidents Epworth League, class leaders and Ladies' Aid Societies report from August, 1904, to August 9, 1905. Pastors and stewards' reports from annual conference to date. Brethren, rally your forces. Raise and report all your benevolence in full. The fourth Sunday in October is the SOUTHWESTERN CHRISTIAN ADVOCATE rally day. Urge every official member to subscribe, every local preacher and exhorter to renew, and bring these subscriptions to the District Conference. Do your best, keep the revival fire burning. Those from infected points need not attempt to come.—J. O. Brown, P. E.

MARSHALL DISTRICT.

FOURTH ROUND.

Harleton Cir., Oct. 14-15; Kildare Cir., 24-25; Daingerfield, 28-29; DeKalb, 31; Lodi, Nov. 4-5; Woodlawn, 3, 5, 6; Hawkins Cir., 11-12; Longview Cir., 12-13; Marshall Cir., 15, 17, 17; Pittsburg Cir., 18-19; Tyler, 20-22; Mineola, 25-26; Mallalieu Cir., 26-28; Lasater, Dec. 2-3. Brethren: If we fail to do our best between this and

"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and will make curly or kinky hair lie straight and smooth for a time.



Miss Nancy Rice.

NOTHING TAKES ITS PLACE.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

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Miss Rice is a woman of striking personal appearance, which is owng very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT FOR A TIME.

HAS DONE WONDERS.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians and now president of the Memphis Board of Health. Mr. Nemore says that he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly.



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the annual conference, we will come up short with our reports. Doubtless you have done well under the circumstances and yet a great deal remains to be done before we are ready for conference at Clarksville. The district conference is postponed, due to yellow fever and quarantine restrictions, until October 17 to 22, thus giving each pastor more time for raising his benevolences. We have had very successful revivals throughout the district, in which many have been brought into the church. Now, brethren, let's rally on other lines. Let there be no blanks at the district conference, but let every brother report in full. You are asked to forward what money you have on hand for Wiley University to Dr. M W. Dogan at once. The certificate will go to the charge which raises the highest amount, whether reported in cash or voucher. Be ready to meet Editor Jones with a creditable list of cash subscriptions. Next to our Discipline should come the SOUTHWESTERN. Urge upon your officers and members to take our church paper. Remember there is not much time after the district conference to get ready for Clarksville, so get your benevolences well in hand now. Pastors, have all your officials and committees ready for approval. Any official of the church who has not attended the quarterly conference this year and who is absent at the fourth quarterly conference is not to be re-elected to any office nor approved as an officer of the church.—Your servant, B. M. Taylor, P. E.

CURE FOR SICK HEADACHE.

Severe attacks of Sick Headache are due to a Torpid, Congested Liver and a Disordered Stomach. No one can enjoy good health when the stomach refuses to do its necessary work. One trial bottle of Drake's Palmetto Wine has brought complete health to persons suffering with the above named symptoms, and in many cases was pronounced incurable by some of the best physicians in the country.

A large bottle, usual dollar size, can be obtained at drug stores for 75 cents, but a trial bottle with full instructions will be sent free to every reader of this paper who needs it.

Address your letter or postal card to The Drake Co., Drake Bldg., Chicago, Ill.

MAYSVILLE DISTRICT.

If we are to reach our most sanguine hope in the onward advancement of our great church in her various departments of glorious work, in her accomplishments of the evangelization of the world, five thousand people ought to subscribe for the SOUTHWESTERN before the rally is closed. In order to obtain this end, let the paper go into every home, in to the hands of every pastor, local preacher and exhorter, class leader and member of the church, and friends.—G. W. Ziegler, P. E.

MISSIONARY CONVENTION.

The Missionary Convention of the New Orleans, North District Conference will be held at Pleasant Plains Church, New Orleans, October 12-13. The program issued contains many interesting subjects.

ST. JOSEPH DISTRICT.

The minutes of St. Joseph District Conference are out of press and mailed to pastors and other members of the District. Any pastor failing to receive same will please write me at once.—Wm. H. Wheeler, Sec.

SHUBUTA DISTRICT.

The Missionary Convention will meet at Heidelburg, Miss., instead of Enterprise, Miss., October 25-26. Dear members, please get ready and let us make it a grand occasion. Don't forget the SOUTHWESTERN.—Yours respectfully, J. B. Brooks, P. E.

IS YOUR HEART WEAK?

If so, we would advise you to send your address to Alice A. Wetmore, Box 67, Norwich, Conn., to-day, and let her direct you to the perfect cure she herself successfully used. We believe you will be pleased with the information for self help thus placed in your hands. She makes no charge whatever for doing this service as she is glad to be the means of aiding any one who suffers.

Doings of the Workmen

TENNESSEE.

Greenville, J. M. Hogans, pastor.—Our fourth quarterly meeting, which convened with our presiding elder, Rev. W. A. Webber, in the chair, was both helpful and well attended. Paid our presiding elder $11.50; benevolences, $5.55; pastor, $3.80; total for the quarter, $126.95.

Sherman Heights, S. C. Priest, Pastor.—Our rally on Sept. 13 was a grand success. The clubs reported as follows: Sister Harritte Scott, captain club No. 1, raised $5.47; Hattie Wilkins, No. 2, $5.01; Fannie Griffin, No. 3, $3.52; James Crider, No. 4, $3.92; total collection for the day, $20.77. Rev. J. A. Pickitte, pastor at Cleveland, Tenn., preached two able sermons. At night Rev. Houston, of Hill City, preached a great sermon. Many sinners came forward for prayer. We are now planning to start a revival.

White Pine, A. Roach, Pastor.—The fourth quarterly conference was held July 29 in the Harris Memorial M. E. Church, Rev. W. A. Webber, presiding elder, in the chair. A number of officers were present with written reports, which showed that the work was in good condition. The elder preached at 11 a. m. a wonderful sermon; also at night. Paid the elder in full; paid pastor $58.61; raised for all purposes this quarter, $133.88. Our people on the Newport circuit are alive and wide-awake. We have three organized churches on this circuit.

Sparta, J. L. Massey, Pastor.—My work is doing very well. I have just closed a meeting with twenty-four converts, and added to the church twenty-six. I am glad to say that the work is alive. I had the help of Rev. N. Cummings, Rev. A. Wooton and Rev. I. S. Rucker, who did good work.

Lewisburg, Mrs. Inez Norris.—The second district conference of the West Nashville district, which met in Laurenceburg, Tenn., was highly honored by the presence of Dr. Harvey, the ex-mayor of Laurenceburg, who made a wonderful talk on religious duties; also Dr. Key, of Cumberland River district, who in his speech, "What Right Has a Negro in This Country?" made many striking points. The pastor, Rev. W. Ellison, and people spared no pains in entertaining the conference.

AGENTS WANTED.

Agents wanted to represent a large sick, accident and death benefit society. Big commission contract and choice territory. Ministers and teachers make lots of money working for us. Write for information at once. Address J. W. Cooper, President, Salisbury, Mo.

MISSISSIPPI.

SMITHVILLE, T. T. Hunn.—The East Mississippi Association organized August 25, 1904, T. T. Nunn, president, held its annual convention the fourth Sunday in August at the St. Paul C. M. E. Church. The attendance was large; singing and addresses good.

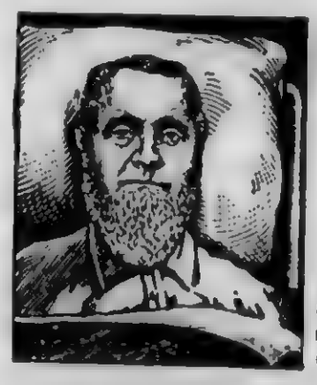
MASHULAVILLE, D. L. Subbs.—On the second and third Sunday in September we had a local preachers' rally for the pastor. The names of the brethren who preached and the amounts collected are: J. P. L. Jones, $3.55; R. M. May, $3.36; O. J. Prince, $1.05; W. A. Coleman, $6.10; Jas. Eckford, $4.80; D. Franklen, $4.75; Geo. W. Higgon, $1.30; Silas Walker, $3.45; A. Cotton, 90 cents; P. T. Frierson, $1.05 Cezar Carr, $1.30; total collection, $45.50. F. M. Swellar, Pres.

CHINA GROVE AND TYLERTOWN, R. L. Tate.—Our church, known as Bulluck Chapel, was burned to ashes by unknown parties Wednesday night, Sept. 13, 1905. But we have the sympathy of both races and the church will soon be rebuilt. Mr. C. C. Bams, one of our lumbermen of the community, made us a donation of $25 worth of lumber and all the time we want to pay for the balance necessary. The building committee was organized and set to work at once. We are therefore expecting to have a new church erected in the near future.

WHITE'S CIRCUIT, C. T. Ashford—Our work is flourishing under the administration of Rev. W. M. Campbell. The third quarterly conference was held at McCool, September 9-10. As Presiding Elder T. W. Davis could not be present owing to yellow fever quarantine, our pastor presided. Reports were good. Collection for the quarter, $192.42. We have ceiled our church at McCool and have some of the lumber on the ground with which to build another between Ethel and McCool.

VIRGINIA.

WRIGHT.—Ardema Wright died at Canfield, Ark., August 24, 1905, in the 72nd year of her age, the death of her husband occurring just six weeks previous. Mrs. Wright had been connected with the church for 33 years, being at the time of her death a member of Thompson Chapel M. E. Church. She leaves three daughters, one son and many friends. The funeral service was conducted by the pastor, Rev. Leo Nelson.



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I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 37 Watertown, N. Y.

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Will furnish ample apartments to all patrons of this paper. Notify the proprietor, Mr. A. O. Smith, of your coming.

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WILL BEGIN IT'S TWENTY-SEVENTH SESSION

October 17th, 1905.

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They Live in Our Memory.

LOWRY.—Francis Lowry, a member of Rocky Point, Miss., M. E. Church, for 27 years a worker in His vineyard, died August 19, 1905. She leaves a host of friends. The funeral service was attended by Rev. W. H. Gatewood.

JONES.—On August 29, 1905, Simon Jones, a consistent member of Harper's Chapel, Theodore, Ala., died at his home. He was a faithful officer. The deceased leaves wife, four children, mother, father, brothers, sisters and many friends.—J. T. Tompkins, Pastor.

POLLOCKS.—The family of Thomas Pollock, of Philadelphia, Miss., was stricken with fever during the month of July, and on July 21st a son, Mr. R. W. Pollock, died. He was a respected young man. On July 27th, Mrs. Julia Pollock died. She was a good mother and a faithful Christian. On August 10 Mr. Thomas Pollock followed his wife and son. He was a respected Christian gentleman. One son and one daughter are left to mourn. These departed ones will be missed in our community and church.—H. E. Morgan, Pastor.

COAL.—Margaret Coal, wife of Mr. C. P. Coal, aged 70 years, died September 8 1905, in Porters, Texas. The deceased had been identified with the Methodist Episcopal Church for 30 years. The funeral service was attended by Rev. H. A. Willing.

BOYD.—Willie Boyd, age 22, died July 28, 1905, from the effects of a pistol wound inflicted by Ernest Barnes. Mr. Boyd was a member of Riley Chapel, Handsboro, Miss., an earnest class leader, Sunday school and Epworth League worker. He bore the high respect of all. Father, mother, three sisters and one brother mourn his tragic death. The pastor, Rev. A. M. Trotter, conducted the funeral service.

COLLINS.—Silvey Collins, a faithful member of the Methodist Episcopal Church, Woodlawn, La., died in peace August —, 1905.—J. D. Wilson, Pastor.

SINGLETON.—Amey Singleton, one of the old citizens of Woodlawn, La., fell asleep in Jesus August —, 1905. The pastor conducted the funeral service, assisted by Rev. Harward, of the Baptist Church.

JORDAN.—Mary Jordan, an old and faithful member of Mt. Jordan Church, Orange, Miss., died June 16, 1905, in the 87th year of her life. One son, several grandchildren and many friends survive her.—Magnolia Horne.

BOX.—Prof. Dan Box triumphantly crossed the stream of death with implicit faith in his Father. He joined our church in Handsboro, Miss., about 20 years ago. Prof. Box was a leading school teacher in this and other counties in South Mississippi. A brother, three sisters and many friends mourn his passing.

EVANS.—June 10th, Sam Evans' earthly career ended and he entered into the Home prepared for the faithful. He was 102 years old. He joined the M. E. Church before the war and was one among the first settlers in the Turkey Creek settlement. He leaves a wife, daughters and many other dear ones to mourn their loss.—A. M. Trotter.

SANDERS.—Archy Sanders, a faithful member of the M. E. Church, New Berne, Ala., for more than 20 years, died September 20th, 1905, aged 55 years. She died in full triumph of faith. Her funeral service was attended by her pastor.—S. D. Davis.

BROWN.—Ritta Brown, an old landmark in New Orleans' Methodism, fell asleep in Jesus, September 9th, 1905. Sister Brown was a faithful Christian. Although confined to her bed for a number of years, she continued lovingly to trust Him whom she loved until the summons came. The funeral services were held in First Street M. E. Church, New Orleans, where Sister Brown had held her membership for over forty years. Interment took place in the Lafayette Cemtery, No. 2. She died as she had lived.—J. A. Tircuit, Pastor.

STONE.—Joseph Stone, a former member of First Street M. E. Church, New Orleans, converted during the pastorate of the Rev. W. R. Butler, returning from one of his trips on the railroad as a porter, took to his bed with a disease which, on the 10th day of September, 1905, terminated his earthly career. Before his death he gave evidence of his return to the Christian faith and of his acceptance with the Lord. He died very happily, and exhorted others to stand firm for Christ, and not deny the faith as he had done. The deceased leaves a mother, wife and a little daughter to mourn. He was buried from the First Street Church. The pastor officiated, assisted by Revs. W. R. Butler and David Young.—J. A. Tircuit.

DUCHANE.—Joelevet Duchane, a member of St. Peter M. E. Church, Jeanerette, La., died September 7, 1905. He lived a Christian and as he lived so he died. He was 90 years old. His wife, two sons, one daughter, grandchildren and friends survive him. Funeral service was conducted by the writer.—G. J. Rogers.

JORDAN.—Benjamin J. Jordan, Jr., of Macon, Ga., the librarian of the Sunday school and a consistent member of Warren Chapel M. E. Church, died on the 14th day of August, 1905. His death was the outcome of a wreck on the railroad over which he worked. He was postal clerk on the C. G. Railway line running from Macon to Atlanta. Bro. Jordan was regarded by all as a young man of promise. The funeral service took place on the 16th, and more than 600 persons paid their last tribute of respect to the deceased. The sermon was preached by the pastor, Rev. C. R. O. Rowland assisted by Revs. H. D. Canady, D. D., of the A. M. E. Church, and J. R. McLean, of the Congregational Church. The church, through his death, has sustained a great loss, but it is the conviction of all that "he is not lost, but gone before."—C. J. Johnson.

DAVIS.—Bettie Davis, one of our oldest and best members, departed this life September 12, 1905. She was converted 53 years ago, and has lived a Christian ever since. She was an excellent stewardess, and an indefatigable worker. Sister Davis leaves three sons and other relations and friends. The Stewardesses were with her constantly during her illness. Her funeral was attended by a large concourse of people. Revs. D. G. McGruder, Nathan and F. A. Durham assisted in the services.

PRESTLY.—Betsy Prestly, an old member of St. James M. E. Church, Central, La., died a few days ago with shouts of praise on her lips. She leaves a husband and other relatives to mourn. Rev. Silas Walker, of Hopeful Baptist Church, assisted in her funeral service.—D. J. Price, Pastor.

STOMACHS ON STILTS.

The man who puts on stilts does not increase his actual stature. He only feels taller. Stimulants are the stilts of the stomach. They make a man feel better for the time being, but he feels a great deal worse for them afterward



The need of the man whose stomach is "weak" is not stimulation but strength. Dr. Pierce's Golden Medical Discovery perfectly answers that need. It contains no alcohol or whisky. It cures the weak, foul stomach with its attendant bad smelling breath, coated tongue, bad taste, poor appetite and kindred symptoms.

"In the year 1899 I had an attack of indigestion and got so bad that my home doctor said he could not do me any good," writes Mr. G. Trent, of Gordonville, Texas. "I wrote to you and you advised me to use Dr. Pierce's Golden Medical Discovery, so I bought six bottles, and when I commenced using it I was so weak could hardly walk about the house. By the time I had used one bottle my stomach and bowels commenced to heal. There were strips of the lining of my stomach or bowels (I don't know which) as large as a man's two fingers passed and I had a good deal of misery in my stomach and bowels, and also in the rectum especially. I could not eat anything without having much distress afterward, but by the time I had taken eight bottles of the 'Golden Medical Discovery' I was sound and well, and could eat anything I pleased without suffering in the least. Could also do as much work in a day as I ever could. I have not suffered from the trouble since, and it was four years ago that I was so sick."

The sole motive for substitution is to permit the dealer to make a little more profit. He gains; you lose. Accept no substitute for "Golden Medical Discovery."

Constipation causes and aggravates many serious diseases. It is thoroughly cured by Dr. Pierce's Pleasant Pellets.

BOOK REVIEWS.

"Bees' Flower Children," by Frances B. Callaway. Price, ——. American Tract Society, Boston, New York and Chicago.

"Bee's Flower Children" is founded on Miss Callaway's flower mission work in Castile, New York, and it furnishes very charming pen pictures. It is written with a freshness and daintiness that delight both young and old.

The young people of whom this story tells learned early tnat a flower or green leaf even would bring much joy to anyone, and oh, so much more to poor children and sick people, many of whom had never had a flower to call their own.

These little girls, foremost among which is "Bee," form themselves into a flower mission and send regularly to New York to "Pastor Joyce" well-packed blossoms and leaves and sometimes fruit for distribution among New York's poor. Their success and anxieties and difficulties make delightful reading.

"The Pendletons," by E. M. Jamison. Price, $1.25. Publishers, Jennings & Graham, Cincinnati; Eaton & Mains, New York.

"The Pendletons" is full of interest from beginning to end. At once one makes the acquaintance of the seven children of the family and enters into their fun and frolic and their anxieties, too, feeling that he has known these delightful children always. It is a book that makes the heart glad and while it contains no sermons or "preaching," yet it is of the highest moral tone, and shows just what right-minded and carefully-trained children think of lying and deceit. Connie, the eldest girl, by speaking untruthfully, brings the family into disgrace and quite a deal of worry and sorrow are the result, but it all ends well.

Besides the seven children, there figures very prominently in this bright story another character—Joey, a donkey.

"Miriam," by Julia Baldwin McKibbin. , Publishers, Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price, $1.25.

"Miriam" tells of that interesting and pitifully sad period of the Civil War, when brother fought against brother and friend against friend.

The characters are real and full of strength, and the book is absolutely interesting. "Miriam," a colored girl, is the figure about which most of the charm and interest center. It develops as the story goes that she is not of Negro parentage, as she supposes, but is pure white, and this fact and all that it means for her makes the book of deep interest. One of the story's best points is the steadfastness of the love of a Southern man for Miriam. When he knows that she is a Negro, his love remains true, although Miriam will not marry him. What a relief it is to her and to him when it is proven beyond a doubt that Miriam is pure white can best be imagined.

BOOKS RECEIVED.

"The Representative Men of the New Testament," by George Matheson, D. D. Publishers, Eaton & Mains, New York. Price, $1.50, net.

"Harris Cook Book," compiled by Abbie A. North and Mary H. Espey. Publishers, Jennings & Graham, Cincinnati, Ohio. Price, $1.00, net.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

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UNITED FOR LIFE.

JONES-ARCENAUX.—At Maillard, La., September 27, 1905, by Rev. N. McNeal, Mr. Marcus Jones and Miss Mary Arcenaux.

HOLT-SIGNER.—By Rev. R. G. Smith, in Wesley Chapel Methodist Episcopal Church, Neosho, Mo., some days ago, Rev. J. Holt, of Joplin, Mo., and Miss Nealia Signer, of Neosho.

MITCHELL-FROST.—On the evening of September 26, 1905, in Asbury Chapel, Canton, Miss., by the pastor, Rev. D. F. Dudley, Mr. A. L. Mitchell, of Sharon, Miss., and Miss Maud L. Frost, a highly respected young lady of Canton. The beautiful ceremony was witnessed by a very large number of friends. The young couple received numerous and costly presents. A charming reception was tendered them by the bride's mother.

MATHEW-ANTOINE.—At Jeanerette, La., September 28, 1905, Mr. O'Neal Mathew and Miss Ophelia Antoine, at Peter M. E. Chapel. The church decorations were beautiful. A large crowd witnessed the ceremony. Mr. O'Neal Mathew is one of the leading young men, and the bride is one of our best young ladies in this community.—G. J. Rogers.

Doings of the Workmen

TEXAS.

Hearne, A. L. Gabriel, Pastor.—The fourth quarterly conference convened September 8-10, Rev. L. S. Blakney, presiding. All officers presented written reports. The business of conference was transacted with ease and accuracy. The pastor preached at 11 a. m.; love feast at 3 p. m. Sunday night Elder Blakney preached with great power. The Sacrament was administered to 40 persons.

Calvert, E. A. Dunham.—The officials, with Rev. J. W. Stone at the head, planned and carried out a church rally that ended September 24th, in which $77.50 was raised. The same was applied on church indebtedness. The brothers paid $1.50 sisters $1.00, and children 50 cents each. The majority of our members were in the cotton fields. Rev. J. W. Stone, our pastor, and his wife, are true, Christians. They paid their $1.50 and $1.00, as did other members. October 1st we had another 50 cents rally, in which $30.00 was raised with ease. This amount was for our pastor. Our members are learning how to contribute on much easier plans than heretofore.

Groesbeck, Roxanery Pinkard.—The Ladies' Aid Society at Rocky Chapel, Groesbeck Circuit, was organized August 9, 1905, number of members 24. We have raised up to September 23, $37.80, and are striving earnestly to raise money enough to complete the church. Our band is small, but we mean to stand together and work for the upbuilding of Christ's kingdom.

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RAILROAD SCHEDULES

Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	.....
———	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

Queen & Crescent.

No.		No.	
1	St Louis Ex 8:10 p m	2,	St Louis Lim 9:10 a m
3,	St Louis Lim 8:45 a m	4,	St. Louis Ex. 7:30 pm
5,	Local 4:15 p m	6,	Local 6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
	Sunday and Wednesday Excursion.		
No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp. 8:15 a m	Memphis exp. 3:15 p m
Vicksburg ex. 6:00 a m	Vicksburg ex. 7:00 a m
9:40 a.m. Baton Rouge accd.	4:00 p.m

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston	7:05 a.m.
8:50 a.m.	Pacific Cast Express	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

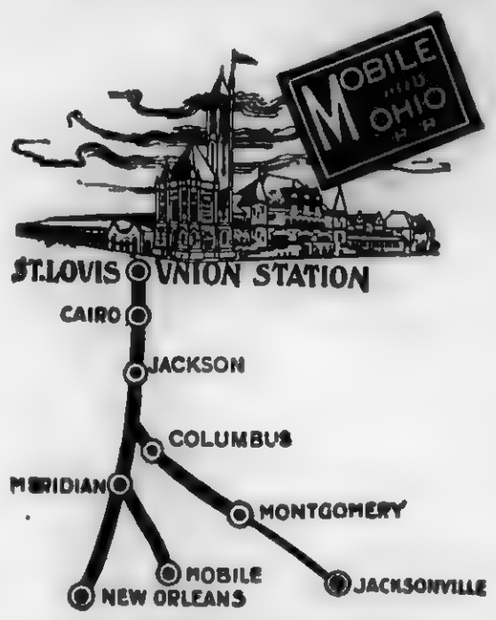
7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
2:05 a.m.	Port Allen Local	3:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Sall. Express	6:20 p.m.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Weekly Remittances

Atlanta and Savannah—G. T. Holman; T. P. Terrentine; J. W. Wilkins.

Central Alabama and Mobile—J. F. Cox, *1; F. E. Winn, *1; Richard Traylor; A. W. McKinney, *1; H. R. Williams, *4; A. L. Boyd.

Central Missouri—R. Davis.

Delaware—W. D. Godman.

Florida—J. M. Deas, *1; J. A. De Bose.

Lincoln—D. G. Franklin.

Louisiana—C.W. Reeves, *1; E. Johnson; Edna E. Decuir; J. W. Lewis, *1; W. D. Spears, *1; Mrs. P. H. Jones; M. C. Bontemps; D. J. Price; N. B. Viville; L. D. Taylor; Monroe Peterson; H. Taylor; W. R. Butler; D. B. Augustine; A. W. Brazier; J. C. Perry.

Mississippi and Upper—D. W. Tolbert; S. T. Trawick; Mary Bouchee; H. H. Gales; S. McDavid; R. L. Carpenter; J. I. Garrett, *2; S. P. Wesley; W. H. Gatewood, *1; R. S. Bell; J. A. Patterson; S. H. Glenn; G. M. Frazier; W. M. Flowers.

North Carolina—C. W. Walton; Calvin Shuford.

South Carolina—C. R. Brown, *6, 4; R. L. Hickson, *1; B. G. Frederick; A. G. Townsend; G. W. Cooper.

Texas and West—J. H. Swann, *3; D. F. Vance, *2; Nora Fortson, *1; Moses Smith, *1; J. Bickham, *4; Walton Brown, *1; A. L. Gabriel, *1; E. Lewis; J. D. Johnson; J. F. Barnes, *1; W. L. Duncan.

Doings of the Workmen

MISSISSIPPI.

BOLTON, I. L. Pratt, pastor.—St. Paul is the leading church in this section. We have a faithful, working membership and loyal local preachers in the persons of I. N. Turner and David Bassett. More than one-half of the membership reads the SOUTHWESTERN.

LAKE TOXAWAY AND ASHEVILLE, N. C.

Two of the most salubrious sections anyone can visit. The thermometer ranges from 62 to 70 degrees at 8 a. m. daily by government report. Just think of it, this lovely section is less than twenty-four hours' ride from New Orleans, and $27.80 for the round trip covers a great portion of the numerous resorts in this mountain section of North Carolina, with reasonable rates at all hotels and boarding houses. For further information call at Southern Railway ticket office, No. 704 Common street, next to ladies' entrance of St. Charles Hotel, New Orleans, La.

Crescent City Notes

The Industrial Business Club organized and managed by a company of young men of this city, gave a concert for the benefit of the Lafon Old Folks' Home of this city, which netted to our institution $20, for which we are very thankful. Valcour Chapman, President of Board of Control.

Friends of Mrs. A. A. Edwards, of Constantinople street, will be glad to learn that she is up again after a month's illness.

WILLIAMS CHAPEL.—Prayer meeting was held Sunday at the usual hour. At 11 o'clock a. m. Brother P. J. Becnel preached and the services closed for the day. Collection, $4.36.

PLEASANT PLAINS.—Sunday, September 24th, Presiding Elder J. W. Turner preached an acceptable sermon. Lecture by Prof. F. B. Smith at 7 p. m.; sermon by Father Davage. September 20th the Helping Hand Aid Circle, together with others called at the parsonage and presented to its inmates, the Rev. Wm. Harrell and family, about 50 kitchen utensils and 25 miscellaneous pounds. Refreshments were served in abundance.

MALLALIEU CHAPEL.—The loyal members presented to their pastor recently, a choice lot of groceries, also some money. Last Thursday night the installation of the officers of the Epworth League Golden Rule, No. 21,772, occurred. The church was beautifully decorated. The choir led the singing, accompanied by Miss Loretta Jackson, organist, and Mr. Isadore Devernie, violinist. Prayer by Brother Adam Thomas, the president, and Rev. J. A. Linsey, our pastor of Malden Chapel, read the 122 Psalms. Miss Lillie Williams read a very excellent welcome address. Solo by Mrs. Virginia Jordan. Rev. H. J. Wright, the pastor, was master of ceremonies. Rev. J. A. Linsey installed the officers. All the League members wore different colored badges with the names of their department printed thereon. Miss Jackson and Mr. Devernie rendered an instrumental duet. The several departments furnished light refreshment to all the guests and all returned home highly delighted. Miss Mary Alberts' report was of much interest.

The Young People's Sunday Alliance, Rev. T. J. Johnson, president, met Wednesday night, October 4th, at Thompson Chapel, Rev. D. M. Seals pastor. The choir rendered excellent music. Miss P. S. Waterhouse delivered the welcome address; an address was also made by Miss Nellie Radford. An encouraging number of young people were present. Refreshments were served. The next meeting of the Alliance will be held Wednesday night, October 18th, at the Fourth Baptist church, Magnolia, near Tulane, Rev. A. Cox, pastor. James A. Saunders, Sec.

On Sunday, Oct. 1st, the Woman's Home Missionary Society of the St. Charles Avenue M. E. Church, Rev. Wm. R. Chase, pastor, rendered the following program in celebration of the Society's twenty-fifth birthday: Prayer by Rev. C. M. Guess; roll call by Secretary Miss E. Page; song, "A Band of Faithful Reapers;" paper, "The Woman's Home Missionary Society," by Miss Page; solo, "The Choir Boy," Mrs. Vacca; instrumental solo, Miss Essie Davis; paper, "Deaconess Work," by the president, Mrs. E. Barnes; duet, by Mrs. Reeves and Mrs. Vacca; instrumental solo, by little Ella Betterley; paper on "Silver Offering," by Mrs. Clara Vacca. The offering was then received and the benediction followed. Mrs. Vacca's well-known powers of song charmed the friends present. We thank all who assisted in the services. Eliza Page, Secretary.

INQUIRY.

I desire to inquire for my sisters. Sarah Davis, her married name is Sarah Gaiter, and Amy Davis, whose name is now Amy Taylor. The last time I heard from them they were in Amelia county, Virginia. Sister Mary Davis was somewhere in Manchester county when last heard from. Brother Frank Davis lived awhile in Louisiana, then went back to Virginia. Any information concerning them will be gladly received. Address Bob Davis, 7415 Esther street, New Orleans.

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A Box Free!

On the theory "that seeing is believing," John A. Smith, of Milwaukee, wants every one to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one, as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more, until he knew it was worth something. The sample was sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Neb., it cured a lady of 67 who had suffered 52 years. In Fountain City, Wis., it cured Hon. Jacob Sexauer, a gentleman of 70, who suffered for 33 years and whom seven doctors had called incurable. In Perrysburg, Ohio, it cured a gentleman 70 years old. In Marion, Ohio, it cured Mrs. Mina Schott after suffering 13 years, she then cured an old lady 82 years old. In St. Louis, Mo., it cured Mr. F. Faerber of the Concordia Publ. House. In Philadelphia, Pa., 4521 N. 19th St., it cured Mrs. R. E. Thomas, after suffering from swollen joints and violent Sciatic pains; she now enjoys excellent health. In Bennington, Vt., it cured an old man whom the best physicians of Worms and Frankfurth, Germany, called incurable. This old gentleman had walked for 20 years on crutches, both legs having been lame. He can now walk like a young man. Even prominent physicians had to admit that "Gloria Tonic" is a positive success, among them Dr. Quintero of the University of Venezuela, to whom it was recommended by the United States Counsel. In thousands of other instances the result has been the same. It cured many cases which defied Hospitals, Drugs, Electricity and Medical Skill, among them persons over 70 years old. "Gloria Tonic" is put up in tablet form and contains neither alcohol or acids.

Mr. Smith will send a trial box also his illustrated book on rheumatism, absolutely free of charge to any reader of the SOUTHWESTERN CHRISTIAN ADVOCATE, for he is anxious that everybody should profit by his good fortune. Mr. Smith's address in full is:

JOHN A. SMITH,
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being composed of the same chemical constituents of which the brain and nerve cells are made, furnish the best possible nutriment for them. Dr. Taylor's Brain Food and Nerve Restorer only one tablet at a dose three times a day (at home or at work) is the only true cure for weak and exhausted conditions of brain and body. It will make a new being of you. It prevents and positively Cures Nervous Exhaustion, Brain Fag, Locomotor Ataxia, Nervous Dyspepsia, Indigestion, Low Vitality, Insomnia, Mental Dullness, Melancholia Neurasthenia, Loss of Appetite, Neuralgia, Sleeplessness and Sick Headache, as well as many cases of Chronic Malaria, Rheumatism, Kidney Trouble and Female Complaints due to impaird circulation and Weakness of any kind that makes you miserable and weak where perfect men and women are strong like you should be. Good for Minister, Office-man, Student, Tired Woman, Man of the World and Growing Child. The cost of a full month's treatment (sent by mail) is only One Dollar. If you hesitate about sending $1.00 in advance, send 50c for a half month's treatment: that should be enough to convince you that the treatment will do all that we claim for it. One Cent Postage Stamps accepted same as money. Do it today, delays are dangerous. Money returned if you are not satisfied. Write for Free Circular.

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Mrs. Sydney Simpson, writes: Dr. Taylor's Brain Food and Nerve Restorer is wonderful. It has no equal. It made a new person out of me and I cheerfully recommend it as the greatest remedy on earth for nervousness and exhaustion.

Mr. Alex. Hill, writes: I was persuaded to try Dr. Taylor's Brain Food and Nerve Restorer. My nerves became invigorated and strengthened, my tired brain and debilitated body received new life, my memory returned and it brought sunshine happiness and health to me.

Doings of the Workmen

MISSISSIPPI.

HOLLY SPRINGS CT., J. H. Wesley, pastor.—I arrived on this work the first Sunday in February, but owing to bad weather little was done until spring opened. First we painted the church at a cost of $35, and as the first district conference, Holly Springs District, convened here, the sisters thought to beautify the pulpit also. A company of them led by Sisters Lue Ford, Barker, Weatherby, Burton, White, Jenkins and others, did commendable work. The third quarter convened the second Saturday and Sunday in August, with Dr. N. H. Williams presiding. A number of officers presented written reports which indicated a progressive work. We have now on this work fourteen subscribers to the SOUTHWESTERN, which I am striving to increase to twenty by the second district conference.

PHILADELPHIA, H. E. Morgan, pastor.—Our third quarterly conference was held Sept. 23, Elder Shumpert presiding. Most of the officers were present with good reports. Our conference was held in our new church near Philadelphia, which we have been trying to build for some time. Now we have a nice church after eight months of hard struggle. The Epworth League put two nice lamps in the church. We have one of the best chapters on the district at Hopewell Church. This gives us four good churches on the Philadelphia work. The members have nicely ceiled their church at Mt. Zion and Liberty.

ELLIOTT, J. W. Terrell, pastor.—My third quarterly conference convened at Green's Chapel, Sept. 1-3, Rev. P. A. Lemon presiding. He preached at 11 a. m. Sunday and gave satisfaction on all lines. The conference was inconvenienced some on account of the rain from Friday until Sunday evening, yet the quarter was a short one: $70.30 were raised for the quarter.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, OCTOBER 19, 1905

Vol. 39 No. 42

Editorial

That a number of Negroes at Bainbridge, Georgia, should constitute a mob which lynched an "unidentified Negro" is no indorsement of mob violence. It only shows how the frightful spirit of lawlessness is growing. The members of this mob were murderers just as the members of all mobs are.

At the annual service of the Christian and Missionary Alliance held recently in Gospel Tabernacle, New York City, the contributions in a single day for the cause of missions amounted to $80,265.21. A splendid gift. The cause of Christ is limited largely by the lack of funds which should be forthcoming.

Commissioner McAdoo, of New York City, in an address delivered to the West Side Branch of the Young Men's Christian Association of that city, said: "The church is a place where young men are not found. It does not get at the heart of the young man. If it could it would make the man honest." The problem of reaching young men is a serious one. What is true of New York City in this regard is true in this city; the young men are not in the church. But clap-trap methods will not win them.

President Roosevelt is to visit New Orleans on the twenty-sixth of this month. A brave and sympathetic thing to do. He is proving himself to be the President of all the people, and because a city of his government is fever-stricken he does not evade it. He will be enthusiastically received. While his coming to New Orleans at this time will help largely to restore confidence and help the port commercially, is dangerous, and the nation will anxiously await the sufficient number of days to pass in which time the yellow fever may develop, and will rejoice exceedingly if the President is delivered from the disease.

Speculation seldom yields results that are permanent and valuable. This is very true in matters that are religious and scriptural. Certain New York clergy have recently been discussing the sex of the angels and finally concluded that angels were of masculine gender, and therefore ordered the sex of sixty angels sculptured in a chapel of the Cathedral of St. John Divine, New York, to be changed from feminine to masculine. Whereupon a bright woman came forward with the contention that if the form of the sculptured angels are changed to masculine they must have beards and other distinct masculine ornamentations. Who ever thought of angels with beards? And, after all, what does it matter? Just such conclusions reached after prolonged discussion discredits "modern scholarship."

THE BIBLE AND PUBLIC SCHOOLS

The public schools of this country are referred to as godless, and godless they are in most instances. In this contention the Roman Catholic Church has won a complete victory. The Church of Rome cannot be American in spirit; its seat of control is foreign and is dominated by foreign ideals if not ideals that are directly antagonistic to American principles, which are distinctly Protestant. But we have yielded to Rome's contention, no Bible in public schools.

A system of education should train the entire man. The pupil's relation to God should be taught as well as the pupil's relation to society.

The essential element of a godly life should be taught as well as the essential elements of good citizenship. To teach the godly life there is but one text-book, the Bible. But to prohibit the teaching of the Bible in the public schools deprives the child, at the most impressionable age, of the Bible and minifies the godly life—and, more, divorces the pupil from God. Hence the public schools are godless.

Right Reverend Bishop Davis Sessums, D. D., LL. D., of the Episcopal Diocese of Louisiana, because of his clear thinking and his unswerving devotion to the best interests of society deserves and does command attention wherever he speaks. The Bishop in a recent address before the Young Men's Christian Association (white) of this city made a strong plea for a course in the English Bible in the public schools.

The Bishop said:

"You and I wonder, and a great many people wonder, why any large proportion of men are not actually Christians, and the problem presented is one hard to solve."

In naming the reasons for the lack of interest on the part of young men in religious affairs the Bishop continued:

"Another reason which tends to keep men away from Christ is the inadequate presentation of a fair-minded, non-despotic, non-sectarian religion in educational institutions. In the great colleges of the day, aside from the universities and schools, conducted by religious sects, there is not that clear presentation of Christianity which would give a man reverence for the truths of the Gospel.

"When we compare the definiteness with which all other truths are taught to the manner in which Christianity is presented in the great schools, and all because of the fear of sectarianism, we find that the presentation is not a clear one."

"There should be an elective course in the English Bible in all the first-class colleges. The study should be elective, not a matter of constraint, and not denominational, but the student should have the opportunity to develop his soul as he develops his mind. The great general principles that are not sectarian, but are universal, should be taught.

"Another reason for the alienation is the fact that we must, under condition of things, eliminate from our public schools religious teaching. The public schools must, of course, be kept non-sectarian, but God speed the day when Christians are so united that, without offending anyone, something of a positive sort—perhaps a course of English Bible—shall be brought to the minds of the young.

"In the schools they tell of other heroes and why should the great hero, the Divine Emancipator, be left out of the Valhalla of heroes our children are taught to admire. Our schools, it is true, are permeated with an indirect Christian influence," admitted Bishop Sessums in the same breath, but he expressed the hope that the time would soon come when Christianity would be taught the growing minds.

Why not? The School Boards of most cities have recognized the needs of the body in the development of the child, hence the attention paid to physical culture, outdoor play and athletics. But a school board has as much right to stunt the growth of a child's body as to crush the child's spiritual life. If our country is to be decidedly Christian, then the Bible must be taught, and the proper place to begin is in the public schools.

SOCIAL EQUALITY.

Much is said these days on social equality. The term is ambiguous, it may cover every phase of the race situation, but the most sane view is that it refers to race integrity. The Negro will meet the white man on more than half-way ground when it comes to preserving of the purity of the races. As a matter of fact the intermixture of these races which is apparent everywhere cannot be laid solely at the door of the Negro, for as a rule the intermixture of the races is decidedly distasteful to Negroes. Last week we made liberal excerpts from the report of Rev. J. D. Hammond, D. D., Corresponding Secretary of the Board of Education of the Methodist Episcopal Church, South. We desire at this time to make one other excerpt from this report bearing directly on social equality. Dr. Hammond says:

"We seek to help the Negro by aiding in his self-development, that we may teach him as a race to stand alone. We insist on his maintenance of his own race integrity. We make no war on social equality; our war is rather on social unity. We encourage him to bring up his social standard as near as possible to that maintained by his white neighbor; and if he should equal, or even surpass, this, we should be the first to rejoice with him."

This is all the Negro desires. The unmolested opportunity to develop the best that is in him.

RACE ANTAGONISM IN PHILIPPINES.

A delegate from the South to the recent Baptist Convention held in London said on his return to this country: "The whole world is against us on this race question. While this is true, the American white man carries with him his race prejudice wherever he goes. Cuba, Porto Rico, Hawaii and the Philippines have had from the American tutor lessons in caste based on race.

(Continued on Page Eight.)

How to Increase Church Contributions

By Rev. W. S. Jackson

The church holds a unique position in the world, far different from any other institution that has ever existed; her seed are the life's blood of sainted martyrs. The church was established for the benefit of the human family, not for one man or set of men, but for the Jew and Gentile, the rich and the poor alike, all are invited to come under her protecting wings.

The founder of the Christian church is Jesus Christ, who came preaching the Gospel of the kingdom of God; he looked upon that kingdom not merely as something to come from heaven at some future day, but as a kingdom already begun in the company of his disciples. The apostolic institution of churches was the continuation and fulfillment of Jesus' teaching concerning the kingdom of heaven on earth. The church is to be composed of Christian persons. Christian individuals, making personal confession of the Christ, are the units of whom the church is organized. The Christian person is the constituent unit of the church. Christ is himself the central and supreme principle of the church. It is to be organized around him. It is constituted in him. It is the body of which he is the head. No company of disciples by themselves constitute a church. Not unless Christ is in the midst of his disciples does the church exist. In the church is presented the Christian idea of society. The individuals who constitute the organic units of the church are bound together through their union with Christ, in a renewed society. The social relations between men and classes of men take on new forms, are pervaded by another spirit, and begin to assume a higher completeness in the communion of the body of Christ. The church stands thus for the idea of a regenerated society.

Man is a social being. "And God saw that it was not good for man to be alone." Therefore he gave the first man, Adam, a companion. "No man liveth or dieth to himself." The church is a human brotherhood proceeding from the divine Fatherhood. It is a human society inspired by a common love; and that love which is its unity is essentially religious. The church is the true society, and represents human society in the highest. There are many societies and social agencies in the world for the improvement and good of mankind, but none equally compares with or succeed in their mission like the church, notwithstanding divers adversities; her saving influence has nearly encircled the globe. This grand work of the church is not only to be sent forward, but it is to be carried forward, pushed forward and helped forward. And the great undeniable fact is, that every contributor to the church is held accountable for the non-progress of the church, if it is due to the lack of giving on his or her part, and he can no more escape the penalty than the man who withheld and hid the one talent. Too much interest is taken in secular and fraternal societies, to the detriment of the church, by the church members, and sometimes by the pastor and officials. The financial obligations are easily and willingly met by its members, including the taxes and fines for insubordination, the rules are respected and its laws are obeyed. I am most heartily in favor of secret and beneficial societies, but the church is far more deserving, and her final returns to those who have served her and have given of their means and reasonable services, will be rewarded throughout all eternity with the people of God. The responsibility of giving to the church is not always given that deep and honest consideration by church members as it justly deserves; the prevailing idea is that when the time comes for one to give of their substance to help a secular or a benevolent cause, it is very often that the most able and generous giver is held up and is generally imitated, but when it comes to the church to be helped, the "widow and her mite" are usually emulated, but not giving all they have, like the widow did.

To awaken a deeper sense of responsibility in contributing to the church, I will suggest and can trust no agency as being greater than the Word of God, which is the true guide and record of God's will for the church and its members. It was an ancient ecclesiastical custom to collect tribute or taxes of the people to defray the necessary expenses at the Temple and for the support of the priests and elders. It was a similar occasion when Jesus and his disciples were come to Capernaum, and Peter was approached by the tax collectors; he was also awakened to a deeper sense of contributing to the church on that occasion because Jesus made it known to Peter in a selg-explanator interrogation that he, Jesus, sustained to the church, and he wanted to impress this important lesson or fact upon Peter in a self-explanatory interrogation the relation that he, Jesus, sustained to the church, and he wanted to impress this important lesson or fact upon Peter, that this giving must be encouraged, because this tax is for the upholding of my Father's house, as his son, then, that tax is not due by me; I am free; but to avoid a misconstruction or a claim to exemption or indifference to his honor in contributing by those who are connected with the Temple, the Lord provided a way for Peter to secure the tribute money, with the charge, "lest we should give offence." And it might be that as Peter was to receive the charge of the church and the feeding of the lambs and sheep in the church, which was then only known to the Lord, possibly the Lord wanted to impress the importance of giving to the cuhrch by all who are connected with the church, upon Peter, and to show him that he, the Lord, was able to make it possible to secure the necessary money for his Father's house, and that the ways of the Lord are past finding out. When an emergency confronts the church of to-day, and money is needed, and the immediate urgent need is similar to that of Peter's predicament, instead of praying and going to the Lord with our cause, we wrongfully encourage the various kinds of fairs, suppers and side-show entertainments, turning the house of God over to the sinners in order to get money to meet the church's obligations, which should be secured from the members. Such methods have taught the people to expect something in return for their giving to the church, and sinners are made to think thereby that they are better than the Christians, in that they are called upon to do what the church members ought to do for themselves, and as sinners are generally self-righteous, they are not slow in seeing the point.

Let the truth be made known, that self-sacrifice is essential, even desperate earnestness is required on the part of leaders, laymen, and upon each individual. Never tell them that they can pay a church debt without labor and sacrifice. The people do not shrink from exertion, but from fruitless exertion. Let the pulpit instruct intelligently, giving the people facts, and as to th true condition of things in the church, let them know especially the financial state of affairs. Let a strict account be kept, and every quarter issue a financial statement to the church, showing the receipts and itemized expenditures, also impending indebtedness. A mere exhortation from the pulpit to give blindly is not sufficient. It is irritating and often angers. Reasons are demanded and they should be given in all honest causes, especially when solicitation is made for help. The preacher should never apologize for bringing this topic into the pulpit. It is right that the people should be instructed, and whatever is right demands no apology; straight forward, manly frankness commands respect and carries conviction, whereas timidity and man-fearing spirit, which finds expression in perpetual explanation and apologies, rightly incurs contempt. An apology degrades the subject and the cause of Christ, and places the preacher in the unenviable attitude of a suppliant, and gives the impression that the church is a helpless dependent upon the charity of benevolent people. Where ample instruction is regularly given, the ordinary collections will increase and money will be forthcoming for all legitimate purposes.

Pau"s instructions to the Corinthians are ideal ones: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come." This method is an ideal one for raising the presiding elder's salary by our church members. Again Paul stirreth them up to give bountifully (II Cor., 9 chap.), and while he had confidence in them to raise their bounty, he said: "Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready." Various methods are used by pastors for raising money, and they succeed in many instances, and a few substantial members here and there bear more than their part of the church's burden; but to awaken a deeper sense in contributing to the church, so as to enlist the multitude as well as the individual, and to make each contributor a canvasser for the cause, the essential "How" is, first prayerful preparation; secondly, a united organization; thirdly, give the people information which will awaken their enthusiasm. Having thus planted and watered, the Lord will give the increase, and the people will give, not grudgingly or of necessity, but willingly and cheerfully, for God loveth a cheerful giver.

Bedford City, Va.

The Labor Question

BY REV. J. A. BRAY, D. D.

The conflict between labor and capital is fierce and grows fiercer still. This is true and in defiance of the fact that the number of church communicants is increasing annually. Strikes are more numerous and are attended by more brutalities and crimes, by greater loss to the capitalist and more suffering to the laborer than ever before. The point of contention whether it is labor demanding fewer hours, higher wages or a graded scale, or capital contending for the opposite and claiming arrogance on the part of the laborer, the contention is over the share in the profits. These wars are growing bloody and murderous; they involve millions of laborers and hundreds of capitalists. There must be thousands of Christians in these great conflicts. I am of the opinion that if our brand of Christian was higher and our denominational brand was lower, instead of the reverse, there would not be such a portentous rumbling of things to come,

The American nation, Christian though it be, has the following record for strikes and lock-outs for twenty years—1881-1900: number of strikes, 22,793; establishments involved, 117,509; employees thrown out of employment, 6,106,694; wages lost to employees, $257,863,478; loss to employers, $123,731,121. Number of lock-outs. 1,005; establishments involved, 9,933; wages lost to employees, $48,819,745; to employers, $19,-927, 983; this with a number of thousands murdered might well raise the question of the usefulness of the church in ameliorating the condition of society.

Jackson, Tenn.

We reap what we sow, but nature has love over and above that justice, and gives us shadow and blossom and fruit that springs from no planting of ours.—*George Eliot.*

Once open the door to trouble and its visits are three-fold—first, anticipation; second, in actual presence; third, in living it over again. Therefore, never anticipate trouble, make as little of its presence as possible, forget it as soon as past.

There never was a day that did not bring its opportunity for doing good that never could have been done before, and never can be again. It must be improved then or never, and none can do this blessed work more surely and well than the peacemakers. Are you a peacemaker? —*Anon.*

Unions and Boycott in China

By Rev. H. Olin Cady, Missionary at Chentu, China

Existing for centuries in a crowded condition, the Chinese have highly developed the art of living together. A dislike for military rule, an absence of feudal lords, a spirit of independence, the true democratic feeling that the people and the welfare of the people is the true object of civil institutions, and the consciousness that the individual alone can accomplish very little, has led the Chinese to make an extensive use of unions. All ranks, all conditions have their appropriate unions. The beggars have their unions and the bankers have theirs; the great hong merchants have theirs, and so have the coolies who, sweltering, singing, bending under the bales of merchandise, carry them to or from the great warehouses.

While in the changing condition new occupations are introduced or old ones specialized, new unions spring spontaneously into existence. On account of idolatrous services connected with the rites of the crafts, Christians cannot enter or, having entered these unions before conversion, cannot continue in them. This difficulty is met by considering the Christian church a union entitled to all the rights, privileges and duties of a union.

The organization of these unions is the more simple the more unskilled the order of service. In general, there is the head man, a secretary and a business committee, the latter appointing the "walking delegates" as they may see fit. But all of the unions in China differ from their counterpart in this country, in that they are *local;* there is no grouping of unions into provincial or national organizations.

If one is not a member of a certain craft, for example, that of carpenter, and desires to be, he must first become an apprentice to a carpenter, who is his teacher, with all that means in China. He becomes a disciple, and while he may graduate from the apprenticeship, vouched for by his teacher, examined by the committee, and having received the square, the plane, a saw and the carpenter's foot rule, is invested with the rights and privileges of a carpenter, yet he never graduates from the discipleship. He may pass on and become a master carpenter, yet he could never employ his teacher, for his teacher would always be his superior, and *his* directions always followed.

One of the duties of the carpenter's union is that of guardian of the carpenter's standard measure, each craft having its own standard. In my earlier experience in China, having to erect some buildings, I thought it would be a convenience if the stone mason, the bricklayer, and the carpenters all used the same foot, and I provided them with such rules at my expense, only to have a strike the next day;; it was against the custom, and I was obliged to yield. Some years after, when in another city superintending some building, the plans did not work out in the building as on the paper. I could not solve the difficulty until my foreman suggested that it was because in their city one end of a five-foot measure was longer than the other, and to my surprise I found that in their standard five-foot measure, beginnnig at the middle, the inches on one end were a little longer than on the other.

Each union is also the guardian, for its locality, of the customs of the craft, and annually a committee of journeymen, in consultation with a committee of masters, fix the standard of wages.

In the meetings of the union, all members have the right to express opinions on the matter before them, and a decision is reached, not by formal vote, but by agreement, which is practically unanimous, the formal stating and carrying out of which is left to the officers.

The funds of the union are raised by assessment on the wages, and by fines inflicted on the members. The expenses are for theatricals, for worship of the idols, and taxes, but strike benefits are not allowed.

The mercantile unions are usually of limited membership, and are along special lines of trade: as in piece cotton goods, the importers, the wholesalers, the retailers, each in their own guild. (Then there are the same divisions in the cotton yarn trade.) The importers and large wholesale houses are at the open ports, and occupy a most important part in the commercial life of these ports. Naturally, their membership being small, the esprit de corps strong, any decision they may reach is likely to be carried out in spite of any outside objections.

The rules of these guilds are minute and take into consideration all exigencies that the experiences of the past show possible; credits, storage, commission, weights, measures ,taxes, fines and fraudulent trading, and like all other such unions in China, the rules are intended to promote justice and fair dealing. The revenues of all mercantile guilds of all grades are raised by taxes imposed by the members themselves, and regulated by the amount of business done, all books being open to the officers of the union.

The bankers' guilds are still more exclusive, limited not only on account of the nature of the business, but also from the fact that banking is so largely a family affair, the business handed down from generation to generation, and practically all of the family in it. Most Chinese bankers are from the Province of Shansi. This is true also of pawnbrokers, whose business in China partakes of some features that in this country belong to banks.

With provincial feeling, family traditions added to financial interest, and conservatism of the bankers, the bankers' unions are of the strongest, and the great bankers of China enjoy a well deserved reputation through all the East for acumen and integrity. It is possible for Chinese banks to fail, but the failure is usually one not to be charged to rascality on the part of the manager, and very often other banks of the place will come to the relief of the imperilled bank by extending joint credit.

In all guilds or unions the control over the individual member is greater than in this country. A mechanic can be compelled by his craft to work; complaints against a merchant can be prosecuted by an outsider before his guild; the character and standing of a banker can be investigated by his guild on complaint of a customer. From the decision of the union there is no appeal. It thus comes that each union has its courts to try its members for infraction of its rules, and to adjudicate all complaints against its members; but it may go farther, and defend or prosecute complaints before other unions and before the civil courts in behalf of itself or of any member of its union.. Here lies one of the secrets of the strength of unions in China. The courts are notoriously corrupt; rarely will justice be done unless there is such a strong backing that will compel attention to the merits of the case. A man outside of a union is a lamb lost in the wilderness; he may be hardly used in the fold, but he is worse off outside.

While something of the social enters into the unions and theatricals and feasts are given by the unions, and while the unions are instrumental in getting fair play between employer and employees, between buyer and seller, it remains that the greatest single reason for their existence lies in the practical defense against oppression by or through the civil rulers and courts.

But the unions, while seeking to prevent oppression, do not deny their duty to the state. As unions, they pay taxes and collect taxes from their members, but these must be recognized legitimate exactions which had the sanction of the union in the past. For it is a practical maxim that no tax be assessed without the assents of the payer.

As practically everyone is in some union, it is to the interest of every union to support the decision of all other unions. As instancing the solidarity of all unions in this which happened in the early 80's in Chungkung, a city where I resided. The magistrate of that city, with the assent of his superior official, laid, without the consent of the butchers' union, a tax of about 15 cents on each hog slaughtered. The butchers to a man shut up shop. The magistrate sent his police to try to slaughter hogs to meet the immediate wants of the people. When he did this, every store, retail or wholesale, put up the shutters; every bank closed its doors; every artisan threw down his tools. The butchers entered their guild hall and closed the doors. There was a strike, a boycott by the entire city, and it was only lifted by the magistrate of the city going in person as a suppliant to the doors of the guild hall, confessing his wrong, and asking the butchers to come out and resume business. This they did, and then the magistrate assembled the heads of all guilds or unions, and laid the needs before them, and in consultation with these butchers, agreed to a fair tax. Hardly a week passes by without in some city the unions championing the right of the people against unjust taxes. A strike over the question of rates or hours of pay rarely lasts over two days. If not promptly settled, the case becomes a contest, not between a union and an individual, but between two unions, with representatives of other unions as arbiters.

The boycott is sometimes resorted to in defense of existing trade interests. Suiling, in Sz'Chuen Province, is in the center of the best region for growing cotton in Western China, and consequently is a great cotton spinning and weaving center. As the home-grown cotton was insufficient, large quantities of raw cotton were imported, but in the latter 80's Bombay spun cotton yarn began to be taken into the West and laid down in Suiling at about the price of raw cotton. The cotton spinners and, indeed, all of the unions, refused to touch Indian yarn, a position that it was maintained for a season, but had finally to give way, for the yarn was sent to other portions of the West, where local interests were not adverse, and Suiling was threatened with not only the loss of its spinning, but its weaving.

There are no public legislative bodies in China, and no way to arouse and enforce public opinion, except through the guilds, and the democratic instinct of the Chinese makes the most of that method. Representatives of the different guilds meet for consultation and action; they are the guardians of the rights and interests of the people. The authority of these unions is derived from no charter or imperial edict; it rests in the conviction of the masses that the unions will deal honestly and fearlessly, according to their light, with all questions brought before them. The officers of the unions are impressed with a sense of the dignity of their responsibilities not only to their unions, but to the public; not simply to the present and the future, but to their ancestors from whom they inherited ideas of liberty and justice.

But there are other guilds beside the crafts and trades; those guilds, the ancestral homes of whose members are in the same provinces or city. All large cities in every part of China have a Canton Guild, that is a guild of those whose ancestors were originally from Canton. In these guilds the social and benevolent ideas are more prominent; they are great clubs to promote acquaintanceship and cherish good fellowship; they look after the strangers in their province, giving succor in need and providing coffins at death. But as all crafts and businesses are here represented, these provincial guilds bring the heads of other guilds of their localities more closely together, and act as a medium through which intelligence is gathered and disseminated.

Unions of different crafts or trades are grouped locally and accustomed to act as one in emergencies; and these local influences are transferred to other localities, in matters of wide moment by the provincial guilds, thus the machinery is at hand for a national boycott if the reason for such comes into being. As an American consul-general formerly at Shanghai wrote some years ago: "It is not too positive to write, that it is within the power of the guilds to interfere with commercial intercourse in China;

(*Continued on Page 6*)

THE CHRISTIAN LIFE

The Gain of Dying

"To me to live is Christ,"
Without sin's stain;
Yet though to live be "Christ,"
To die is "gain."

It must be "gain" to be
Where is no sin,
Where naught that can defile
May enter in.

It must be "gain" to change
Sadness for joy,
Heartache for purest bliss
Without alloy.

It must be "gain" to leave
Toil for repose,
To feel at last secure
From life's rude blows.

It must be "gain" to have
For sickness balm,
For passion's stormy gusts
Serenest calm.

It must be "gain" to be
Where discords cease,
To have for jarring strife
Eternal peace.

It must be "gain" to change
Weakness for power,
To part with earthly dross
And upward soar.

It must be "gain" to leave
Darknes for light,
To reach that world at last
Where is no night.

It must be "gain" to have
New senses given,
New forces—energies
Suited to heaven.

It must be "gain" to dwell
With saints above,
To join in praising Him
Whose name is "Love."

It must be "gain" to clasp
Loved ones once more,
To fold in close embrace
Those gone before.

It must be "gain" to see
The Lord of grace,
Not darkly through a glass,
But face to face.

O, yes! 'tis "gain" to reach
That happy home
Where all who die in Christ
Shall one day come—

To be where no death is,
No curse, no fall;
To be where God in Christ
Is all in all.

—*Sir Monier Williams.*

The Things I Want to Hear

Tell me all the good you can about the people that you know. Tell me only the good about the people of whom you speak. Tell me the things which will make me think well of the people and of life. Tell me the things which will make my sun shine, my heart glad, and my soul to rejoice. Tell me the things which will straighten up my thinking, and give me the right principles of work and of play and of thought. Tell me the things which will make me ashamed of compromise and pretense. Tell me the things which will make it easier for me to believe in the religion of Jesus Christ as a working theory of life. Tell me the things which will harden into a steady conviction my belief in the Christianity of the Son of God.—*Edward Franklin Reimer.*

A Life of Service

A Christian life is one in which we perfect holiness in the fear of the Lord. We must be holy in spirit and conduct. In Jesus we see the picture of the character we must achieve. We want to be like *that*—simple, true, pure in thought and word and deed. This is what we are to live for, to strive after, that we may put on his loveliness, sweetness, greatness; that we may be found in him having the righteousness of God. A life of *service*. This is the Christ-like life. Many lives are purely selfish. Some men give nothing; they consume everything—everything except their own smoke. Ah! they cannot consume *that*. If the world is no richer for us—for our wealth, our activity, our words, our sympathy, it is all the poorer for our presence; it gets our smoke, we dim it, darken it, soil it. But every true life, like that of Christ, is a life of loving service; living truly we live to bless all about us. We are like a dawn, filling the sky with cheerful light; like a river, making everything to live wherever it flows; like a tree, stooping with the weight of mellowed blessing; like a rose, sowing the air with sweetness; like a bird, filling field and forest with music. Here, then, is the full, clear, brilliant picture of what life ought to be—we see it all in clear lines and heavenly colors in Him who set us an example that we might follow in his steps.

"I have set the Lord always before me." This is the secret. Not that we may slavishly, technically, imitate this or the other act of his as recorded by the evangelists, but that we so drink in his spirit that, however original our circumstances may be, our temper and conduct may have in them the greatness and beauty of the divine life, and freely reproduce that life.—*Rev. W. L. Watkinson.*

O, sweet, indeed, it is to come
To Thee with all my care!
I know, dear Lord, that Thou dost hear,
That Thou dost answer prayer.

I bring my burdens all to Thee,
As Thou didst bid me do,
And Thou wilt help me carry them
Until my day is through.

—*Selected.*

The Meaning of Christianity

Let us not miss the meaning of Christianity as it comes to us and claims us. We are chosen, we are called, not to die and be saved, but to live and save others. The promise of Christ is a task and a reward. For us there is a place in the army of God, a mansion in the heaven of peace, a crown in the hall of victory. But whether we shall fill that place and dwell in that mansion and wear that crown, depends upon our willingness to deny ourselves and take up our cross and folow Jesus. Whatever our birthright and descent, whatever our name and profession, whatever our knowledge of Christian doctrine and our performance of Christian worship may be—when the great host is gathered in the City of God, with tattered flags and banners glorious in their bloodstained folds, with armor dented and swords worn in the conflict, with wounds which tell of courage and patient endurance and deathless loyalty—when the celestial knighthood is assembled at the Round Table of the King, our name will be unspoken, our crown will hang above an empty chair, and our place will be given to another, unless we accept now, with sincere hearts, the only gospel which can deliver us from the inertia of doubt and the selfishness of sin. We must enter into life by giving ourselves to the personal Christ who unveils the love of the Father in a Human Life, and calls us with Divine Authority to submit our Liberty to God's Sovereignty in blessed and immortal service to our fellow-men for Christ's sake.—*Henry Van Dyke.*

Sweet is the Thought

Sweet is the thought that some day
I shall rest,
Some day the good, glad sun will rise
Above the crest
Of billowed hill in ocean skies,
The world to bless,
But it will greet my tired eyes
At rest—sweet rest.

Sweet is the thought that some night
I shall sleep;
Some night the sorrowing stars will rise
And peep
From out the mother skirt of nightly skies—
But I shall weep
Not back within their answering eyes,
For I shall sleep.

—*John Moore.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—Matt. 21: 22. Theme—The Power of Prayer.

The feet of powerful prayer have walked the waves of the broad, heaving main, towered aloft and scaled the summit of its most stupendous, surging billows, saved foundering barks and ships of destiny from the meshes of the sea, and sent them onward in peace and happiness to their desired haven. The arms of mighty prayer have encircled the globe, enfolded the universe, and firmly bound the affection of the creature man to the Creator God, that neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate them. The hand of prayer has lifted men from hell to heaven, touched them a thousand miles away, and saved them from eternal death; destroyed floating armadas, and dashed into fragments mighty men of war on the rocky cliffs and sandbars of death. Prayer is powerful in that it destroys the fear of death. There was once an old man whose master told him that he must cease to pray, or he would put him to death. The old slave, looking directly into the face of his master, said: "I will never give up praying. You, as my master, can do just as you please with my body, but you can not touch my soul." And he, like Daniel, escaped death.

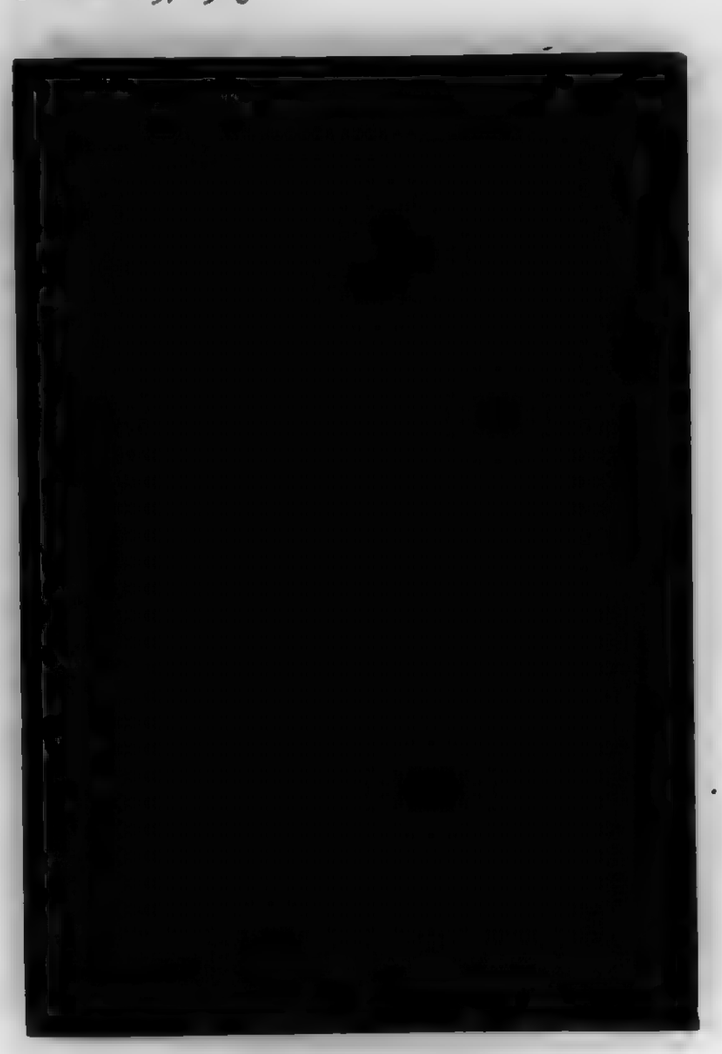
Some prayers are like lead. They are so heavy and lifeless until they fall directly to the earth. Some prayers are made without any thought or meaning. It is useless to pray to God in a senseless manner. Some prayers are weak because they are aimless, armless, heartless, handless, footless, spiritless, and godless. One has said: "The grandest, mightiest, and most stupendous agency in the universe is prayer. It is second to nothing but Omnipotence, and their shoulders touch." Prayer has unhitched the east winds from the secret, invisible rack of Omnipotence and sent them out like fiery, prancing steeds to trot through the waters of the sea with plowshares of broad dimension and infinite might piling up the waves thereof on either side like solid granite walls, opening up a pathway in the midst of it, and dried it so firmly that the children of Israel walked therein from slavery to freedom, from the thralldom of satan into the easy service and peaceful rest of God. "Prayer is the Christian pilgrim's staff to walk with God" through time into eternal life.

Greenville, S. C.

A wonderful, soothing sweetness falls.
No power on earth can bring
To the humble heart in prayer bowed down—
To the soul alone with its King.

—*Mary Connelly.*

Though they may wound your feelings, these three you have only to forgive—the breeze that scatters your flowers, the cloud that hides your moon, and the man who tries to pick quarrels with you.—*From the Japanese.*



Mr. T. J. Arnold,

American Bible Society Colporteur.

The following extract from the annual report of Rev. J. P. Wragg, D. D., agent of the American Bible Society, for work among our people in the South, gives the following interesting outline of the work of Mr. T. J. Arnold, a very successful colporteur:

Mr. Arnold spent the year working the towns and cities in Alabama along the line of the Louisvile & Nashville Railroad, thence to Mississippi over the Mobile & Ohio Railroad, and then covered the Illinois Central, and also the Queen & Crescent systems. His work for the year shows 2,584 copies going into the hands of this poor and lowly people. He traveled 1,036 miles. Towns canvassed were 28. He writes that the people are glad to see the "Bible man." "I am glad to know that through my house-to-house visits I have been the means of putting the Word into the hands of many who knew nothing of it, and started them reading the Scriptures. Surely he will bless my work. I had the pleasure of organizing a St. John's reading circle with four or five at first, but before I left the town I was able to place thirty-five copies of that portion in the hands of the circle.

"I was in a certain town and had quite a time getting the people to see the need of a Bible. The demon drink and other vices had the town. I prayed, read my Bible to those I met on the street who were sober enough to understand, and with a canvass from door to door, I was, through His help, able to sell a goodly number of cheap Bibles. They promised to read them and to try to live better. I was surprised to find out at our very doors how little some of our poor people knew about the Bible. Some have never seen one to know what it is. They did not know it was a message from our Heavenly Father.

"I went to another town from this place, and I said to myself, 'I have certainly jumped from a sinking boat into the open sea.' The mayor of this town was a Catholic, and did not encourage me in the least, but I was glad to get a half consent to sell. I went to the schools, but the teachers were afraid to let me speak of the Bible, as they knew some members of the Board of Education were Catholics; but one teacher told me to come back when school was out and sell to the children as they passed out. This I was glad to do after he told me of the wickedness of that town. I succeeded in putting one dozen Bibles in the hands of the children. My next visit was a door-to-door canvass. This was not very easy, but with perseverance I was made to rejoice that many were able to see the need of having a copy of His blessed Word to shape and mold not only their lives but their children's.

"On my way to Sunday school one morning a young man who had bought a five-cent Testament a week before met me and clasped my hand, and told me he had read that book through, and was so interested that he wanted to get the whole Bible. "I am going to stop my bad ways and try to follow this book."

"I sold a woman seventy-seven years old a copy of the Gospel of St. John. She said she had never read at all, but was going to try and learn to read the Bible. I passed that way four weeks later after I sold the portion and was glad to hear her read one page correctly. I do hope to do a great work in this State if the Lord be willing."

Unreturning Opportunities

By W. W. Davis

"For the Living."

We crown our departed with laurels,
And whisper, with quivering breath,
How nobly they stood in the conflict,
How faithful they were, unto death.
But if we had come in the heat of the strife,
With a cup of cold water, it might have been life.

We meant, in the hush of the evening,
At the close of some peaceful day,
To tell them how precious we held them,
But now they have slipped away.
And their hearts may have longed with a secret ache
For the one word of courage that nobody spake.

If we only had said in the morning,
"Because you are steadfast and true,
The world has a loftier vision,
My life is the richer for you,"
It may be the heart, with a smile and a song,
Would have lifted its burden and borne it along.

Beloved, the years that have vanished
Can never again come back,
And the treasures we miss in their passing
The soul forever must lack.
Let us do the errands of kindness to-day,
For never again shall we journey this way.

"A thousand years a poor man watched
Before the gate of Paradise,
But while one little nap he snatched,
It ope'd, and shut. Ah, was he wise?"

—*Tilley.*

In an old Greek city there was a curious statue which long since disappeared, but a story about it has come down to us. It is in the form of a dialogue:

"What is thy name, O Statue?"
"I am called Opportunity."
"Who made thee?"
"Lysippus."
"Why art thou standing on thy toes?"
"To show that I stay but a moment."
"Why hast thou wings on thy feet?
"To show how quickly I pass by."
"But why is thy hair so long on thy forehead?"
"That men may seize me when they meet me."
"Why, then, is thy head so bald behind?"
"To show that when I have once passed I cannot be caught."

To every man there comes a time for action, for privilege, for decision. Neglected, it is gone forever. This is the meaning of Doctor Alexander's hymn:

"There is a time, we know not when,
A point, we know not where,
That makes the destiny of men,
To glory or despair."

Whittier felt it in "Maud Muller:"

"For of all sad words of tongue or pen,
The saddest are these: 'It might have been.'"

A similar thought is in Stoddard's exquisite stanza:

"Something beautiful has vanished,
And we sigh for it in vain;
We seek it everywhere,
On the earth, and in the air,
But it never comes again."

The same suggestion is in the familiar lines of Shakespeare:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

Opportunity! Not to-morrow, but to-day. Now, or never. The accepted time may come only once. It will not do to look—like Felix—for a more "convenient season," which we may never see. This is true in politics as well as in religion; for nations, as well as for individuals. "Strike while the iron is hot." When Louis Napoleon provoked the war of 1870, Prussia's trained battalions soon conquered a triumphant peace. It was von Moltke's opportunity. When Wendell Phillips at Faneuil Hall in 1837 denounced the murder of Lovejoy and became an apostle of freedom, it was his opportunity. When Ingersoll nominated Blaine at Cincinnati in 1876, and began his career of matchless oratory, it was his opportunity. When Bryan in a magnetic speech at the Chicago convention in 1896 secured the nomination for the Presidency, it was his opportunity. These men were ready for the emergency.

When Pilate delivered Christ to the Jews, when George III despised the petition of the colonies; when Rehoboam refused to lighten the burdens of the people; when Maximilian remained in Mexico after the departure of the French army—these men lost their opportunity.

Doctor Johnson stood in the rain at Litchfield market to atone for disobedience to his father, and Charles Lamb wished to recall his mother so that he might ask her forgiveness on bended knees. Oh, these buried intentions, these eternal regrets!

Do you remember Campbell's poem? Lord Ullin pursues his fleeing daughter and her lover to the shore of a stormy lake, which they are crossing, and calls them to come back, and all will be forgiven:

"'Twas vain; the loud waves lashed the shore,
Return or aid preventing.
The waters wild went o'er his child,
And he was left lamenting."

The late Senator Ingalls of Kansas made many brilliant speeches which are already forgotten, but his sparkling sonnet on Opportunity will be treasured among the gems of the language:

"Master of human destinies am I;
Fame, love and fortune on my footsteps wait,
Cities and fields I walk; I penetrate
Deserts and seas remote, and, passing by,
Hovel and mart and palace, soon or late
I knock unbidden once at every gate!
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain, and uselessly implore;
I answer not, and I return no more."

—*Lutheran Observer.*

What is a hero? has been answered, "A soul which rises up to face life squarely—to comfort its grievous circumstance and conquer it." With all the improved conditions that women have today, with any conditions that the race can attain, there must always be multitudes of women combating grievous circumstance. Women live so deeply in the lives of others, give themselves so unselfishly by their very nature, that fate incessantly demands from them the heroic qualities—self-command, self-effacement, courage, and sacrifice. The daughter who renounces all personal ambitions to administer to the helpless age or infirmity of father or mother; the wife who shields and strengthens an unworthy or weak husband; the mother who sacrifices herself absolutely to support and educate her orphaned children—the world is not worthy of these, and yet we have them always with us, witnesses of a diviner life than most of us know how to live.—*Harper's Bazar.*

SUNDAY SCHOOL LESSON

By Rev. G. N. Jolly, D. D.

Lesson V.—October 29, 1905.—Power Through God's Spirit. (Zech. 4:1-10.) Golden Text—"Not by might, nor power, but by my spirit, with the Lord." (Zech. 4: 6.)

Zecheriah, "the Lord remembers," was the son of Barachiah, and grandson of Iddo. He was likely born in Babylon, and come with Zerubbabel and Joshua to Jerusalem. He was, like Jeremiah and Ezekiel, both a prophet and a priest. He began to prophecy about two months after Hagai, in the second year of Darius Hystaspes, B. C. 520, and continued to foretell events for two years. His mission, like that of Haggai, was to awaken and encourage the Jews in their great work of rebuilding the temple. This he did by the predictions recorded in the book of which this lesson is a part. He has been called "the sun among the minor prophets." His vision of the horses; the four horns; the four carpenters; the plumb-line; the court of heaven; the golden candlestick; the two olive trees; the flying roll; the woman and the ephod; the four chariots; and the crown of Joshua, are very instructive.

I. *The vision.* (Verses 1-3.) Zecheriah was as one asleep, or as one in a waking condition. He was probably, like Peter on the house-top, in a trance, or an ecstacy. That is, a state in which the soul was so wrapped in vision that it became insensible to the things of this world. While in this condition the mind was very active, and fully alive to all spiritual impressions. He clearly remembered every heavenly vision.

The messenger that talked with him was no doubt the Angel of the covenant: the God-man, the Savior of the world. He appeared to Abraham in the plains of Maure: to Hagar in the wilderness; to Jacob at Jabbok; to Moses in the burning bush; to Joshua by the walls of Jericho; to the Israelites at Bocham: to the Hebrews in the fiery furnace; and here we find Him explaining the vision of Zechariah.

This candlestick was made of pure gold. It consisted of an upright piece with a bowl in the top, three arms extending from either side of this beam, and a bowl in the top of each, making in all seven lamps of gold. All of these, with the pedestal on which they rested, were richly carved. *The olive tree* is of dark color. Its leaves oblong, smooth above but horny beneath. It has a small white flower. Its fruit when ripe is of a bluish black. The tree rarely grows above twenty-five feet high. It is a native of Western Asia. It is of slow growth, and lives to a great age. It was very early brought into cultivation, and to-day there are fine olive plantations near Jerusalem. From its fruit olive oil is made. This oil is of pale yellow color, with a tinge of green. It has a mild taste and is almost free from odor.

II. *The vision explained.* (Verses 4-10.) Zecheriah did not understand the scene before him. The figures used by the Lord to enforce His plans are often mysterious and hard to be understood. But God is kind and explains His methods to us. He may sometimes chide us for our dullness or slowness to grasp His designs, yet He will make all plain in the end.

God said He would rebuild the temple, "not by might, nor by power, but by His Spirit." He would carry on this work, not by external force but by internal influence. It was by the power of the Holy Spirit that the people were constrained to finish the house of the Lord. The same Spirit inclined Darius to favor the work, and prevented its enemies from hindering it. The Jewish nation was God's candlestick. It was their duty to shed moral and intellectual light on other nations. The one lamp stand denotes the unity of God's people, and its branches show their multiplicity in unity. The number seven was their symbol of completeness. The Christian Church is God's candlestick. (Rev. 1:20.) And every branch of that church should be as a lamp trimmed and burning. Every heart should be as a "candle of the Lord," lighted by the Holy Spirit, and fed by the beaten oil of the sanctuary; it should shine with an even bright flame. God's children are the light of the world. This light is our profession of religion, and our daily walk before the world.

There were many difficulties to be removed. They are spoken of here as "great mountains." Many of the Jews were unconcerned about the Lord's house. They were poor and discouraged about their harvest. And many of their old men had a mean opinion of this new temple. The Samaritans were intimidating them in every possible way. They used their moral, physical, intellectual, and financial influence against the Jews. The Persian government had been against them. It had by legislation declared that Jerusalem had caused insurrection, rebellion, and sedition. But now this government was on their side.

The work continued: "The hands of Zerubbabel have laid the foundation of this house, and they shall also finish it." God will, through him and others, carry on the work until the temple is completed and dedicated. Every difficulty was to be overcome, and when the house should be finished, they would know the Lord had sent Zechariah to reveal this fact to them.

They were to "despise not the day of small things." Though they were few, poor, weak, and unpopular, yet they should not hate these things. The Hebrew nation was small in Abraham's family, yet they became a mighty people. The church was small on the day of Pentecost, yet it has spread over the whole earth. Our nation was small when the pilgrim fathers landed at Plymouth Rock, but behold it to-day.

They were to rejoice when they saw "the plumate in the hands of Zerubbabel with those seven." They would feel glad when they saw their governor, their high priest, and many others, with plumates and other instruments, going throughout the building, laying out the work and encouraging the workmen.

The workmen "represent the eyes of the Lord, which run to and fro through the whole earth." These overseers, going into every part of the house, and closely inspecting the work, are like the eyes of the Lord, traveling through every part of the earth, observing the works of men. God is everywhere present, and everywhere powerful. His eyes behold, and His eyelids try the children of men. He journeys before His people to open the way. He goes with them to protect them from danger, and He follows them to check and bring them back into the right way.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic, October 29.

African Missions

Scripture References: Psa. 68: 31; Isa. 9: 2; 45: 14.

The Field—Africa is the oldest field in the foreign work of our church, and was begun in 1833. The first missionary was Melville B. Cox, who went to Liberia. His famous lecture, "Though a thousand fall let Africa be redeemed," was a potent factor in arousing the church to missionary enthusiasm. We have three distinct mission fields here—the Liberia Conference, the West Central Africa Mission Conference, and the East Central Africa Mission Conference. Africa is an immense continent embracing 12,000,000 square miles, with a population of about 150,000,000. There are only some 3,000 missionary workers of all kinds in Africa. Our church has about 60 altogether. The superintendency of our Bishops Hartzell and Scott is rapidly strengthening the work in Africa, and the increase of colored missionaries will, in the belief of many, solve the problem of Africa's redemption.

Liberia.—Liberia was born in a mistaken zeal to colonize the colored man in Africa. We have had varied success in this oldest mission. But the outlook is more hopeful in recent years. We have a strong church in Monrovia, the capital. It is not only self-supporting, but gives much money to the college work of the mission. We have our college in Monrovia and about thirty other schools in different parts of the republic. We also have a printing press which scatters good literature over Africa. The industrial schools are giving new hope to the natives. New churches are being erected in this mission. Bishop Scott, the new Bishop elected by the last General Conference, resides in Liberia. There are three presiding elders' districts and a membership of about 3,000 in this Conference.

West Central Africa—This field includes the work on the West Coast south of the equator, and has a line of missions extending from Saint Paul de Loanda about 350 miles into the territory of Angola, which is under Portuguese government. It also includes our work in the Madiera Islands. Our work began here under Bishop Taylor in 1885. The West Central Africa Mission Conference was organized in 1902 by Bishop Hartzell. Over 20 missionaries and nearly 1,000 members are in this field. We own fine property at Loanda. This is a great and growing field with no mission except ours and the Roman Catholic.

East Central Africa—This mission includes our work on the East Coast and lies south of the equator. The mission was organized at Umtali, Rhodesia, in 1901. We have two centers of mission work—one at Umtali and the other at Inhambane. The Umtali Academy is doing a good work. This is our newest and in some sense our most primitive field in the character of the inhabitants. The hospitals here are doing a most needed work in teaching the first principles of medical science. There is a great opening here, perhaps the most hopeful in all Africa.

Four Things Needed for Africa—Help and encouragement from public men. The evangelization of the Negro as an imperative agency for the evangelization of Africa. A fair hearing on the part of the church with the other missions of the church. A great forward movement to the regions beyond. (Bishop Hartzell.)—*From Notes on the Epworth League Devotional Meeting Topics.*

Unions and Boycott in China

(*Continued from Page 3.*)

to seriously impair the commercial relations of western nations with China, and to comparatively drive from the trade marts of the empire the foreign products now sold in those marts, or to make demand for them so unremunerative as to partially destroy importation, while the central government, if it had the inclination or the means, would scarcely have the courage to remove the organized obstruction or to punish the obstructors."

At the present time American trade interests are threatened with this interference. The great commercial guilds at Shanghai, Tientsin and Canton, incensed by the continued indifference to the rights of such of their members as have tried to visit America, and convinced that the American government will not listen to reason without a show of power on their part, have taken the initiative to institute the boycott of American goods that bids fair to close from the inside the open door to American trade in China, unless the fair-minded American people compel that justice be done the Chinese.

Recent District Conferences

PARIS DISTRICT.

The eighteenth annual session of the Paris District Conference, Epworth League, Sunday School, Ladies' Aid and Woman's Home Mission Societies met jointly in Mt. Zion M. E. Church, Paris, Tex., Wednesday, August 16, Rev. Freeman Parker, D. D., presiding. After the usual religious services, conducted by the presiding elder, the conference proceeded to organize. Rev. G. A. Deslandes was elected secretary, Rev. J. I. Gilmore recording secretary, and Rev. L. H. Barnett conference treasurer. To the call of the conference roll twenty preachers and a large and enthusiastic delegation responded. Welcome addresses, delivered by Rev. C. N. Hampton, of the First Baptist Church, and Hon. H. C. Griffith, were responded to by Revs. Gilmore and Duncan. The standing committee did their work well. Wiley University rally, which had been well arranged for, was held on Friday at 8 p. m., and a large and representative audience attended. Dr. Parker stated the object of the meeting, and introduced Rev. M. W. Dogan, Ph. D., who made an able address. A collection for Wiley was lifted at the close of his splendid address, amounting to $245.00. Mrs. H. Parker raised $15.00 for missions through the Junior League. The missionary concert proved a pleasant entertainment. The young people were at their best and rendered splendid music, songs and recitations. Rev. Dr. Charles Manton, of the First Cumberland Presbyterian Church of Paris, delivered a timely address to our young people, which was well received. Prof. H. L. Billups, of Marshall, and Dr. W. H. Logan, of Houston, who were introduced, addressed the conference. Prof. Billups and Rev. J. P. Belcher represented the SOUTHWESTERN. The reports of the presiding elder and pastors showed the material, financial and spiritual condition of the district to be in splendid shape. More than $600.00 had been raised on benevolent claims. Rev. Bailey Owens was recommended for admission on trial into the Annual Conference, Rev. Brown McDaniels for ordination, and A. W. Parker for recognition of credentials. Letters from Drs. I. G. Penn and G. G. Logan concerning their respective works were read to the conference. The opening sermon by Rev. L. H. Barnett and conference sermon by Rev. E. W. Hays were received gladly. Many able and well-prepared papers by ministers and delegates were read. The sermons on Sunday, at 11 a. m., by Rev. M. W. Dogan, Ph. D., at 3 p. m., by Rev. W. L. Duncan, and the closing sermon at 8 p. m. by Rev. W. H. Logan, D. D., were inspiring and powerful. The presiding elder, assisted by his pastors, administered the Lord's supper to 255 persons. Rev. and Mrs. Deslandes and Prof. Polk and Mrs. Polk presented their babies for baptism, which was administered by the presiding elder Strong resolutions commendatory to Rev. Deslandes, his people and the citizens were adopted. A resolution endorsing the kind and faithful services of the Rev. Freeman Parker as presiding elder, and asking that he be continued on district work were unanimously adopted. The next session of the District Conference will meet at Terrell, Tex.

(MISS) G. E. HART.

STAUNTON DISTRICT.

The seventeenth annual session of the Staunton District Conference (Washington Conference), which convened in the John Wesley M. E. Church, was the most substantial colored body that has met in Harrisonburg for some time. The conference was opened at 9 a. m. with Presiding Elder J. W. Waters in the chair. After devotions the roll was called, revealing the presence of about 110 preachers and delegates. Rev. J. H. E. Carter was elected secretary. Prof. Geo. E. Stephens, of the Virginia Collegiate and Industrial Institute, was admitted to a seat within the bar. J. A. Reid, C. E. Hodges, A. Becks, G. E. Curry, W. E. Jefferson, G. E. Lawrence, J. B. Gibson and J. H. E. Carter were elected as a board of examiners. Rev. J. A. Reid read a carefully prepared paper on "What Are the Functions of the Presiding Elder?" The paper was very interesting and was heard with marked signs of approval. "Is It the Absence of Theology or Psychology that Causes the Sermon to Lose its Vitality?" was the subject of a paper read by Rev. J. H. E. Carter. The extensive discussion given the subject revealed much care in the preparation of the paper. The annual sermon was delivered by Rev. J. M. Roan and was of great spiritual power. Revs. J. W. Waters and W. E. J. Jefferson were appointed conference reporters. Presiding Elder Waters submitted a report of the work in his district, which showed gratifying gains, financially and spiritually. The second day's session was well attended. At 8 p. m. Rev. Joseph Wheeler, pastor of John Wesley Church, delivered an address of welcome, in which he took occasion to assure his hearers of an existing spirit of unionism among the three colored churches of the town. His welcome was a hearty one, abounding in wit and humor. On behalf of the conference an eloquent response was made by Rev. G. E. Curry. An address on education was made by Rev. Geo. E. Stephens, president of the Virginia Collegiate and Industrial Institute. The address was eloquent and instructive, presenting much food for thought. Revs. C. E. Hodges, Joseph Wheeler, and J. B. Gibson and Delegates S. M. Tate, Isaiah Webster and J. H. Keates were appointed a committee on memorials. Dr. I. L. Thomas, of the Church Extension Society, was presented and spoke concerning his labors in behalf of church extension. Those whose licenses were renewed were: E. A. Bowling, Bannister Easley, T. B. Dunable, Otis Alexander, H. J. Conley, A. A. Crawford, Richard Jackson, J. H. Reats, H. C. Mason, J. W. Stephenson, Brown Colbert, S. M. Tate, G. T. Washington, J. O. Warfield, Garrie and Greenfield. During the afternoon Dr. Thomas was again heard on the work of the Church Extension Society. An interesting paper on the "Sunday School Union and its Relation to the Local Schools" was read by Rev. Washington Murry. Rev. G. S. Lawrence read a paper on "The Functions of a Lay Helper and Supply," which showed especial care and ability in preparation. "How May an Exhorter Render the Most Effective Service to the Church," and "For What Cause Should Children be Dropped from the Sunday Schools?" were the subjects, respectively, of papers read by Rev. W. E. Jefferson and Robt. P. Johnson, the latter of Harrisonburg.

FORT SMITH.

On Aug. 15-20 the Sunday School and Epworth League Convention of the Fort Smith District convened in Fort Smith, Ark., Rev. W. McIntosh, president, Miss Conne Jones secretary. Preliminary work was completed on Tuesday evening, and each day thereafter, from 9 a. m. to 5:30 p. m., the regular business of the convention was executed. On Wednesday evening Miss Grace Frierson delivered the welcome address and an excellent musical and literary program was rendered by the young people. Thursday evening Rev. W. H. Morris, of Fayetteville, Ark., preached the annual sermon, which was able and instructive. Miss Bessie Taylor, of Fayetteville, delivered the annual address; response by Rev. T. R. Wamble, of Fort Smith. On Friday evening the church was packed to hear Dr. J. M. Cox, president of Philander Smith College, on the subject, "Look Up, Lift Up." The Doctor had the undivided attention of his audience. On Saturday evening G. W. Jackson, of Bentonville, Ark., delivered his address on "Japan—The Empire of the Rising Sun," to an appreciative audience. Sunday, at 11 a. m., Dr. Cox preached an able sermon, and at 8 p. m. Rev. M. N. Langston, B. D., preached the closing sermon. Appropriate resolutions were read at the close of the service. Ever since the organization of the Fort Smith District the Rev. M. N. Langston, B. D., has been the presiding elder, and it has never fallen behind the other districts in the benevolent collections and other matters of the church. The convention raised $175 in cash and vouchers. When we remember the quarantine restrictions and other hindrances, this is a remarkable showing. Five charges were not represented, but will be given a chance to report during the District Conference, when the benevolent collections of the convention are expected to exceed more than $200.00. The District Convention of 1906 is to be held in Van Buren. All thanks to the good people of Fort Smith.

G. W. JACKSON.

You may think, in looking out upon the world, that the great difference between people is that some have many things to enjoy and others very few; when you know better you will find that a greater difference is that some have great power to enjoy and others very little.—*Rhondda Williams.*

Woman's Home Missionary Society

OHIO DISTRICT.

The Woman's Home Missionary Society of the Ohio District, Lexington Conference, convened in regular session at Wiley M. E. Church. In the absence of the district president, Mrs. J. W. Corbin, the conference president, Mrs. J. T. Leggett, presided. The roll of officers and delegates was called. Reports were read by delegates from the following charges: Oberlin, Delaware, Troy, Springfield, Cincinnati, Walnut Hills, Dayton and Flushing. The corresponding secretary, Mrs. J. P. Monroe, made a report of the year's work, which was very good and encouraging. Mrs. Bosell made a report of the Mite Box work. The president appointed the following committee on memorials: Miss Dencie Butler, Mesdames Calvis and Monroe. The president spoke briefly concerning the work, the prospective Academy and made an able plea for help for Miss Mary Ross. The following officers were elected for the year: President, Miss Luvania Farmer, of Troy; vice-president, Miss Janie Wilson of Deleware; recording secretary, Miss Dencie Butler, of Springfield; coresponding secretary, Mrs. J. P. Monroe, of Cincinnati; treasurer, Mrs. Carter Renton; Mite Box secretary, Mrs. Bosell, of Flushing; literature secretary, Miss Miller, of Lorain; secretary Young People's Society, Mrs. A. C. Topson, of Cincinnati. A program was then rendered as follows: Annual address of the W. H. M. S., by Mrs. J. P. Monroe. Paper, "The Work of the Society," Miss Dencie Butler. Closing address, Mrs. J. T. Leggett, of Delaware. Rev. E. A. White, presiding elder, spoke very encouragingly of the work and gave the society some bright thoughts. The session closed with the members and delegates feeling inspired and alive to the necessity of a greater work in the future than in the past. The W. H. M. S. is a grand and noble organization.

(MRS.) AMANDA QUEEN.

INDIANA DISTRICT.

The Woman's Home Missionary Society met and convened as a part of the Indiana District Conference, holding a three days' session in St. John's Chapel, Evansville, Ind., Aug. 10-12. Under the jurisdiction of the worthy and most excellent district president, Mrs. Geo. A. Sissle, business of the association was coherently transacted. The interest manifested and amount of work done during the session were very marked, surpassing that of previous years. Sessions well attended, and the society was addressed by several able speakers. Among them being Rev. Robinson, of Covington, Ky.; Rev. E. A. White, presiding elder, Ohio District; Rev. D. H. V. Purnell, Chicago, and Rev. Geo. A. Sissle, presiding elder, Indiana district. Friday afternoon the society held its silver anniversary. A large audience was present. Devotional exercises were in charge of Mrs. Amanda B. Owens, of Princeton. Music rendered by the large chorus choir. Then the society attentively listened to the story of Mary Ross, our student of Lexington Conference, told by Mrs. Carrie Ross, of Indianapolis. Address, "The helping hand of woman," by district president, Mrs. Geo. A. Sissle. At the close of which the society in token of their appreciation arose and sang, "Praise God from whom all blessings flow." Mrs. Rhetta Curry presided at the organ, and the program was interspersed with good music. After installation of officers the closing address was given by Rev. Geo. A. Sissle. Much credit is due this most worthy man for the interest he has manifested in the society and the assistance he has given it in the past two years. The Rev. Peters of Anderson, pronounced the benediction. The society greatly regrets the resignation of their district president, Mrs. Sissle. The meeting adjourned to meet at Greenfield next year with the following officers: Mrs. Carrie Ross, president; Mrs. Nettie Williams, vice-president; Mrs. Rhetta Curry, recording secretary; Mrs. Henry Griffin, corresponding secretary; Mrs. Mary Winfrey, treasurer; Miss Myrtle Ferguson, Young People's secretary.

MYRTLE FERGUSON.

"Reckon the days in which you have not been angry. I used to be angry every day; now every other day; then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God."

"Fight hard against a hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life."

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us primptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

BISHOP CRANSTON URGES THE CANVASS

To the Presiding Elders and Pastors of the North Carolina, Central Alabama and Mobile, Conferences:

Dear Brethren—Are you doing all you can to circulate the "Southwestern"? Your schools are going on encouragingly, and your churches advancing, but the ADVOCATE is indispensable to the largest success of both, and it cannot reach your people except through your faithful efforts. The Editor is aiming at the best results. His ambition is a worthy one. I hope to hear at the conferences that you have all done your part and that the paper is rapidly nearing self-support. Push hard for it. You can succeed. God bless you all.

EARL CRANSTON.

RACE ANTAGONISM IN PHILIPPINES

[*Continued from Page One.*]

It is announced that General Luke Wright will resign from the governorship of the Philippines early in December. In some quarters the administration of General Wright is highly commended, but the Filipino has been very much dissatisfied with the General's administration.

The Manila papers which have just reached us give an account of the recent visit of Secretary of War Taft and the members of Congress in Mr. Taft's party. At a banquet given the party in Manila, Senor Cruz Herrara made a sifinificant address. Mr. Herrara is president of Manila's Municipal Board, Mayor of Manila, and a Filipino. It is said that Mr. Herrara, in speaking on the occasion mentioned, to Mr. Taft, members of the U. S. Congress and Governor General Wright, charged that Mr. Wright was not fit to serve as the Governor of Filipinos, for the reasons that he is prejudiced against colored people, that he does not want to associate with Filipinos because of their color, and that the lady of the Governor General's palace is an insult to Filipino ladies because of her race prejudice.

This is no great surprise to us, since General Wright has always been environed by the most intense race prejudice.

The *El Grito*, a daily Filipino paper, referring to the American government and people in the Philippines, says:

"All our brothers born in the Philippines as well as all men of good intentions, are beloved by us, no matter if they are white, yellow, brown, redskins or blacks. Race antagonism seems to us the most abominable aberration of the human mind, and for this reason we note with profound regret the race distinctions made by a people which talks glibly of democracy."

It is a bad policy for any government to humiliate its subjects, but for the Filipino to be harrassed on his native soil by American race prejudice is an injustice to this new adopted American seeking American liberty. The Philippines will continue to be a burden on our hands until we learn to treat the native Filipino as a man regardless of his "race, color or previous condition."

NORTH CAROLINA CONFERENCE

Lustily singing "And are we yet alive?" announced by Bishop Earl Cranston, D. D., LL. D., and an effective and appropriate prayer offered by Rev. Daniel Brooks, the North Carolina Annual Conference began its forty-seventh session at Maxton, N. C., Thursday, October 12th. In the administration of the Lord's supper Bishop Cranston honored the superannuates by extending to them an invitation to the first table.

There was no contest whatever in the election of Conference officers, the following being unanimously elected: S. A. Peeler, secretary; J. P. Morris, statistical secretary; Geo. W. Morehead, treasurer.

Maxton is located in the heart of the North Carolina cotton belt and signs of prosperity (high price cotton) were seen on every hand. The local church, under the leadership of Rev. W. P. Hayes, pastor, had made extensive preparation for the entertainment of the Conference. The people of that section were happy and buoyant because of plenty. The brethren so greatly enjoyed the Conference session that Maxton can have the Conference again at any time.

The following changes in membership are noted:

Ordained Deacons—Walter T. Lomax, William B. Scales.

Ordained Elders—John W. Simpson, Peter J. Cook, William C. Crawford, James A. Laughlin, Charles E. Ball.

Received in Full Connection—W. T. Lomax, Peter J. Cook, James H. Garrett, William B. Scales.

Transferred—J. D. Chavis and J. M. Roan were transferred to the Washington Conference.

Expulsions—Henry Evans and Turner Mills were deposed from the ministry of the Methodist Episcopal Church for violation of ministerial vows in abandoning their work. S. A. J. Miller was expelled from membership and ministry of the Methodist Episcopal Church on charges of gross immorality.

CONFERENCE NOTES.

Prof. J. H. Lovell, A. B., gives up the Chair of Language, Bennett College, and will enter Gammon Theological Seminary.

Sister Abbie Gray has become a fixture in the annual session. She has been present at every conference for sixteen years, thoroughly enjoying each session. She will let the Conference know she is present and make, each year, a request for her preacher and always get the man she asks for.

Rev. I. Wells has just closed the 38th year of his ministry and the 68th year of his life, his last birthday being October 10. Elder Wells joined the North Carolina Conference in 1870, which makes him the oldest member of the Conference.

No one was received on trial.

The White Ribboners were in evidence. Mrs. J. P. Morris, Mrs. M. M. Jones, Mrs. S. F. B. Peace, Mrs. R. P. Hairston and Mrs. Lulu Freeze supplied the brethren with white bows.

The new president of Bennett College, Rev. S. A. Peeler, A. M., B. D., was most cordially received.

Rev. C. C. Jacobs, D. D., Rev. I. L. Thomas, D. D., and Rev. J. N. C. Coggin, B. D., were among the visitors.

Rev. J. N. C. Coggins, in the absence of Dr. I. G. Penn, represented the Epworth League interests and made a good impression.

Rev. J. C. Prince, of the Atlanta Conference, preached acceptably.

Rev. W. S. Thompson, Rev. L. L. Thomas and Rev. B. G. Frederick of the South Carolina Conference, visited the session.

Rev. R. P. Hairston preached the missionary sermon, which received much favorable comment. Rev. Hairston goes to St. Matthew, Greensboro, succeeding President Peeler.

GARRISON TO BE REMEMBERED

The one hundredth anniversary of the birth of William Lloyd Garrison occurs December 10 of the present year, and upon that day should young America be told of the princely character and unselfish living of this one of America's foremost citizens. Especially should the Negroes of the country take advantage of the occasion to honor the name of Garrison and give expressions of gratitude for the movement that led to their freedom.

A recent communication from Dr. Booker T. Washington on the subject is timely and will be of interest:

"Editor SOUTHWESTERN CHRISTIAN ADVOCATE:

"I think it fitting to remind your readers and our people throughout the country that December 10th will mark the one hundredth anniversary of the birth of William Lloyd Garrison, and it seems to me most proper that some form of celebration as nearly uniform in character as possible be decided upon, in which our people shall take part throughout the United States. I confess at the moment I have nothing definite in mind, but I think a discussion of the subject through the press and in other public ways will soon lead us to some form of definite opinion as to the proper method of having a fitting celebration of the birth of the man to whom our race and the world in general is so greatly indebted.

"If thought proper, I believe that some proper committee can be organized that would be very glad to plan a way through which some such celebration would be uniform and be made successful.

"Since the anniversary comes on Sunday, perhaps one method of celebration might be to have addresses and sermons delivered in all the colored churches throughout the country on that day bearing on the life and services of Mr. Garrison.

BOOKER T. WASHINGTON.

The SOUTHWESTERN suggests the organization of a committee of twelve to formulate plans for the proper celebration of the birth of Mr. Garrison. We further suggest Dr. Washington as chairman of the committee with power to appoint the remaining members. The movement will have the hearty support of the SOUTHWESTERN.

The *Religious Telescope* did the SOUTHWESTERN the honor to reproduce our editorial on Mr. Frederick Hastings Rindge. But the *Telescope* made an error by inserting in our editorial, after the name of Mr. Rindge, "colored." Well, now that's great and it's a good one on the *Telescope*. Just as tho the SOUTHWESTERN couldn't record the noble deeds of any man regardles of color. Anyway it shows the confidence of the *Telescope* in the ability of the Negro to do things.

The victory achieved by Japan in the recent war was costly not only in money but men. The official returns at Tokio of the casualties of the Japanese army throughout the war show 46,180 killed; 10,970 died of wounds, and 15,300 died of disease; a total of 72,450 dead.

The Greenwood District, Upper Mississippi Conference, Rev. S. H. Nevils, presiding elder, will convene in the Methodist Episcopal Church, Lexington, Miss., November 7-12. An interesting program is announced.

NEWS NOTES

Wiley University, Marshall, Texas, began its present term with an enrollment of two hundred students.

The Hon. Daniel Jackson, a prominent business man of Chicago, has been appointed Minister to Mexico.

The latter part of this month President Roosevelt's new book, "Outdoor Pastimes of an American Hunter," will be published.

Definite announcement has been made by Secretary Leslie M. Shaw that he will retire from the Cabinet on February 1st.

The Lewis and Clark Centennial Exposition, held at Portland, Oregon, closed on last Saturday. It was pronounced a success in all respects.

Great damage was done by the recent storm in Manila. According to report at least two hundred natives and twenty-five Americans were killed.

The Commercial Club, of Topeka, plans to hold a World's Fair in 1911, in celebration of the fiftieth anniversary of the admission of Kansas to the Union.

Sir Henry Irving, universally regarded as the most representative English actor of the present time, died suddenly October 13th, at Bradford, England.

The first of the initial group of seven structures that form the new Carnegie Technical Schools, Pittsburg, Pa., opened October 16th. The class of 120 students was selected from more than 600 applicants from all parts of the world.

Mr. Amos Rucker, a Negro resident of Atlanta, Ga., died Wednesday, October 11th, and, being a Confederate Veteran and member of the Confederate Soldiers' Camp of that city, was buried by the camp, distinguished white citizens acting as pallbearers.

The Marine Hospital Service reported for the twenty-four hours ending Monday, evening: Fifteen new cases of yellow fever; three deaths; new foci, four. The quarantine bars have been removed by a number of the parishes and towns in Louisiana..

President Roosevelt has summoned the directors of college football to the White House to confer on what can be done to civilize the game. Already this season one young man has been killed, and another, who made a wonderful run with the ball, was downed and nearly killed.

Miss Fannie M. Perkins, for several years principal director of Prince Street Free Kindergarten in Brooklyn, has been assigned work in the public school kindergarten. Miss Perkins is said to be the first young woman of color in Greater New York to pass the examination for public school kindergarten work.

An interesting feature of the President's entertainment at Tuskegee Institute, aside from the address he delivered was a series of seventy-five floats which passed in review before him, illustrative of the academic, mechanical and agricultural departments of the school. The nearly 1,500 students preceded the floats, each bearing a stalk of sugar cane tipped with a cotton boll, both raised in the experimental station gardens of the institute.

One of the features of President Roosevelt's return trip to Washington from his Southern tour will be the speed contest between the first-class armored cruiser West Virginia, which will bear him from New Orleans to Norfolk, the Colorado and the Pennsylvania. A prize will be given by the President to the crew of the victorious vessel. There will be many interesting events in connection with this trip, as it is the first time in the history of the government that a President has made a tour by land and sea.

Mrs. Elizabeth Anderson, mother of Dr. William Anderson, the Corresponding Secretary of the Board of Education, died Friday, October 6th, at her home in Morgantown, W. Va., at the age of eighty-one.

DON'T LET IT SLIP---SIEZE IT THIS MOMENT.
FROM NOW UNTIL JANUARY 1907---ALL THIS YEAR AND ALL NEXT YEAR---YOU MAY HAVE

THE SOUTHWESTERN

FOR ONLY $1.25.

THE SOUTHWESTERN ALL THIS YEAR AND ALL NEXT YEAR, : : : : : $1.25

Personal and General

Dr. A. W. Brazier left the city recently to enter upon the practice of his profession at Slidell, La.

Mrs. Harris, wife of Rev. J. M. Harris, our pastor at Kansas City, Mo., is attending this week the Woman's Home Missionary Society, in session at Indianapolis, Ind.

Mrs. Smith, the wife of Rev. B. G. Smith, our pastor at Birmingham, Alabama, has been quite ill for several months. We hope for her early and complete restoration to health.

Mrs. E. F. Ross and her daughter, after spending the summer in Shreveport, have returned to their home at Bay St. Louis, Miss. Enroute, Mrs. Ross and daughter spent a few days with the editor's family.

Prof. M. S. Davage has been elected chairman of the Board of Trustees of the Colored Industrial School, this city, of which Mrs. Frances Joseph Gaudet is president and founder.

Rev. Elam A. White, presiding elder of the Ohio District, Lexington Conference, a delegate to the last two sessions of the General Conference, and Miss Ida May Marshall were united in marriage in Chicago, Ill., September 28th. They are residing at 2808 Preston street, Cincinnati, Ohio.

Our new church at Grantville, Ga., now known as the JoJhn Wesley Chapel, Rev. E. R. Miller, pastor, was dedicated October 8th. Dr. J. P. Wragg and Dr. I. L. Thomas assisted in the service. Collection for the day, $175.28. All debts have been met in full and the church now faces a bright future.

Mrs. Albert E. Cook, who has been a missionary in South India for the past thirteen years, and has been on furlough in the United States, sailed from New York Saturday, October 7. Mrs. Cook goes to Raichur, in the South India Conference, where Mr. Cook has been stationed for the past year.

The Rev. Dr. and Mrs. John N. West, and their four children, of Lucknow, Inida, sailed from New York, Saturday, October 7, after a furlough period spent in the United States. While at home Dr. West made many missionary addresses in California, Michigan, Ohio, Pennsylvania and New York. He returns to his work in the North India Conference.

Dr. Andrew Lyman Paey, of Kansas City, in the recent examination of applicants to practice medicine in Kansas, ranks first in a class of thirty, all the remainder of whom were whites. Dr. Paey is a graduate of Meharry Medical College, class '05. He taught bacteriology for several years. His paper on this subject before the Kansas board was given a grade of 100, being the first time that this grade has been attained in bacteriology.

Three new missionaries for Southern Asia left New York City Wednesday, Oct. 11. Mr. James J. Kingham, of Rockey Ridge, Ohio, who goes to Madras, was graduated from Ohio Wesleyan University in 1904, and received the degree of Master of Arts from the same institution this year. Mr. Clinton H. S. Koch, of St. Paul, Minn., and a graduate of Hamline University in the class of 1905, is under appointment as an instructor in the American Methodist Institute in Calcutta. The Rev. Harry C. Bower, of Emporium, Pa., who was graduated from the Williamsport Dickinson Seminary in the class of 1905, and who is a member of the Central Pennsylvania Conference, goes to reenforce the Methodist Mission at Penang, Malaysia.

The executive committee of the Colored Interdenominational Sunday School Association of South Carolina, under the auspices of the International Association, met recently in Wesley Methodist Episcopal Church, in Charleston, to extend the work and cause of the Sunday schools of South Carolina. The following are members of the executive committee: The Rev. W. R. A. Palmer, D. D., chairman; the Rev. I. H. Fulton, State president; Prof. A. N. Frierson, State secretary; J. W. Moultrie, treasurer; F. Y. Dendy, D. D., D. W. Bythewood, D. D., the Rev. I. D. Davis, Prof. J. S. Stanback, T. L. Shiver; Prof. R. F. Lee, J. A. Adams, E. E. Jones, Dr. D. H. Johnson, Miss Ella Maxwell. After due consideration the committee elected the Rev. J. W. Moultrie, of Marion, Field Secretary for South Carolina. He is well equipped in character and ability. He is a graduate of Clafin University and Gammon Theological Seminary. He has been for some time pastor of our church in Marion, S. C. Bro. Moultrie will give a good account of himself in this new field.

The Reidsville, N. C., Graded School, under the principalship of Prof. John F. Gunn, is progressing rapidly. This is his sixth term at this school. He served four terms as a teacher, during which time he conducted his work so successfully that the School Board saw fit to elect him principal. He is now entering upon his second term's work as principal. Prof. Gunn graduated from this school under Prof. J. R. Reynolds, who, at present, holds a prominent position at Wiley University. After graduating from the Reidsville Graded Shool, he entered Bennett College, where he remained until graduating. After graduating at Bennett College, he took charge of a small school at Ashland, N. C., which he managed successfully until he was elected to a position at the Reidsville Graded School. Since he has been connected with the school many new additions have been made. So at present there are eight recitation rooms and a large chapel. It is believed, taking in consideration the large number of pupils—something over four hundred—enrolled at the beginning of this term, September 11, that more yet will have to be added to the school in the near future. Prof. Gunn is assisted in his work by several carefully selected teachers. The people of Reidsville consider the school to be the pride of the city. The people of the county consider it to be the best school in the county. It is thought to be second to none in the State of North Carolina.

Doings of the Workmen.

REVIVAL NOTES.

Center Grove Circuit, Miss., F. E. Wynn, Pastor.—Our revival closed with 42 conversions and 43 accessions.

Forest, Miss., N. Toole, Pastor.—During our revival 18 persons were converted; one reclaimed and two received into the church by certificates.

Nettleton, Miss., W. C. Hilliard, Pastor.—We were wonderfully blessed in our revival, which closed recently. There were 40 conversions and 47 additions.

Macon, Miss., J. H. Everett, Pastor.—Our revival resulted in 19 conversions and additions to our church.

High Point, N. C., D. Brooks, Pastor.—We had a glorious revival resulting in a spiritual uplift of the church and many conversions.

Bolton, Miss., I. L. Pratt, Pastor.—A successful revival was held at St. Paul; added 23 to our membership; baptized 18 young people on Sunday, September 17.

White's Circuit, Miss., W. M. Campbell, Pastor.—We had five conversions at White's M. E. Church, one being that of a dear woman in the seventieth year of her life.

Texarkana, Tex.—In our recent battle for the salvation of souls we were largely rewarded by the conversion of 56 persons. Accessions for the year 78.

Itta Bena, Miss., G. Orange, Pastor.—For ten days we were richly blessed in the conversion of sinners. Fifty were converted, and 43 added to our membership, 35 of this number were baptized on Sunday, September 17.

Liberty, Miss., W. D. Spears.—Fourteen precious souls were converted during our recent meeting.

Hickory, Miss., W. H. Smith, Pastor.—Our eight days' revival meeting was very successful. The church was greatly revived and fifteen members were added to our church. Total additions this year, 34.

Hattiesburg, Miss., J. K. Comfort, Pastor.—We have just closed a great meeting, and 13 were added to the church. Have had 136 conversions this year and added to the church 157.

Slaughter and Rylander, La., J. H. C. Means, Pastor.—Our revival has closed. There were five conversions. Baptized five at the altar and received eight into full membership.

Washington, La., S. Green, Pastor.—The revival at this point closed September 19 with eighty-two conversions and additions to the church.

Baker, La., C. D. C. Bryan, Pastor.—Our one week's revival closed with 24 conversions. Sixteen persons have received baptism.

Zachary, La., J. W. Lewis, Pastor.—We held recently one of the best revivals in the history of Zachary. Accessions, ten.

Washington, La., S. Green, Pastor.—St. Mark M. E. Church has just closed its revival, one of the greatest in the church's history. Eighty-two precious souls were added to the church.

The parsonage of Wesley Chapel, Austin, Texas, will be completed soon at a cost of $750.

The Second Methodist Episcopal Church, Butler, Mo., Rev. G. B. Abbott, pastor, will be dedicated Nov. 5. All former pastors are invited. The dedicatory services will be conducted by Rev. J. Will Jackson, assisted by Rev. J. A. Barker, D. D., of the St. Louis Conference.

Rev. H. T. S. Johnson, our pastor at Jackson, La., informs us of the arrival in his home, on September 29, of an exceptionally fine baby girl.

On Saturday night, Sept. 16, the M. E. Church, Gueydan, La., Rev. J. P. Oville, pastor, gave a successful concert, under the leadership of Mesdames Parke, Pinder and Campbell. They raised $11 on missions.

At the closing of the private school of Slaughter, La., on Thursday night, Sept. 28, a grand concert was given by the teacher, S. P. Bank. A large crowd was present and all enjoyed a pleasant evening.

The long-felt need in Washington, La., is filled by the completion of a new church, valued at $1,500, on Saturday, Sept. 16. It was dedicated by Presiding Elder J. J. Obee, Sunday, Sept. 17. Collection for the day, $80.

The stewardesses of Jones Chapel, Monroe, La., recently presented to their pastor, Rev. D. S. Kilbourne, a very nice suit of clothes.

To the Editor and Friends: Permit me to express my deep gratitude for your tender sympathy and letters of condolence sent me since the taking away of my precious daughter. They have helped me in this great ordeal through which I am passing. May God graciously grant a blessing to each in this tender remembrance.

Yours in deep sorrow,
(Mrs.) Anna Brooks.

Malaria Makes Pale Sickly Children.
The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

ALABAMA.

Warrior, S. H. Donaldson.—The corner stone of St. James M. E. Church was laid by the G. V. O. of O. F. No. 1276, September 30. The following Sunday at 11 o'clock the presiding elder preached a noble sermon. Sixty-two persons communed. At 3 o'clock p. m. the church was dedicated. Collection, $81.01.

Union Grove Church, E. C. W. Cox, Pastor.—Sunday, October 1, was rally day at Union Grove Church. The membership and congregation raised $445 on the debt of the new church. The growth of this church has been remarkable. Three years ago there were 170 members. Now we have 330 loyal members who have built one of the finest rural churches in the state, at a cost of $3,000, and have the debt all paid except $370. This church carries a congregation of from 800 to 1,000 people and is wide awake on all lines of church interest.

North Marlboro, J. P. Robinson, Pastor.—This is our first year on the above named charge. Thus far we are well pleased. We are serving a grand and noble hearted people. They stand by their pastor and work faithfully both for the spiritual and temporal interest of the charge. We found the charge in the fourth class but to-day we are in easy reach of the first class and will reach it by the fourth quarter. Our Easter and Children's Day collections broke the record: Easter, $50.45, Children's Day, Bethel $45; Ebenezer, $30; Wesley $7; Temple $3; total, $85. Forward to the line is the watchword.

Mt. Sterling, J. W. Knox, Pastor.—On the 8th of October at Wesley Chapel, we had a grand rally for the trustees for the purpose of ceiling and painting our church. We had with us our brother, Rev. J. A. Knox, pastor of Old Town circuit. He preached two able sermons. We raised for our pastor $9.20; for trustees, $91; total, $100.20. Our church is prospering under the influence of our beloved pastor.

A WONDERFUL MEDICINE.

If you read this paper you know about Drake's Palmetto Wine for the Stomach, Flatulency and Constipation. We continually praise it, as hundreds of our readers do. Any reader of this paper can have a test bottle of Drake's Palmetto Wine free, by sending a letter or postal card to The Drake Co., Drake Bldg., Chicago, Ill.

One dose a day of this tonic, laxative Palmetto medicine, gives immediate relief and often cures in a few days. Drake's Palmetto Wine is pleasant to take and is a wonder worker for the Blood, Liver and Kidneys.

Seventy-five cents at drug stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it.

LOUISIANA.

Wilbert, F. C. Hamilton.—Late during the night of September 14 the approach of friends was heralded by sweet music. They were admitted to the parsonage and placed on the table many acceptable pounds and refreshments. Sister Fannie Williams and Mr. A. Reed led the host.

Maillard, W. McNeal, Pastor.—We are now in the midst of a revival (Sept. 23). Up to date we have one convert. God has indeed blessed our work at this place. We are now ceiling our church. Rev. J. D. Poole is on hand helping us to push the work. The people of our community are fully determined to have a comfortable place of worship.

Monroe.—St. James M. E. Church is on the up grade. September 24, collection $25.75. Two members added to the church this quarter. We are preparing to have a grand Southwestern Day. We are going to do our very best for the paper and the grand old church. On Sunday night, the 24th of September, the little band of conference daughters of St. James M. E. Church surprised the pastor, the trustees and congregation with a purse of $14.75, to be applied on church debt. Sister M. E. Norman, chairlady; F. B. Thomas, treasurer; M. G. Turner, secretary.

Baldwin, E. B. Richard, Pastor.—The Sunday School Rally Day Service was observed Sept. 24. The program was carried out and the children performed their parts creditably. After the exercises the children served refreshments to all the ministers and older members of the church. Our collection for the Sunday School Union was $10.06.

Clinton, N. Ford, Pastor.—Autumn Rally Day at Asbury M. E. Church, Sept. 24. The program was rendered in royal style. Revs. J. Tutson, F. Walker, S. Carroll and Rev. H. Lusion of the A. M. E. Church were present. Papers were read on missions by Mr. Tim Taylor, Miss A. V. H. Ford, Miss Carrie Weatherspoon, Ella Louis, Easter Louis and W. A. Monroe. Welcome address by Miss Julia McClellan. Anniversary sermon by Rev. S. Carroll. At the close of the service the young ladies of Asbury presented the pastor a purse of $5. The motto of the young people and members of this church is

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SOUTHWEST

ARKANSAS —The Anti-Renter's State. One of the most resourceful in the Union. Only one-fifth of the total acreage now under cultivation. Thousands of free homesteads. Still more thousands of unimproved farms for sale at ridiculously low prices. The Widest "Open Door" of Them All.

INDIAN TERRITORY —Soon to be entirely the white man's country "to have and to hold." Rich in coal, rich in oil, rich in timber, rich in soil. No land in America better worth having and holding.

OKLAHOMA —The "What Next" Territory. Nearly a half-million acres more to be opened this year. Only a lease this time, but a lease in the Southwest is a freehold. —Write for illustrated literature and information regarding low rates Southwest in effect the first and 3rd Tuesdays of each month.

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GEO. H. LEE, G. P. A., Little Rock, Ark.
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FROM HERE TO THERE.

Memphis
IN THE MORNING
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The Frisco Limited leaves MEMPHIS at 7:25 a. m. and arrives at KANSAS CITY 10:50 p. m., giving
A DAYLIGHT RIDE THROUGH THE OZARKS.
Observation Sleeping Car through from BIRMINGHAM.

For further information about the service write Asst. Genl. Passenger Agent, Frisco System, Memphis, Tenn.

placed higher than in former years.

St. Martinsville, James Fuzie.—On the second Sunday in September the trustees had a grand rally, resulting in $32.75 to build a new fence around the church premises. The steward sisters presented the pastor, N. R. Randolph, with a $15 suit of clothes. The gift was a welcome surprise. On the second Sunday in October, Missionary Day. We hope to raise the balance of our benevolence.

Lutcher, M. C. Harrison.—The memorial service of the Mascotte Lodge, Knights of Pythias, was held at the M. E. Church. Sermon preached by the Rev. M. C. Harrison. Mr. Henry J Brown, C. C., was master of ceremonies. The church was draped for the occasion. The Rev. Edmond Williams spoke in behalf of the Masonic Lodge. Mrs. Mary Russell, for the Household of Ruth; Mrs. Mary Batieste for the Ladies of Knights of Honor and Mrs. Emma Robinson for the Court of Calanthe. H. J. Brown made impressive remarks relating to our deceased brothers. Mascotte Lodge of K. of P. thanks the several lodges of Lutcher for the representatives sent; they discharged their duties well. Collection, $25,35.

Bastrop, Julius S. Scott.—Our third quarterly conference was held Sept. 2. Rev. J. O. Brown, our esteemed presiding elder, presided. Most of the officers made good reports, which showed an increase over the previous quarter. Two members were added to the church during the quarter. Sunday the elder preached two able sermons. Paid pastor this quarter $41; elder $7. Raised for all purposes $67.97. The Sunday School and Epworth League are doing fairly well.

Lee's Creek.—The members of our church met as usual October 8 in class meeting. Devotional exercises conducted by our old leader, Bro. Nathan Bruns, after which our new leader, Brother Charley Fortenberry, took charge of Class No. 2 and a glorious time was had. Our Sunday school is progressing nicely. We predict a successful year, as our minister is a good preacher and a Christian gentleman.

Slidell, M. A. Riley.—Mr. and Mrs. R. P. Wiggins gave a very successful party for the benefit of Mt. Zion M. E. Church on September 11. They raised $14.10. Mr. and Mrs. Wiggins are among the leading people of our race. They are doing a first-class business here.

Tigerville, John H. Wise, Pastor.—St. John M. E. Church is alive spiritually, also financially. The sinner building committee have joined with the church and stated that they wanted our church renovated and made second to none. We now have the amount ready to pay for lumber.

Maringouin, Mrs. Lucy Venable.—The second quarterly conference was held July 22-23, Presiding Elder Turner in the chair. The stewardesses gave the elder a grand reception. They gave the pastor a nice pair of shoes. The Sunday school is alive at St. Peter Chapel, under the leadership of Superintendent Matt Harris. The school gave a grand concert on the 29th of July for benevolence. Raised $20.20. Conducted by Miss O. C. Bradford and Mrs. Lucy Venable. The Sunday school has raised all the mission money apportioned this place except a few dollars. Shiloh Chapel is alive spiritually and financially. The fire is still burning at Shiloh. Old and young are joining the church. Paid the elder in full.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

MISSISSIPPI.

Macon. Rev. J. H. Everett, Pastor.—Work will begin on our church within a few days and we hope to have everything in good shape for conference. Our third quarterly conference was held Sept. 8-10, with good results. The elder could not get here but the good work goes on. Rev. S. T. Walker being quarantined from his work, held the quarter for us and preached a good sermon Sunday night.

Brookhaven, L. W. Price, Pastor.—A party of friends visited the parsonage Monday night, August 21, each one bringing a generous contribution. Some money was also presented the pastor. These friends were led by Sisters Emma D. Knox, J. R. Crump and several others. Such kind acts are encouraging.

Hattiesburg, J. K. Comfort, Pastor.—The church work is alive in every department. We have paid the pastor and presiding elder up to date, and will go up to the conference with a full report. This is a grand work, the pastor and people work together.

Mashulaville, D. L. Subbs, Pastor.—My third quarterly conference was held in New Zion M. E. Church Sept. 23-24. Our presiding elder, Rev. F. H. Henry, could not be with us. The Rev. C. J. Dobson presided and he did not leave a stone unturned. He preached two fine sermons. The Lord's Supper was administered to 75 souls. The leaders made fair reports. Paid presiding elder in full. Collection for the quarter, $14.65.

Corinth, R. J. Gipson.—We, the stewards of Mt. Moriah M. E. Church, on the first Sunday in October had a rally for our pastor, Rev. H. B. Hart, raising $142.56. We have almost paid our pastor out for this year. This is the best year in the history of the church.

Winterville, R. L. Lee, Pastor.—As was announced on night of July 2, our church at Gunnison was completely wrecked in a storm, but a "faithful" few of our members there resolved to rebuild another church and a proof of their love and loyalty a new and handsome building is up and nearly completed, being more prominently located as well, all within 60 days. All honor to those heroic "baker's dozen" of our members there and their leaders, the Hon. J. E. Walker, an able attorney at law, and member of our church here, Rev. C. E. Lamon Jas. Purnell and Peter Williams. The quarantine restrictions in this section have materially hindered our work, though we hope to be able to make a creditable report to the conference.

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Conference Notices

STARKVILLE DISTRICT.

FOURTH ROUND.

Kosciusko, Nov. 4-5; Kosciusko Ct., 7-8; Hopewell, 11-12; Liberty Hill, 25-26; Starkville Ct., 30-Dec. 1; Little Rock, 24; Whites, Oct. 24-27; Belle, 28-29; Starkville, Dec. 8-10; Rock Hill, 2-3; Cedar Bluff, 7; Louisville, 16-17; Bradly, 18-19; Kilmichael, 21; Eupora, 23-24; Weir, 30-31; Greensbrough, 6; Mathiston, 4; Bellefontaine, 5. The first and last district conference will convene on the Ackerman Ct. Nov. 14-19. Let each pastor come prepared to make a full report and bring with him three cash subscribers for the SOUTHWESTERN. The old church is watching us; we must show ourselves worthy of the men that she has given us as leaders. We will use the same printed programs; change only in date. We expect to have many of our representative men present. Do not forget Rust University. The roll will be called, and let each pastor report money sent in for this school. Yours,

T. W. DAVIS, P. E.

PINE BLUFF DISTRICT.

FOURTH ROUND.

Marvell, Warren, Nov. 18-19; Clarendon, 25-26; Helena Station, 28-29; Morrell and Edora, Dec. 2-3; Luna and G. L., 5-6; Wilmot and Sunshine, 9-10; Dermott and Monticella, 12-13; Dumas and McNiel, 16-17; Warren and Johnsville, 20-21; Ladd Station, 23-24; Tana and Star City, 24; Danan Station, 27-28; New Edinburg, 30-31; Wabsecko and Union Grove, Jan. 6-7; Altheimer Station, 7-8; Pine Bluff Mission, 13-14; St. James, 14-15; Tillar and McGee, 16; Brethren: This round brings us to the close of our year's work, but remember our duty to all departments of the church. Collect every dollar of your benevolence; get subscribers for the SOUTHWESTERN. Don't fail to make a canvass for the paper. I want to see your receipts for all monies. I want a complete report of all work done. If any change, I will notify you. Yours in Christ, S. M. MCDONALD, P. E.

LITTLE ROCK DISTRICT.

FOURTH ROUND.

Batesville, Nov. 12-13; Batesville Ct., 18-19; Jacksonport and Newport, 25-27; Little Rock Ct., Dec. 2-3; Lonoke and Richwood, 9-10; White's Chapel, 17-18; Woodlawn and Scott's, 19-20; North Little Rock and Rock Street, 23-25; Hot Springs, 31-Jan. 1; Hensley and Sweet Home, 6-9; Wesley Chapel, 14-15. Brethren, what we do must be done quickly. You are responsible for every department of church work in your charge. The pastor must see to it that the various committees do their work; he must plan for them and work with them. Let every pastor raise the amount assessed his charge. Thanksgiving Sunday is rally day for F. A. & S. E. Society. You who have not raised your collection for this cause will please do so and send same to Dr. J. M. Cox. Those who are behind with apportionment for Epworth Farm please set your Leagues and Sunday schools to work; raise the amount due and send the same to Dr. Cox. Dr. G. G. Logan will hold a Missionary meeting at Hensley, Ark., Nov. 23-24, for the benefit of pastors on the Little Rock and Pine Bluff Districts. Let all pastors of these two districts meet us. The brethren on the Little Rock district who are behind on missions will please come prepared to settle. We hope to report at the conference more souls converted, more churches built and improved, and more money raised than ever before in the history of Little Rock District. Brethren, you have stood by me nobly and I pray you may continue to do so. Let each pastor send in twenty new subscribers for the SOUTHWESTERN at once.

W. S. SHERRILL, P. E.

STATE EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION.

The State Epworth League and Sunday School Convention will be held at Brinkley, Ark., Oct. 26-29. Beginning with a sermon on Wednesday night, the 25th. An excellent program is being arranged and a large attendance is expected. Mrs. A. T. Strickland, State President.

GREENVILLE DISTRICT.

To the ministers, local preachers, exhorters and delegates of the Greenville District: On account of the quarantine regulations, the District Conference is postponed. Will meet Nov. 15-19. Please take notice and be governed accordingly. Each local preacher and exhorter, who has not reported $2.50, will do so in the forthcoming District Conference. Each Sunday school superintendent will report $1.50 for Rust Building Fund. Yours for success, J. W. WINBUSH, P. E.

MERIDIAN DISTRICT.

The Meridian District Missionary Convention will be held at Forest, November 16-17. All pastors of the district, local preachers, exhorters, Sunday school superintendents, presidents of Epworth Leagues and all church workers are expected to be present at roll call. Pastor N. Toole and his excellent people are preparing to give all attendants a royal reception. A great and successful meeting is expected. It is hoped that every pastor will be able to report his missionary collections in full. Dr. G. G. Logan, Field Secretary, Missionary Society, will be present. Dr. E. M. Jones, Sunday school worker and the editor of the SOUTHWESTERN, and Prof. I. B. F. Shaw, Principal of Meridian Academy, are also expected. Yours sincerely,

R. L. BROOKS, President.
J. M. SHUMPERT, P. E.

VICKSBURG DISTRICT.

The Vicksburg District Conference will convene at Union Church Nov. 8, and continue five days. Persons attending this conference will be met at Harriston, and conveyed to the seat of the conference. We are almost certain that by that date yellow fever and quarantines will be things of the past. Brethren, our district work has been interfered with, more so than any in the Mississippi conference, but don't lose heart. You have stood by me nobly during this ordeal, for which you have my hearty thanks. We must not fall behind. Put everybody on your charge to work. We want every pastor present at the conference. The same program will be carried out that was prepared for Vicksburg. I am as ever yours in Christ,

R. P. THRELKELD, P. E.

SHUBUTA DISTRICT.

Program for the Shubuta District to be held October 25-26: "What is the work of the Missionary Society?" to be discussed by pastors of the district; "What can we do to get our men of the church as much interested in the work of the church as they are in society?" to be discussed by district officers; "What is the best step to take to get our people to work in the League?" to be discussed by presidents of the Epworth Leagues and others; "What is the best method to put in front to get the children to work in the children's department of the church?" general discussion; "What is the Ladies Aid Society to the Church?" Mrs. M. A. McCan, K. Evans, C. L. Brown, and all presidents of the Ladies' Aid Society; "How should missionary money be used in the church?" President J. B. Brooks, G. G. Logan; "What Society of the church has been most beneficial to the race?" R. Howze, C. W. Jones, J. E. Gavin. Committee: Rev. C. H. Brown, L. L. Shumpert, Mrs. C. L. Brown, Mrs. M. A. McCan, Mrs. Kate Evans. C. L. BROWN, Chairman.

COLUMBUS DISTRICT.

The Sunday School Convention convened in the M. E. Church, Attair, Tex., Aug. 22-27, at 9 a. m. Prof. J. W. Frazier presided. Devotional services were conducted by Brother C. H. Runnels, who also delivered the introductory sermon on Monday night. The welcome address, eloquently delivered by Prof. G. J. Perrino, was ably respnded to by Prof. J. W. Frazier. Profs. G. W. Cooper and W. D. Newton were elected secretaries. Rev. D. C. Lacy addressed the institute in a forcible, earnest manner. Song, "We Are the Sons of Wesley," led by Rev. A. Brown, which aroused the meeting.

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The tabulated roll was called by charges. Discussion by Revs. Wm. Mooney, Foster and Wyatt. Many admirable subjects were treated. A strong paper was read by Mrs. A. B. Harper. The delegates and ministers took active part in these discussions. The following officers were elected for the ensuing year: Prof. W. D. Newton, president; Prof. G. W. Cooper, vice-president; Mrs. Willie Henderson, secretary; Miss Rachel Ware, assistant secretary; Prof. J. W. Frazier, corresponding secretary; I. G. Greene, treasurer. At 8:30 p. m. Rev. J. W. Warren preached a logical sermon. The time is not far distant when this young minister will be felt and known as a power in his calling. Wednesday, at 9 a. m., Rev. A. Foster, district president of the League, called the convention to order. After devotions and certain preliminaries the execution of the program began. There is no such word as fail with this veteran of the cause. The League, on the whole, did some valuable work, which will serve as a great lifting force for our cause. The election of officers resulted as follows: Rev. A. Foster, district president; Rev. A. Brown, first vice; Mrs. Hattie Pollard, second vice; Mrs. A. E. Randle, third vice; Prof. R. F. Harper, fourth vice; Mrs. E. L. B. Kyle, recording secretary; I G. Greene, corresponding secretary.

ALEXANDRIA DISTRICT.

The fifteenth session of the Epworth League and District Conference of the Alexandria District, Washington Conference, was held at Salem, Va., Sept. 6-10, 1905. The introductory sermon was delivered by Rev. J. Byron Hopkins. Rev. E. S. Williams, of St. Paul's M. E. Church, Roanoke, Va., and Dr. D. W. Hayes, presiding elder of the Alexandria district, filled their respective chairs. Following the devotional exercises came the appointment of committees. Next in order was the president's annual address, in which he depicted the work done by the Leauge and offered many suggestions towards making the work on the district more beneficial. "The Value of League Training to Church Membership," by Rev. J. B. Hopkins; "The League's Vow," by Miss Fannie Hayes; Symposium, "The Leaguer and his Work," by Mrs. C. Morton, Mrs. M. L. Morris and Mrs. C. A. Davis; "How to Secure the Attendance of Aduits Upon the Sabbath School," by Mrs. W. B. Hunter; general theme, "The Leaguer and his Church," Miss Lena O. Johnson, Revs. W. C. Thompson, B. D., C. S. Harper, A. B., and F. E. Nicholas. The evening session consisted of the welcome address in behalf of the church: Rev. J. R. Davis, of other denominations, Rev. D. W. Baker, of the League, Mr. W. R. Wilson, of the city, Mr. A. B. Campbell. Responses were made to the same by Revs. W. C. Thompson, B. D., and W. J. Tyler. The morning session of the second day was devoted to resports and was concluded with a paper, "How Can Timid Members Be Encouraged to Testify?" Rev. Robt. Irvine. The Junior Leaguers conducted the afternoon session, showing the actual work performed by them. Miss E. Branch, the junior superintendent, read an interesting paper, "Is the Junior League Worth While?" At the evening session Dr. C. C. Jacobs entertained the conference with a most profitable address, followed by the installation of officers. The third day found our most worthy and beloved presiding elder, Dr. D. W. Hayes, in the chair. Following the devotional exercises, which included an old-time Methodist class meeting, the conference settled down to business and committees were appointed. Rev. W. S. Jackson and C. G. Cummings then presented papers which evoked much applause. The afternoon was known as "Woman's Day Program," Mrs. W. C. Thompson presiding. Papers showing much preparation and careful study were presented. Rev. P. T. Gorham, of Maysville Ky., and Dr. I. L. Thomas concluded the business part of our work for the week by two very pleasing and profitable addresses. Sunday at 11 a. m., Rev. I. L. Thomas, D. D., preached. At 8 p. m. Rev. C. C. Jacobs, D. D., preached. Words are inadequate to express the appreciation of Dr Jacobs' able sermon. The conference then adjourned to meet at Buchanan, Va. Prof. Singleton, the district chorister, furnished excellent music, infusing life in all who attended the exercises. There were other musical renditions which were highly appreciated.

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GAINESVILLE DISTRICT.

The Gainesville District Conference which met recently was one of the most successful and profitable, as well as religious and financial sessions, ever held on this district. The conference was called to order Thursday, Sept. 21, at Winfield, Fla., with Rev. O. F. Niblack presiding. After devotional exercises and administration of the Lord's supper the roll was called and fifty-five members responded. The conference elected Rev. T. W. Williams secretary; Rev. Z. D. Limbrick, assistant; Rev. T. E. Lebose, treasurer; Revs. A. Miles and J. M. Trammell, assistants; J. B. Madison, reporter to SOUTHWESTERN and city papers. The presiding elder, with the members and delegates, reported very good and faithful work. The reports, papers, sermons and addresses by members and other friends showed that there had been great preparation made for the work of that session. Welcome address by Rev. J. M. Trammell, pastor of Huntsville M. E. Church, at Winfield, Fla. Greetings were received from the Ocala District Convention by the fraternal delegate, Rev. S. P. Pratt. In traveling over the district the presiding elder finds twenty-two active ministers in charge of 3,160 members, besides officers and probationers. In addition to this, people are being converted almost every night in some of our churches. The conference donated $25 to Mt. Pleasant Church at Gainesville, and $15 to Mt. Nebro, at Sanpulaski. Collections taken were $4 for an aged minister and $20 for presiding elder. Collection from conference besides those mentioned was $91.14.

The conference adjourned to meet at Newberry next year. Order of services for the Sabbath was as follows: Sunday school at 9 a. m., Mr. J. H. Williams, superintendent; love-feast at 10 a. m., conducted by Rev. C. H. Hale; preaching at 11 a. m., by Rev. S. P. Pratt, of Jacksonville, followed by Rev. T. W. Williams, at 8 p. m.; sermon by Rev. A. B. Young at 8 p. m.

J. B. MADISON.

Doings of the Workmen

MISSISSIPPI.

BOND, D. R. Bentley, pastor.—Sunday, Sept. 24, was a grand day spiritually and financially. Collection for indebtedness of the church by captains as follows: Paul Stephens, —; Carrie Roberts, —; Viola Williams, $12.15; Ida Bentley, $8.40; W. J. Grant, —; Wm. Lesanes, $7.75; Lottie Stephens, $7.15; Hulda Williams, $2.85; Rachel Breeland, $2.60; Laura Lee, —; Alice Holly, $3.00; Lizzie Braddock, —; Orlean Simms, $1.30; total collection for the day, $60.00. Prizes awarded: first prize, silver cake stand, to Miss Viola Williams; second prize to Mrs. Ida Bentley, a set of silver knives and forks; third prize to Mr. Wm. Lesanes, one set of silver teaspoons. Rev. A. C. Lacy of Basin was with us and rendered excellent service.

TUPELO, J. C. McGee, pastor.—Sunday, Sept. 17, was one of the record breakers at St. Paul church. We had planned a nundred dollar rally for that day, and divided the church into tribes, but we closed out our service with $110.16. The quarantine for once had a good effect upon us, we were all at home. The tribes were as follows: Mrs. C. E. Jiles, Mrs. Fannie Whiteside, Mrs. Caroline Williams, Misses Wealthy Williams, Fannie Richardson, Irlene Slack, Mrs. Fannie Brown, R. B. Gibson, T. B. Arnold, Paul McClenton and J. C. McGee. The church debt is canceled, benevolence all raised, pastor and presiding elder paid up to date. We are almost ready for the Annual Conference.

ELLIOTT, J. W. Terrell, pastor.—A storm started at Paynes Chapel and ended at the parsonage of Green's Chapel, Sept. 21st, led by R. H. Johnson, Y. W. Logan, S. C. Brewer, Ella Brewer, Martha E. Beck, Amanda O'Neal, M. E. Weathers, W. B. Amos, J. S. Williams and others. In their wake came meat, flour, molasses, coffee, sugar, rice, soda, etc., and some cash. Such visitors are always welcome.

ITTABENA, G. Orange, pastor.—Our third quarterly conference convened Sept. 16-17, Presiding Elder J. W. Winbush in the chair. The conference, held in the winding-up of a glorious revival, was a success. In the opening of the session a young man was received into the church. Sunday, the 17th, the elder preached an able sermon to a large congregation. At 3 p. m. the pastor baptized 35 persons. At night Rev. Winbush preached a short sermon and baptized 11 children. The Sacrament was administered to 141. Total collection for the day, $41.55. Our charge is in fine condition along every line. The good people are standing loyally by the pastor. They report their charge to be in better condition than ever before. We now plan to have a canvass for the SOUTHWESTERN during the month of October.

HICKORY, W. H. Smith, pastor.—This circuit is in good condition spiritually and financially here in Newton. On the second Sunday in August at 11 o'clock we raised in a rally $104, and we have planned to raise a like amount the fourth Sunday in October. The fourth Sunday in November we hope to have the foundation of the new church and the cornerstone laid. It is then we hope to raise $290.

LIBERTY, W. D. Spears.—Liberty M. E. Church is having a successful year along all lines. Our pastor, the Rev. H. J. Brown, has proved himself an ideal leader. We have built, this year, a splendid edifice for divince worship; also a parsonage, both of which are free of debt. There has been raised this year more than $900. While the financial side of our work has been handled so successfully by our pastor, the spiritual side has not been neglected.

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Pages stu

They Live in Our Memory.

GATEWOOD.—Tom Gatewood, a respected resident of Forest, Miss., passed to his reward October 10, 1905. He was a good Christian, and a faithful member of the Methodist Episcopal Church. D. H. Flours.

SMITH.—George Smith, who was struck by a train at Flippen, Ga., May 7. 1905, received injuries from which death resulted. His funeral service was conducted by Revs. W. Floyd and J. W. Queen.

LITTLE—Jackson Little died Sept. 12, 1905, at his home in New Orleans. Brother Little had been a member of the church for over fifty years, had held every office in the local church, and was a local preacher in good standing at his death. He was faithful and true to the church and to the Master's kingdom, and was beloved by all who knew him. He was a member of First Street church, where his funeral took place. Many and varied were the floral offerings placed upon his casket. He belonged to several societies. The church was literally packed with members and friends who came to pay their tributes of respect. J A. Tircuit, pastor, officiated, assisted by Revs. W. R. Butler, F. T. Chinn, H. J. Wright, Jno. McKee, and W. S. Chinn.

GLEATON.—Ollie Gleaton, aged 16 years, died at Stockbridge, Ga., June 25, 1905, after a short illness. Funeral service conducted by Rev. J. W. Queen, pastor of Bentley Hill church.

BROWN.—Leah Brown, a stewardess of Ross Chapel, died Sunday, Sept. 17, 1905. Sister Brown was converted under the pastorage of Rev. W. S. Harris. She lived a Christian and stood faithfully at her post of duty. She bore her illness of several weeks with Christian fortitude. A large concourse of friends and church members followed her remains to Haven Chapel, where the last sad rites were held. Revs. J. McKee, D M. Seals, and B. F. Branch assisted the pastor in the service. Sister Brown was 54 years old. She leaves husband, son and four daughters to mourn. A. B. Harris, pastor.

SMITH.—Henry Smith, a faithful young member of the First Street M. E. Church, New Orleans, died Sept. 12, 1905. Brother Smith had been sick for several months, but throughout his illness gave daily evidence of his firm faith in the Lord and his unswerving purpose to follow Him until released from the encumbrances of the flesh. He died a soldier and went home to receive the faithful soldier's reward, leaving a young wife to mourn. May God comfort and sustain her. He was a member of the Teamsters' and Loaders' B. A. of this city. J. A. Tircuit. pastor, officiated, assisted by the Rev. Mr. Billups, pastor Union Bethel A. M. E. Church.

STONE.—Scott Stone was born July 3, 1853, and died June 5, 1905, in Clinton La. He was at one time a member of the church and he said that he was going home to rest. The deceased is survived by his wife, three daughters and three sons. Funeral service conducted by the pastor, Rev. G. A. Payne.

PRESTON.—Elsie Preston, wife of Brother Jackson Preston, a faithful member and steward sister of St. Mark M. E. Church, Washington, La., died in full triumph of faith Sept. 14, 1905. She leaves husband, mother, sister, a son and many friends. Rev. S. Greene officiated at the funeral service.

BYAS.—Edmond B. Byas was born in Idleport, N. C., and was brought to Brookshire, Texas, by Dr. Byas. He has lived in Texas quite a number of years. He joined the M. E. Church under the pastorate of Rev. Sam Allen and lived a consistent Christian until the Lord called him to his reward. He lived to see his three generations. He loved the church of his choice and was a class leader, trustee, sexton and steward. He loved his home and provided well for it. Bro. Byas was a member of the church for 28 years He died at a good old age, about 85 years. He died Sept. 13, 1905.He was a member of Wesley Chapel, Brookshire Circuit. Rev. W. W. Brown assisted in the memorial the pastor, Rev. J. A. Tillory.

HAMILTON.—Mollie Hamilton departed this life Sept. 6, 1905, at DeRidder, La. Sister Hamilton brought her letter from her church in Texas and united here in the M. E. Church in April, 1905. She lived a Christian and was loved by all who knew her. Her funeral was conducted by Pastor W. H. Simmons, assisted by others. There was a large attendance. Bro. E. L. Brunson, of the Golden Sheaf Lodge, was in attendance. She leaves many friends. E. L. Brunson.

SILVEREST.—H. M. Silverest passed from this world into the eternal home from Maringouin, La. He lived as a Christian should and 'twas not hard to give up earthly ties at the last hour. His funeral service was held in St. Peter's Church, and conducted by the pastor, Rev. A. B. Venable.

BAPTISTE.—Geo. Baptiste, of St. Martinsville, La., came to a tragic end, meeting a sudden death. We pray a merciful Father looked upon him as he died alone. He was buried from the M. E. Church. J. P. Oville.

CLARK.—Mathia Clark, a shining light, passed to her eternal reward a few days ago from Logansport, La. For sixteen years she had been a member of the Baptist church. Her funeral was in charge of the Knights of Canaan. Both colored and white friends attended the funeral, which was one of the largest ever held here. Rev. G. W. Banks conducted the funeral service in the absence of her pastor.

BESHEARED—Josephine Besheared, of Maringouin, La., departed this life on Aug. 23, in full faith. She died as she lived. Her funeral was conducted from the church by the pastor, A. B. Venable. Many relatives mourn their loss.

BURTON.—Lucy Burton, of Pearlington, Miss., aged 20 years, after about five months of illness fell asleep in Jesus. She entered the Master's service in her early youth. She was a faithful member of Holmes Chapel M. E. Church and Sunday school. Just before she passed to her eternal home she called all the family and friends to her bedside and made them to feel what happiness was hers. She leaves a mother, four sisters, three brothers, and a host of friends to mourn their loss. Her funeral was largely attended. The service was conducted by the pastor.

FELDER.—W. H. Felder, of Woodford. S. C., was called to his eternal home August 25, 1905. He was a faithful member of St. James M. E. Church, North Circuit, many years, and served as Sunday-school superintendent several years. He leaves a wife and a large number of children to mourn his death. The funeral services were conducted by Rev. W. R. Wallace, of the Baptist church. His pastor being absent. The Masonic Lodge, of which he was a member, assisted in the burial service. J. R. Townsend.

BRIMFIELD.—J. Erskine Brimfield fell asleep in Jesus in Sumter, S. C., Aug. 23, 1905. Brother Brimfield was a truly devout Christian; he was a regular attendant of the Canaan M. E. Church, Bull Swamp, Orangeburg county, from boyhood and won the esteem and admiration of all classes of the people. He moved his family to Sumter last December, and worshiped at Emanuel M. E. Church. He leaves a wife and two small children, two brothers, and four sisters. The funeral services were conducted by the Rev. N. T. Bowen, pastor Emanuel M. E Church.

COATS.—Polly Coats, a faithful member of St. James M. E. Church, passed to her reward from Monroe, La., Sept. 9, 1905, aged 52 years. She met death in the same faith as she had lived, for the Lord Jesus Christ. She leaves a mother, sisters, daughter and grandchild. The funeral was conducted by Rev. D. G. Taylor, assisted by the Rev. R. F. Long.

BROWN.—Clara Brown passed into the Beyond Sept. 8, 1905, at Jeanerette, La. She was ill four months and altho she was not a member of the church when first confined to the bed, she was converted while sick, and died happy in the Christian's faith. She was the daughter of Brother Paul Richard and Sister Louisa Richard, who are both members of St. Peter M. E. Church. The funeral was conducted by Rev. G. J. Rogers.

COOK.—On Sept. 10, 1905, Archie Cook, an old man living in Centerville, La., died as he had lived, a sinner. C. C. Landry.

HAMILTON.—Joe Hamilton, aged 70 years, died a sinner, Sept. 16, at Centreville, La. His death is a warning to all who live out of Christ. Charles C. Landry, pastor.

TIRED OUT.

There's many a wife sits in the growing shadows of an evening, knowing what it is to feel tired out; as if there was not another ounce of effort left in her. But if healthy she knows how sound her slumber will be and how refreshed the morning will find her. But it's another thing for the sick woman to feel tired out. Rest only seems to increase her suffering. She feels acutely the aching back and throbbing nerves. Sick women, hundreds of thousands of them, have been made well by the use of Dr. Pierce's Favorite Prescription.



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UNITED FOR LIFE.

DAVIES-WILSON.—By Rev. G. Payne, at Clinton, La., September 1905, Mr. Robert Davies, Jr., and M Martha Jane Wilson.

KELLY-BRYANT.—Mr. Benjamin Kelley, an industrious young man Stockbridge, Ga., and Miss Elizab Bryant, an active member and Sund school teacher of Bentley Hill Chur of Stockbridge. L. P. Owen officiat

JORDAN-ROBERT.—At Quitman, Mi Sept. 24, 1905, Mr. T. M. Jordan Miss Ester Robert, by Rev. S. McDa The groom is a member of the Bapt church. The bride is the daughter Mr. F. Robert, a leading official of church. The young couple recei many valuable presents, also a ch for a handsome sum.

DANIELS-QUINN.—At the residence Mrs. C. F. Drayden, Fayette, Miss., C. S. Daniels and Miss Martha Qui by Rev. P. H. Rembert. Mr. Daniel an excellent young man. He doe good transfer business at this pl The bride is one of our best teach in this county.

PERRY-NUTTER.—A very unique w ding took place at the parsonage of M. E. Church, Boston, Mass., Aug. 1905, Rev. S. J. Hammond perform the ceremony. Mr. John Wesley ry, son of George and Georgiana Pe to Miss Bethnea Nutter, daughter Henry L. and Amelia Nutter. Nana Perry, a sister of the gro acted as bridesmaid.

GAILLARD-EDWARDS.—On the even of Wednesday, Oct. 4, at the bri residence, Charleston, S. C., in presence of a number of the clergy a host of friends and relatives, Bis M. B. Salter, LL. D., assisting, Pierre M. Gaillard and Miss Eugeni Edwards, by the Rev. Wm. R. A. mer, pastor of Centenary M. E. Chu

PEETE-ALCORN.—Mr. Sylvester P Jr., and Miss Elenora Alcorn, resid of New Orleans, at the home of bride's parents, on October 5, 1905 Rev. J. A. Tircuit. A few of the mate friends of the contracting pa were present.

BROWN-LEONARD.—By Rev. G. Reevs, at Sylacauga, Ala., Mr. C Brown and Mrs. Josie Leonard, a m ber of the Methodist Episcopal Ch at Sylacauga.

BIRD-JOHNSON.—Mr. John Bird Mrs. Fannie Johnson, at Sylaca Ala. recently by Rev. G. W. Reev

MORMAN-WILSON.—Miss Dessie son and Mr. N. W. Morman, of P Camp, Miss., at Asbury M. E. Chu Sept. 26, 1905. After the ceremon elegant reception was given at home of Mrs. H. B. Brothers. presents were numerous and co The bride is a teacher in Rust versity, of which institution the g is a former student. Rev. N. R. officiated.

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Doings of the Workmen

MISSOURI.

Neosho Circuit.—Our work is in good trim. The goou people of our church and of the Baptist church came together one evening recently and pleasantly surprised the pastor, Rev. R. G. Smith. Many pounds were presented.

St. Louis, F. H. Small.—Work was begun Sept. 7 on the new M. E. church at Baden, which will be ready for use by November 16. It is a stone building 36x24.

NORTH CAROLINA.

High Point.—Our church under the pastorate of Rev. D. Brooks is progressing nicely. Since January 1 we the members, nine in number, have bought a lot 60x200 feet, have paid $50 on same and built a little house 16x30 feet. On Sunday, Oct. 8, we raised $12.20.

Ailsville Charge, D. P. Shaw, Pastor.—During the revival on the Ailsville Circuit twenty-nine souls were brought into the fold. Revs. E. F. Scarborough and J. A. Slate did valuable services; also Rev. J. L. Amsterd of the C. M. E. Church. Paid the pastor during the four weeks' revival $58.85.

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RAILROAD SCHEDULES

Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	.....
———	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

Queen & Crescent.

No.		No.	
1. St. Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7.... 8:45 a.m. | No. 8.... 4:20 p.m.
Sunday and Wednesday Excursion.
No. 5.... 6:45 p.m. | No. 6.... 7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom.	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp. 8:15 a m	Memphis exp. 8:15 p m
Vicksburg ex. 6:00 a m	Vicksburg ex. 7:00 a m
9:40 a.m.	Baton Rouge accd. 4:00 p.m

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston	7:05 a.m.
8:50 a.m.	Pacific Cast Express	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

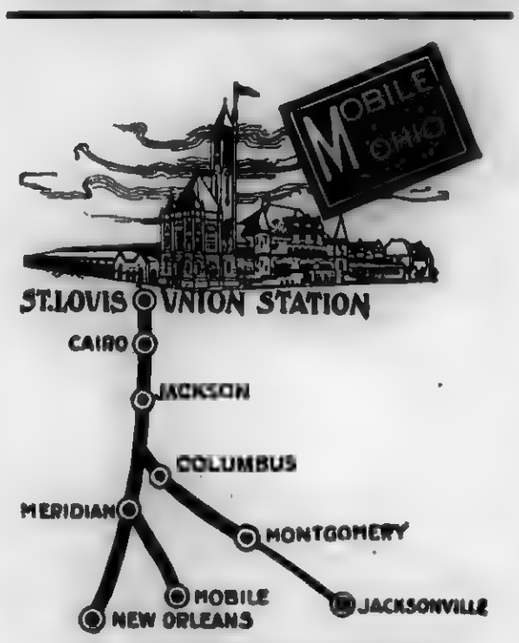
7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
2:05 a.m.	Port Allen Local	3:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Sall. Express	6:20 p.m.

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7:35 p.m.	Sunday Only	8:05 a.m.
9:45 a.m.	Daily ex, Sat. and Sun.	4:00 p.m.
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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Weekly Remittances

OCTOBER 7 TO 14.

Atlanta and Savannah—S. L. Deas, *1; P. H. Travis, *5; J. W. Queen, *1; L. G. Adkinson; G. W. Arnold, *2.

Central Alabama and Mobile—E. M. Jones; J. C. Samons, *1; U. J. Harris, *1; J. J. Harrison, 1; E. W. Cook.

Central Missouri—A. H. Christensen.

Lincoln—I. H. Haines, 1.

Lexington—J. W. Robertson, *3, 2.

Little Rock—D. B. Harston, *6.

Louisiana—B. J. Reddix, 1; W. H. Lang; E. E. Clay; P. D. Kennedy; A. B. Harris, *1; E. J. Harrison, *1; C. J. Ennis; F. T. Chinn, *1; Wm. Robinson; P. C. Colton; Mrs. G. Washington; L. Merriman, *2, 1; E. C. Little; J. McKee, 1; J. J. Obee.

Mississippi and Upper—Ed. Ford, *1; J. B. F. Shaw; A. N. Jones, *5; S. H. Nevils, *2; J. K. Comfort, *1; A. J. Paitley; T. H. Henry, 3; S. J. Hunter; Wm. Bell, *1; E. P. Chapman, 1.

South Carolina—B. F. Witherspoon, *6; C. R. Brown, *4; J. S. Thomas, *21.

Tennessee and East—G. J. Gary, 1.

Texas and West—Andrew Foster; R. S. Lovinggood; J. H. Swann, *1; A. B. Brown, 1; L. H. Richardson, *2; W. H. Logan, *6; G. A. Deslande, *1; J. W. Wright, *1; W. Hamilton, 2; J. W. Stone, *1; E. L. Jackson, *2; A. Austin; M. Smith, *1; N. Jones.

Miscellaneous—Taylor Remedy Co.; Wrang Tang Liniment Co.

Eighty-ninth annual report of the American Bible Society. Published by the American Bible Society, New York City.

FLOYD'S FLOWERS, or Duty and Beauty for Colored Children, by Prof. Silas X. Floyd, A. M., D. D. Illustrated by John Henry Adams. Publishers, Hertel, Jenkins & Co., Atlanta, Ga.

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Crescent City Notes

The officers of the Brotherhood of Thompson Chapel, Rev. D. M. Seals, pastor, were installed by the Brotherhood of Wesley Chapel, J. Bermount, president; A. J. Thomas, vice-president; James A. Saunders secretary.

The Sunday afternoon meetings of the Young Men's Christian Association held at the different churches are very interesting and should be largely attended. You will hear the best speakers the city affords and fine singing. Those who failed to hear Rev. H. H. Dunn's splendid address before this Association at St. James African Methodist Episcopal Church on last Sunday missed a rare treat.

WESLEY CHAPEL. — On Sunday, October 15th, the services throughout the day were well attended. At 11 a. m. Presiding Elder J. J. Obee preached an interesting sermon; 3 p. m., the memorial day observance; 7:30 p. m., the pastor, Rev. T. J. Johnson, preached the anniversary sermon of the Sons and Daughters of Conference, after which the officers were installed. Collection for the day, $47.38.

WILLIAMS CHAPEL.—Sunday service, Oct. 15, prayer meeting and Sunday school as usual. At 11 a. m. the pastor, Rev. C. W. Reeves, preached. At 3 p. m., Rev. H. Daniels, presiding elder Shreveport district, preached to the delight of all. At 6 p. m., song service and Epworth League, led by S. Duncan and C. C. Wilson. At night, Rev. W. R. Butler, presiding elder South New Orleans District, preached an able sermon. Good music by the choir. One subscription for the SOUTHWESTERN. Collection, $65.38.

THE ANNUAL RECEPTION given the pastor, Rev. C. W. Reeves, of Williams Chapel, October 10, was a well arranged and very enjoyable affair. The following program was rendered: Prof. A. C. Priestly, principal of McDonogh No. 24, spoke eloquently and in words of highest praise of the pastor's work at Monroe, La. Miss Helen Edwards gave excellent service as organist: The songs by the choir, led by Mrs. L. E. Brooks, were well rendered. Hon. C. . Wilson spoke of the pastor's work at Williams Chapel, and his glowing words of commendation of the great work achieved by Rev. Reeves were heartily sanctioned by his hearers. Presiding Elder W. R. Butler, who was master of ceremonies, introduced the . astor who spoke of his experiences as a gospel minister. Miss M. Johns, Mrs. McCary and Mrs. E. Woodfolk served refreshments in abundance. Among the guests were Prof. and Mrs. M. S. Davage, Prof. A. H. Colwell, Mr. and Mrs. T. J. Edwards and daughters, Misses Helen and Sarah, Mr. and Mrs. Woods, Mrs. W. F. Waters, Miss M. M. Donnell, Mr. Dejoie and others. This was but a token by this gathering of the esteem in which the people hold their pastor.

One of the most delightful sacred concerts given recently occurred last Sunday afternoon at the Central Congregational Church, Rev. A. L. DeMond, pastor. The instrumental music was sweet. The Christian Endeavor Orchestra, led by Mrs. Emma C. Harris, conductor, played a number of selections. The songs by the choir and the beautiful solos and duets were very effectively rendered and highly appreciated by the music-loving congregation. No service of our churches is more worthy of attention and encouragement than this, the singing service, where so many young people gather, and many souls have been saved by song.

Book Reviews.

"FLOYD'S FLOWERS, OR DUTY AND BEAUTY," by Prof. Silas Floyd, A. M., D. D.; illustrations by John Henry Adams. Publishers, Hertel, Jenkins & Company, Atlanta, Ga. Price, $1.00.

This book is an interesting and helpful series of stories taken from the experiences of the Negro race and as such are published especially for colored children, but would be of immense value to children of any race. Dr. Floyd has done his work well and has given us a book of permanent value, one that will be of unquestioned help to many a boy and girl. The illustrations by Mr. John Henry Adams are striking. The book is substantially bound and shows that the publishers have spared no pains in making this one of the most attractive books issued in the interest of the race. It will perhaps have the largest sale of any book among our people in recent years.

BOOKS RECEIVED.

"Eternal Elements of the Christian Faith," by Rev. Dugald Butler, M. A. Publishers, Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price, 75 cents net.

"The Apostle Paul," by Alexander Whyte, D. D. Publishers, Jennings & Graham, Cincinnati. Price, $1.00 net.

"The Call of To-day," by Abner H. Lucas, D. D., (The Methodist Pulpit: Second Series.) Publishers, Jennings & Graham, Cincinnati; Eaton & Mains, New York.

'Daybreak In the Dark Continent," by Wilson S. Naylor, Beach Professor of Biblical Literature, Lawrence University. Publishers Eaton & Mains, New York; Jennings & Graham, Cincinnati.

"Christianity and Socialism," by Washington Gladden. Publishers, Eaton & Mains, New York; Jennings & Graham, Cincinnati. Price $1.00 net.

"Vision and Task," by George Clarke Peck. Publishers, Eaton & Mains, New York; Jennings & Graham, Cincinnati. Price $1.00.

Sylvanus Stall, D. D., the author of the well-known series of purity books, has issued a pamphlet of 24 pages of extreme importance to pastors, Young Men's Christian Association secretaries and all interested in the welfare of young men. It deals with one phase of an important sociological question, and sets forth the wonderful changes in present knowledge concerning a disease formerly regarded by physicians and still popularly thought no worse than a toothache or a bad cold, but which to-day is known to be one of the most contagious, and in its consequences one of the most serious of any that afflicts mankind. The Vir Publishing Company, of Philadelphia, have issued this pamphlet, entitled, "Not a Toothache or a Bad Cold in the Head,"

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Mrs. Sydney Simpson, writes: Dr. Taylor's Brain Food and Nerve Restorer is wonderful. It has no equal. It made a new person out of me and I cheerfully recommend it as the greatest remedy on earth for nervousness and exhaustion.

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at cost, for free distribution by pastors, employers of large bodies of men and others, at the rate of $1.00 per hundred, or single copies at 5 cents each.

"THE CHRISTIAN FAITH," by Olin Alfred Curtis, Professor of Systematic Theology, in the Drew Theological Seminary. Publishers: Eaton & Mains, New York; Jennings & Graham, Cincinnati. Price, $2.50 net.

"RELIGION AND POLITICS," by Algernon Sidney Crapsey. Publisher: Thomas Whitaker, New York.

Deaths.

McCOY.—Catherine McCoy, a member of Lynch Chapel at Clinton, Miss., for many years, passed into the Beyond Sept. 8, 1905, in full triumph of faith. To mourn her going are her husband, a daughter, seven sisters and brothers, and many friends. This dear feithful member will be greatly missed in our midst. The funeral service was conducted by Rev. W. L. Mills.

HESSEY.—Ned Hessey, a Christian of many years' standing, departed this life at the age of 85 years Altho he did not belong to any church, he lived a consistent Christian life. Brother Hessey was a citizen of Maringouin, La., and leaves a number of relatives and friends to mourn his passing. His funeral was conducted by Rev. A. B. Venable, from St. Peter's Church.

ERVE.—Sister Mettie Erve went to her eternal rest Sept. 10, 1905, from Vaiden, Miss. She was a member of the M. E. Church and expressed herself as willing and eager to be with Jesus. To the father and mother we offer our deepest sympathy in this their deep sorrow. Greene Spencer, pastor.

From Gordansville, Tennessee, passed away a number of faithful Christians within the past few weeks. Brother Pompey Chesling, aged 76 years; Sister Miller; Sister Lizzie Officer, aged 49 years; Sister Hattie Norris; Sister Harriet Wright; Sister Lucy Norris; Brother Rufus Sadler, aged 72 years; Sister Mary Flowers. Many friends and relatives mourn their loss. F. Smith, pastor.

Southwestery Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, OCTOBER 26, 1905

Vol. 39 No. 43

Editorial

It has been decided definitely to open New Orleans University on November 15th. The Medical School, however, will open November 1st, without fail.

The school board of Montgomery county, Alabama, has determined that hereafter the school term shall be seven months for the whites and five months for the Negroes. In Merigold, Mississippi, about seven miles from Cleveland, a Chicago philanthropist seeing the deplorable condition of the Negroes and the entirely inadequate school facilities, established a school there for their education. Whereupon the "best white citizens" of that vicinity demanded that the school be closed at once. Such high-handed injustice is what makes labor scarce and the Negro dissatisfied with the rural districts and causes him to seek the advantages of the cities.

A number of citizens at San Marcos, Texas, have petitioned the governor of that state looking toward the legalizing of lynching. That which they desire is the absolute annulment of law, jury and trial in the "case of Negroes accused of assault." There have been many instances where innocent men have been hanged by uncontrolled mobs, and even if it were true that the mob hung only men who are guilty it would be anarchy to grant this request. Of course the request will not be granted, but it is a sad comment upon the state of affairs when a company of men can dare to make such a request. Either public sentiment is rather low or these men are "brazen devils."

We can make the currents of opposition that come into our lives blessings rather than hindrances. There is at Montgomery, Alabama, a ferry, the only motive power of which is the down stream current. A large cable runs from bank to bank and reaching up to this are two small cables attached one to each end of the ferry-boat. As the current pushes strong against the boat these cables prevent it, of course, from going down stream, and hence the boat is gradually carried across the river. There is in this a lesson for us. There are quite often strong currents that we must face, but if we faint not and do not give up at the first opposition and arise to the strength of the occasion, we may utilize the oppositions that come for our good. God's strong cables are hanging across the river of life at every point of crossing. It is our privilege to connect ourselves by the smaller cables of faith service. Thus linked with God, currents of opposition not only do not hinder but help us. Disappointments, sorrows, various afflictions, these and other experiences of which we complain may work together for good. Certainly the meeting of the opposition will bring strength, the subduing of opposition will bring a victory that is exhilarating.

Garrett Biblical Institute

THE LEADERSHIP OF SERVICE

A leadership that is based upon force, hereditary succession, intrigue, political manuevres or selfish combinations can never be permanent. Self-constituted and self-imposed leadership at its best can be only short lived. The only permanent leadership is that that comes by the untrammeled, and untimidated choice of the people.

Jesus Christ viewed from a worldy standpoint, even that of worldly success, is the most preeminently successful leader of all ages. His ideals have dominated art and literature. His name and teachings are connected with the brightest pages of history—all history, sacred and profane. After Him follow the greatest multitude that has ever been marshaled under a single banner, a following composed of representatives of every clime, of every race and condition. The secret of His leadership is not due to the fact that He was the Son of God; or that He could marshal omnipotent strength and call to His aid legions of angels for His defense, but that His leadership was at once unselfish, disrobed entirely of self-glorification, moved by one purpose—that to serve the people. He gave His life, His best thought for the people. His teachings have running through them this one cardinal thread—for the betterment and for the salvation of the people. He announced the fundamental principle of true leadership to the mother of Zebedee's children, who came desiring that one should sit upon the right and the other upon the left hand in His kingdom, when He said in reply to her, "whosoever shall be chief among you let him be your servant."

The men and women whom the world honors, whose graves are kept green, whose names are carved in marble and bronze, whose deeds are recounted at every fireside, are the men and women who have given themselves without stint to the betterment of the people. In this Jesus Christ excelled all others and has given the world, particularly the Christian world, the pre-eminent example of service.

And this be the test of our discipleship: Not the high-sounding words of testimony, either in the community church or in the open square, but the nearness of approach to the example of Jesus, whose only mission in this world was to seek and to save and whose entire life and ministry may be summed up in the one word *SERVICE*.

THE LIMIT OF HUMAN VISION

No lense has ever been invented that begins to compare in power and fineness of reproduction to that of the human eye. The human eye is capable of many and exacting reproductions, but its scope of vision as compared with the greatness of the universe is limited. It is said that from Pike's Peak one may get a view for a distance of two hundred miles, but this as compared with the vastness of the world's area is very limited. Objects become almost indistinct at that distance to human vision. One of the best illustrations of the limit of human vision is that of looking up a railroad track and at the distance of one mile the tracks apparently grow closer together. As a matter of fact the distance between the tracks remain the same.

Human vision is limited not only in things material, but in the things spiritual as well. We see through a glass darkly, even of things that are spiritual and sometimes we don't understand the workings of the infinite God for we cannot comprehend Him nor can we comprehend His motives nor understand at times the why of His dealings. Depending upon our vision in the things spiritual we often hesitate, but man does not stop because of the limitations placed upon his vision in things material, for as he starts out on a journey he sees only a limited portion of the distance at a time. But he travels on and the distance revealed to his vision at any given moment proving sufficient, his horizon lifting as he journeys. So it is in most of our experiences, we pierce only a limited distance in our own plans. As we labor, our plans unfold. Why does not this fact prove a genuine help in our spiritual affairs? We do not understand all the dealings of God. His ways are past finding out. But as we journey on toward the end of our destination little by little the horizon is lifted, and we get a clear and a more definite vision. "For now we see through a glass darkly, but then face to face; now I know in part; but then shall I know even as also I am known." God's goodness, justice, mercy and love abideth. And tho we may not be able to fathom Providence we can live a life of trust. Every experience teaches us that it is not necessary to know all.

"'Tis enough that Christ knows all."

"ONLY A PRETENSE"

Under the above striking caption the *Journal and Tribune* of Knoxville, Tenn., of recent date, makes a significant utterance. The *Tribune* has the courage to show the gross hypocrisy of the South, not all of it, however, in discussing the race situation. Even our worst enemies are insincere in their gross and wholesale charges, but such procedure has its effect—it creates a popular wave that lands many a man in an office who otherwise would remain in dense obscurity. The editorial of the *Journal and Tribune* deserves a wide reading and we give it in full:

"The faction led by Senator Gorman, in Maryland, is endeavoring to induce the voters of that state to ratify an amendment to the constitution of the state, disfranchising the Negroes in the state. The stock argument being made by the advocates of the amendment shows that they do not give the real reason for their course, whatever that reason may be. If they should put it on the ground that the Negroes are ignorant, and for that reason ought not to have the privileges of citizenship, that would command respect from many people. If they should put on the broad ground that the Negroes ought to be disfranchised because they are Negroes, why that might be recognized as a semblance of a reason.

(Continued on Page Eight.)

The Negro and Public School Education in the South

By Dr. Booker T. Washington, Principal of Tuskegee Institute

To the Colored People in the Southern States:

A great many questions relative to our progress as a race, it is important for us to consider and to keep clearly before us. One of the questions just now of fundamental importance is that of securing facilities for a sound common school education of the masses of our children, especially in small towns and country districts. The large majority of our children will never, perhaps, have the opportunity to receive any school education except what they get between the ages of five and fourteen years and will never have opportunity to attend any other than common public schools. And yet here in our Southland hardly more than one-fifth of the Negro children five to nine years of age and hardly more than one-half from ten to fourteen years of age were reported by the U. S. Census to have attended school at all in 1900. And of all our children who did attend school during that school year, over three-fifths attended less than six months. In many cases while the schools are open, parents are careless about seeing that their children attend school each day. This fault should be remedied. I use these figures because they express compactly, though of course, not exactly, a condition of utmost gravity. And I remember that such figures give no hint of the squalor of so many of our schools and the incompetence of so many of our teachers.

I wish, through this letter, to urge upon our ministers, teachers and leaders of whatever character, to put forth especial and immediate effort to see to it that the school facilities in each community are improved and brought up to a high standard of efficiency. If this is not done, many thousands of our children will grow up in ignorance. Whatever the reason may be, the plain fact remains that in many communities our people are not provided with education in public schools. I have recently heard of several communities where only $15 per month were appropriated from the public fund for colored children, and this for only a term of four months. We must face the fact that the public schools in many sections are not being improved, and, in some parts of the South they have gone backward. It is probable that the children of the race have increased faster than the facilities for their education in some places.

As the basis of our educational opportunities, I may say, is the public school, and I think it wise to make that school the center of our interests and activities.

We should not fail to make prominent at all times and cling to the fundamental idea of the American common school—that all of the property of the State should educate impartially all the children of all the people. It is not merely the man who enters the tax office who really pays the taxes; the laborer, who pays one mill more to the pound for a commodity because of a license tax, really pays the tax, however indirect the payment. By close examination, I find that in many communities the small amount of money received for public schools is in a large degree wasted and dissipated by reason of the denominational differences and wrangles over the school. For example, I know of one community that has three small schools of weak character, when there should be only one and that one good. The Baptists have a school in one part of the town, the African Methodists a school in another part, and the Zion Methodists in still another part. Denominationalism has no place in public school education, and our people should crush that tendency to let denominationalism divide and overcome the public school. We should concentrate our efforts wherever possible, preferring one good school to two or three poor ones.

Our leaders should lay special emphasis upon the following points:

1st. See to it that a good and efficient teacher is provided; if any qualification is lacking, it should not be moral character. The teacher may be weak in other matters, but if he is morally wholesome, he may greatly help the people.

2nd. A good teacher cannot be kept in a community from year to year without a reasonably good salary. A poor salary means a poor teacher in most cases, one who remains only a few months and then goes to some other community. It is cheaper in the long run to pay a larger salary for a good teacher than to pay a small salary to a poor teacher.

3rd. If the public school authorities do not provide a decent, comfortable school house, and every effort of the people to stimulate them has failed, the people in the community should tax themselves in order that a good, comfortable school house may be built. Some of the school houses in which our children are taught are fitter for cattle than for human beings.

4th. We should get the public officers to provide for as long a school term as possible. But no people can be educated when the school term session is only four or five months during the year. No community should be satisfied until its school is in session seven or eight months during each year. If our people will save some of the money that they now throw away, especially during the fall of the year for whiskey, snuff, and cheap jewelry, they can with little difficulty add two or three months to the public school term.

5th. Let us make up our minds that, despite difficulties and many disadvantages our children in every section of the South shall have a decent education. We should never cease to agitate in every locality for proper school facilities. If our children are not educated now, they and their children and their children's children will grow up in ignorance. I repeat, the entire race will suffer.

Now is the time for ministers, teachers, and parents to act quickly and vigorously, and we shall not regret the result.

Tennessee Conference Appointments

At the Tennessee Conference, which closed its fortieth session at Murfreesboro Sunday, Bishop McCabe announced the following appointments:

Cumberland River District—Presiding Elder, H. W. Key, postoffice 53 First Avenue, South, Nashville, Tenn.; Alexandria and Stonewall, R. A. Dowell; Algood and Officer's Chapel, Samuel Redmond; Ashland City and Clarksville (supply), J. D. Crockett; Brierville, J. H. Ellis; Cherry Valley, David Scott; Cookeville, T. Whorton; Gainesboro and Livingston (supply), N. Betty; Gallatin, J. B. Booth; Gordonsville and Carthage, F. Smith; Hart's Hill and Odum (supply), S. Boddie; Hartsville, H. P. Belcher; Lebanon, J. A. Swift; Lebanon Circuit, Samuel Knight; Lebanon Mission (supply), Horace Betty; Liberty and Temperance Hall, Thomas Belcher; Mitchelville, W. E. Edwards; Nashville, Braden Chapel, S. T. Miller; Payne Bank and New Bethel, Wm. L. Denton; Rock Spring (to be supplied); Tucker's Cross Roads and Mt. Zion, E. F. Carter; Seay's Chapel and Smith's Chapel, postoffice, Lebanon, T. E. Woods; Springfield and Bigbee's Chapel, L. M. Moores, Union Hill and Greenbrier, Jas. Martin; Womack (to be supplied).

Lexington District—Presiding Elder, B. J. Merideth, P. O., No. 118, Fairfield, Nashville, Tenn.; Adamsville and Savannah, G. A. Sanford; Alabama City (supply), Richard Rogers; Annesdale, (to be supplied); Burdett's Chapel, J. M. Moody; Clifton, A. Ransom; East Memphis Mission (supply), Paul H. Phifer; Hohenwald and Flat Woods (supply), W. A. Chapelle; Lockett and New Zeal, (to be supplied); Lexington, Wilderville and Yerema, M. L. Easley; Mt. Pleasant Circuit, E. F. Douglas; Oak Grove Circuit, J. F. Fenner; Parsons and Howard's Chapel, A. Ridley; Selmer, S. J. Jenkins; Warren Chapel, S. M. Strayhorn; Waynesboro, (to be supplied).

R. T. Weatherby, Secretary of the Young Men's Christian Association, Atlanta, Ga., member of Springfield Quarterly Conference. E. W. S. Hammond, Dean of theological school; Wesley Patterson, professor in Walden University, member of Thompson Chapel, Nashville Quarterly Conference.

E. R. Gravelly and Stephen A. Peters left without appointments to attend some one of our schools, member of Seay's Chapel, Nashville Quarterly Conference.

Nashville District—Presiding Elder, W. R. Smith, 614 North Maney Avenue, Murfreesboro, Tenn.; Bon Air Mission (supply), J. H. Nelson; Cainsville, H. Prim; Christiana, W. L. Lillard; Dilton and Murfreesboro Mission, J. L. Massey; Eagleville Mission, J. R. Reese; Flatrock Mission, P. R. Woodson; Hillsboro, A. D. Butler; Manchester, H. W. Rucker; McMinnville, J. M. Lyte; McMinnville Circuit, J. B. Bradford; Mt. Pleasant, Geo. R. B. Waters; Murfreesboro, B. F. Anderson; Murfreesboro Circuit, Samuel M. Carmichael; Nashville, Clark Memorial, T. W. Johnson; Hubbard Chapel, S. M. Utley; Thompson Chapel (supply), E. W. S. Hammond; Gordon Chapel, D. T. Burch; Nolensville Circuit, E. J. Guthrie; Shelbyville, Harvey H. Hinton; Smyrna, H. E. Erwin; Sparta, I. S. Rucker; Sparta Circuit (supply), A. Wooten; Tullahoma, F. N. Collier.

West Nashville District—Presiding Elder, Anderson Phillips, postoffice 137 Lafayette street, Nashville, Tenn.; Brentwood, S. Hartsfield; Charlotte and Cumberland, J. R. Reasonover; Dickson, S. J. Boone; Dover, J. M. Huddleston; Duplex (supply), J. F. D. Ferrell; Farmington, W. D. Pettus; Franklin, D. J. Mitchell; Hickory Grove and Thompson Station, James A. Hill; Lawrenceburg, W. E. Ellison; Lewisburg and Columbia Mission, A. L. Nelson; Mt. Pleasant (to be supplied); Nashville, City Mission, J. W. Satterfield; Seay's Chapel, C. E. Alexander; West Mission (to be supplied); Petersburg, J. S. Flemings; Spring Hill, S. S. Rideout; White Bluff (supply), Alex Jordan.

West Tennessee District—Presiding Elder, J. A. W. Moore, postoffice 270 Calhoun street, Memphis, Tenn.; Alamo and Humboldt, J. P. Griggs; Arlington and Braden (supply), Henry Johnson; Atoka and Livingston, W. M. Neal; Brownsville, T. B. Blackman; Dyersburg, Yorkville and Kenton, K. H. Turner; Foulkes and Halls, Eli J. Reddick; Friendship Circuit, J. H. C. Means; Galloway and Ludishia (supply), J. M. Moseley; Klondyke Mission (supply), D. W. Fields; Martin, A. J. Proctor; Mapes Grove Circuit, A. Porter; Mason, J. W. Richmond; Memphis Centenary, Miles Williams; North Memphis, Joseph Harrison; North Memphis Mission (supply), G. W. Davis; Millington and Woodstack (supply), Henry Phillips; Paris and Mansfield, Rheuben Ross; Pleasant Grove, C. L. Fields; Ramsey and Bigcreek, Henry Dunlap; Randolph and Ripley (supply), S. Dandridge, Sharion and Union City, J. P. Price; Springville Circuit, J. F. Neal.

True friendship is a religious experience—a holy sacrament. It is a refining and enrichment of mind and heart, a preparation for larger living and wider relations with spiritual beings. Yes; that is the central thing; we are to meet as pure spirits and this should be a kind of apprenticeship for heaven.—*Charles Gordon Ames.*

Our Missionary Jubilee in Southern Asia

By Rev. Geo. E. Stokes, D. D.

The readers of the SOUTHWESTERN CHRISTIAN ADVOCATE cannot fail to feel an interest in the celebration of the Jubilee of the Mission of our Church in Southern Asia. This is to be observed during 1906-07. The Mission was founded fifty years ago by Rev. William Butler, who hailed from Ireland and was a naturalized American citizen. He was a man full of faith and of the Holy Ghost, and possessed aggressive and heroic qualities of character that adapted him finely for the work he had undertaken as well as to endure the hardships and dangers of the mutiny through which he was called to pass in India. He came very near losing his life at the hands of the mutineers and fled afoot from Barielly, the headquarters of the mission, to the then new Hill Station at Naini Tal, in the Himalaya mountains. There, too, he lost no time in founding Methodist enterprises and both the English and Hindustani educational and evangelistic work of Methodsm occupies by all odds a foremost place.

In those early days there were but few Indian Christians. Now in the Methodist Church alone there are over 90,000. The saying, "Our success is our embarrassment" has become proverbial.

Not only has our Mission undertaken work among the natives but attention has been paid to the European, Eurasian and Anglo-Indian communities equally. In all the centers will be found large congregations of Methodists, ministered unto by men of evangelistic fervor. In many of the smaller places work is also sustained, though owing to the frequent changes in membership, caused by the transfer of government officials, high and low, it is difficult to maintain the congregations. About fifty of these English-speaking congregations of Methodists exist in the Empire. In Calcutta and Bombay and other important centers the churches are self-sustaining and contribute largely to benevolent and Missionary enterprises, and they exercise a most wholesome effect upon the Church of England and other ritualistic bodies. As a result the spiritual condition of the country is far in advance of what it was before the advent of the Methodist Episcopal Mission. It was a dream of William Taylor, afterwards Bishop of Africa, that in some not distant day the English-speaking Methodist churches would lead in the evangelizataion of the Mohammedan and Hindoo communities. Though as yet this dream has not been realized there are signs that its final fulfillment is possible.

One of the chief features of the Jubilee is to be an earnest seeking for a revival among all classes of Christians in India. The missionaries and laymen are to unite in fasting, prayer, personal work, and public services, in streets, churches, schools and orphanages. Our churches and institutions dot all Southern Asia and hence the movement is sure to attract the attention of the public generally.

One very attractive feature of our Indian work is its cosmopolitan character. In our congregations may be seen men of all classes and colors, and among our Methodist Christians there are no distinctions, as all eat at the same table of the Lord, mingle together in social and religious gatherings in the parsonages, churches and each others homes. In this respect we are surely a good deal in advance of many of our congregations—I had almost said all—in the home country. How could it be otherwise? If our missionaries are really moved by the true missionary spirit, in this respect it could not be different than it is. On our Official Boards it is the rule to see Eurasians, Anglo-Indians, Americans and Englishmen working harmoniously together, and likewise on our school and various institutional boards. It appears to this scribe that the readers of the SOUTHWESTERN CHRISTIAN ADVOCATE, next to their interest in Africa, should feel enthused in our work in Southern Asia and to the extent of their ability aid in the Jubilee celebration.

A majority of our missionaries have pledged one month's salary toward the Jubilee Fund and in a short time every one will be formally pledged. Our native ministers are rapidly following this inspiring example. It is also believed that the rank and file of our native membership will contribute an average of one rupee each toward the Fund (thirty-five cents). Does this look small to you in America? Remember that there are millions who never lie down to sleep having had enough to satisfy their hunger and that a well paid workman or servant receives four or five rupees a month in many parts of the country, and you will conclude—that the gift mentioned is no insignificant one. This fund is to be a thank offering in recognition of all that God has done for us in India these last fifty years.

Are there not many of the readers of your paper who desire to have a share in the Jubilee? We want all to have a part in the spiritual part by joining us in prayer for divine aid, and also in contributing whatever amount you can. All who desire so to do may send their contributions to Rev. A. B. Leonard, Missionary Secretary, 150 Fifth Avenue, New York.

Roorkee, U. P. India.

Lincoln's Favorite Poem

The following beautiful poem was a particular favorite with President Lincoln, who often referred to it as one of the finest productions of the English language. It is related by Mr. F. B. Carpenter, the artist, that while engaged in painting Mr. Lincoln's portrait at the White House, the President said to him one evening: "The poem has been a favorite with me for years. It was first shown me when a young man by a friend. The beauty of it at once struck me, and I learned it by heart. I would give a great deal to know who wrote it, but have never been able to ascertain." In "The Cambridge Book of Poetry and Song" it is credited to Wm. Knok, and he is its probable author.—*Church Forum.*

Oh! why should the spirit of mortal be proud?
Like a swift-flitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old and the low and the high,
Shall moulder to dus and together shall die.

The child that a mother attended and loved,
The mother that infant's affection who proved,
The husband that mother and infant who bless'd—
Each, all, are away to their dwellings of rest.

The maid, on whose cheek, on whose brow, in whose eye
Shone beauty and pleasure, her triumphs are by;
And the memory of those who have loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne,
The brow of the priest that the miter hath worn,
The eye of the sage and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climb'd with his goats to the steep,
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower and the weed,
That wither away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that hath often been told.

For we are the same that our fathers have been;
We see the same sights that our fathers have seen;
We drink the same stream, and we feel the same sun,
And run the same course that our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking from, they,too, would shrink;
To the life we are clinging to, they, too, would cling;
But it speeds from the earth like a bird on the wing.

They loved, but their story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the voice of their gladness is dumb.

They died—aye! they died; and we, things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the changes they met on their pilgrimage road.

Yea, hope and despondence, and pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the dirge
Still follow each other, like surge upon surge.

'Tis the wink of an eye, tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
Oh! why should the spirit of mortal be proud?

What is a hero- has been answered, "A soul which rises up to face life squarely—to comfort its grievous circumstance and conquer it." With all the improved conditions that women have today, with any conditions that the race can attain, there must always be multitudes of women combatting grievous circumstance. Women live so deeply in the lives of others, give themselves so unselfishly by their nature, that fate incessantly demands from them the heroic qualities—self-command, self-effacement, courage, and sacrifice. The daughter who renounces all personal ambitions to minister to the helpless age or infirmity of father or mother; the wife who shields and strengthens and unworthy or weak husband; the mother who sacrifices herself absolutely to support and educate her orphaned children—the world is not worthy of these, and yet we have them always with us, witnesses of a diviner life than most of us know how to live.—*Harper's Bazar.*

An influence not only lives forever, but it keeps on growing as long as it lives. There never comes a time when it reaches its maturity and when its growth is arrested. The influence which you start into life to-day in the family, the neighborhood, or the social circle, is perhaps very small now, very little cared for now; but it will roll forward through the ages, growing wider and deeper and stronger with every passing hour, and blighting or blessing as it rolls.—*Christian Weekly.*

THE CHRISTIAN LIFE

The Promise of God

BY MARIANNE FARNINGHAM.

What if the flowers are fading?
  What if the fields are bare?
The autumn is all golden
  If God be with me there;
I keep the summer sunshine
  within my heart all day,
And when He walks beside me
  Flowers cover all the way.

What though I needs must journey
  Into a stranger's place?
I turn from what I know not
  And look into His face;
And so it does not matter
  How far my feet may roam,
I live within His presence,
  And always am at home.

What though I meet new duties
  And work too great for me?
God makes my fingers skillful,
  And He my strength will be.
I serve a gracious Master
  Who gives the help I ask,
And His appointed labor
  Is aye an easy task.

I am afraid of nothing
  While He is at my side;
The storm may beat upon me,
  Dark clouds the sun may hide.
But thunder dies in music,
  And darkness turns to light,
Since God forsakes me never,
  And keeps me in His sight.

O GOD I read the story
  Of Thy great love for me
In every fresh day's dawning
  And every change I see.
I rest upon Thy promise,
  I gladly do Thy will;
Only, whatever comes to me,
  Be near, be with me still.

Courage to Forget

There is nothing we need so much and in all forms as courage. It seems to me that the most difficult and heroic courage is for a man to forget his past. Yet that is the Christian doctrine about sin—sin forgotten is sin treated as though it were not. Christ does not ask you to brood over your sin, but to overcome it. He does not ask you to weep through long years about your sin, but to retrieve it.—*W. J. Dawson*

Patience With the Erring

REV. ROBERT FORBES, D. D.

If we only knew the burden that the other man is carrying; if we only understood the sorrow that may be wringing his heart; if we only knew how unfavorably he was born, what he suffers from heredity because his grandfather was a sinner—we would be more patient, and would be more ready to restore the one that is overtaken in a fault.

The church has come down the ages with the door on one side wide open towards the world, and in that door its ministers have stood crying: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, come buy wine and milk without money and without price." The church has been shouting to the wicked that—

"There's a wideness in God's mercy,
Like the wideness of the sea,"

and they have been coming from all the walks in life, and they are welcomed on the one simple condition that they have "a desire to flee from the wrath to come and to be saved from their sins." And they are gradually being saved; and the door has been wide open on the other side toward heaven. The church has been gradually saving her members and dismissing them from the militant ranks to the Church Triumphant, which is without fault before the throne of God.

"Brethren, consider thyself lest thou also be tempted." A chain is no stronger than its weakest link. A character is no stronger than its weakest point. Satan can afford to wait year after year to find a vulnerable place, to find your weakest point. Let us consider ourselves lest we also be tempted.

The charity that we to-day exercise toward others may be in demand for ourselves some day. Many a gallant ship has gone down in midocean. More than once a ship has almost reached the harbor, and then sunk beneath the waves. And there are perils all along the way in which we are traveling.

"Ne'er think the victory won,
Nor lay thine armor down;
The work of faith will not be done
Till thou obtain the crown."

The context says, "Bear ye one another's burdens, and so fulfill the law of Christ." This seems to be closely related to restoring the one who is overtaken in a fault. Thus we fulfill the law of Christ. Chirst's law was the new commandment that "Ye love one another even as I have loved you." It was the measure of this commandment that was new—"As I have loved you." So we should love.

Let us restore such an one in the spirit of meekness, considering ourselves lest we also be tempted.—*From "The Changeless Christ."*

The Man Who Won

BY S. E. KIZER.

He kept his soul unspotted
  As he went upon his way,
And he tried to do some service
  For God's people day by day;
He had time to cheer the doubter
  Who complained that hope was dead;
He had time to help the cripple
  When the way was rough ahead;
He had time to guard the orphan, and one day, well satisfied
With the talents God had given him he closed his eyes and died.

He had time to see the beauty
  That the Lord had spread around;
He had time to hear the music
  In the shells the children found;
He had time to keep repeating
  As he bravely worked away:
"It is splendid to be living
  In the splendid world to-day!"
But the crowds—the crowds that hurry
  After golden prizes—said
That he never had succeeded,
  When the clods lay o'er his head—
He had dreamed—"He was a failure," they compassionately sighed.
For the man had little money in his pockets when he died. —*Chicago Record-Herald.*

God's Care Sufficient

If we were responsible for results, we might well grow anxious, and sometimes discouraged; but we are not, and we should leave them where they belong. It is true that we are not always sure that we have acted wisely or for the best in all things. We may to some extent even prevent God's plans for our best good from unfolding perfectly, but God will honor the weakest, most mistaken effort, if it be sincerely made. We may not leave the harvest-field laden with the richest sheaves but there will be enough for every gleaner when the Infinite Father is the husbandman. We want the grain ripened before God's time; the fruit while yet the tree blossoms, and in our impatience we cry out that there never will be a harvest. Ah, blind reapers, not to see that the gates have never closed upon a weary gleaner empty-handed, if he but wait patiently till the close of the day for his reward. Leave it with God. The birds do, and they are fed. The lilies grow, and God clothes them. "Are ye not much better?" Can it be that he who feeds the birds and paints the flowers will forget to give bread to his children—will fail to bring to pass their desires when they have reached the boundary between human strength and Infinite deliverance? It cannot be.

"Yea, leave it with him,
'Tis more dear to his heart,
  You will know,
Than the lilies that bloom
Or the flowers that start
  'Neath the snow.
What you need, all you need,
If you ask it in prayer,
You can leave it with him,
For you are his care,
  You, you know."

—*Selected.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text.—Matt. 21:22. Theme—The Power of Prayer.

Prayer has thrown down the walls of mighty cities; sweetened bitter waters; stopped the onward flow of great rivers; bursted open the iron-ribbed sides of rocks, and caused them to send out sweet, cooling streams of living water; called down fire from heaven; mustered hosts of stars into action against the enemies of God, and with them beat down the armies of kings; made the moon stop in her onward course; stayed the sun in his rapid flight, and caused him to give his light beyond the usual length of day, until they were all destroyed who fought against God and his people. Prayer has quenched the raging flames of fire; has shut the mouths of fierce, hungry lions, and caused them to quietly and peacefully lay down at the feet of the servant of the living God. Prayer has taken from the poisonous serpent his deadly fangs; death from the cup of poison; strength from malicious devils; hatred from the most cruel of men; brought angels down from heaven; bridled the mouths of scoffing infidels; struck down filibustering atheists and cavilling sceptics; thrown wide open the windows of heaven, and securely closed the gates of hell.

Prayer has broken prison bars; struck chains and stocks from the hands and feet of prisoners, and sent them out to preach the word of God publicly in the midst of their enemies and persecutors.

Prayer has shaken jails; caused tremendous gates to swing open of their own accord that the prisoner of the Lord Jesus might walk through them in royal stateliness and godly pomp. Prayer has removed prejudice, and caused the once prejudiced to exultingly exclaim: "Of a truth I perceive that God is no respecter of persons;" has divinely strengthened faint-hearted men, and made delicate women amazing strong to suffer the tortures of death at the stake, while singing songs of praise to God in the midst of the raging flames of fire, whose caloric tongues were eating the flesh from their bodies, and sucking the blood from their hearts, and singeing the hair from their heads, while their limbs fell one by one from their body down among the living coals of fire at their feet. Prayer has nerved and braced up mightily the martyr on his way to the block, the place of execution, on his way to the dire, iniquitous inquisition, on his way to the gallows,—saying in the words of Lady Jane Grey: "I pray you dispatch me quickly," who used in substance the words of Jesus, when he spoke to Judas Iscariot while he was on his way to betray him, saying: "What thou doest, do quickly;" for to the good man quick death means quick glory.

Greenville, S. C.

To trust in spite of the look of being forgotten; to keep crying out into the vast whence comes no voice, and where seems no hearing; to strug gle after light, where is no glimmer to guide; at every turn to find a doorless wall, yet ever seek a door; to see the machinery of the world pauseless, grinding on as if self-moved, caring for no life, nor shifting a hair's breadth for all entreaty, and yet believe that God is awake and utterly loving, to desire nothing but what comes from his hand, to wait patiently, such is victory that overcometh the world, such is faith indeed.—*Dr. George Macdonald.*

YOUNG FRIENDS

A Nation's Hope

Where are the men of the morrow?
  Seek ye the boys of to-day;
Follow the plow and harrow,
  Look where they rake the hay.

Walk with the cows from the pasture;
  Search mid the tasseled corn;
Try where you hear the thresher
  Humming in early morn.

Who are the men of the morrow?
  Look at your sturdy arm!
A nation's hope for the future
  Lives in the boy on the farm.

—*American Agriculturist.*

What a Boy Should Read

"A boy of seventeen should intimately know the English Bible. He should know it as literature quite aside from its religious teaching. He should know it from having had it read to him from his earliest years, and from reading and studying it himself. A boy who grows up without this intimate acquaintance with the great masterpiece of all literature is without something for the loss of which nothing can compensate, and which nothing can replace." This is the judgment, not of a minister, but of a great literary authority.—*Western Christian Advocate.*

Uncle Bob's Nuggets

It is time enough to put off things until tomorrow when you go to bed at night.

Boys, of all things, be kind. Consideration of others and right treatment of those boys younger and smaller than you are will bring a reward multiplied. Every human being appreciates these two things.

There is an old axiom: "Life is what you make it." You can make your own life miserable if you decree to do so, but you have no right to make others' lives miserable.

Remember this, my young girl friend, you have a great deal yet to learn if you get the idea into your head that you know it all.

A little girl—or a large one, for that matter—who is just either "hopping mad" or "crazy to dance" might be tied a little tighter to her mother's apron-strings, for fear that some asylum may get her. These "crazy to dance" and "hopping mad" girls are sorely afflicted truly.

I copy the following from an old paper: "A blind woodsawyer's wife says she never saw him see, but she often goes to see him saw."

Do you want to possess wisdom, young man? Then don't tell all you know; but if you will do so, then talk to yourself.

Here is a brand-new conundrum with an old face: "Who was the fastest runner in the world? Adam, because he was first in the race."

To tell one tiny little lie often requires a whole regiment of big ones to hide it, and then—ah! then—your good Lord heard all of them.—*Baltimore Methodist.*

Look Cheerful

"Own, if you can, one of those welcome faces
That brings the sunshine into shadowed places."

It's worth while, dear friends, to try the magic of tender, sunny smiles. Don't go around looking gloomy. A gloomy mood makes a gloomy countenance, and even children hurry away from it. Be cheerful when things go wrong. The darkest day, lived till to-morrow, will have passed away. Heaven help the home where father and mother have forgotten to look cheerful.—*Selected.*

"Be good, sweet maid, and let who can be clever.
  Do noble things, not dream them, all day long;
And so make Life, Death, and that vast Forever,
  One grand, sweet song."

Poisonous Cigarette Paper

Cigarette smokers who claim that the purest rice paper only is used for cigarettes will be interested in the following from a school-teacher who says in the Clarion "Monitor":

"On Tuesday one of my boys came to school with two packages of cigarette papers. We put them into a pint-bottle, and nearly filled it with water; by Thursday it was a thick solution, so thick that the liquid would hardly run out of the bottle. The boys caught a mouse, and gave him about a third of a teaspoonful. He never lived to leave the boy's hands. The boys were convinced that it was poisonous, but the girls declared that the boy squeezed the mouse so hard that it died. So on Friday the boys came to the school with three sparrows and two mice. We took them one at a time, and gave them a third of a teaspoonful. The birds flew round the room for a short time, then fell helpless on the floor, and died in ten minutes. The mice ran round the room for a while as though nothing had gone wrong, then fell in a fit, from which they never recovered. This should be a lesson to the boys who smoke cigarettes."—*Selected.*

Mother

God made a home, where hearts might turn to rest,
  When all the other homes of earth had failed.
God made a star whose light burned steadily
  When all the other lights grew dim and paled.

God made a voice that all the breadth of seas,
  The change of seasons, or the flight of years,
Could never silence, never rob of power,
  To reach, to bless, to guide, to silence fears.

God made a love that wrapped our infancy
  And blessed us, even when we knew it not—
A love that knew no barrier, no self,
  A love that never faltered or forgot.

This was God's gift, immortal, changeless, vast,
  Whose name He wrote, because He knew no other
Name sweeter, on our waking consciousness,
  In golden characters. That name was "Mother."

—*Phila Butler Bowman.*

Keep the Child-Heart

MARGARET E. SANGSTER.

Children are pleased with little things. Grown up people may be dissatisfied and captious because their plans go wrong, but children live in a beautiful land where grains of yellow sand are better than golden coins, and flowers in a daisied meadow are worth more than the treasures men most prize. Blessed beyond all others are the men and women who keep to the end of life the sweet and trustful spirit of childhood.

Jesus once said to his disciples, "The kingdom of heaven is within you." I think we do not understand this fully until life has taught us some of its lessons. But let me explain to young people that they have only to remember certain days when they were out of tune with everyone, and certain other days when their aim was to make everyone happy, to know precisely what our Saviour meant. Let us believe that we have the kingdom of heaven within us, and say daily with the children,

"Jesus loves me, this I know,
For the Bible tells me so."

The consciousness of belonging to Jesus brings heaven into every heart.

To go a step farther. Suppose that day by day we stop at intervals, and send a prayer up to the Lord for heavenly calm amid agitations. You and I might say, "What would Jesus do if he were here? What would he wish me to do, to be?" Younger or older, let us be as children in his service.

Jesus is still extending his arms to encircle you. He still says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

And still the most blessed of all people, even if they have silver hair, are those who have kept the child-heart in touch with Jesus, through the years.

Here is another thought for you. Jesus blessed each little child. He does not look at you as if you were a stranger. He knows who you are, and where you live, and what your name is. When you have had a hard time over your lessons, and have been discouraged, it is worth while to tell him. When you have made a mistake, when you have had a disappointment, tell Jesus. The greatest wisdom in the world is to tell Jesus everything.—*From "That Sweet Story of Old."*

Studies in the Old Testament Now Ready

Information received from the publishers justifies the expectation that when this announcement appears the new text of Epworth League Bible Study Course, "Studies in the Old Testament," will be ready for delivery. A telegram from the author informs us that the "Manual of Helps for Leaders" cannot be ready for several weeks.

Nowhere can the delay be felt more keenly than at the Central Office. It is but simple justice to say that we have done our utmost to expedite the preparation and publication of this text, and that the causes of the delay all lie outside of this office. Many delays could not be foreseen or avoided. We are satisfied there have been no mistakes of the heart among those who have contributed toward producing this splendid text. Nothing remains for us but to cheerfully make the best of the situation.

Fortunatey, the slight delay will not seriously interfere with the completion of the study this year, as the "Studies in the Old Testament" is written in twenty-five lessons, instead of thirty-six as the former texts are. The new book is of very high merit. The experts who have examined the manuscript have praised it in terms satisfying to its warmest friends. We predict that it will rapidly attain great popularity, and that those who study it will forget that they were ever impatient over the delay in its issue, through their enthusiasm over the text and their pleasure that the work has been done so well.

All classes may order their text books at once and proceed with the work, if they prefer. The usual report should be sent immediately to the Central Office, where a record will be kept and the Manual will be forwarded to each leader as soon as it is issued. For the classes that prefer to wait until the Manual is ready before beginning the study, we strongly advise that in the meantime they take the study course in Christian Stewardship or the course in Personal Evangelism. Either can be completed within eight weeks and both are invaluable.

Address all requests for information to the Central Office of the Epworth League, 57 Washington street, Chicago, Ill. The text book may be ordered of any of our publishing houses or depositories for 75 cents each, or 50 cents each in quantities of not less than ten copies, carriage extra in either case.

EDWIN M. RANDALL,
General Secretary Epworth League.

SUNDAY SCHOOL LESSON

By Rev. G. N. Jolly, D. D.

Lesson VI.—November 5, 1905. Title—"Esther Pleading for Her People." (Esther 4:10 to 5:3.) Golden Text—"The Lord preserveth all them that fear Him. (Psa. 145:20.)

The book of Esther was likely written by Mordecai, then revised and placed in the canon of Scripture by Ezra. The Jews have always held it in great veneration, and as the feast of Purim has been observed by them to this day, no reasonable doubt can be entertained about its genuineness. It does not contain any prophecies, and is not referred to in the New Testament. No name of God is found in it, yet the hand of Providence may be seen there. There is no yearning for the fatherland, no reference to the temple of the sacrifices. There is an effort on the part of Mordecai and Esther to conceal their Jewish origin. The book reads like history and not like fiction.

In this lesson we have a glimpse of history among those Jews who did not return to Canaan. Shushan, the place of this lesson, was east of Babylon, and north of the Persian gulf, and was the winter capital of the Persian Empire. It is now a mass of ruins. Ahasuerus was no doubt the Xerxes who invaded Greece with an army of five millions, and returned with scarce so many thousands. He was a despot in the full sense of that word. Esther was a Jewish madam of the tribe of Benjamin, who being left an orphan was adopted by her uncle Mordecai. Her name means star, or good fortune. She was chosen by the King to become one of his wives. Mordecai was also a Benjamite, and had descended from Kish the father of Saul. He lived in Susa, and was connected with the court, and became prime minister after the fall of Haman.

Ahasuerus, in the third year of his reign, made a great feast, which continued a hundred and eighty days, and at its close he gave an extra banquet, which lasted seven days. They drank wine, from vessels of gold, "according to the law," that is, every one drank all he wanted. On the seventh day the king commanded that Vashti, dressed in queenly robes, and wearing the crown royal, be brought before him, that the princes might behold her beauty. She refused to obey. The king was angry, and inquired of the seven princes of Persia, who knew law and judgment, what he should do with her. It was decided that she had dishonored the king, and also the princes; that she had set an example, if followed by other women, would injure all the homes in the empire; therefore she should be divorced and her estate given to another. Then went into effect that most ridiculous of all laws: "That every man should bear rule in his own house."

Fair young women were secured from every part of the kingdom, and placed in the palace of the king. Among these was Esther. After twelve months they came before the king, and the one with whom he was most pleased was to be queen in the place of Vashti. Esther was chosen. He loved her and placed the royal crown upon her head. A feast was made in her honor, and she was proclaimed queen throughout the kingdom. At this time a plan was laid to take the king's life. It became known to Mordecai, he told it to Esther, and she to the king. The life of Xerxes was saved, and the chamberlains were hung.

Haman was likely a descendant of Agag, a king of the Amalekites. He had been advanced by Xerxes to a seat above all the princes of his kingdom. The king commanded that all the servants in his gates should reverence Haman, and bow before him. Mordecai would not bow to Haman or do him reverence. This would have been idolatry to a Jew. When asked why he would not do reverence to Haman he told them he was a Jew. The rules of his religion would not allow him to worship man. He would not be persuaded, but remained true to his convictions. When Haman knew that Mordecai did not bow to him he was filled with wrath. He scorned to do so little a thing as to have Mordecai alone put to death, but he would have all the Jews throughout the empire slain. He caused lots to be cast to find the most lucky day for the execution of the Jews. They cast lots for each day of the year, and decided on the thirteenth day of the twelfth month. It was fortunate for the Jews that they fixed the date nearly one year in the future. Haman then went before the king, and told him of a certain people, scattered throughout the empire, who had laws different to all other peoples, that they did not keep the king's laws, and it was no profit to the king for them to live. If it please the king, let it be written that they be destroyed, and their property, worth $17,000,000, put into the public treasury. His request was granted, and the money was to be his own.

When Mordecai knew the command had been put in writing, sealed with the king's signet ring, and sent to all the provinces in the empire, he rent his clothes, put ashes on his head, and cried with a bitter cry. In every one of the 127 provinces there was great mourning among the Jews. When Esther knew of the conduct of Mordecai she was grieved and sent raiments unto him, but he refused her gift, and was told all that had transpired. A copy of the writing was sent to her, and a request made for her to go before the king and intercede for her people.

Esther told her uncle it was death to go before the king uninvited, unless he should hold out to her the golden scepter; if so she should live. She had not been called before him for thirty days. This indicated that his love for her was growing cold. Now, if she should go before the king, her life would depend on a mere act of his, prompted not by reason but by impulse. Moredcai informed her that she, her father's house, and all the Jews would perish if she went not before the king. He intimated that God had placed her where she was for the purpose of saving their nation. She asked her uncle and all the Jews in Shushan to fast with her three days. She would then go before the king, and if she perished she could but perish. Death not to go, and only death to go. Fasting implies repentance and prayer, the same as abstinence.

There is much more implied in this act of the queen than appears on the surface. Xerxes was fickle and despotic. Many inhuman deeds are recorded of him. An old man who had given five sons to the king's army asked the release of his youngest son that he might be the stay of his old age. Xerxes fell into a rage, caused the young man to be cut in two before his father's eyes, one-half to be placed on one side of the road and the other half on the other, and then ordered his army to pass between the parts. He allowed one of his queens to horribly mutilate a rival queen, by causing her breasts, nose, ears and lips to be cut off and cast to dogs before her eyes. She was then sent home. It is highly probable he caused Vashti, the queen of noble character, put to death. He had just signed a senseless and bloodthirsty decree that would in one day wipe the Jewish nation off the earth.

On the third day, the queen put on her royal robes, and stood in the inner court of the king's house. She was at this time under twenty years of age, and was no doubt very beautiful. She had noble judgment, and a self-sacrificing spirit. She used her charms of person, and of dress, to save her life, and the lives of her people. The highest type of beauty is that loveliness of soul which is often found in a very commonplace countenance. When Xerxes saw Esther standing in the court, he was smitten with her loveliness, and held out to her the golden scepter. She drew near and touched it. The king desired to know her request, and promised to grant it even to the half of his kingdom. She asked that he and Haman come that day to a banquet she would make for them. They did so, she did not state her request, but asked them to come the next day. This they promised to do.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic, November 5:

The Triumphs of the Kingdom

Scripture Reference, Psa. 96.

Mission Study Rally Day.

The Word. This ninety-sixth psalm is recorded also in 1 Chron. 16, 23-33 with but little variation. It was probably used in the dedication of both temples. It is a joyful celebration of the universal sovereignty of God, as King and Saviour. It is also a prophecy of the submission of the Gentile nations to Jehovah. The first six verses are a sort of introduction calling on the whole earth to praise God for his greatness, his glory, his purity, and fitness to be worshiped; then (7-9) an invitation to the heathen; after which (10-13) the heavens, earth, the sea, man, and nature are called to exult over the triumphs of Jehovah.

Our Homily: The Growing Kingdom. The prayer that Jesus taught his disciples to pray was, "Thy kingdom come." And it has been coming ever since. It has had its periods of seeming decline, and slow and intermittent growth. But it has been coming and growing and increasing and is now filling the earth. Prophecy points to its triumph; promises encourage its subjects; God has pledged his Word to its success. Let us notice how this kingdom is triumphing in the earth:

It is Triumphing over the Nations. One after the other the heathen nations are being impregnated with the spirit of the gospel. The doors which were not long since locked are now open. The prejudice which once stood like a wall in the way of the kingdom is giving way. One by one the false religions are being abandoned and Christianity being received. The islands of the sea and the most distant lands are being reached by the gospel of the kingdom.

It is Triumphing in the Hearts of Men. The kingdom of Christ is an internal kingdom of righteousness and peace. More and more the hearts of men are coming under its sway and influence. More and more the spirit of Christianity has spread to all lands and to all peoples. In intensity of purpose, and in depth of desire, the kingdom is more and more being enthroned in the hearts of men. Not only are the nations of earth becoming Christian nations, but the piety of the church is becoming a better exponent of the spirit of Christ. The kingdom is becoming a real potent force in the world of thought and action among all men.

It is Resulting in a True Missionary Zeal. The rise of modern missionary societies, the organization of mission study classes in our young people's societies, are but indications of the triumph of the kingdom. There is a growing faith in the possible evangelization of the world. There is a growing conviction that it may be realized in our generation. There is with greater knowledge of mission work a rapid and permanent faith in the triumph of Jesus in this world. Prayer for missions, study of missionary problems, an increasing army of youth who are going to the field as missionaries, are all straws which show that the wind is blowing in the direction of universal triumph to the kingdom of Jesus.

A Mission Study Class in Every Chapter. This would be a good motto for the League to rally around this year. Those chapters which have organized them in the past universally testify to their value and help. The churches where there are mission study classes have almost invariably increased their offerings and entered into new and blessed relations to the mission work. Those where the matter has been neglected have missed much in the onward movement of the church. In a thousand chapters where there has never been a mission study clas there ought to be one organized this Sabbath. And in those where there have been classes they should be reorganized with increasing numbers and renewed interest.—*From Notes on the Epworth League.*

Recent District Conferences

OCALA DISTRICT.

The nineteenth annual session of the Ocala District Conference and the twelfth annual session of the Woman's Home Missionary Society, Sunday School and Epworth League Convention convened in the New Mt. Zion Church at Reddick, Fla., September 13, Presiding Elder S. A. Huger in the chair. The conference was opened with the administration of the Lord's supper by the presiding elder, assisted by Revs. Thomas Holsondorf, Pastor Jackson, E. Sabie and J. J. Keller senior pastors of the district. After this impressive service Presiding Elder Huger delivered a very feeling address. The roll was called and fifty-four members responded. The conference was then organized by electing Rev. S. P. Pratt, secretary; Misses Ella M. Jackson and M. L. Richardson, assistants; Rev. H. W. Austin, statistical secretary; Misses L. E. Cooper and Maggie Dell, assistants; Rev. Thomas Holsondorf, treasurer; Miss Nancy C. Jones, assistant. A four weeks' pentecostal meeting had just preceded the district conference, which gave life and inspiration to the whole session. Each incoming train brought in delegates until it was by far the largest attended conference ever held in the history of the Ocala district. Each delegate took special interest in the deliberations and contributed their personal influence to its success. The district convention occupied the afternoons and a part of the evening, closing each evening session with a sermon and a pentecostal service. The papers and discussions showed that careful preparation had been made by each one who had a part in the program. Rev. J. H. B. Walker, from the Mission Conference in southern Florida; Rev. J. W. Williams and Rev. J. M. Deas, fraternal delegates from the Gainesville district, were present and made excellent addresses. Revs. Walker and Deas preached able sermons on Friday night and Sunday morning. Communications were read from Drs. I. Garland Penn, I. L. Thomas and Rev. J. Grant, superintendent of missions in southern Florida. Reports from the presiding elder and pastors indicated a well organized district, one that is thoroughly alive to the general interests of the church. Collected during the session $104.26. A. R. RUTLEDGE.

COLUMBUS DISTRICT.

Thursday morning, August 24, was the opening day of the twenty-seventh session of the District Conference proper. Rev. D. C. Lacy, presiding elder, was in the chair. After the formal opening the elder administered the sacrament, of which fifty-three persons partook. Prof. E. J. Warren was re-elected secretary; Miss F. D. Norman and Prof. G. M. Cooper, assistants; Prof. W. D. Newton, statistical secretary, and I. G. Greene, assistant. The presiding elder's report was inspiring and timely in every detail. The reports of pastors, district stewards and class leaders showed that the work was yet alive spiritually and financially. At 8:30 p. m. a grand rally was held for Samuel Huston College. Rev. Foster, Elder Lacy and Profs. Newton and Frazier made appropriate speeches. A public collection of $15.00 was soon raised, supplementary to the Sunday School and Epworth League reports previously rendered, making a total of $135.37 raised for Samuel Huston College. This will place the Columbus district as the banner district of the West Texas Conference. On Friday interesting papers and lively discussions were had in connection with the district stewards' meeting. President S. Lovinggood of Samuel Huston College was introduced and spoke fittingly upon "Christian Education and the Necessity of the Young People Educating Themselves." Prof. E. F. Dennis, principal Columbus City School, was also introduced and made a commendable address. At 8:30 p. m. Rev. B. I. Adams preached the missionary sermon. He was equal to the task in every respect. Saturday, the reports of various committees were heard. At night, Rev. D. F. Vance preached: "Put on the whole armor of God," in such a beautiful way that he lifted up his audience. The district love feast by Revs. Mooney and Wyatt was a soul-stirring meeting. At 11 a. m. Rev. D. C. Lacy electrified those present with a powerful and beautiful sermon. At 3:30 p. m. memorial services of ex-Presiding Elder Mack Hanson; Rev. Wyatt discussed him a s "presiding elder;" Rev. G. W. Nevils "as a citizen," and Rev. A. Brown "as a member of the West Texas Conference." Each made touching remarks relative to this good Christian worker. Appropriate remarks were made also by Elder Lacy. At 8:30 p. m. Rev. J. W. Wormly preached the closing sermon to a large and appreciative audience. The choir and conference revivalists enlivened the meeting with good singing. Suitable resolutions were adopted thanking the good people of Altair, the pastor and the railroad companies for their generosity. The following is self-explanatory: Whereas, the various districts of the West Texas Conference are so large and each district has so much undeveloped territory which could be cultivated with profit to our church, be it resolved, that we recommend that the Annual Conference create a new district. Respectfully submitted, J. W. Frazier, J. S. Wyatt, G. W. Cooper, A. Brown, Andrew Foster, J. W. Warren, J. W. Wormly, W. D. Newton, E. J. Warren.

LITTLE ROCK DISTRICT.

The District Conference, Epworth League and Sunday School Convention of the Little Rock District, Little Rock Conference, convened at Newport, Ark., August 30 to September 3, Rev. W. S. Sherrill, presiding elder in the chair. After devotional exercises the following officers were elected: D. W. Nelson, secretary; J. L. Wilson, reporter to SOUTHWESTERN; J. W. Whitfield, reporter for the daily press. The usual committees were appointed. The presiding elder read a most encouraging report, which showed that the district was in every respect in advance of last year. The elder is a hard worker, fully consecrated to the work, and has the confidence of every pastor in the district. He pushes every interest of the church and is loved by all who know him. As a thoroughgoing presiding elder he has but few equals. The pastors made favorable reports, which showed a marked increase of labor and fruits. Each pastor expressed a determination to do more this year than ever in pushing forward the work of our church in this state. The reports of local preachers, exhorters, Sunday school superintendents, Epworth League presidents, district stewards, etc., clearly demonstrated the fact that the district is enjoying a very high degree of prosperity. Dr. E. M. Jones, Field Agent of the Sunday School Union, thrilled the conference with helpful addresses and an excellent sermon. Each brother pledged himself to stand by the cause represented by Dr. Jones as never before. Pastors of the various denominations were introduced and spoke words of cheer. The anniversaries of the Missionary and Freedman's Aid societies were very enthusiastic. Addresses were made by Drs. J. M. Cox, president Philander Smith College, W. R. R. Duncan, E. M. Jones, J. J. Freeman and J. L. Wilson, the last named representing the SOUTHWESTERN. Dr. Cox made a strong plea for the college and the Epworth League Farm, and each brother responded heartily by contributing of his means. The benevolent collections were in advance of last year. About $500 were reported for benevolences. Bro. W. M. White deserves special mention for the most excellent manner with which he cared for the conference. The impression made in Newport will result in much good for our church. President Whitfield is leading the Epworth League on to victory. All returned to their respective homes with a heart filled with more enthusiasm than ever to push forward the work. Sunday was a high day in Zion. Sunday morning Dr. Jones conducted Sunday school; at 11 a. m. Dr. J. L. Wilson, of Little Rock, preached the annual sermon; 3 p. m., sermon by Rev. J. H. Greer, of Sweet Home; 7 p. m., Dr. W. R. R. Duncan, of Hot Springs, conducted love feast; Rev. P. W. Webb, of Little Rock, preached at 8 p. m. J. L. WILSON.

It often calls for bigness to do a little thing. The biggest characters are those who know this and live by it. The little fellows are those who are missing both small and great things because they do not believe it. Every employer of skilled labor and high-salaried men knows this truth, or must learn it. A manufacturer who leads America, and perhaps the world, in his line of business, expressed it tersely when he said, out of his own long experience, "If our people are not too big for little things, they will not be too small for big things." Or, as Michelangelo puts it: "Trifles make perfection, but perfection is no trifle." This does not mean living a microscopic life. It does mean that nothing that ought to be done is too small to do well.—*Selected.*

Woman's Home Missionary Society

WEST TEXAS CONFERENCE.

Sisters of the Woman's Home Missionary Society, Texas Conference: The Eliza Dee Home will soon open, and every one who has supplies for the Home, such as fruits, bedding, towels, etc., is requested to send them in at once to the superintendent, Miss C. I. King, Austin, Tex. Don't wait until the setting of the annual conference, but send in now whatever you may have for the Home, as it is in need of supplies. Let every auxiliary in the West Texas Conference send something. Yours in the work,

(MRS.) L. A. RICHIE, Supply Sec.

COLUMBUS DISTRICT.

Wednesday night, August 23, Mrs. E. S. Spriggs, Corresponding Secretary of the Woman's Home Missionary Society, held her rally, and when she had finished her lecture a handsome collection was given for the worthy cause she represents. The lecture was enjoyed by all, as it was timely and full of useful, practical thoughts. Through the untiring efforts of Mrs. Spriggs $38.39 were raised for the Eliza Dee Home. Officers for the ensuing year were installed as follows: Mrs. E. L. B. Kyle, president; Miss T. C. Isaacs, vice-president; Miss F. D. Newman, recording secretary; Mrs. E. S. Spriggs, conference treasurer; Mrs. Ann Baldridge, district manager; Mrs. Willie Henderson, corresponding secretary; Mrs. E. A. Randle, Mrs. Hattie Pollard and Miss Amelia Washington, standing committee.

WASHINGTON CONFERENCE.

The Woman's Home Missionary Society of the Washington Conference held its fifth annual meeting in Ames Memorial M. E. Church, Baltimore, Md., Saturday morning, September 23. The meeting was called to order by the president, Mrs. J. A. Holmes. After the welcome address and response, the morning session was given to hearing reports of the conference officers, which showed an increase in every respect. The secretaries of each district also read their reports. The treasurer, Mrs. F. M. Clair, reported that from July, 1904, to July, 1905, the amount sent to the general treasurer was $284.25; amount raised for all purposes, $1,030.72. By districts: Annapolis, $37.25; Baltimore, $454.47; Cumberland, $6.00; Stanton, $4.00; Washington, $529.00; total, $1,030.72. After a delightful song service conducted by Miss I. R. Cummings at 2 p. m., the special secretaries made their reports. Surprising was the amount of work accomplished during the year; especially the work done by the deaconess, Miss M. E. Poindexter, who has made 1,360 calls, paid 151 visits to hospitals and jail, conducted 52 meetings, spent 209 hours with the sick, besides hours spent in special servce and study. Miss Poindexter read a carefully prepared paper at this service on "Home Influence," to the delight of all. Mrs. C. L. Roach, Cor. Sec. of the Baltimore Conference, Woman's Home Missionary Society, delivered a spicy, helpful and brief address. It was decided at this service to hold the next session at Asbury Methodist Episcopal Church, Washington, D. C. The devotional and song service at 7:45 p. m. was conducted by Miss Laura Watty. The various committees made their reports, then considerable new business was transacted, after which an excellent musical and literary program was rendered by the young people of Ames Memorial Church. The society was highly and hospitably entertained by the auxiliary of Ames Memorial M. E. Church. The following officers were elected for the ensuing year: President, Mrs. John A. Holmes; vice-presidents, Mrs. M. E. Griffin, Mrs. E. J. Cummings, Mrs. Anderson and Miss Laura Natty; secretary, Mrs. S. E. Ross; corresponding secretary, Miss A. R. Johnson; treasurer, Mrs. E. M. Clair; Secretaries: of deaconess work, Mrs. C. E. Hebron; mite boxes, Miss Sadie Carroll; young people's work, Mrs. N. H. Wright; literature, Mrs. Louise Brown; reading circle, Mrs. Josephine Henry; Women's and Children's Home Missions, Miss I. R. Cummings; thank offering, Mrs. Marie Jolley; supplies, Mrs. Mamie Jones; systematic benevolence, Mrs. A. Simms; press, Miss H. H. Beason. Rev. H. A. Carroll preached the annual sermon Sunday, September 24. It was an instructive and practical discourse and was thoroughly enjoyed by all.

H. B.

The necessity both for working and for resting has its reason in our nature, and is, therefore, a divine law. When shall we half realize that the constitution of man is a piece of sacred legislation and that physiology is a department of theology?—*Charles Gordon Ames.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us primptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

"ONLY A PRETENSE"

[*Continued from Page One.*]

"But when they give as a reason 'Negro domination,' they render themselves ridiculous and not entitled to respect. It is a pretense, and an insult to the white voters of Maryland, as well as to the intelligent Negroes. There are four times as many white people in Maryland as there are colored. Does any man of any intelligence whatever believe it possible for one Negro to 'dominate' four white men? If so, it speaks poorly for the white man. Where the difference between the population, numerically, speaking, is so great as that, if one black man can dominate four white ones, then it is natural and right that he should do it.

"But those who give that as a reason for the adoption of an amendment to disfranchise the Negro in the state do not believe it themselves. They know it is not so. They know that they do not fear such a result. They know that the Negro is not aggressive, as a rule, and that even where the colored population more nearly approximates that of the whites, and even where the Negro population is greater than that of the white, Negro domination does not prevail. There is no evidence of a very large number of colored people who have ever thought or dreamed of a time coming when they will dominate the white race.

"When such a thing as 'Negro domination' is held up as a scarecrow in a state like Maryland, it is proof positive that those who do it are indulging themselves in a hypocritical pretense."

The *Central Christian Advocate* under the date of October 18th, devotes considerable amount of its space to a discussion of the race situation. The editor writes vigorously in the defense of our people and makes a strong and bold appeal for the education of Negroes. Articles are contributed by Dr. W. E. B. DuBois, Bishop Abraham Grant, Dr. I. G. Penn, and others. Such an evidence of interest and of brotherly helpfulness as manifested by the *Central* in this special issue is that which keeps the Negro's heart buoyant and patient. The Negro has friends, Thomas Dixon, Jr., to the contrary notwithstanding, and need not despair. This is not the first time Dr. Spencer has used the space of his paper in defense of our people. When he does speak, his words have one clear-ringing message, unmistakable in defense of and for the encouragement and inspiration of the Negro.

If your subscription has expired, renew at once.

Mr. Archibald H. Grimke, of Boston, has consented to prepare a leaflet program containing exracts from Garrison's writings and addreses, adaptable for use in churches and in other meetings on December 10th, in connection with the centenary celebration of Garison's birthday. Information will later be given as to how and where these leaflets can be gotten.

A neat program is issued of the second session of the Aberdeen District Conference and Missionary Convention to convene at West Point, Miss., November 15-19. Rev. F. H. Henry, presiding elder.

Our Fall canvass for new subscription is on and we are counting upon the hearty co-operation of each pastor and presiding elder.

THE NEW PRINCIPAL OF MERIDIAN ACADEMY

The Freedmen's Aid and Southern Education Society is not only granting diplomas to men and women who complete the courses of its schools, but it is stamping is approval upon the work done from time to time by appointing representatives of its graduates to positions of responsibility and honor. The men chosen to these high positions from the ranks of the graduates have for the most part given general satisfaction, and as time comes and goes the more easy it is to find men who can fill these difficult places.

Meridian Academy is one of our most promising plants. It is strategically situated in the center of a large Negro population, a population that is reaching out for better and higher things. It has behind it the great Mississippi Conference and is destined to be a power for good. During its history it has had as principals Dr. G. G. Logan, Dr. J. L. Wilson and Dr. W. W. Lucas. At the recent meeting of the local board, Prof. J. B. F. Shaw, A. M., was nominated for the principalship and this nomination has been confirmed by the board at Cincinnati. Prof. Shaw is pre-



PROF. J. BEVERLY F. SHAW, A. M.
Principal of Meridian Academy, Meridian, Miss.

eminently qualified for the place from the standpoint of scholarship, being a graduate from Rust University and holding the degrees from his alma mater of A. B. and A. M. He has done some post-graduate work in the University of Chicago. Prof. Shaw has served as professor of Latin and Greek in Rust University for the past six years with eminent success. His popularity among his brethren is attested by the fact that he was elected as lay delegate to the last General Conference by the highest vote given at the Upper Mississippi lay electoral conference, and at the General Conference he served as one of the secretaries of the committee on Book Concern. For the past few years he has been editor of the University paper, *The Rust Enterprise*. Prof. Shaw has a great responsibility in the management of the plant of Meridian Academy, but there is no doubt whatever but that he will sustain in every regard the recommendations of his many friends. The SOUTHWESTERN extends to him its warmest congratulations and wish for him the largest success.

Read on page 2 the convincing appeal to our people by Dr. Booker T. Washington on the subject of public schools.

HERE AND THERE

Aside from the number of deaths that have occurred in New Orleans as the result of yellow fever, the quarantine restrictions have worked hardships in many ways to the business interests of the city, and proved no little hindrance to the increase of the subscription list of the SOUTHWESTERN.

I left New Orleans during the latter part of September for North Carolina and points North. I had read something of quarantine restrictions, but after all the experience was exciting as well as new. After arming myself with health certificates I boarded the train at the Louisville & Nashville station. This train was screened, that is to say, every window opening had been covered by wire netting. So different this was from my experience on leaving New Orleans during the yellow fever epidemic in '97. For there was no mosquito theory then, but now these screens were put on in answer to the argument that yellow fever was conveyed only through a certain species of mosquito. All went well in the screened cars until the Mississippi line was reached, and there it was that the shot-gun quarantine was encountered in full force. Just as the train crossed the Louisiana line into Mississippi soldiers of the Mississippi state militia boarded the train with Krag rifles, belts loaded with cartridges and side arms. These men of war stood on guard at each end of the cars and prisoners of quarantine indeed we were. Under this guard the train proceeded through the state of Mississippi, and on reaching the Alabama state line new quarantine officers came on, but these men had no visible arms; they examined health certificates and inquired as to the point of destination. And thus guarded the passengers journeyed until reaching the hills of South Carolina, where the quarantine restrictions did not interfere with travel.

I went into North Carolina over the Southern railroad, which for service as to schedule and equipment and general accommodation is one of the best lines in the country. It runs north and south many trains each way daily, and the prosperity of this road is seen on every hand; in the erection of new stations, and especially is this true at Greenville, South Carolina, and Charlotte, North Carolina; its roadbed is undergoing a remarkable change. Over this road I have traveled regularly for the past ten years and its growth has been wonderful. Now and then one runs across an official who does not manifest due courtesy, but on the whole its officials from the passenger agents down are kind and attentive to all patrons. This road is in for the business, and it gets it.

The first Sabbath out I spent at St. Matthew, Greensboro, N. C., with Dr. S. A. Peeler, who had done double duty for the previous six weeks serving as pastor of this church and as president of Bennett College. Bennett College has opened under its new president with flattering prospects. The attendance is large and the school spirit is admirable. That Dr. Peeler has the confidence of his constituency is evidenced by the fact that at the recent session of the North Carolina Conference a resolution pledging the Conference to raise a thousand dollars in addition to the regular Freedmen's Aid collection was unanimously adopted. And as an earnest of what the Conference intended to do one hundred and twenty-three dollars were contributed on the spot. When the size of this Conference is taken into consideration and that this collection was not planned at all, its action in this particular can be taken as a splendid proof of the confidence the brethren have in Dr. Peeler and a prophecy of his brilliant career.

In last week's SOUTHWESTERN some items were given of the Conference session. Bishop Eearl Cranston was the president and he sustained his reputation for the business-like and careful dispatch of the affairs of a conference and more than once his ripe experience and well-balanced judgment in delicate affairs of administration, and in the settlement of business interests were manifested to a marked degree. But aside from this his addresses were of a high type, and productive of great good. The brethren were sincere when they unanimously passed a resolution welcoming Bishop Cranston back to preside at another session of the Conference.

Of course I spent considerable time in the interest of the SOUTHWESTERN, soliciting subscriptions here and there. At Greensboro many of the members of the church as well as friends of my childhood days gave their subscriptions to the paper. But it was at the quarterly conference held some miles from Laurinburg where occurred an incident worthy of more than passing notice. It was the last quarterly conference of the Laurinburg circuit, one of the smaller circuits of the conference. There were just fifteen men present, members of the quarterly conference. After a brief statement by the presiding elder, Rev. I. Wells, and Rev. S. F. B. Peace, by whose kindness I was conveyed to the conference, and a few words by the editor, every man of the quarterly conference subscribed for the SOUTHWESTERN for a year and planked down the cash. So far as I know this is the first quarterly conference of which every man is a subscriber to the SOUTHWESTERN. But this was only a prophecy of the good things that were in store. Brother Peace had his plans well laid and at the Galilee Church on the following Sunday, and at Cool Springs, two churches on his work, large lists were taken, which gives him he banner over all the churches in the North Carolina Conference.

At the seat of the Conference the brethren vied with each other in trying to make the SOUTHWESTERN man happy. All of them did exceedingly well and especially is this true of Revs. W. W. Pope, N. D. Shambourger, G. W. Byers, G. D. Dunn, J. H. Murphy, J. W. Jones, J. C. Addie, W. P. Hayes, W. R. Ziegler, R. D. Bethea, William Crawford, P. J. Cook, and R. P. Hairston. Each of these men brought five and more subscriptions to the SOUTHWESTERN. It remains only for us to say that the brethren fought a good good fight and have kept the faith." R. E. J.

TENNESSEE CONFERENCE

Bishop C. C. McCabe presided over the Tennessee Conference at Murfreesboro, Oct. 11-15. The conference was simply delighted with the Bishop's manner of dispatching business, his kindly spirit and his forceful addresses and sermon. He sang and played his great church extension song, "We're Building Two a Day," with such grace and power that the whole conference was greatly inspired and helped. Every church representative was pleased with the courtesies and privileges the Bishop gave him in representing his cause.

Rev. C. E. Alexander entertained the conference royally. His church had only a short notice of its session, as it was to have been held at Memphis, but not a complaint was heard. The session was held in Key Chapel, which was built by Dr. H. W. Key. Everywhere throughout this conference the impress of this man is stamped.

The brethren of the conference were loyal in their support of the causes represented by the various church officials. Each pastor had done great work during the year for the Master and his church, as their reports show. The presiding elders' reports showed a general advance in all matters. The secretary announced: Raised on the Cumberland River District, $424; on the Nashville, $1,402; West Nashville, $266; West Tennessee, $521; and advance of over $600 above last year.

For appointments see page 2.

W. F. W.

DR. BUSH, DEAN OF FLINT MEDICAL COLLEGE

Arthur D. Bush, M. D., dean of Flint Medical College, of New Orleans University, was born in Townsend, Mass. After attending the public schools of his native town, he was graduated with honors from Lawrence Academy, Groton, Mass. During his subsequent course at Tufts College, he specialized in biology and kindred studies. With this fine preparation for the study of medicine he took the full course at the College of Physicians and Surgeons, Atlanta, Ga., and graduated with the degree of Doctor of Medicine. Since graduation Dr. Bush has given himself to



DEAN A. D. BUSH,
Dean of Flint Medical College, New Orleans

the general practice of medicine in Massachusetts. He has also given whatever time could be spared from his practice to the study of mental and physical science.

Dr. Bush has been for many years an active member of the Methodist Episcopal Church. He belongs to the State and County Medical Associations, the local Camp of Sons of Veterans, and Athol Lodge, F. and A. M.

Dr. Bush comes to his new and important work with splendid equipment, robust health, great enthusiasm and unselfish zeal. We predict for him great success.

Personal and General

Bishop Burt, accompanied by his daughter, Miss Viola, arrived in New York, October 17th.

Dr. W. H. Furniss, who is now Consul at Bahia, Brazil, has been appointed Minister to Hayti, Hon. W. F. Powell having resigned..

Mr. Edward E. Cooper, the well-known newspaper man, holds an important clerkship in the office of the Assessor of the District of Columbia.

Rev. J. J. Obee, presiding elder of the Alexandria District, has been spending some time in the city with his family.. He left Saturday for his work.

We have been informed that Rev. J. W. Lewis, our pastor at Zachary, Louisiana, lies very ill at the home of Mrs. M. A. Robinson of that place.

In the death of Vice-President J. D. Summerville, which occurred September 27th, in the 47th year of his age, Liberia loses one of her greatest statesmen and strongest men.

The United States is to establish one of the most complete artillery ranges in the world at Guantanamo, Cuba, and 6,000 sailors will practice there during the coming winter.

Frank B. Smith, Jr., is the name of the newcomer to the home of lawyer and Mrs. F. B. Smith of this city, on Wednesday, Oct. 18th. The SOUTHWESTERN extends congratulations.

Prof. R. M. Davis, A. B., principal of Alexandria Academy, passed through the city this week enroute for Alexandria. Prof. Davis announces that the academy will open November 6th.

In the Louisiana State University at Baton Rouge, the Louisiana exhibit at the Lewis and Clark Exposition will be placed permanently and may be viewed by visitors the year round.

Bishop and Mrs. Walden have finished their tour of the Pacific Coast, where the Bishop represented the Freedman's Aid and Southern Education Society, and are now in Cincinnati, Ohio.

According to an exchange, an expert from the Department of Agriculture is to conduct a governmental demonstration farm where Southern Negroes will be taught every detail of practical farming.

Mr. J. W. Jackson, a graduate from the college course of New Orleans University, class '05, left Mansfield, La., September 28th, for Boston, Massachusetts, where he matriculated in the theological seminary.

"Dr. J. C. Sherrill's ministry at Cape Palmas," says the *Liberia and West Africa*, "has borne good and abundant fruit in the conversion of over 150 persons. His labors in soul winning is a good stimulus to pastors and missionaries engaged in like work."

Rev. Dr. M. C. B. Mason, of the Freedmen's Aid Society, has received over $8,000 in special gifts for his work during the last few weeks. Nearly $7,000 of this amount was for the Boys' Dormitory at Claflin University, Orangeburg, S. C.

Bishop Neely has written a new life of the founder of Methodism. It has been translated into Spanish and under the title of "Juan Wesley, El Gran Reformador Religioso," will, in a few days, be published by the Methodist Book Concern.

The Filipino Band of 80 pieces, with Walter H. Loving, an American Negro, as its band-master, won second prize at the St. Louis Exposition. Mr. Loving is a native of St. Paul, Minn., and a graduate from the New England Conservatory of Music, in Boston.

The *Liberia and West Africa* says, in its September issue: "Bishop I. B. Scott will be leaving shortly for St. Paul de Loanda, where he will join Bishop Hartzell, who holds the West Central Africa Conference. The conference meets at Quessua, Angola."

At the request of Bishop Thoburn, the Board of Managers of the Missionary Society has appointed May 13, 1906, as a day for the taking of special contributions in churches and Sunday-schools towards the Southern Asia Jubilee Fund, it being left to the pastor of any church to take this contribution at an earlier date if he finds it expedient to do so.

A bequest of $1,000, left to the Missionary Society by Mrs. Von Holz, the mother of Mrs. Harvey R. Calkins, of Northwest India, has been named by the Board of Managers of the Missionary Society the Miranda Von Holz Memorial Fund. The money is to be used in furthering evangelistic work in India under the direction of the Rev. and Mrs. H. R. Calkins.

New Methodist College, Mason City, near Birmingham, Ala.; opening day, Nov. 1, 1905, Wednesday, 12 m. Kindergarten, primary, intermediate, grammar, normal, college preparatory and college departments; vocal music and industries. For further information address the president, Wm. R. A. Palmer, in care of the Rev. R. J. Buckner, 605 15th St., North, Birmingham, Ala.

The American Bible Society has decided to publish an edition of the Gospels and Acts in Chamorro, the language spoken by the people of the island of Guam. The translation will be made by the Rev. Mr. Price, a missionary of the American Board, and the edition will be printed in Japan. The island of Guam is an important naval station of the United States in the Pacific, and this is the first attempt to give these people the sacred Scriptures.

It is stated that Mr. John D. Rockefeller will give ten million dollars for the erection of a church house for the Euclid Avenue Baptist Church, Cleveland, Ohio, of which he is a member. The house is to be a modern building of many stories, with accommodations and equipment for sociological work on broad lines. It will combine the institutional features of church work, with "settlement" work and model boarding-houses or hotels for the poor.

Farm and Fireside

Probably the most noted Negro farmer in the United States is Junius G. Groves, of Edwardsville, Kan. He is known as "The Negro Potato King." His right to this rests on the fact that in 1903 he dug out of the ground on his farm 72,150 bushels of potatoes. So far as reports show, this was 12,150 bushels more than were produced by any other individual grower in the world. Besides this, he bought from white growers and shipped away twenty-two carloads of potatoes, and bought in North and South Dakota fourteen carloads of fancy seed potatoes which he sold to growers in the Kaw Valley, Oklahoma and Indian Territory. He ships potatoes and other farm products to nearly every part of the United States, Mexico and Canada. In the busy season as many as fifty laborers are employed on his farm. Mr. Groves is practically a full-blooded Negro. He was born a slave in Kentucky. He went to Kansas in 1879, in what was known as the "Kansas Exodus" of Southern colored people. When he arrived in the state he had just 99 cents. He is worth now in the neighborhood of $80,000.—*Ex.*

FOR CHILDREN, TOO.

Mr. Wiley Hunt, Ennis, Tex., writes: "We gave Drake's Palmetto Wine to two children who were afflicted with bed wetting. Two bottles of Drake's Palmetto Wine cured both. It is now a month since they took the last of the Wine and no return of their trouble. I told a neighbor who had a child troubled same way what the Wine did for our children. They got a bottle of Drake's Palmetto Wine and in one week their children had no more trouble with bed wetting. The Drake Co., Drake Bldg., Chicago, Ill., will send a test bottle free and prepaid to any reader of this paper who wishes to test Drake's Palmetto Wine without expense. A test bottle often cures Drake's Palmetto Wine will cure any Bladder or Prostate Trouble to stay cured.

INQUIRY.

My father and mother's names were Winston and Mary Morris, of Caroline and Orange Co., Va. My sister, Isabel Morris, came to Alexandria, Va., married Henry Moses, lived with me in Washington, D. C., and then went to Baltimore, Md. My two older sisters, Laura and Silvie Morris, lived below Baltimore. When last I heard of Isabel Moses, in 1881, she had three sons, David, William and Jesse. I was Maria Morris, am now Maria Jones, of 1020 Jefferson street, N. W., Washington, D. C. Will the Baltimore ministers help me find sisters or nephews.—Mrs. Maria Jones.

AGENTS WANTED.

Agents wanted to represent a large sick, accident and death benefit society. Big commission contract and choice territory. Ministers and teachers make lots of money working for us. Write for information at once. Address J. W. Cooper, President, Salisbury, Mo.

LOUISIANA.

Maringouin, O. C. Bradford.—A surprise party was given for the benefit of the pastor, Rev. A. B. Venable, by Miss O. C. Bradford, R. C. Ennis, Jas. Crump and S. E. Crump. They left the pastor and family feeling happy over a great many pounds.

Doings of the Workmen.

REVIVAL NOTES.

Sterlington, C. L. Angrum, Pastor.—A successful revival was held at this point. There were three conversions and two backsliders were reclaimed.

Lettsworth, La., J. J. Woolridge, Pastor.—Our revival resulted in ten conversions and four were reclaimed. Eight persons received baptism recently.

Logansport, La., G. W. Brooks, Pastor.—Our revival closed at Mt. Zion Church with twenty-three conversions. We were well repaid for the three weeks of earnst labor.

Harleton, Texas, M. I. A. Fuller, Pastor.—Our series of revival meetings on the Harleton circuit were successful. Eighty-five members were added to the church.

Rosedale, La., A. L. Augustus, Pastor.—Our efforts were richly rewarded by thirty-three conversions, and nineteen were reclaimed.

Richmond, Va., Wm. H. Dean, Pastor.—At Lexington, Va., I conducted revival services for Rev. W. C. Thompson. God gave us forty-five converts. Leigh Street is doing nicely. Revival opened this week. Paid on main debt $426.00, and $113.65 interest and have less than 100 members.

Alexandria, La., P. W. Clark, Pastor.—We close to-night (September 19) one of the greatest revivals ever held among our people in this city. More than thirty have come to Christ. Old people past fifty, little ones of eight years and upwards, and some of the leading young men and women of the town. The old church is at white heat. The hymns sung in the meeting are being repeated in the homes of the people all over the town. Great has been the meeting.

Forest, Miss., N. Toole, Pastor, has just closed a very successful revival at Forest Church, in which twenty-one souls were converted and four others were added to the church. Rev. J. M. Moss, presiding elder of the M. E. Church, South, preached and helped greatly in said meeting, whch lasted ten days.

Grenada, Miss, E. C. F. Troupe, Pastor.—Our revival meeting which is in progress here, has caught the old time revival fire and already twenty-one souls have been added to the church and fifteen seekers at the altar.

Clinton, Miss., W. L. Mills, Pastor.—We closed two successful meetings with fifty-one conversions and accessions. The Lord has wonderfully blessed this work. The fire is still burning.

Napoleonville, La., M. S. Goins, Pastor.—At Wesley M. E. Church, the ten days' revival meeting closed with twenty-one souls converted.

The members of Asbury and Waynesboro churches, Georgia, regret exceedingly that this is Rev. W. H. Brown's last year with them as presiding elder of their district. They speak of him as a noble Christian man a safe leader, holding a position that none can fill more worthily.

The second Sunday in November will be stake driving day for the new church at Zachary, La. Rev. C. D. C. Bryan, of Baker, will deliver the welcome address; response by Rev. J. O. Richard, of Pizquemine; Rev. David Shelby will preach the opening sermon; Rev. J. W. Turner, master of ceremonies. Ministers of the Baton Rouge District are invited.—Rev. J. W. Lewis is pastor.

Our membership of Mt. Zion church, Bastrop, La., under the leadership of the pastor, Rev. F. D. Brown, have begun the erection of a new church. It will be built on the church extension plan. The building will probably be finished by November.

A letter from Rev. C. O. Pardo, pastor at La Place, La., says: "I want to thank the president and treasurer of the Home Mission Society of this place,

A Painless Cure of Curable Pain

Never resign yourself to suffer pain. Women's pains are curable. They are the sign of dangerous conditions of the female organs, which should be promptly attended to or dangerous results will follow.

TAKE

Wine of Cardui

IT COMES TO WOMAN'S RELIEF

whenever she suffers from any of woman's biting and weakening pains. It not only compels the pains to stop, but it follows up and drives out the cause of the pains, which prevents them from coming back.

It makes you well. Try it.

Sold everywhere in $1.00 bottles.

WRITE US A LETTER

freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"WITHOUT A PAIN,"

writes Mary E. Shelton, of Poplar Bluff, Mo., "I can do my housework, although, before taking CARDUI, two doctors had done me no good. I can truthfully say I was cured by Cardui. I want every suffering lady to know of this wonderful medicine."

THE

"Open Door" to Success

SOUTHWEST

ARKANSAS—The Anti-Renter's State. One of the most resourceful in the Union. Only one-fifth of the total acreage now under cultivation Thousands of free homesteads. Still more thousands of unimproved farms for sale at ridiculously low prices. The Widest "Open Door" of Them All.

INDIAN TERRITORY—Soon to be entirely the white man's country "to have and to hold." Rich in coal, rich in oil, rich in timber, rich in soil. No land in America better worth having and holding.

OKLAHOMA—The "What Next" Territory. Nearly a half-million acres more to be opened this year. Only a lease this time, but a lease in the Southwest is a freehold. —Write for illustrated literature and information regarding low rates Southwest in effect the first and 3rd Tuesdays of each month.

Rock Island System

GEO. H. LEE, G. P. A., Little Rock, Ark.

L. B. WASHINGTON, T. P. A., New Orleans, La.

FROM HERE TO THERE.

Memphis

IN THE MORNING

Kansas City

AT NIGHT

The Frisco Limited leaves MEMPHIS at 7:25 a. m. and arrives at KANSAS CITY 10:50 p. m., giving

A DAYLIGHT RIDE THROUGH THE OZARKS.

Observation Sleeping Car through from BIRMINGHAM.

For further information about the service write Asst. Genl. Passenger Agent, FriscoSystem, Memphis, Tenn.

Mrs. Ophelia Augustus and Mrs. Mary Dumas, the members and friends, also the butcher, Mr. John Hall, for their kindness and help during my wife's illness of twenty-three days. May the blessing of God ever rest upon them."

Malaria Makes Pale Blood.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

GEORGIA.

Sylvania., S. L. Deas, Pastor. — A grand rally was held at St. Andrew's Church, to carry on the work of the new church which is being built. The pastor preached an able sermon. Collection for the pastor, $23.46; and $110,41 for the church; total collection for the day, $133.87. One was added to the church.

Bremen, J. H. Brandon, Pastor.—October 10th was our great rally day for the church. Although hindered somewhat by the rain, our collection was $41.16. At this point we have bought a lot and within the near future will have our new church on it. This will put us on one of the main streets in Bremen. My people have a mind to work. I will come to the Conference with all my claims raised.

Grantville, E. R. Miller, Pastor.—We are having a nice wind up of our year's work. Our forces are rallying around the flag. This charge has two churches. They are wideawake on all lines. The first Sunday, October 1st, was pastor's rally day, at Lutherville. The collection for the day was $62.55. The second Sunday was pastor's rally at Grantville. In connection with this rally the beautiful church which has just undergone renovation, was to be dedicated and named. It bears the name of the founder of Methodism, John Wesley. Drs. Jno. P. Wragg and I. L. Thomas were with us. They preached and spoke to the delight of the vast audience. Collection for the day, $175.28. They also dedicated our church. All debts, new and old, have been paid in full.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatever, direct them to the perfect home cure he so successfully used.

Knowing as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

LOUISIANA.

Lottsworth, J. J. Woolridge, Pastor.—On September 1st, during our revival meeting, Rev. Tom Stard preached a good sermon. At the close of this



Boy's Building—Process of Erection

Samuel Huston College, Austin, Texas

Christian School. Faculty of fifteen able and experienced teachers trained in best schools of the country. All denominations treated alike. Enrolled 314 last year. Takes front rank with our oldest and best schools, and stands for what is best in scholarship and noblest in character. Advanced methods. Strict discipline. Graduates win certificates in Texas and elsewhere on merit. Not a cheap school, but rates low as possible for good board, high class teachers, and modern equipment. Health of students carefully guarded. Special interest in their moral and religious welfare. Excellen chemical and physical laboratories of special interest to those wishing to study the sciences or take a course in medicine. Courses: English, College Preparatory, Normal, Theological, Musical, Industrial Printing, Plain Sewing, Dressmaking, Fancy Work, Cooking, Commercial-Typewriting, etc. Fine training in the Eliza Dee Home for girls. New four-story brick building being erected for boys. Work for a few worthy students to pay part of their expenses. Save your money and be ready to enter Monday, October 2, 1905, or as soon after as possible. For catalogue and further information, write, R. S. LOVINGGOOD, A. M., President, Austin, Texas

MERIDIAN ACADEMY

WILL BEGIN ITS TWENTY-SEVENTH SESSION

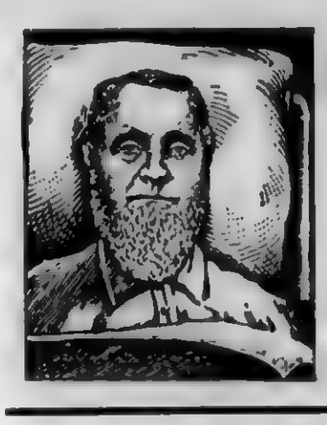
October 17th, 1905.

FOUR COURSES OF STUDY

ENGLISH, :-: :-: NORMAL,
ACADEMIC :-: and :-: MUSIC.

Able corps of college-trained teachers. All expenses very low. Healthy location, Thorough work.

For further information address the Principal,
J. BEVERLY F. SHAW, A. M., :-: Meridian, Miss.



I CURED MY RUPTURE

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 87 Watertown, N. Y.

LAUDERDALE COLLEGE.

A High Grade, Literary and Industrial Christian School. Experienced Faculty, Advanced Methods of Instruction, and Strict Discipline.

SEVEN LARGE NEW BUILDINGS ON THE CAMPUS

COURSE OF STUDY:

Literary, College, Preparatory, Normal and English, Vocal and Instrumental Music, Millinery, Dressmaking, Cooking, Shoemaking, Printing, Shorthand and Typewriting, Science, Greek, Latin and Theology.

Fall Term begins the First Monday in Sept. 1905.

Enrollment for last year more than 750 students. For full information call on or write, W. L. LAUDERDALE, D. D., President.

The President gives a Free Scholarship to students in the Boarding Department, where all of the family are members of the Great Southern Home Industrial Association.

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If You are Planning to Attend College, You Should Consider the Excellent Advantages Offered at

PHILANDER SMITH COLLEGE

LITTLE ROCK, ARK.

Good Buildings :-: :-: :-: Well Equipped
Heathful Location :-: :-: Strong Faculty
Extensive Courses :-: Reasonable Expenses

Six hundred and sixty-four students were in attendance last year, coming from thirteen states and fifty-three counties of Arkansas.

Next session begins Sept 27, 1905. For catalogue or other information, address - - - REV. J. M. COX, President.

GILBERT ACADEMY & INDUSTRIAL COLLEGE,

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Fall Term Opens October 15th, 1905.

A good, christian school. It is situated 104 miles west of New Orleans on the picturesque Bayou Teche, in the "Eden of Louisiana," the beautiful country of "Evangeline." Healthful climate, spacious campus, strong faculty, thorough instruction, good discipline, and expenses extremely low. Those willing to work reduce their expenses to $7.00 and $6.50 per month for board and incidental fee. Tuition free.

DEPARTMENTS:—Academic, Commercial, English, and Industrial which includes courses in Plain Sewing, Dress Making, Art Needle-work, Cooking, Tailoring, Blacksmithing and Wheelwrighting, Agriculture, and Domestic Economy. For further information write

H. W. McDONALD, A. M., Principal.



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Holly Springs, Miss.

College Courses, College Preparatory and Normal Courses, Music, Industrial Work, Sewing and Dress Making, Machinery Hall. All Departments Enlarged. New Buildings, Large Faculty, Opens Nov. 1, '05

Write REV. WILLIAM W. FOSTER, JR., President.

meeting the members of the Epworth League and friends gave the pastor a substantial token of their appreciation. Brother T. H. Moore is president of the League.

Clinton, D. R. Douglass.—Our recent rally was successful, although our pastor was holding a quarterly conference for the presiding elder and could not be with us. We raised $20.00.

MEN AND WOMEN

Who have Tired Brain and Weak Nerves
Read this Leter to you about the
Great Invigorator of Mind and Body

Dear Friend: Do you feel "all dragged out," lacking in energy, incapable of concentrating your thought? If so, you are in danger—your physical and nervous vitality are at a low ebb and you are in absolute need of our treatment.

Dr. Taylor's Brain Food & Nerve Restorer

being composed of the same chemical constituents of which the brain and nerve cells are made, furnish the best possible nutriment for them. **Dr. Taylor's Brain Food and Nerve Restorer** only one tablet at a dose three times a day (at home or at work) is the only true cure for **weak** and **exhausted** conditions of **brain** and **body.** It will make a new being of you. It prevents and positively **Cures Nervous Exhaustion, Brain Fag, Locomotor Ataxia, Nervous Dyspepsia, Indigestion, Low Vitality, Insomnia, Mental Dullness, Melancholia Neurasthenia, Loss of Appetite, Neuralgia, Sleeplessness** and **Sick Headache,** as well as many cases of **Chronic Malaria, Rheumatism, Kidney Trouble** and **Female Complaints** due to impaird circulation and **Weakness** of any kind that makes you miserable and weak where perfect men and women are strong like you should be. **Good for Minister, Office-man, Student, Tired Woman, Man of the World and Growing Child.** The cost of a full month's treatment (sent by mail) is only **One Dollar.** If you besitate about sending $1.00 in advance, send 50c for a half month's treatment; that should be enough to convince you that the treatment will do all that we claim for it. **One Cent Postage Stamps** accepted same as money. Do it today, delays are dangerous. Money returned if you are not satisfied. Write for **Free Circular.**

When you order, please mention this paper.

Address: TAYLOR REMEDY CO., Louisville, Ky.

TESTIMONIALS FROM LOUISVILLE

Mrs. Sydney Simpson, writes: Dr. Taylor's Brain Food and Nerve Restorer is wonderful. It has no equal. It made a new person out of me and I cheerfully recommend it as the greatest remedy on earth for nervousness and exhaustion.

Mr. Alex. Hill, writes: I was persuaded to try Dr. Taylor's Brain Food and Nerve Restorer. My nerves became invigorated and strengthened, my tired brain and debilitated body received new life, my memory returned and it brought sunshine happiness and health to me.

Weekly Remittances

WEEK ENDING OCTOBER 21.

Atlanta and Savannah—S. E. Mobry; C. H. Newton; A. J. Stacy; J. C. Williams, *1; W. B. Starr.

Central Alabama and Mobile—A. L. Boyd; W. H. Harrison; A. R. Perry; N. H. Redrick, 1.

Delaware—E. L. Scruggs, *1.

Florida—D. D. Keller, *2.

Little Rock—J. J. Hulett; H. C. Dunlap, *1.

Lincoln—J. C. Williams, *1; D. G. Franklin, *5.

Louisiana—H. Taylor, *5; C. W. Reeves, *1; I. W. Young; H. Daniels, *1; Wm. Robinson, *1; W. L. Dyas, *2; J. H. Thompson; C. C. Dorsey; Lilly Humphrey.

Lexington—B. W. Kirtley, *1.

Mississippi and Upper—W. S. Leak, *1; R. L. Carpenter, *1; J. I. Garrett, *3; R. N. Jones, *1, 1; N. N. Sydney, *1; W. H. Smith, *1; P. R. Crump, 2; F. H. Henry, *5; Mrs. James Williams; P. H. Rembert, *1; J. K. Comfort, *1; J. W. Parks, *1; J. T. Cannon, *1; A. Davis, *1; W. H. Whitlock, *1; J. W. Winbush, *2, 1.

New York—W. H. Brooks, *1.

South Carolina—A. D. Brown; B. F. Weatherspoon, *1; J. S. Thomas, *3; J. D. Mitchell, *3.

Tennessee and East—Susie P. Oden; Y. K. Smartt.

Texas and West—E. V. Chaney; S. D. Humphreys; W. H. Logan, *3; L. R. Parker, *1; W. L. Duncan; T. S. Moore, *1; J. H. Swann, *1; A. T. Jackson, *1, 1.

Miscellaneous—Lord & Thomas.

Nursing Mothers and Malaria.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

Crescent City Notes

Mr. and Mrs. Sidney L. Johnson, of this city, are rejoicing over the presence in their home of a daughter, born October 8th.

An excellent meeting of the Alliance was held at the Fourth African Baptist Church, Rev. A. Cox, pastor, on last Wednesday night. Several addresses were made; sermon by Rev. T. J. Johnson. Refreshments were served. The next meeting will be held at Wesley Chapel, Wednesday night, Nov. 1st.

JAS. A. SAUNDERS, Sec.

HAVEN CHAPEL. — On Wednesday night, Sept. 13th, the dedication of the Sunday-school Banner, by Presiding Elder Dr. J. F. Marshal, took place. A short program was rendered. Williams Chapel Sunday School was present and participated. A paper read by Miss Mary Winn, of Williams Chapel, was of special interest. Rev. Reeves of Williams Chapel, Rev. Lindsay of Malden Chapel, and Mr. J. Jefferson, superintendent of Williams Chapel Sunday School, made brief speeches. Refreshments were served in abundance. A number of visitors were present and the occasion was very much enjoyed.

WILLIAMS CHAPEL.—Prayer meeting and Sunday School at the usual hours; 11 a. m., preaching by Bro. W. Fisher and the pastor, Rev. C. W. Reeves; 3 p. m., the stewardesses had charge; 6 p. m., Rev. A. L. Demond addressed the young people; 7:30 p. m., the pastor preached. Little Edith A. Barns was baptised. One subscriber for the SOUTHWESTERN. Collection, $23.21.

WESLEY CHAPEL—On Sunday, Oct. 22, at the early morning prayer meeting, one person was happily converted. At 11 a. m., Bro. Felix Castry preached, after which Rev. Walter Chinn spoke. At 3 p. m., Rev. S. Davage preached to the stewardesses; at night they were installed by the pastor. Collection for the day, $34.33.

The following resolutions were adopted by the third quarterly conference of First Street M. E. Church on the death of Brother Jack Little: WHEREAS, it has pleased Almighty God to call to his rest, Brother Jackson Little, a veteran member of First Street Church; WHEREAS, through his many years of loyal, upright, straightforward and faithful service, he always strove to promote the general welfare of the church and congregation; therefore, be it resolved that we, the members of First Street M. E. Church in quarterly conference assembled, bow in humble submission to the will of our heavenly Father and pray his blessings upon the bereaved family. Resolved further, that a valiant soldier, and an honored local preacher, has fallen in our midst, and that in his death First Street has lost one of its landmarks. F. B. Smith, Milton Winn, T. M. J. Clark, N. J. Dennis.

Doings of the Workmen

SOUTH CAROLINA.

Belton, B. S. A. Williams, Pastor.—We have had some wonderful experiences in our meetings this summer. One case, viz: a young man had brought the frown of his mother upon himself by getting drunk. He left home and came to the church, listened attentively to the sermon, and at its conclusion came forward for prayer, and was happily converted. He is now making a good class leader. A large majority of the conversions were among the grown men at the morning service. On Monday, at high noon, six persons, four men and two women were converted to God. We have never before had such overwhelming manifestations of the Holy Spirit. When I came to this charge in May, I asked the Lord for one hundred souls for my harvest, and have had eighty-four conversions on my own work already and seventeen on neighboring charges. The collections have been good.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

I will mail, **free of any charge,** this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can **cure yourself** at home **without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. **Thousands besides myself have cured themselves with it,** I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who **know and will gladly tell** any sufferer that this Home Treatment **really cures all diseased conditions** of our delicate female organism, thoroughly **strengthens relaxed muscles and ligaments** which cause displacement, **and makes women well.** Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box 176 Notre Dame, Ind., U. S. A.

"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and will make curly or kinky hair lie straight and smooth for a time.



Miss Nancy Rice.

NOTHING TAKES ITS PLACE.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owng very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT FOR A TIME.

HAS DONE WONDERS.

This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians, and now president of the Memphis Board of Health. Mr. Nemore says that he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly.



Mr. Louis Nemore.

VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.
Price $1.00 per Bottle.

Conference Notices

MERIDIAN DISTRICT.

The Missionary Conference of the Meridian District will convene in the M. E. Church at Forest, Miss., November 16-17, 1905. Rev. N. Toole and people are preparing to make it pleasant for all who visit this convention.

ALEXANDRIA DISTRICT.

All members of the Alexandria District Preachers' Meeting along the Southern Pacific road are requested to meet at Jennings, La., November 8-9.—J. J. Obee, P. E.

NASHVILLE DISTRICT.

FIRST ROUND.

Sparta Sta., Oct. 21-22; Bon Air, Miss., 24-25; Sparta Cir., 26-27; McMinnville Sta., 28-29; McMinnville Cir., Nov. 4-5; Hillsboro, 11-12; Manchester, 12-13; Tullahoma, 18-19; Shelbyville, 25-26; Murfreesboro Cir., Dec. 2-3; District Conference, Hubbard Chapel, Nashville, 6-8; Murfreesboro Sta., 9-10; Cainville Cir., 16-17; Smyrna Cir., 23-24; Eagleville, 26; Dilton and Murfreesboro, Miss., Jan. 6-7; Nolenville, 13-14; Mt. Pleasant (Nolenville), 16; Clarke Memorial, 20-21; Hubbard Chapel, 27-28; Thompson Chapel, 28-29; Gordon Chapel, Feb. 3-4; Flat Rock, 4-5 Brethren: The conference year just closed was a very successful one. Let's try with all our might to make this year more so. Let's resolve that whereas there was $1,414 raised on the district last year for the benevolent causes of the church, that we will make it $2,000 this year. Let each pastor please observe Thanksgiving Day and raise a big collection for missions.—Very truly yours, W. R. Smith, P. E.

TO THE MEMBERS OF THE ABERDEEN DISTRICT CONFERENCE.

The program committee failed to provide for a morning and evening session on Wednesday, November 15. This is a mistake. Let every minister be in West Point Wednesday morning, at 8:30 o'clock. We will begin the work of the District Conference. Also let every brother come prepared to pay his full apportionment for Missions and Rust University Building Fund. Dr. G. G. Logan and a representative from Rust University will be present and take charge of the collections. Brethren, take notice and govern yourselves accordingly. Brethren: Now is the time to push the canvass for the SOUTHWESTERN. Let every member of our church read the paper. The Aberdeen District must lead to this end. Let each pastor bring five subscribers to the District Conference for the SOUTHWESTERN.—F. H. Henry, P. E.

WINSTON DISTRICT.

FIRST ROUND.

Wilkesboro, Oct. 30-31; Jonesville, Nov. 4-5; Mt. Airy, 11-13; Mt. Airy Cir., 14; Kernersville, 18-19; Winston (St. Paul), 24-26; Winston (Mt. Pleasant), 24-26 Winston Mission, 24-26; Advance, Dec. 2-3; Midway, 4; High Point, 9-10; South High Point, 9-10; Liberty, 13; Mitchell, 15; Ashboro and Randleman, 16-17; Thomasville and Lexington, 23-24; Mayhew, 30-31; Statesville, Jan. 2-3. Brethren: I will send you a special assessment for Bennett College. Collect at once and send it to Mr. Aaron Mendenhall, Greensboro, N. C., and state to him that the collection is for Bennett College.—Yours in the work, Robt. Smith, P. E.

SEDALIA DISTRICT NOTES.

Throughout the district, with a few exceptions, much interest is manifested by the pastors and the people. The third round is proving the most successful one during the year.

Lexington.—Bro. J. J. Clark, the pastor, is doing excellent work. The third quarterly meeting was a spiritual uplift to the people. Two persons joined the church. Collection, $28.70.

Marshall has accomplished a great and grand work since the annual conference in March. The Rev. A. H. Higgs, D. D., with the congregation harmoniously working together, has cancelled the debt on their church. The third quarterly meeting was in every particular a most successful one. Collection, $27.60.

Sweet Sprins.—We met here the pastor, Bro. Wm. Divers, and his congregation, Sept. 16-17. Owing to the high waters which prevailed Saturday, Sunday and Monday, our meetings were not as successful as the previous ones, and yet the work is in good condition.

Wellington.—A thriving little town situated in the coal regions of Northwest Missouri. Bro. G. Inyard is the pastor. His church is spiritually alive and all things were in good shape for the meeting of the third quarter. The meeting had been well advertised and things were carefully arranged. One child was baptized. The pastor and people are doing good and faithful work.

Green Valley, our next stop, is situated ten miles south of Marshall. There we met the congregation, and had an excellent meeting. The pastor, Bro. J. W. Rhodes, was absent. The quarterly claims were met in full.

Blackburn.—Bro. Wm. Parter is doing splendid service and during the past three months he, with his faithful few, has paid off a debt on the church of $25.00.

Pleasant Grove.—The church work is not in very prosperous condition, on account of the pastor, A. M. Somerville, not being punctual to pastoral duties.

Maltabend is on the upgrade, with Bro. C. Tays at the head. All things are moving on very successfully, and the church is being led to certain victory.

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Odessa.—Bro. Monroe Denny is the stiring pastor. He is faithful to every interest. He has the new church building in course of erection, with Bro. J. B. Epps, of Lexington, as the head carpenter, and things are progressing nicely.

Dear Brethren: Please do not fail to look after the benevolent collections during the very excellent weather which is now upon us. If you do fail in this all important matter, it will prove serious to the district and to the church in general, and hence you will come to the Conference with excuses instead of reports of splendid results and achievements.—Yours, brotherly, W. H. Smith, P. E.

DISTRICT CONFERENCE PROGRAMS.

FOREST CITY.

The District Conference, Epworth League and Sunday School Convention will be held in Marianna, Ark., November 9-12, 1905. Augusta: "What are the results of saving faith?" Auvergne: "The means of grace." Brinkley: "THE SOUTHWESTERN CHRISTIAN ADVOCATE." Brinkley Cir.: "The model member." Bledso: "Rules for a preacher's conduct." Briscoe: "The benefit of class meetings." Crawfordsville: "The social joy of Christianity." Cotton Plant: "How the League can help in pastoral work." Cotton Plant Cir.: "The relation of baptized children to the church." Caldwell and Wynne: "The call to preach." Forrest City: "How to run a Sunday school after Children's Day." Haynes: "The fidelity of the ministry." Jonesboro: "The duties of a local preacher to the church." Marianna: "The church as a leader in modern Socialism." Mark Tree: "The duties of a class leader to his class and pastor." Oak Forest: "The influence of the world on the church." Palestine: "Church vows." Park Place: "The Sunday school superintendent as an important factor in soul saving." Whitmore: "The responsibility of the pew to the pulpit." J W. Jackson, Sec. B. J. Griffin, P. E.

IS YOUR HEART WEAK?

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Doings of the Workmen

LOUISIANA.

Sterlington, C. L. Angrum, Pastor.—I have added to this membership since coming here thirteen, excluded one and have six subscribers to the SOUTHWESTERN. Mt. Sinai is forging to the front.

Welsh, S. M. Haynes.—On September 17th our rally was held. The financial result was $102.33. Mr. William Jones contributed $10.00. We will be able to begin work on the parsonage this week. We have twenty-two loyal members at this place.

Melville, E. V. Taylor, Pastor.—Sunday, September 24th, was a high day at Melville Chapel. On Trustees' Rally, Tribe No. 1, led by Bro. I. R. Robertton, raised $18.45, with Sister Helen Brow as captain; No. 2, led by Bro. McGee, with Sister Lillie Thomas as captain, raised $14.45; total $32.90. We will enter our new parsonage within a few days.

Gueydan, M. L. Parker.—Our third quarter was held on October 1st, at Williams Chapel M. E. Church. The presiding elder being absent owing to the quarantine, he requested that the quarter be held by the pastor, Rev. J. P. Oville. A large number were present. The officers had excellent reports, which showed an increase spiritually and financially. Raised this quarter $70.00; paid the presiding elder in full. Our work is in excellent condition.

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They Live in Our Memory.

PORTER.—Ephraim Porter, son of Rev. A. Porter, died September 16, 1905, aged 22 years, 8 months and 23 days. He came to his death at the hands of a neighbor boy. Ephraim was always a good boy, never given to any bad habits. He helped his father provide for the family and was always an industrious young man. Never in his life was he in trouble in any way. He bore a good reputation. His father, mother, two sisters and four brothers mourn their loss. Funeral services were conducted at Centenary M. E. Church, Memphis, Tenn., by Rev. L. T. Burch, assisted by Rev. M. Williams.

CHAMBERS.—Mamie Chambers passed to her reward in the heavenly home August 26, 1905, from Winona, Miss. She is much missed because of her faithfulness and bright cheerfulness. Rev. D. A. Bragg conducted the funeral service at Haven Memorial M. E. Church.—D. A. Bragg, Pastor.

MOSLEY.—Joseph Mosley, a trustee of the church at Winona, Miss., passed into the beyond August 19. He was a consistent and upright Christian and filled the position of trustee as faithfully as one could wish. He will be missed because of his beautiful disposition. The funeral service was led by Rev. D. A. Bragg, the pastor, assisted by Presiding Elder J. W. Winbush.

HARRISON.—John Harrison, on the 11th of September passed from our mortal sight. Having lived as a Christian should, death had no fears for him. He came to Neshoba county, Miss., from Williamsburg, Va. For 35 years he was in Christ's work. He leaves his wife, two daughters and four sons to mourn his passing. — R. D. Harrison.

RIVERS.—On September 15, 1905, little Daisy Rivers, the ten months' old daughter of Mr. and Mrs. David Rivers, of White Springs, La., answered the call of Him who doeth all things well. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

HOPKINS.—Adam Hopkins, of New Hope M. E. Church, White Springs, La., aged 49 years, passed to his reward September 18, 1905, after an illness of only two weeks. His trust was in Jesus. He is now—

Asleep in Jesus. Blessed sleep
From which none ever wakes to weep.

COOK.—Annie Cook, the wife of W. M. Cook, died September 16, 1905, at Ripley, Miss. She was a member of Moses Chapel, and was a class leader for years. She was a good Christian, a good mother and loving wife. She was loved by all who knew her. Sister Cook died as she lived. She leaves seven children, husband and a host of friends to mourn their loss. Burial service was conducted by Rev. Verner.

RILEY.—Martha Riley, a true mother in Israel, triumphantly departed this life at Handsboro, Miss., September 19, 1905. She was the mother of ten children. Four of them—Joseph, Alonzo, Emanuel and Willie—are among the leading mechanics and business men in New Orleans, La.; two—Capt. J. L. and James—are among the leading men in this, the home town, and the other four preceded her into the spirit world. She leaves a husband, the Rev. Dennis Riley, and many grandchildren to mourn her passing. She was 68 years of age. An immense congregation attended the funeral service, which was conducted by Rev. H. M. Trotter, pastor.

LINDSAY.—Susan Lindsay, a member of Blue Ridge M. E. Church, Vernon charge, Miss., passed from this world into the heavenly land, September 16, 1905. Her husband, father, sisters and brother are left to mourn her passing.

MCCULLUM.—Mary McCullum departed this life September 18, 1905. Her end was glorious, she passing into the Better Land with joy and gladness. —J. E. Webb, Pastor.

GEPESSON.—Mrs. Keziah Gepesson passed into her heavenly home from Rosedale, La., September 17, 1905. She was a faithful member of Hartzell Chapel 35 years, and she put on the new life with gladness. She was 72 years old and leaves a son and a host of friends to mourn her passing. Also from the same town September 24, passed the young daughter of Sister Josephine Thomas. She was five years old. Both funerals were conducted by Rev. J. L. Augustus, pastor.

OLIPHANT.—Viney Oliphant died at Pendleton, Texas, at the ripe age of 96 years. Blessed in years, he had been in God's service for 50 years as a Methodist. One child and many relatives and friends mourn her passing. Her body was laid to rest in the old Pendleton graveyard. The funeral service was led by her pastor, Rev. A. Parham, assisted by Rev. C. H. Davis.

MINYARD.—Alice Minyard, the wife of E. D. Minyard, passed from this life at Crawford, Miss., in full triumph of faith, July 5, 1905. She was a noble woman, a lover of the church, and always ready to help it and the pastor. We miss her. She leaves a husband and eight children to mourn.

JOHNSON.—Lilly Johnson died July 5, 1905, in full triumph of faith. Her husband, mother, father, brother, and sister mourn their loss, and many friends join with them.

SHERP.—Sister Milly Sherp went home September 1, 1905, also Sister Lettie Allen and Sister Callie Foster, September 16. Each loved the Lord and gladly obeyed the call to put off earthly things.—Rev. J. J. Johnson, Pastor.

BAPTISTE.—William Baptiste passed to his rest September 11, 1905, from Pass Christian, Miss. Triumphant was his passing, giving to his mother courage to bear the sorrow of his going. He was strong in faith, assuring those about him in the last hour that he had the "Light of Lights" to brighten his going.—Jacob B. Smith.

HENSLEY.—Henrietta Hensley, a member of St. Peter M. E. Church, Jeanerette, La., went home September 28, 1905. Sister Hensley's illness was of three months' duration. She leaves her husband, four children and friends. Her funeral was conducted by Rev. G. J. Rogers.

JAMES.—Rev. Aston James, for many years a faithful minister for Christ, put aside this earthly life and entered the joys of the eternal life September 22, at Washington Chapel, La. He was a superannuate, faithful to the Lord and to the people wherever he was appointed. He leaves a wife, four children and friends who mourn his demise. The funeral was conducted by Rev. E. Powell, H. H. Brannon and Rev. W. R. H. Harry, the deceased's pastor.

HAMILTON.—Mollie Hamilton, a member of the Methodist church at De Ridder, La., passed into the glory land September 5, 1905. She came to us from Texarkana, Tex., bringing her letter, and was received into the church here. She was faithful to her duty as a Christian woman. Her husband, her father and mother, together with friends mourn their loss. The funeral service was led by, Rev. W. H. Simmons, her pastor, assisted by Rev. Thomas Isles, of the Baptist church, and Rev. Lee Miller, of the A. M. E. church.

LOUD.—Anderson, Texas, was never more shocked, our hearts were never more saddened than when on the night of August 26, 1905, Mattie C. Loud fell into that blessed sleep "from which none ever wake to weep." Miss Loud was a lovely young woman of 25 summers, was born June 20, 1889, in Anderson, Texas, where her death occurred. With her sweet disposition and childlike simplicity she won all hearts. Reared in a model Christian home, she was early brought to Christ, and lived a consistent Christian life. Miss Loud was conscious of her approaching death. During the early part of the year she had expressed herself as nearing her end. She lingered only seven days, during which time she bore her afflictions with the greatest bravery and patience. Being a member of the Farmers' Improvement Society and highly respected, her funeral was largely attended. The last sad rites were performed by her pastor, Rev. Kelley. Her remains were interred in the Anderson Cemetery by her friends with a great deal of sorrow and regret. "She is not dead, but sleepeth."—A Friend.

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UNITED FOR LIFE.

GARDNER-HOSKINS.—By Rev. William Bell, in Haven Memorial Church, Clarksdale, Miss., recently, Mr. Henry Gardner and Miss Sarah Hoskins.

SHELTON-DAVIS.—Mr. Thomas Shelton and Miss Mary C. Davis, October 12, 1905, at the residence of the bride's parents, New Orleans; Rev. J. A. Tircuit officiating.

GOODWIN-MOORE.—On September 28, 1905, at Franklin, La., Mr. Jeff Goodwin and Miss Charlotte Moore, by Rev. R. C. Worsham.

GUILE-JONES.—Mr. H. Guile and Miss Rachel Jones, both of Cottonport, La., by Rev. J. D. McCain.

WHITTAKER-PHILIPPS.—Mr. Charles Whittaker and Miss Ellen Philipps, October 5, 1905, at De Ridder, La., Rev. W. H. Simmons reading the ceremony.

NORWOOD-DORSEY.—At the home of the bride's mother, in Marksville, La. on October 12, 1905, Mr. A. Norwood, a young man who commands the high respect of the best citizens of this parish, an official in the Methodist Episcopal Church, and Miss Clara Dorsey, a highly esteemed Christian young woman. Many of the costly presents received were the gifts of prominent white citizens. The ceremony was read by Rev. J. D. McCain.

AUSTIN-DOOKE.—At Okolona, Miss., Industrial School, September 28, 1905, Mr. J. H. Austin, of Starkville, and Mrs. Lela Dooke, of Okolona. A great reception was given at the home of Mr. Neal Carter. On September 29 the happy couple arrived at Starkville, where another grand reception was tendered them at the home of the bride's parents, Mr. and Mrs. Morrison. The high esteem in which these young people are held was shown by the many valuable presents given them by white as well as colored friends, to the amount of $100.00. Revs. W. H. Gilliam and W. C. Clay officiated.

WOODLAND-MURRAY.—At the home of Mr. and Mrs. Joseph Lewis, New Orleans, Mr. O. F. Woodland, of Lutcher, La., a member of St. James, and Miss Leslie Murray, of Laplace, La., St. John Baptist Church, October 16, 1905, Rev. C. O. Pardo, officiating.

NICHOLAS-CYSTRUNK.—On Sunday evening, October 15, 1905, at the home of the bride's brother, Mr. S. W. Nichols and Miss Sophie Cystrunk, by Rev. L. P. Johnson. The bride is a member of the Methodist Episcopal Church and is highly esteemed by all who know her. The young man is a man of push and ability.—T. J. W. Allen.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

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Doings of the Workmen

SOUTH CAROLINA.

Rowesville, T. J. Robinson, Pastor.—I came here as a supply in May, 1905. Thus far have given and received satisfaction. Have received into the church seventy-seven members, seventy of which number are probationers. Have baptized nine and have had twelve conversions. Our fourth quarterly conference was held at Prospect on October 2nd, with our beloved presiding elder, G. W. Cooper, in the chair. He is delighted that he is paid up in full. Received on pastor's salary $167.08; F. A. and S. E. Society, $14.00; Missions, $9.90; Sunday school fund, $6.00; back indebtedness, $10.90; and have no doubt but that all our benevolences will be raised prior to the annual conference. The Sunday schools and Epworth Leagues are alive, especially at Forest Chapel, where there is a number of energetic Christian workers, young men and women who have attended Claflin University and the State College at Orangeburg, S. C. They have raised (with my assistance) $21.76; with which they have purchased carpet for the aisles of the church and the pulpit, and purchased also a valuable Bible Dictionary and literature which are now in the library.

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———	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	—Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

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1, St Louis Ex.	8:10 p m	2, St Louis Lim	8:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.	
8:45 a.m.	St. Louis Express	9:10 a.m.	

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.

Sunday and Wednesday Excursion.

No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.	
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.	
11:30 a.m.	Fast Mail	7:10 p.m.	
11:30 a.m.	St. Louis & Chicago	7:10 p.m.	
8:10 a.m.	Northern Express	5:15 p.m.	
9:30 a.m.	McComb Accom	8:30 p.m.	

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:30 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston	7:05 a.m.	
8:50 a.m.	Pacific Coast Express	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.	
2:05 a.m.	Port Allen Local	3:15 p.m.	
7:30 a.m.	Hot Springs, El Paso and Sall. Express	6:20 p.m.	

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.	
9:45 a.m.	Daily ex. Sat. and Sun.	4:00 p.m.	
9:45 a.m.	Saturday and Sunday	5:30 p.m.	
7:25 p.m.	Daily Except Sunday	8:05 a.m.	

Louisiana Southern.

10:30 a.m.	Sunday Only	8:45 a.m.	
6:00 p.m.	Sunday Only	7:00 p.m.	
8:35 a.m.	Saturday Only	9:45 a.m.	
5:00 p.m.	Saturday Only	6:00 p.m.	
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.	



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John A. Scott,
Asst. Gen. Pass. Agent, Memphis.

Literary Notes

"GLIMPSES OF THE AGES," or the "Superior and Inferior" Races, so-called. Discussed in the Light of Science and History, by Theophilus E. Samuel Scholes, M. D. Published by John Long, 13 and 14 Norris street, Haymarket, London.

"DUCK LAKE," by E. Ryerson Young, Jr. Price $1.00.

"OUTLINE STUDIES IN THE OLD TESTAMENT FOR BIBLE TEACHERS," by Jesse L Hurlburt, D. D. Price, paper, 25 cents net; cloth, 40 cents net.

"REVISED NORMAL LESSONS," by Jesse Lyman Hurlbut. Price, paper, 25 cts.; cloth, 40 cts.

Publishers, Eaton & Mains, New York; Jennings & Graham, Cincinnati.

The *Century* Magazine.—"Fenwick's Career," by Mrs. Humphry Ward, begins in the November number. The scene of Mrs. Ward's new story is laid in Westmoreland and in London; Fenwick, the chief character, is a painter who has had some small success in the country, but is trying to get to a larger field. He borrows money and goes up to London, leaving his young wife and child so as not to be hampered" in his art by domestic affairs. He has great self-confidence and much contempt for art schools and for the Academy, and shows his provincialism in urging his views. But he has talent, and at his first formal dinner he meets his host's daughter, Madame Eugenie de Pastourelles, a charming and cultivated woman, who shows her interest in him. The story is set at the time of Irving's first appearance in Shakesperian tragedy. The interest of the reader is engaged from the first sentence. Miss Katharine A. Carl's interesting description of her stay in the palace of the Empress Dowager of China will be continued in the November an December numbers. The Century Co., Union square, New York.

1



LADIES' VICTORIA WATCH 6 size, gold filled hunting, 10 year case, engraved in an assorment of handsome scenic and floral designs, fitted with the reliable New York Standard movement, 7 jewel, nickel finish, stem wind, lever set. Your jeweler would charge you from $10 to $20.00 for a watch like this, yet it is FREE to you for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

Which had you rather do?—Do business with a firm that does exactly as claimed, or with a firm that claims to do one thing and does another? We do exactly as claimed. Every offer and statement in this advertisement are facts. There is no "pulling the wool over your eyes." We do not describe a watch in beautiful language worded in such a way as to make you believe one thing and mean another. We state plainly the facts. There can be no misunderstanding. 10,000 agents are now selling Chief Elkhorn's Indian Wrang Tang Liniment. In another year 15,000 will be doing it. Over a million bottles have been sold through agents in the Southern States, and millions more will be sold. Agents who commenced years ago to sell it are still selling it today. We do not make a practice of giving premiuns. During the year 1905 we will only give the watches mentioned here. We do not make money when you work for a watch. We prefer that you work for the cash. If you need a watch—work for one. If you don't—work under the cash plan. Read what we have to say below, and if you then desire to join the company, send in your application for the agency--if you are not already an agent.

3



Here you are! A dandy, good enough and fine enough to please any lady. Ladies' 0 size, (exactly size of cut above) gold filled 20-year case, artistically engraved, and fitted with the reliable New York Standard 7 jewel movement. A watch like this is generally sold by jeweler at from $18 to $25 yet you can get it FREE for selling only 32 bottles of Wrang Tang Liniment at 50 cents each.

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I, the undersigned, manager of The Wrang Tang Liniment Company, St. Louis, Mo., solemnly swear that every statement made in this advertisement, to the best of my knowledge and belief, is the truth; and further, if you accept our offer to act as agent under either the cash plan or watch plan, you will be dealt with honestly, and our promises will be kept faithfully. Yours sincerely,

W. R. PONDER, Mgr.
WRANG TANG LINIMENT CO.,
St. Louis, Mo.

WATCH OFFER NUMBER 1 and 2.

In order to obtain a watch free under offer 1 and 2 it is necessary for you to sell 16 bottles of Liniment at 50 cents each, which amounts to $8.00. When you have sold the Liniment and sent us the $8.00, the watch will be sent you immediately. ☞ 2 extra bottles of Liniment are added to the box Free to cover express charges. Read cash offer below.



$100.00 REWARD

Will be paid if either watch as described on this sheet is not exactly as represented. When we say that a watch case is warranted to wear 10 or 20 years, we mean that it will wear 10 or 20 years before it turns brassy. If we say that the famous New York Standard 7 jewel movement will be put in the watch, we mean that it will be put in it. If you do business with us you know exactly what you will get. WRANG TANG LINIMENT CO.,
St. Louis, Mo.

Watch Offer 3 and 4

In order to obtain a watch free under offers 3 and 4 you must sell 32 bottles of Liniment at 50 cents each, which amounts to $16.00. When you have sold this quantity of Liniment and remitted us $16, your choice of watches will be sent you immediately, and 4 extra bottles are added free to cover express charges.

WRANG TANG LINIMENT. Strong, Powerful, Penetrating.

It's medicine—it's not water—it's not weak. It is so strong and powerful that it goes through the skin, through the flesh and into the very bones—every drop—not a sign left on the skin—no oil—nothing. **That is why It's Action is Magical.** Its like Gold to Silver. A 20 dollar gold piece is 20 times as valuable as a silver dollar, yet a silver dollar is larger. It's not the size of a thing that makes it valuable. **It's the Quality. One Bottle of Wrang Tang Liniment is worth 20 bottles of Water Stuff.** Every drop is medicine—medicine that's powerful—medicine that's strong—medicine that's magical.

4



Do you know what Elgin means in watches? It means the best. Well, here is a 20 year gold filled handsome engraved Elgin case, fitted with the reliable New York Standard movement. Gents size.

NOTE—The movement in each 4 watches are idenically the same, except in size. The only difference is the case. A 20 year case will wear 10 years longer than the 10 year case. ☞ You have to sell 32 bottles of Liniment to get the 20 year case.

$4.00 CASH PLAN.

For the benefit of those who prefer the cash to a watch you can accept the agency under our cash plan.

A box of Liniment contains 18 bottles, but two of the 18 bottles are added free to cover express charges. The remaining 16 bottles when sold at 50 cents each, will amount to $8.00. Out of the $8.00 you send us $4.00 and keep $4.00. Of course, when the box arrives at the express office you must advance the money to pay the express charges on it which will vary from 40c. to $1.00. According to the distance from t. Louis, but the 21 extra bottles in the box when sold will pay you back, making the express cost you nothing.

Cut out this Order Blank and return to us.

ORDER BLANK.

Date.....190....

WRANG TANG LINIMENT CO., St. Louis, Mo.

GENTLEMEN: Please send me by express at once a box of Wrang Tang Liniment and add two extra bottles to cover express charges. I agree to use my best efforts to sell as quickly as possible and build up a good trade in my locality. I also promise to make prompt returns as fast as Liniment is sold.

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☞ Be sure and write plain so as to avoid mistakes.

Do you want to work for the gold watch?.....

Do you want to work for $4.00 cash?.....

2



Mens' 10 year standard watch, gold filled, 18 size, full engraved case, warranted to wear for 10 years, fitted with the reliable New York Standard 7 jewel movement, stem wind and lever set. Yet we give it FREE for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

Southwestery Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, NOVEMBER 2, 1905

Vol. 39 No. 44

Editorial

Those who have the most happiness think least about it. But in thinking about and in doing their duty happiness comes, because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe.—*Thackeray.*

Rev. Thomas Dixon is seeking to propagate his idea of the race situation by the use of the stage. He has written a play under the title, "The Clansman," which is appearing before the footlights in the leading cities of the South. But in this Mr. Dixon has not had altogether clear sailing. He claims "The Clansman" is a true answer to "Uncle Tom's Cabin." But if "Uncle Tom's Cabin" erred at all it was on the side of a suffering poor and on the side of mercy. But the mission of "The Clansmen" is for the oppression of the helpless and for the fostering of ill-feeling and stirring to blood heat antagonism between the races. At Columbia, S. C., when Mr. Dixon appeared he was hissed, which irritated him. After the performance a party of young men called at his hotel and asked an audience with Mr. Dixon and he refused to appear. Whereupon they drew up their opinion in no uncertain words against Mr. Dixon's latest effort on the Race Question. In this and in his recent writings he has had financial success which is perhaps the only success he has had in all his career, having utterly failed previously as a politician and a preacher.

A new interpretation of the Golden Rule is to be found in the striking motto of Samuel Huston College, "Always treat others better than they treat us." It is said that this motto arose after this fashion: Samuel Huston College is located in a very prominent part of the city of Austin, Texas. Some one had maliciously pulled up the shrubbery, destroyed the flowers and thrown rocks at the building, but there was no retaliation on the part of any member or friend of the school. The shrubbery and flowers were replanted and everything went on peaceably and by so acting repeatedly attention of adjoining white people was attracted who were won by the splendid self-control exercised by the Samuel Huston college community. These people were won to be friends of the institution and are now among its warmest sympathizers. The victory along this line convinced President Lovinggood that it is eminently better to err on the side of forgiveness than to attempt to retaliate and hence the motto, "Always treat others better than they treat us." If this principle were imbibed in our everyday life many of the afflictions, jars and disagreements which come to us would be avoided. This motto is not an improvement on the Golden Rule, but is a clear and practical expression of one of its deeper meanings.

Garrett Biblical Institute

THE GROWTH OF BROTHERHOOD

Anyone who is at all conversant with current events can but be impressed with the growth of the world-wide sympathies of humanity. On one day the world's attention is centered around Japan and Russia; another day on Morocco and at another time on Venezuela; another day on the Scandinavian Peninsula, and then at another time on the Islands of the Pacific. Cuba is now broadening in its relations and reaching its youthful arms across and grasping hands with Great Britain. The fact is, there is no better text book in existence on human brotherhood than the daily press. These are stirring times in which we live. The geography of the world is better known, the form of governments of the various nations are more studied, and at the firesides of the ordinary citizens are discussed questions of international relation, and the rise and fall of governments find a place in general conversation. What is all this, but the pervasion of the doctrine of the Great Head of the Church—God our Father and man our brother. Truly no man liveth to himself; he can not do so and be a good citizen under any flag. A representative citizen of any civilized country must have at least a reasonable amount of knowledge of all other nations, and sympathy for the efforts for good government everywhere. What is this great burden of human sympathy but a tangible expression of the doctrine of Christian brotherhood? What means this interest in Japan and this intense interest in the brutalities of the Congo, and our study of the uprising in the Caucasus? What is it all but an evidence of human brotherhood and the prophecy of the coming of the day when the kingdom of this world shall become the kingdom of our Lord and of His Christ?

THE RUSSIANS GET FREEDOM

The strikes and internal revolutions have been in progress in Russia for some time. It was the internal dissentions that handicapped Russia in her war with Japan. The people were crying for liberty and it was liberty or death. The Czar has at last yielded to the inevitable and granted to his subjects a representative government based upon common suffrage, which guarantees to his people "civic liberty, based on the real involibality of person, freedom of conscience, speech, union and association."

The Empire of Russia in area embraces one-sixth of the land surface of the earth, covering 8,650,000 square miles, or about three times the territory of the United States. Its government is that of an absolute monarchy. There is neither a written constitution nor a representative legislative body. The will of the Czar is law, in him is vested the legislative, executive and judicial power of government. Since the days of Alexander II the subjects of that Empire have been making efforts for liberty. It was Alexander II who in 1861 emancipated the serfs and gained the title of "Liberator." It was planned under his reign to grant the people a consultative assembly, but his assassination on March 1, 1861, prevented his doing so. When Alexander III came to the throne his first step toward a parliamentary scheme of government failed.

Nicholas II, the present ruler, came to the throne at the age of 26, upon the death of his father, Alexander III. He belongs to the Imperial House of Romanoff, which has had continued existence as the ruling house of Russia since it was founded by Michael Feodorovich Romanoff, who came to the throne in February 1613 by the choice of the Russian nobles and clergy, his father being at that time a captive.

Nicholas II inherited with his right to reign the dissentions which have grown from time to time and which have now forced him to yield his autocratic power. It was simply the inevitable for the people longed for freedom. The best governed country is that country which comes the nearest to respecting the will of its subjects and directs them for the best interest of all concerned. The Czar's manifesto of freedom was straightforward and clear. We give it in full:

"We, Nicholas, the Second, by the grace of God, Emperor and Autocrat of all the Russias, Grand Duke of Finland, etc., declare to all our faithful subjects that the troubles and agitation in our capitals and in numerous other places fill our heart with excessive pain and sorrow.

"The happiness of Russia's sovereign is indissolubly bound up in the happiness of our people, and the sorrow of our people is the sorrow of the sovereign.

"From the present disorders may arise great national disruption. They menace the integrity and unity of our empire.

"The supreme duty imposed upon us by our sovereign office requires us to efface ourselves and to use all the force and reason at our command to hasten in securing the unity and co-ordination of the power of the central government and to assure the success of measures for pacification in all circles of public life, which are essential to the well being of our people.

"We, therefore, direct our government to carry out our inflexible will in the following manner:

"First, to extend to the population the immutable foundations of civic liberty, based on the real inviolability of person, freedom of conscience, speech, union and association.

"Second, without suspending the already ordered elections to the State Douma, to invite to participation in the Douma, so far as the limited time before the convocation of the Douma will permit, those classes of the population now completely deprived of electoral rights, leaving the ultimate development of the principle of the electoral right in general to the newly established legislative order of things.

"Third, to establish as an unchangeable rule that no law shall be enforceable without the approval of the State Douma, and that it shall be possible for the elected representatives of the people to exercise real participation in the supervision of the legality of the acts of the authorities appointed by us.

"We appeal to all faithful sons of Russia to remember their duty toward the Fatherland, to aid

(*Continued on Page Eight.*)

Bishop Burt on European Methodism

Bishop William Burt arrived in New York by the steamer Patricia Thursday night, October 19, after a twelve-day voyage from Hamburg. With him was his daughter, Miss Viola Burt, who is to enter Centenary Collegiate Institute, at Hackettstown, N. J. On his arrival, Bishop Burt responded as follows to questions as to the latest phases of the development of our work in Europe:

1. *You have recently been at the Inter-Conference Committee session at Frankfurt-am-Main, dealing with the question of a Union Theological Seminary for Europe. To what conclusions did the Committee come, and what are the prospects for an early founding of such a Seminary?*

The meeting at Frankfurt was most interesting and profitable. All the delegates elected from the different conferences were present, except one of the four from Sweden. We were twenty-three in all. In regard to the need of a first class Theological School for Europe there was not a dissenting voice. All agreed also that the common language should be German. There was no difficulty in determining the basis of representation on the Board of Trustees, and it was also decided how the professors should be elected. There was, however, a very decided difference of opinion as to where the school should be located. The delegates from the German Conferences voted for Germany. The delegates from all the other conferences voted for Switzerland, and though the question was discussed at great length, there was no change of opinion. The school is absolutely needed. We must wait patiently until we can see more clearly where it should be located.

2. *What effect have the war operations and internal dissensions of Russia had upon our work in Finland, and upon our congregation in St. Petersburg?*

The war operations have not directly disturbed our work in Finland, nor our little congregation in St. Petersburg. The Russian authorities do not interfere with us in Finland, because they say we attend to religion only and do not mix up with the political agitations in the country. We are hoping and praying that as a result of the war, larger opportunities may be given us in Russia. We are now touching Russia at three points: through Finland, through Bulgaria, and over the frontier of North Germany. This year I appointed the Rev. George Durdis, a member of the North Germany Conference, to the Kownow circuit in Russia, which he had formed while working on the German frontier. Thus far, of course, our work in Russia has been limited to the Swedes, Finns, and Germans. But now that one may leave the Greek church without becoming a criminal before the civil law, we hope that we may have success in evangelizing the Russians.

3. *A year ago famine conditions existed in Finland. Did the hardships then experienced by our people permanently disable any of our churches?*

Our work in Finland would have been very seriously disabled by the famine and by the heavy taxes for the war, were it not for the timely and generous help from America for which all are profoundly grateful. Our people generally are poor but industrious and generous. They give all they possibly can, and in spit of famine and taxes, have not diminished their contributions.

4. *We have a new Superintendent of our work in Bulgaria, Dr. Elmer E. Count. How has he been received, and how is he taking hold of the tasks assigned him?*

Dr. Elmer E. Count, our new Superintendent in Bulgaria, was most cordially received, and by all that he has thus far said and done, has made an excellent impression. He already has a good knowledge of the situation, and will soon be able to talk the language. He is enthusiastic in his hopes for our work—shall I say it?—in that much-abused Mission. I hope that the time has come when we shall stop criticizing and begin to pray for Bulgaria.

5. *Hast the recent disruption of the Sweden-Norway Alliance any bearing upon our work in the Scandinavian countries, educational or otherwise?*

No special bearing. I think that Norway and Sweden will understand each other much better as neighbors than when they tried to form one family. Our annual Conferences, that is of Norway and Sweden, exchanged fraternal greetings. If Prince Charles of Denmark should become King of Norway, then Norway and Denmark would be drawn closer together. These two nations are the most alike of the Scandinavian countries. They have practically the same literature, the same translation of the Bible, the same hymn book, etc.

6. *What topics of discussion are uppermost with the European part of our German Methodism?*

Just now, the Union Theological School, the advance movement in our Epworth League work, the sending out of missionaries from our German Methodism to German colonies.

7. *Are we making any headway in French-speaking Switzerland? Are the prospects encouraging for the early beginning of work in France?*

We have no work in French-speaking Switzerland except for the German speaking people and Italians. The door into France is wide open, the invitation for us to enter very urgent, and the money required would not be a large sum. We have one very generous offer. The decision, however, rests with the General Missionary Committee.

8. *Those Church Societies of the Evangelical Church of Italy that united with us have now been a part of our work in Italy for nearly a year. How has the combination prospered? Has the reception of those societies proved in any sense a stimulus to our work already established?*

We can answer that question better next year. Thus far, all is well, but all the questions concerning property interests are not yet fully settled.

9. *What, in your opinion, is to be the outcome of the Los von Rom Movement in Austria, and the excessive hardships put upon our work, as for instance in Trieste? Has the present popular protest against the Crown any bearing upon evangelical advance?*

The Los von Rom Movement in Austria still continues. Thus far, more than 50,000 people have left the Romish church. No one can yet tell what great changes may soon come in Austria. If Hungary should strike for liberty, others might do the same, and the empire become disrupted. The poor old Emperor is, as he always has been, under the power of the Jesuits. They have filled his life with trouble, and will bring him down to his grave in sorrow. What will happen after his death no one can tell. The whole Protestant world should protest against the persecutions at Trieste. There, as elsewhere, we have the honor of fighting on the front-line for liberty of conscience.

10. *Are there any other movements or tendencies of recent origin or development likely to have a large influence upon the development of the Methodist Episcopal Church in Europe?*

The coming year will be a year of anniversaries in our Euroepan Methodism. The Italy Conference will celebrate its twenty-fifth anniversary. Switzerland will celebrate her fiftieth anniversary, or the Jubilee over the beginning of the work in that country. Norway will do the same. Methodism in Europe has before it a great and most influential future if it will only prepare men to be leaders. As in every country, Methodism takes the poor young men and makes them great, rich and influential; but these men lifted up from their former circumstances require a better prepared ministry for themselves and for their families. There are great resources and possibilities in Europe, but we must know how to get at them, how to avail ourselves of them. Our Publishing Houses, especially in Switzerland and Germany, are progressing very rapidly, and our Deaconess work is almost a miracle. I see the day when European Methodism will be sending missionaries in large numbers to help in the redemption of the heathen world.

A Letter From Bishop Hartzell

The latest news from Bishop Hartzell is in a letter written on board ship at St. Paul de Loanda, Angola, under date of September 26. Bishop Hartzell says:

"After a nine days' sail of 2,700 miles from Lorenzo Marques, on the East Coast of Africa, around the Cape of Good Hope, our Portuguese steamer has just dropped anchor in the harbor of St. Paul de Loanda, on the West Coast. In the early morning light the city looks well, and ou fine mission property on the high bluff stands out as one of the prominent features of the place. On other high grounds are the fort, next to the sea, the cable station, the National Observatory, the Governor's mansion, and in the distance is a great hospital.

"I have spent five months in South and East Africa. They have been intensely busy, but, on the whole, very satisfactory months.. .The session of the East Central Africa Mission Conference began May 26 and closed June 5. These new conferences, where so many interests and plans must be discussed, require time. We had a peaceful, pleasant and satisfactory conference session. Our three centers at Umtali, Old Umtali and Inhambane, are now well established, and there are many openings for the enlargement of our work. I made three districts, and placed Brothers Richards, Springer and Wodehouse in charge as presiding elders. We have 13 foreign misionaries, 22 native preachers and teachers, 1,008 members, one high school for whites, with property worth $25,000; 18 native day schools, with 674 pupils; 20 Sunday schools; 21 churches, worth $33,960; the sum of $10,820 was collected for self-support in fifteen months; 170,000 pages of native literature were printed, and the total value of our property is estimated at $138,585. In November, 1897, when as a stranger I rode into Umtali on horseback, we had nothing in Rhodesia and only one missionary and nine native members in Portuguese East Africa.

"At Penhalonga, a gold-mining center near Umtali, we have begun, since conference, to build a church for Europeans, two churches for native miners—of whom there are over 3,000 in two locations—and a house for a native evangelist. The cost of this property will be $6,000, of which the people are to raise more than half. One man, Sir George Farrar, gave me $1,000 towards this enterprise. Our Inhambane district includes the territory between the Limpopo and the Sabi Rivers, a great and practically unoccupied region. We are opening up native stations on the two Umtali districts, a hundred miles to the north, and fifty miles to the south and southwest.

"The Rev. Robert Shields, who has charge of our work here in Loanda, has just come alongside of the ship, with a boat to take me ashore. I am sorry indeed to learn from him that the Rev. H. C. Withey, of Quiongoa, is sick with fever. I expect to spend at least six weeks in Angola, visiting all our work and holding the conference. This means a journey of 1,000 miles in the interior, traveling more than half the distance in a hammock carried by natives."

The Doxologies

By Miss Grace M. Everett

A doxology is an ascription of praise to God. The New Testament is filled with them. The angels' song is a doxology. The Lord's prayer ends with a doxology. In the third chapter of Ephesians, St. Paul gives utterance to this ascription of praise which is commonly used in the modern church in place of a benediction: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus throughout all ages. Amen." St. John tells us that the company of heaven are continually praising God and saying: "Amen. Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever. Amen."

In the early church many of the fathers wrote the doxologies which they used. Three of these ancient hymns have survived the lapse of the centuries, namely, the "Gloria in Excelsis," the "Gloria Patri," and the "Ter Sanctus."

The "Gloria in Excelsis," or the greater doxology is sometimes called the "angelical hymn," because it begins with the angels' song. The prayer that follows has been ascribed, though with much uncertainty, to Telesphorus, who lived in the first half of the second century. "In the Eastern church," says Palmer, "this hymn is more than fifteen hundred years old, and in the Church of England it has been used, either at the beginning or end of the liturgy for above twelve hundred years." This claim is confirmed by the statement of the early English poet, Beda, who lived in the early part of the eighth century. He tells us that it was used by the Oriental, Latin and Anglican churches, and that it was introduced into the Latin church as early as the reign of Hadrian, in the second century. The entire hymn was authorized to be used in the church by the second Council of Toledo, which met in 589, A. D.

The "Gloria Patri," or lesser doxology, was a growth. The first line, "Glory be to the Father, and to the Son, and to the Holy Ghost," dates from the fourth century, when the church was contending with the Arian heresy. The Arians denied the divinity of Christ, and the orthodox party used this doxology as an expression of their faith in the Trinity. Soon afterwards the Western church added the phrase: "World without end, Amen." Still later, the words, "As it was in the beginning, is now, and ever shall be" were inserted, giving the hymn its present form. In the Church of England this doxology must be sung after the reading of each psalm, and in the Protestant Episcopal Church it may be said or sung after the reading of each psalm, but it, or the greater doxology, must be sung after the reading of the portion of the psalms for the day.

The "Ter Sanctus" has been used by the church ever since the second century. It is founded on the three holies of the celestial song in Isaiah's vision. An ancient writer gives this description of its rendering in the early Church:

"The pontiff who is to celebrate approaches the altar and praises the works of God, and giving thanks for all, associates himself with the angels, and vociferates with them the triumphal hymn, "Holy, holy, holy," and the people also recite it, typifying the equality of peace which we shall hereafter enjoy with the angels, and our union with them."

In the ancient liturgies, the "Ter Sanctus" concluded with the words, "Hosanna in the highest, blessed is he that cometh in the name of the Lord. Hosanna in the highest;" later, however, the two hymns were separated.

All three of these doxologies are frequently used by nearly all the Protestant churches. Is it not inspiring to sing hymns which have been used by the church universal ever since its infancy?

Many metrical doxologies have been written since the Protestant Reformation. The most familiar of these is the one commonly known as the long-meter doxology, "Praise God from whom all blessings flow." It was written by Bishop Thomas Ken, and appended to each of his hymns for morning, evening and midnight.

Theodore Parker once said of this doxology that "those four lines had done more to familiarize the English-speaking world with the doctrine of the Trinity than all the theological books ever written."

It has been used on many inspiring occasions. Once, after a cotton famine in Lancashire, England, the operatives themselves carried the first load of cotton that arrived from the station to the mill. As they went they expressed their joy by singing the doxology.

Bishop McCabe tells of one night that he spent in Libby prison. At about 10 o'clock a company of prisoners were brought there. As they approached the prison, one of them, a young Baptist minister, was overcome by the thought of the suffering to be endured. Just them some one inside began to sing the doxology, others joined in, and courage took the place of despair.

The fifty-fifth Congress ended its session March 4, 1899, by singing the doxology. The doxology has been "the death song of martyrs and the paean of victorious armies." "Times innumerable it has been sung when planning great undertakings and reaping the rewards of successful enterprises."

Westerly, R. I.

A Sixth District for the West Texas Conference

By Rev. E. Henderson

Some one may say, "How can it be made, as there is no money set apart for it?" My answer would be, "Make it just as the West Texas Conference was made." "How is that?" "At a great sacrifice."

There seems to be a great unrest among our people; they are drifting to the North and West. If we do not enlarge our borders we cannot hope to hold our own. To keep pace with the march of time we must follow up our people with the church and school house. As you see, they are drifting. Many of the large memberships have rundown to almost nothing. Take the Frisco line, from Fort Worth to Brownwood, what have we on that line? Nothing. Good towns and a great many colored people in them, and not a Methodist Episcopal church.

Our sister churches are on the grounds looking after these people. What is the matter with us? Is it a question of dollars and cents If so, we have the money at hand. Let each charge and circuit that has 150 members go down on the self-supporting list and take this money and use it where it is needed most. And our presiding elders are all loyal men and are willing to suffer if need be with the brethren for the Master's cause. If this be true, there can be a shaving of each district, which will give us enough money to make a start. So you see there is nothing like making a start. Other churches are in the same field with no money back of them to keep them going, but they go all the same, and are doing a good work. You may say they have a large field and nothing in it, so to speak, but you see they are on the ground, and have some kind of a building, and when the people come they have a shelter for them to come under, and no member will stay on the outside, it matters not what church they belong to. They will first come in under the watch care, and it is not very long before they are full members. Let us get on the grounds and receive our part of sheep, for some of these sheep are mine.

Why not have six districts? Many were not ready when the Dallas district was made, and when it was made they thought it a great mistake, but they have lived to see that mistake a young giant. Rev. L. H. Richardson has made things go, and has brought something to pass, so the Dallas district is a great factor in the West Texas Conference. We have just plenty of young men of Rev. L. H. Richardson's type. They are able to push the six districts, should the mantle fall on them. There are a great many towns in our conference where you can not find a Methodist Episcopal church; what is the cause? Too late in getting on the ground. Let us lose sight of self and push on the Master's cause and hunt up the lost sheep.

Let us look on the Santa Fe railroad from Temple to San Angelo, over 200 miles. What have we on that line Only three churches, Belton, Lampasas, and Brownwood, and our sister churches are there also, and in very nearly all the other towns along that line. What is the matter with us? Awake thou that sleepeth, and arise! Brethren, are we not sleeping on our rights? Are we not in danger of losing ground and waking up after we are bound hand and foot? Belton district would not sound bad, and we could push on to the west and join hands with our sister churches at Eagle Pass, and help them save the West. "The Master's cause requires haste," these are the words of our sainted dead, Rev. Mack Henson. In his report of 1903, he said, "Yes, our people, many of them, have gone where they will have no shepherd, unless we follow them." Let us join hearts and hands at San Antonio and bring out the sixth district. So when we cross the great divide we will strike hands with our dear brother, Mack Henson, and tell him we found the lost sheep and brought them back to the fold.

Sunday School Union Anniversary

The Methodists of the enterprising city of Steubenville, Ohio, opened their doors to care for the representative of the Sunday School Union of the Methodist Episcopal Church, who came to observe the seventy-eighth anniversary October 15-18. It was held in the beautiful Hamline Church, of which Dr. J. A. Ulman is the popular pastor. Those present to fill the places on the programme were: Dr. E. S. Lewis, pastor of First Church, Columbus, Ohio; the Rev. Albert C. Knudson, Ph. D., Professor of English Bible and Philosophy of Religion, Allegheny College, Meadville, Penna.; Dr. H. G. Ogden, pastor of Trinity Church, Louisville, Kentucky; Dr. J. T. McFarland, Corresponding Secretary of the Sunday School Union and Editor of Sunday School Publications; Robert R. Doherty, Ph. D., Recording Secretary of the Sunday School Union and one of the editorial staff; Miss Josephine L. Baldwin and Rev. Henry H. Meyer, B. D., of the editorial staff; Dr. Charles Roads and Dr. A. P. George, Field workers, and Dr. O. S. Baketel, Superintendent of Special Correspondence.

The general topic selected was "The Child." The special topics were, "Child Study" and "Child Training," which were presented in a series of carefully wrought out addresses. Under "Child Study" were discussed, First Its necessity, by Dr. Meyer; Second, Stages in character building, by Miss Baldwin; Third, The Sunday school as recostructed by child study, by Dr. Roads; Fourth, The best books for child study, by Dr. Baketel; Fifth, The child and the kingdom of heaven, by Dr. McFarland. Under "Child Training" the themes were: First, Training by the Sunday school teacher; training by the church; the other six-sevenths of the child's life; training in the home; the school of practice.

THE CHRISTIAN LIFE

Morning at the Gateway of God's White Mountain Cathedral

BY THE REV. JOHN PARKER.

How pure and large a joy is mine,
As, looking on the mountain pine,
I see its censer swinging!

The tall slim birch with bud and bark,
The echoing shout to which I hark,
The glad free robin singing;

The broad blue sky, the burst of day,
The flinty shapes of granite gray;
O, this is surely God's sweet way
To brim my heart with gladness!

—In The Christian Advocate.

Three Hundred and Sixty-Five Days

BY BISHOP JOHN H. VINCENT.

A religion of one day every week is only one-seventh of the offering God expects man to make to him. Fifty-two holy days each year and three hundred and thirteen worldly days do not make a "holy year unto the Lord." To the fifty-two one may add seven days of the "week of prayers," forty days of Lent, forty-two days of regular old-time six-weeks' revival, and ten "saints' days," including Christmas, Easter, etc. And we have one hundred and fifty-one religious days, church days, special days, out of a total of three hundred and sixty-five days and six hours placed in our hands for our keeping and use by the God of Eternity. What about the other two hundred and fourteen days?

It is quite easy to say that the special days—the one hundred and fifty-one—help people to live more wisely and acceptably during the ordinary two hundred and fourteen days. And this is true. And it is also true that to be profoundly impressed with the religious value of the whole number of days in each year will develop a spirit and a habit through which the special days, Sabbath, Lenten, revival, and saints' days, will be made doubly sacred and serviceable.

The high tablelands of ordinary life will give a purer atmosphere, a more delightful climate, and a more healthful conditioning, and the special seasons will mean more in every way to the pilgrims on the highway of holiness. The emphasis on the ordinary life is what we need just now, and not on the extraordinary opportunities. One day at a time until we reach the end of the seventh; then one week at a time until we reach the end of the fifty-second week—that is what we need in the church to-day! Then year after year, golden year succeeding golden year of holy living, until the years melt into eternity!

No, this exaltation of "every-day religion" will not lead to the depreciation of holy Sabbath and other holy days. On the contrary, it will give new value to these special seasons. Voices trained every day will be in finer tone for Sabbath song. The gate of prayer kept open from Monday morning to Saturday night will bring a fuller, richer flood of celestial power on the Sabbath. The habit of thinking will intensify the possibilities of the special opportunity when it comes. He who thinks long and much will find the day that gives leisure for thinking all the more profitable and precious.

Nor will the theory of three hundred and sixty-five holy days every year diminish one's interest or limit one's enthusiasm in secular affairs. It will sanctify all manual labor, exalt business, purify politics, ennoble intellectual activities, draw a new and golden thread through the texture of every-day life, enrich domestic relations and social fellowship, and give a new interest and appreciation of church life. The bell in the tower may not ring out three times a day—their matin, midday, and vesper summons—but the echoes of the bells of heaven will give a constant accompaniment to all the thoughts and plans and habits of life. "Holiness unto the Lord" will be written on the posts of the house, the towers of the town, the pavements of the street, the "bells on the horses," the counters in the shops; and the faces of the people will be radiant because of the steady and all dominating motive of life "wholly given to God."

It is a good motto: "Three hundred and sixty-five holy days every year!" And it does not change its significance to say three hundred and sixty-five working days every year! For through the grace of God the Sabbath "work" will be no less arduous, although in different lines, than the week-day work. And the high levels of life thus attained will guarantee three hundred and sixty-five days for happy, holy holidays every year.

What Will Heaven Be?

What will the substance upon which they shall stand who worship God and praise Him in the ages of eternity? I find manifold fitness in the answer that tells us that it shall be "a sea of glass mingled with fire." Is it not a most graphic picture of that experience of the rest always pervaded with activity, of calm, transparent contemplation always pervaded and kept alive by eager work and service, which is our highest and most Christian hope of heaven? Let us be sure that our expectations regarding heaven are scriptural and true. Heaven will not be pure stagnation, not idleness, not any mere luxurious dreaming over the spiritual repose that has been safely and forever won by active, tirelss, earnest work, fresh, live enthusiasm for the high labors which eternity will offer. These vivid inspirations will play through our deep repose and make it more mighty in the service of God than any feverish and unsatisfied toil of earth has ever been.—*Phillips Brooks.*

Golgotha

BY FREDERICK LAWRENCE KNOWLES.

Our crosses are hewn from diverent trees,
But we all must have our Calvaries;
We may climb the height from a different side,
But we each go up to be crucified;
As we scale the steep, another may share
The dreadful load that our shoulders bear,
But the costliest sorrow is all our own—
For on the summit we bleed alone.

—Love Triumphant.

A Message for To-Day

BY BISHOP HENRY SPELLMEYER, D. D.

Everyone who asks a civil question has a right to a civil answer, and generally it is better to answer a question that is not civil in a civil spirit. It is a sign of good breeding, self-control and genuine manliness. Moreover, its effects may be medicinal, diverting serious consequences, for there is nothing better than a soft answer to turn away wrath. They who travel need to inquire. That is a stranger's privilege. Many ask needless questions—foolish, possibly impertinent, questions. But the man with the civil spirit in every case has the opportunity of showing that he is master of the situation because he is master of himself. When he might be curt, or sarcastic, or angry, or retaliative, he is not easily provoked, ruleth his own spirit, and helps his weaker brother to control his. Civility is the spirit of gentleness, of self-mastery, of peace, and of Christ.

I plead for the cultivation of the spirit of civility, especially among young people. It is a beautiful virtue. It is the sweetest not among the discords of passing days. It cools the atmosphere, it keeps the heart at peace, it pleases God.

Civility does not consist in words only, but in deeds, in looks, and in smiles and manners. It is not a form but a habit—a life. It is not made manifest by age, or sex, or attire, or reward, but by any opportunity for gracious Christian service.—*In Epworth Herald.*

You may think, in looking out upon the world, that the great difference between people is that some have many things to enjoy and others very few; when you know them better you will find that a greater difference is that some have great power to enjoy and others very little.—*Rhondda Williams.*

A Monday Prayer

Back to the shop, the factory, and the mill
Thy workers go, O Lord, and it may be
That some have sorrows pressing heavily,
And some are burdened with foreboding ill;
And some, unmindful of thy holy will,
Gained not the rest provided yesterday;
And into sin some feet have gone astray,
And some hold labor in derision still.

Grant, therefore, Lord, that as we buyers go
Through factory or store or busy street,
With thoughtful words these laborers we may greet—
Mindful of grace for sin, of balm for woe;
Helping in kindness sluggard souls to see
The worth of labor, and the dignity.

—Anna Temple.

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—Matt. 21; 22. Theme—The Power of Prayer..

IX.

Prayer has rifted the storm clouds of heated persecution, and so gloriously revealed the Invisible, that through the bloody darkness of a shower of stones, and a sweeping hurricane of curses, and a tornado of blasphemies, and a howling cyclone of blind, furious rage, one saw Jesus standing, for the first time, on the right hand of God.

Prayer transfigures the life of man, and by its power the Church triumphant, where all departed saints dwell in their quiet resting-place, and the Church militant still engaged here in this lower world of sin and sorrow, all meet upon the holy mount, having been brought "unto Mount Sion and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the Firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenants," the Friend of all, the King of all men and angels.

Prayer, the divine electric battery implanted in the soul, over which earnest thoughts and strong desires are flashed more swiftly than the chained lightnings which dart from the end of the fingers of Jehovah and are seen coruscating on the grim face of the storm clouds, when they are stooping with the giant thunder, still ascends up to the throne of God, and so interests Him that He answers us before we call. Prayer will yet conquer the world for Christ, and put man in holy touch with all intelligent beings throughout the boundless realm of the universe of God.

By prayer we are made able to-day to take a look at Jesus, to walk with God the Father, commune with the Holy Spirit, mount upward on wings of faith and roam over the celestial fields of glory, go right straight up to the eternal throne of God, over which hangs the rainbow of peace, to expatiate in that living atmosphere, and to move about with the ease and swiftness and power of the angels, and to comprehend with all saints who dwell there the breadth, and the length, and the depth, and the height of redeeming love, secured for us by Him who died on cross-crowned Calvary.

God still answers the prayer of his people in all the varied aspects of life. Let each Christian use often and constantly the instrument known as prayer. The true child of God still believes that prayer is his "vital breath," his "watchword," his "native air," and that "he enters heaven with prayer."

Greenville, S. C.

"There's a right way and a wrong way
Our lives to live.
There's a short way and a long way
Our help to give.
There's a good way and a bad way
For everything.
A merry way and a sad way—
Don't sigh, but sing."

YOUNG FRIENDS

"My Fairy"

BY MRS. MARY CHISHOLM FOSTER, DEAN RUST UNIVERSITY.

Johnnie came in smiling and cheery, taking off his cap at the door before entering. His mother looked up from her sewing, and said, "Well, dear, what new study at the kindergarten to-day?"

"Mother," said the little boy, coming close to her side, and speaking half under his breath, "a new song about a rule, a golden rule, and"—his eyes shining as he put his face nearer to his mother's—"a beautiful fairy game!"

"Fairies! Fairies!" exclaimed the mother, "and was Johnnie a fairy?"

"No mother, but a lovely fairy touched me, as she did the other little children in the circle, with her little white wand, then each child lay down gently and went to sleep. When we had lain for a few moments we were touched again and wakened, when each child told a dream. Shall I tell you my dream, mother?"

"Yes, dear child, do!"

"O, I was sailing away, away on a pretty white ship, and the sails were set, and the wind was blowing, making a loud roaring noise, and the little ship was hurrying on and dancing lightly, just touching the top of the great waves.

"Snow was falling fast, and melting as it touched the water, but it stayed on the deck and was all over the ropes, and the air was very cold.

"Then I looked, and saw two polar bears were pulling cords placed at each side of the ship, and the bears, too, were dancing and skipping on the waves. They looked just like the ones in the picture on the wall of our kindergarten, with their big kind faces, and their mouths open, smiling.

"Miss Martin had told us that they can swim and catch fish and that one had been known to swim forty miles near the coast of Iceland.

"While the bears were drawing the boat, and the wind was helping them, there came a sound of singing, and away, far in front of us, the sky was clear and blue, and on a beach were little children singing kindergarten songs and calling, 'Come away; come and play!'

"On a little hill back on the beach there were birds of pretty form and bright colors flying among the trees.

"As the bears danced nearer to the shore, we could hear the children sing, 'Happy are we, happy and free,' and just then some of the children on our ship called out, 'See! see! the bears!' and there were the bears behind the ship, going back to their cold country, still dancing on the tops of the waves, and smiling their good-bye to us.

"Soon we came nearer to the beach, and just before the ship touched shore I awoke!"

That night, after Johnnie had said his prayer and thought of his heavenly Father, when his mother had tucked him snugly in bed, he said, "Mother!"

"Yes, dear!"

"I have a fairy of my own—my fairy!"

"Have you, Johnnie; where?"

"Here, mother!" and kissing his mother's soft, sweet cheek, he said: "You are my fairy! Your dear hand is the wand that touched my forehead at night and puts me to sleep, and in the morning, when you say, 'Johnnie! Johnnie, dear! wake up!' and you kiss me, that is your morning wand! Good-night, mother!"

In After Years

BY FRANK WALCOTT HUTT.

Find me the boy that knows the way
The timid wood-folk work and play;
Who watched the building of a nest,
And spared the tiny summer guest;
Who stopped to hear life's better part,
And kept the lesson in his heart.

Find me the boy who never yet
With fear an enemy has met,
Or, with an idle hour to spend,
Brought sorow to a trusting friend;
Then if sometime you chance to hear
Of one who brings the great world cheer,
Of one who champions the right,
And puts the foes of peace to flight,
I'll never doubt it was the boy
Who brought God's lesser creatures joy.

—*The Ram's Horn.*

Once upon a time there was a little girl named Helen. She lived in the country, and about her house there were many fine trees, where the birds came every year to spend the summer Now, Helen loved to watch the birds, butterflies and bees doing their work.

Well, one day Mr. and Mrs. Oriole came to look at the big elm tree. They soon decided to build a nest there, and each flew off in a different direction to find building material.

"Oh, papa!" cried Helen, who had caught the gleam of brilliant orange and black, "let's help them, so they'll stay here."

"All right, little girl," answered her father.

Helen had helped birds before by putting bits of string and worsted and straws on the ground and near-by bushes. Suddenly she clapped her hands, exclaiming: "Oh, I'm going to label this nest, and then, after it's all built, it will be mine!"

So she carefully wrote her name on a tag of paper, putting a long piece of white string through the end of the tag. On some other tags she wrote the day and month, "May 28." Then they were left in plain sight and Helen scampered away.

The birds did not seem to notice the strings at first, but later every one was gone, and from that hanging nest waved six little tags bearing Helen's name and the date!

When the birds had raised their families and gone south, her father took down the nest and brought it into the house to Helen.—*St. Nicholas.*

Summer Sylvan Night Thoughts

By Rev. J. Will Jackson, D. D.

Slowly fall the shades of evening:
Twilight, fading, folds its rays;
Smiling stars through ether beaming:
Sweetly moans the dove her lays.

Limpid is the glow of moonlight:
Zephyr breezes fan the brow;
Gently steals the calm of midnight:
Passing joys no time heed now.

Slowly weave fond recollections,
Watching we the night depart—
Gleanings from mute meditations,
Visions dear that touch the heart.

Whisper, would as lone, lost echo,
Mem'ries of these scenes gone by—
Glimmerings, like some far-off halo,
Reach the soul and make it sigh.

Dreaming seem I as I wonder,
Thinking, lonely, of the past.
Sacred are its ties forever!
Hidden tears come forth at last!

Lovely night, roll on in splendor,
'Till the sun shall rise no more.
Thou to all the earth doth render
Precious thoughts that hearts adore.

Thoughts About Home

The word "home" is the dearest, sweetest, and best word in our language. God has put within the heart of all His creatures the home-making instinct. Let a group of little girls meet together to spend an afternoon, and in nine cases out of ten they will play house, set tables, dress dolls, or at least talk about these things. Turn a lot of boys out into the woods for a vacation, and the first thing they will do will be to build a house. In both cases it is a working out of the home-making instinct.

The Chinese have a very crude idea of home. In their strange alphabet they have one character which represents home to them. It is a roof of a house with a pig beneath it. That is, in a way, their idea of a home.

Our ideas are higher and better than that, and it is the gospel of Jesus Christ which has lifted our idea of home so far above that of the Chinese.

Not far from where we are writing is a beautiful new house, with magnificent walks and shaded drives. Inside, the house is furnished with everything which money could buy to make it beautiful; but it isn't *home* to either the husband or the wife.

We know of another family who live in a hired tenement. The rooms are plainly furnished and there are not many of them, but it is an ideal home. The husband and wife love and trust each other, the children revere and love their parents, and are never happier than when gathered in the little sitting room at night enjoying each other's society. Home is the place where love reigns.—*Our Young Folks.*

Don't sigh for opportunities—make them. Don't bemoan your lack of blessings—work so as to secure them. Don't merely wish you were a scholar—determine to be one. By resolutely and persistently striving, one can be and obtain what he longs for, at least in some satisfactory degree.—*Ex.*

Trials in the Way

It is altogether natural that a young Christian, having entered the kingdom early in life, should strongly desire that all along his pith he may have pleasant experiences, with no hard trials to bruise his heart. And this is what very many young Christians expect. In the exuberance of their first experience of the new life, they look forward to an uninterrupted course of Christian delight, but in the most of cases this anticipation is not realized, and undoubtedly it is well that it is so. A large number of people have come to periods of pungent trials, and some of the trials have rushed in upon them in a very startling manner. I was recently reminded of this fact when reading again the Bible history of Daniel and his three Hebrew brethren during their captivity in Babylon. Those young men had not been in that land long when, through their fidelity to the principles of practical temperance in eating and drinking they won the high favor of King Nebuchadnezzar. The king seems to have placed a higher estimation upon them than he did upon other young men of his own nation. It was a great advantage to them to have the cordial favor of so eminent a king. Their prospects were very encouraging. It probably appeared to them at that time that they would enjoy a career of unbroken felicity and serene brightness. But it was not very long before the greatest trials which they had ever experienced came upon them. See how it was with Daniel. By the power of God he was enabled to not only recall to the king his forgotten dream, but also to interpret it. As one result, Daniel was exalted to a chief position in official rank. How flattering were his prospects! But soon a profound trial come upon him, and thus it was with his three Jewish brethren. All of them were the subjects of great human honor at times, and of dishonor at other times. They were exalted, and they were also abased. It was far from being an even and pleasant way that they walked in. The bitter was mixed with the sweet. Pleasure and pain alternated. Joy and sorrow mingled together. But they were made better by their crucifying disciplines. Their trials helped to enlarge and make more worthful their characters. These examples ought to give hope and spirit to those of my readers who are now passing through severe trials. Like those young men, be steadfast in faith and in devotion to God amid all trials and sufferings.

C. H. WETHERBE.

SUNDAY SCHOOL LESSON

By Rev. G. N. Jelly, D. D.

Lesson VII.—November 12, 1905. Title—"Ezra's Journey to Jerusalem. (Ezra 8:21-32.) Golden Text—"The hand of our God is upon all them for good that seek Him." (Ezra 8:22.)

The first caravan of Jews, led by Zerubbabel the prince, and Joshua the priest, had returned to Jerusalem and rebuilt the temple. Their visions of sudden greatness had faded away. They had expected a vast influx of their brothers from other lands, but had been greatly disappointed. There were no signs as yet of the wealth of the Gentiles being poured into their treasuries. The country was pillaged in open day. Jews were carried off into slavery ,and murdered persons were often found by the wayside. Poverty, oppression, hardship, and disappointment had come upon them. They were much worse off than their kindred in Babylon. Their exclusiveness had driven Gentile trade from them. Many of them believed their policy of the last seventy years had been a mistake. They began to make alliance with other nations. Their rulers, and common people, began to contract marriage with the Gentiles. Carelessness and indifference followed. The Sabbath, and their religious duties, were neglected. During all this time the Jews in other lands, especially in the east, were increasing in wealth, knowledge and influence. They had not the altar and the sacrifices, but they had the book of the law: they studied it and lived by it. Some of them like Daniel, Esther, and Mordecai, had come to the front. God was with them, and caused the Gentiles to fear, respect, and love them.

Ezra was a learned, pious priest, residing in Babylon, in the reign of Artaxerxes Longimanus. The origin of his influence with the king does not appear, but in the seventh year of his reign, he obtained leave to go to Jerusalem, and to take with him a company of Israelites, together with priests, Levites, singers, porters, and Nethinim. The letter given to Ezra by Artaxerxes, acknowledged and reverenced the God of heaven; gave all the Jews, who desired to do so, permission to return to Jerusalem; placed in the hands of Ezra the free will offering of the king, his counsellors, the priests, and the people; gave Ezra the privilege to draw largely on the public treasury, and to cause the Persians to do as he required; exempted the priests, Levites, singers and ministers from taxation; and gave Ezra the power to set judges over the Jews, with power to kill, banish, confiscate goods, and imprison, as the case might require. Ezra blessed the God of heaven for influencing the king to do such large things for the house of the Lord, and for giving him favor before the king and his counsellors, and for inclining so many of the Jews to go with him to the holy land.

The number that came together was likely about three thousand. We are surprised that there were not more. With such a leader as Ezra, and under a decree like the king had granted, all the Jews in Babylon should have returned. But they probably thought more of their goods than of their religion. Ahava, the place where they assembled, was likely both a village and a canal. Moses gathered all the Israelites together at Succoth, before their final departure from Egypt. They began to assemble on the first day of the first month, that is, the month Abib, which began about the middle of March. They would begin their new year with a journey to a better country. The company consisted of priests and people. No Levites were among them, except those of the priesthood. Ezra appointed a committee who went out and by the help of the Lord, influenced thirty-eight Levites, and two hundred Nethinims to go with them. These Nethinims were an order who attended on the Levites in the temple services.

There were enemies in the way (vs. 21-23). The Jews had much wealth. Bedouins of the desert might easily inflict great damage on them. Ezra had told the king the hand of the Lord was for good upon all who sought Him, and against those who forsook Him. Therefore he was ashamed to ask a guard from the king. Ezra proclaimed a fast. Fasting as a religious act, has its basis in a grief so deep and pungent that all desire for food is taken away, and in the aid it affords devotion, by having the body unburdened of food, so the mind can be clear and active. Affliction before God here means true and earnest repentance. They also called upon God in faithful prayer. God answered their petitions in some way. He was entreated of them, and assured Ezra they would have a safe journey to Jerusalem.

Twelve of the priests were set apart to receive the free will offering (vs. 24-30). These were sufficient. Ezra held the work in his own hands, and appointed as he thought best. They received the money by weight. A talent of silver was worth about $1,600, and a talent of gold was worth about sixteen times that amount ($23,600). The gifts all told were valued at about five million dollars. It was given by the king, his counsellors, his lords, and all Israel. These priests were holy persons, and they were appointed to receive the holy offerings of the people. They should be consecrated that wait on the Lord. Money given to the church is holy money. The priests were to keep this money with great care till they should reach Jerusalem, and then deliver it to the proper authorities. This was a grave responsibility. All was done in a business way.

Journeying to Jerusalem (vs. 31-32). They departed from Ahava on the twelfth day of the first month. The hand of the Lord was with them, and delivered them from their enemies. The distance was about five hundred miles if they went directly west, but about seven hundred if they went northwest up the Euphrates river to Mesopotamia, and then south to Jerusalem. They reached the holy city in the fifth month, or about the first of August. They were about four months making the journey. On the fourth day after their arrival, the chief of the priests weighed the money in the house of the Lord, and gave it to the proper authorities. They offered many sacrifices to the Lord, delivered the kings commission, and advanced the people, and the services of the temple.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic November 12.

The Dangers of Indulgence

Scripture References—Prov. 23: 29-35; Isa. 5: 22-25.

The Word—The book of Proverbs, or "Parables" they might be translated, is a compilation of wise sayings on many subjects. It is remarkable that in that age such strong and severe arraignments of intemperance should be given. But the sorrows that have come from strong drink have been perpetual. Its woe and sorrow, its contentions and babblings, its causeless wounds and redness of eyes are as old as the race. The world has gotten away from many of the ancient sins, but not from this sin of drunkenness. It is the last fortress of the devil to capitulate. Isaiah utters another woe upon the injustice and wickedness of those who use strong drink. Together our selections form a strong indictment against the indulgence in appetite and the dangers which confront him who lives only for selfindulgence.

-Our Homily: Self-Control—History proves that the man who yields to sinful indulgence is mastered by his appetites. The only really free man is the man who controls self and masters his appetites. The question of intemperance is wrapped up in this one of self-control. The danger lies in the further fact that nearly every man thinks that he has self-control when he has not. He is a slave through indulgence when he thinks that he is master of the situation. Consider:

The Need of Self-Control—Our passions and appetites are strong. They grow by what they feed upon. Fed by indulgence and they are soon masters of the will. Appetite clamors for indulgence, and it is not easy to deny. Our imaginations become corrupt and help to weaken the will. But no man can resist temptation, or deny appetite, until he has self-control. Young people from Christian homes have the same natural appetites and desires as those who are vicious. We need to remember that we will be swept off our feet and fall if we do not have a will which will resist. And even then we must have the help of God's grace and Spirit.

The Incentives to Self-Control—Every good instinct would lead us to cultivate self-control and recognize the dangers of indulgence. The path of success in life is hedged by self-control. The honor of men, the favor of God, heaven and happiness are dependent upon it. The vices of society, the fashionable pleasures of the day, the tendencies everywhere to take life easy and shirk the hard things of life, all tend to self-indulgence. But if we would win in life and be overcomers, we must be self-controlled and refuse indulgence in evil.

The Rewards of Self-Control—These are many and great. First of all is the consciousness of power. It is pitiable to see the fear and weakness of the man who has it not. But the man who holds the reins of his will is secure in a sense of strength and safety. Then, there is a sense of fitness for the emergencies of life. A man can face unknown duties and perils fearlessly if he knows that he has the power to meet them. The world lies at the feet of the man who has self-control. The highest usefulness in life is his who has learned to master himself. The reverse of all this is true of him who has yielded to indulgence.

—*From Notes on The Epworth League Devotional Meeting Topics.*

Our Benevolences

A missionary in Japan says of the Japanese today: "I am glad it is my privilege to work among a people who have the ability to understand and apply great ideas and who can be mastered by great ideals." The heart yearns to show such people Jesus Christ as the one great ideal and to explain to them his ideas of what manhood is. Does not our duty to do this correspond, as Bishop Westcott once said, "with the grandeur of the Truth which is placed within our reach?"

One gets a glimpse of the real facts from the following bit of description from a missionary in South Africa: "Our bell is a broken pick tied to a branch and beaten with a bit of stone. You should see my dear students at a lecture. Their attention is simply glued from beginning to end; and you can easily tell when an argument has gone home, for a great light comes over their jolly, black faces and they give vent to a strange grunt of appreciation."

Tibet, refractory Tibet, can be reached and made to see and hear. Some three years ago a Tibetan Lama named Khomfel was converted through preaching of Moravian missionaries from Leh, in Kashmir. He was an able man; was taught, and finally sent to preach Christ in Kalatse, near the Tibetan border, the very place wher he used to serve Buddha. Now the Moravians tell us of the bapptism at Leh of five Tibetans from Kalatse, converted through the preaching of Khomfel. "Be what you like; be a Mohammedan if you choose; but if you become a Christian, we will disinherit you!"—this was the threat hurled at one of these new converts by his friends. It was carried out to the letter. too.—*Bureau of Missions Bulletin.*

The Relation of the Races at Anderson, S. C.

By Rev. A. E. Quick

Anderson is a thriving city which is destined to be the leading city of Western South Carolina; it is already drawing largely on other towns, because of its many advantages in trade, labor and various pursuits. Its attractive fields of investment, which are daily widening out these advantages, bring fresh residents to our city, and that too of a type of folks of which any community would be proud. A spirit of fraternity exists in the pulpits, the schools are well attended; in fact, many families have moved into the city to share the splendid facilities offered by the white and colored schools. Prof. M. H. Gassaway, the principal of the colored school,, and his corps of efficient teachers have done good work for the pupils leaving this school, and they generally take high rank. An industrial feature has been added to the school for girls, in charge of Mrs. C. W. Gassaway, who has taken special training for this work, having spent the summer in Philadelphia. She is well fitted for this work.

Dr. L. A. Earle, our physician here, has a good practice, and has shown himself to be quite efficient, and he stands high in the community and lives by his profession, keeping two horses busy. He is recognized by the white members of the profession for his ability, and they accord him due consideration. His success has not turned his head from his church, for he is still a regular attendant and may be found in his pew when not in the saddle.

The relations between the races are very cordial and friendly. The high type of Southern manhood to be found here among the whites makes it possible for the relations to be harmonious, and the interest of both to be safe, which, after all, is traditional of the high type of the white man of the South, for he alone is the true, accredited representative of what the South stands for. The colored people of this city and section have substantial help and encouragement from many of our white friends, who are interested in them and make it possible for them to succeed in life. No people anywhere in like condition are more kind and charitable than our white friends in the South, when occasion demands their sympathy, and perhaps there is no section of our great country with a population made up of two races so near equal in possessions, and with the same conditions confronting it, would have less friction and more harmony than exists between the races here. The treatment accorded our people is generally based on the condition of things, and, after all, not so much on color. Public sentiment is growing in favor of our people, who are manifesting a spirit of improvement.

Among those who have done much to encourage our people and make the community desirable for both races, is Mr. J. J. Fretwell, a large land owner and president of the People's Bank. His relation to the progress of our city is inseparable and stands as an ideal contribution. A few days ago he addressed a thousand of our people at Rock Mills, who had assembled to hear him. The speech was timely and filled with stubborn facts and greatly lifted our people. At the close all returned home resolved to take on new life and double their efforts in their enterprises. A visit from such a representative man, whose heart is as broad as humanity, and with words of encouragement is a source of inspiration and uplift to our people, a benediction to the community, and will go a long distance toward the solution of the problem and keep the relations pleasant. There need be no strained relation between the races in the atmosphere where men of the type of Mr. Fretwell move, for the black man knows his place and only wants a chance to play his part to make his bread. Representative men of the South, with broad vision and a sense of humanity, can do much to relieve the present tension. Mr. Fretwell is greatly interested in the education of our people, as many others of his calibre are. He gave two hundred dollars to Sterling College a short while ago; and in other ways identifies himself with its interests, yet he is too modest to have it spoken of. His liberality is only exceeded by the kindness of his wife, for at his summer residence near the city, in a cabin neatly kept, near-by, lives one of the old slaves of the Fretwell ancestry, whose relation began as a servant between the Revolutionary and Civil Wars. He is cared for and fed by Mrs. Fretwell from her table as one of the family. Though he has children, he prefers to live here, where every mark of kindness is shown him. These evidences of Southern friendship will go far to make up the history yet to be written, for some of our people have hearts as warm as the rays of our Southern sun.

Recent District Conferences

OHIO DISTRICT.

The Ohio District Conference, Sunday School Institute and Epworth League Convention convened at Wiley M. E. Church, Springfield, Ohio, Thursday, August 24-27, with the Rev. Elam A. White presiding. Rev. R. L. Dickerson was unanimously elected secretary, and chose as his assistants Drs. E. L. Gilliam and D. E. Skelton. On the previous night, before a large and appreciative audience, Rev. Elam A. White delivered his lecture on "The Yellowstone Park." It was a prodigy of rhetoric, abounding in vivid description, instructive, captivating and eloquently delivered. The reports of the pastors showed the charges to be in splendid condition. Spiritually all are on the advance, and plans have been formulated for great revivals during the early months of the fall. Ohio for God and the church, is the prayer of every pastor and congregation in the banner district of the Lexington Conference. The benevolences reported were unusually large, and indications are that the full apportionments will be raised. During the session fraternal greetings were received from Dr. L. M. Hagood of the Lexington district, Dr. Jos. Courtney of the Louisville district, Rev| Geo. Sissle of the Indiana district, Dr. G. W. Zeigler of the Maysville district, and Dr. E. W. S. Hammond of Walden University. Thursday the following program was executed: "Missions," Rev. W. H. H. Renfro; discussion opened by D. E. Skelton. "Sociological Conditions," Rev. H. A. Foreman. "The Best Education for the Negro. Industrial Only or Not? Why?" Dr. E. L. Gilliam; discussion opened by Rev. R. L. Dickerson. "The Demand for a Better Qualified Ministry," Rev. H. W. Tate; discussion opened by Rev. E. W. Kinchen. The papers gave evidence of careful preparation and were filled with thought. Thursday evening, before an audience of Springfield's most representative people, Dr. M. C. B. Mason delivered a great lecture on "Napoleon at Waterloo." Friday afternoon Mrs. M. G. Tanneson delivered an inspiring address on "The Woman in Temperance Work." At the same session the Rev. J. W. White, agent for the Anti-Saloon League, represented his cause and gave statistics of the awful ruin being wrought by liquor within the territory covered by the Lexington Conference. At night Miss Ida May Sharpe, a returned missionary from Africa, spoke on "African Missions." Miss Sharpe is a most pleasing speaker and held the largest audience of the conference spellbound with the simple recital of her experience upon the African mission field. Saturday's afternoon session was devoted to the Woman's Home Missionary Society and Sunday school work. President (Mrs.) M. A. Leggett delivered an interesting address, and the papers read and the discussions which followed showed that the interest manifested was not born of a day. The dominant note of this meeting was the "Unwashed for Christ." At night the Rev. Theodore L. Wilson spoke in the interest of the Conference Claimants' fund. Rev. Wilson spoke out of the depth of a rich experience and aroused the interest of the conference in behalf of its worn-out preachers, widows and orphans. Rev. J. T. Leggett represented the SOUTHWESTERN and took a goodly number of subscriptions during the session. The conference raised $8.00 for Bishop Scott's work in Africa. Dr. E. L. Gilliam, Revs. D. E. Skelton, R. L. Dickerson and W. C. Stovall preached soul-stirring sermons during the conference. Presiding Elder White's report was very comprehensive. It showed that he is alert, and wideawake and striving to save souls and extend the church. Saturday he left the seat of the conference and on Sunday organized a church at New London, O., and raised at the first service $150. His work speaks for him. Rev. T L. Ferguson, pastor of the beautiful and lately built Wiley Church, and his people deserve great credit for the royal manner in which they entertained the conference. All in all, this conference will go down in history as one of the most successful ever held on the Ohio district.

W. C. STOVALL.

LEXINGTON DISTRICT.

The forty-seventh session of the Lexington District, Lexington Annual Conference, convened in Clark Chapel. Dr. L. N. Hagood, presiding elder, conducted the devotions. Rev. B. W. Kirtley offered prayer. E. D. Miller was elected secretary, J. H. Ross and Wm. Bush assistants. A large number of members were present at roll call. After the appointment of necessary committees, Presiding Elder Hagood made his report, which indicated constant travel and watchful care of the work. He showed many marks of advancement and improvement on the district. The majority of the pastors reported in person, also a large number of local preachers and exhorters. Each department of the church was duly reported. Welcome addresses were made by Rev. R. H. C. Mitchell, of the Baptist Church, Miss Victoria D. Miller and Mrs. L. Buckner. Responses were made by Rev. J. H. Ross, Miss Martha Minnis and Dr. J. W. Mebane. On the 23rd, Rev. M. C. B. Mason lectured in the Opera House to a large and appreciative audience. The session was inspired by the presence and addresses of Rev. G. W. Ziegler, presiding elder of Maysville District; Rev. T. L. Wilson, secretary Lexington Conference Claimants' Fund; Rev. J. W. White, representing the Anti-Saloon League, and Rev. W. H. Riley, B. D., pastor at Flemingsburg, Ky. The Conference resolved to support the Anti-Saloon League and Rev. White in the effort. Letters of greetings were read from the following presiding elders: Rev. J. Courtney, Louisville District; Rev. E. H. White, Ohio District; Rev. G. A. Sissle, Indiana District, and H. W. Simmons, pastor, Indianapolis, Ind. The secretary was appointed to respond. Rev. Wm. H. Clark, professor of mathematics and philosophy in our Normal and Industrial Institute, at Frankfort, presented a certificate of recommendation for elder's orders, the which was granted him. The Sunday School Institute, Epworth League, Woman's Home Missionary Society and Laymen's Association occupied each afternoon. Their sessions were interesting and profitable. During the week Dr. Ziegler and Rev. T. L. Wilson preached acceptable sermons. Sunday, at 11 a. m., Rev. W. H. Clark delivered a learned and eloquent sermon. At 3 p. m., the Court house was crowded to its utmost capacity. Dr. Hagood preached a sermon which placed him, in the estimation of the people, among the ablest preachers of the day. Prof. W. H. Clark was elected District President of the Epworth League, and J. W. Mebane, M. D., of the Sunday School Institute. The Conference, in adopting a resolution, expressed the opinion that this was one of the most profitable sessions ever held on the district, largely due to our wise, energetic and judicious presiding elder, and to the splendid manner in which the pastor arranged the entertainment.

—E.D. Miller.

June-December Conferences in the United States.
(Alphabetically.)

Conference, Place and Date—	Bishop.
Atlanta, Gainesville—Dec. 13	Wilson
Austin, Denison, Tex.—Dec. 14	Spellmeyer
Central Alabama, Huntsville—Nov. 23	Cranston
Georgia, Fitzgerald, Ga.—Dec. 7	Wilson
Gulf Mission—Dec. 1	Wilson
Hawaii Mission	Hamilton
Mobile, Selma, Ala.—Dec. 7	Cranston
Savannah, Savannah, Ga.—Nov. 30	Joyce
South Carolina, Yorkville, S. C.—Dec. 6	Joyce
Southern German, Seguin, Tex.—Nov. 23	Spellmeyer
Texas, Clarksville—Dec. 6	Spellmeyer
West Texas, San Antonio—Nov. 30	Spellmeyer

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us primptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THIRTY DAYS GRACE.

The yellow fever restrictions hindered many from sending lists for the October Rally. To give all a fair chance we have extended the rally to December first.

Now let every pastor make a house canvass and send in his list of subscriptions. We are going to file in our office a roll of honor and on it inscribe the name of every pastor and friend who sends in ten or more subscriptions during the month. It will speak well for you to have your name go down through the history of our church as one who stands for self help and high appreciation of what the old church has done for the race.

Plan a grand mass meeting for the Southwestern on your charge. Organize a Canvassing club to assist you and work up a tremendous interest in the meeting. Meanwhile take subscriptions by soliciting everyone in your community. Do your level best from now till the end of the month and let us close the rally with great victory for the cause.

WRITE YOUR NAME ON THE ROLL OF HONOR.

THE RUSSIANS GET FREEDOM

(Continued from Page One.)

in terminating these unprecedented troubles and to apply their forces, in co-operation with us, to the restoration of calm and peace upon our natal soil.

"Given at Peterhoff, Oct. 30, in the eleventh year of our reign. "NICHOLAS."

This manifesto has been telegraphed to every hamlet and town that has telegraphic communication and is to be read in all the churches. The extremists doubt the intention of the Czar to give a real representative government and hence urge the continuance of the strike and of revolution. But the people on the whole received the announcement of the Czar's manifesto with great enthusiasm and rejoicing. In the fashionable restaurants wine was drunk with toasts to "Liberty and Constitution."

In this change of government from an absolute monarchy to a constitutional monarchy, Count Sergius J. Witte, the grand old man of Russia, stands close by the side of the Czar and it is announced that he is to be the first prime minister, and to him is given the great and difficult task of reorganizing the government of Russia and of putting civic liberty on a firm basis. If he succeeds, and in this effort he has the sympathy of the American people, his name will be inseparably coupled with that of Nicholas II, indeed, if he does not take the first place of honor for the securing of life, liberty and the pursuit of happiness in the great Empire of Russia.

Our new church in Los Angeles is nearing completion and when completed will cost $44,000. The new pipe organ has just been put in at a cost of $2,500. On a recent date the collection amounted to $1,543. The membership has reached 305. Rev. G. R. Bryan is the enthusistic and successful pastor.

Personal and General

Dr. I. J. Kane gave our office a pleasant call this week.

Rev. Pierre Landry, D. D., arrived in the city last week in good health.

Rev. J. C. H. Means has been transferred from the Louisiana Conference to the Tennessee Annual Conference.

Miss Effie McGann passed through the city this week enroute to her work at Gilbert Industrial College, Baldwin, La.

Miss Carrie A. Bibbs, of Union, Louisiana, left this week for Sedalia, Missouri, where she will enter George R. Smith College.

Miss Bertha McNeil left this week for her work at Baldwin, La., where she will be engaged for the year at Gilbert Industrial College.

Rev. C. H. Monroe, our pastor at Boonville, La., is at the Sarah Goodrich Hospital for medical treatment. He desires to see the brethren.

Rev. W. T. Tramwell desires to notify his correspondents of the change of his address from Guntersville, Ala., to South Atlanta, Georgia.

Rev. P. W. Clark is enjoying his usual success at Alexandria. In a recent revival there were 43 conversions. The collections are good and the audiences are growing.

The degree of Doctor of Divinity has been conferred upon Rev. D. J. Price, A. M., of the Louisiana Conference, by the McKinley Memorial College.

The address of Rev. E. J. Guthrie, of the Tennessee Conference, is First avenue and South High street, Nashville, Tennessee, instead of Shelbyville, as heretofore.

Mrs. Dr. L. M. Dunton has had unusual success as financial agent of Claflin University. Six thousand dollars was recently secured by her from a friend at Los Angeles for the new boys' dormitory at Claflin.

The Lyceum of St. Mark's Church, New York City, publishes *The Mirror*, with our good friend and correspondent, Mr. L. H. Smith, as its editor. We are in receipt of its second number, which is exceedingly interesting.

Mrs. W. F. Waters, the wife of our Business Manager, left last week for Missouri, via Nashville. After spending a few days with Mrs. Bishop Scott she will proceed to Sedalia, Missouri, wheres he will spend a while with her mother and friends.

We have learned with sincere regret of the death of Mrs. Ida Hortense Ferrell, the wife of Dr. R. F. Ferrell, of Houston, Texas. Mrs. Ferrell was a woman of culture, refinement and of Christian graces. In his great affliction the Doctor has our deep sympathy.

A splendid likeness of the late Bishop U. X. Ninde, the first resident Bishop of our church in Kansas, has been presented by the members of his family to the First Church, Topeka, Kansas. The presentation was made through Mr. T. B. Sweet and the church expresses great satisfaction at being thus remembered.

The Missionary Society has issued recently the following interesting tracts: "Around and Across South America," by Dr. H. K. Carroll. Price ten cents. "Missionary and Spiritual Movements in America and Great Britain," an address by S. Earl Taylor; "Light Scatters Darkness," by Bishop James A. Thoburn.

The appointments of the Tennessee Conference show that Rev. A. J. Proctor was appointed to Martin and Rev. J. K. Richmond to Mason. Bishop McCabe has seen fit to reverse the appointments so that Rev. Proctor returns to Mason and Rev. Richmond to Martin. These brethren will be glad to have their correspondents address them accordingly.

Mr. E. W. Cook is an earnest and enthusiastic worker in the Snow Hill Normal and Industrial Institute at Snow Hill, Ala. This institution is in the midst of great prosperity, having more than 350 students and more than 20 teachers. It will please Mr. Cook's friends to know that he is having admirable success in his work and enjoying the confidence of both faculty and students.

The Bible Institute and Colporteurs' Association has published in tract form, "The Gospel of St. John," in which emphasis is given in bold type to many passages that treat upon the "Divinity of Christ, the Atonement and Necessary Steps to Faith." This edition may be had at one cent per copy in lots of hundreds or more, by addressing A. P. Fitt, 83 Institute Place, Chicago.

Secretary Mason informs us that Miss Martha Drummer, a graduate of Clark University and trained in Thayer Home under the Woman's Home Missionary Society, has been chosen a missionary to West Africa to take charge of an orphanage there. Miss Drummer is a graduate from the nurse training department of the Boston Deaconess School and goes out under the auspices of the Woman's Foreign Missionary Society.

Mr. Arthur P. Badou, the talented photographer of this city, did some excellent work in making views of the recent visit of President Roosevelt to this city. His picture of President Roosevelt in the parade is said to be one of the best taken and was used by the *Picayune* of this city. This picture may be had for 75 cents postpaid. His picture of the Committee on Reception composed of colored men is a very high grade piece of work. This Mr. Badou offers at 60 cents postpaid. Anyone desiring these very excellent pictures as souvenirs of this occasion should address Mr. A. P. Badou, 2013 Conti street, New Orleans, La.

At the recent quarterly meeting of the Board of Managers of the Freedmen's Aid and Southern Education Society the following delegates were elected to represent the Board at the coming meeting of the General Committee at Hanson Place Church, Brooklyn, November 6 and 7: Rev. Drs. D. L. Aultman, J. D. Walsh, W. H. Hickman, John Pearson, R. H. Rust, H. C. Weakley, Levi Gilbert, Dr. D. D. Thompson; Messrs. W. F. Boyd, Geo. B. Johnson, J. A. Patten, D. D. Woodmansee, W. C. Herron, H. A. Schroetter. The following were elected as reserves: Mr. C. L. Greeno, Prof. C. W. Bennett, Drs. C. Golder and J. M. Shumpert.

Mrs. M. A. Sissle, wife of Rev. G. A. Sissle, D. D., presiding elder of the Indianapolis District, Lexington Conference, is very enthusiastic in her work. Mrs. Sissle is treasurer of the Woman's Home Missionary Society of the Lexington Conference and organizer for the states of Kentucky and Indiana. She represented her conference as a delegate to the Annual Meeting of the Board of Managers which met recently in Indianapolis. She had the distinction of being chosen by the local Committee of Arrangements as one of its members. For some years Mrs. Sissle was teacher in the public schools of Springfield, Ohio, and Indianapolis, Ind., and has shown rare enthusiasm and genuine ability in leading the work among women.



THE NEGRO ARTIST

Henry O. Tanner, whose fame as an artist is assured by his masterpiece, "The Raising of Lazarus," continues his work in Paris. Among his latest paintings are: "Christ Starting Out In His Mission;" "Raising of the Widow's Son;" "Judas Covenanting With the High Priest;" "The Tomb of Samuel;" "Christ and the Disciples at Emanous;" "The Jews' Wailing Place," and "Washing the Disciples' Feet." This latter picture was purchased by Mr. John Wanamaker of Philadelphia.

PRESIDENT ROOSEVELT'S SOUTHERN TRIP

A little more than a year ago the southern press was almost a unit in its denunciation of Mr. Roosevelt and high-handed in its prophecy that his election to the presidency would be nothing less than a calamity. Since that time various movements and utterances on the part of the President have brought him on closer and more agreeable terms with the South, which, in a measure, prepared the way for his recent trip through the southern states. He entered the South at the capital of the old Confederacy, where he delivered an eloquent and masterly address. He made his first stop in North Carolina at Raleigh, the capital of that state, and during the same day making brief stops at Greensboro, High Point, Lexington (which is the seat of Davidson county, the only county in the South that gave a majority vote for Roosevelt in the last election), and Charlotte. In Georgia he visited Roswell and Atlanta. From Atlanta to Jacksonville and San Augustine, Fla., and then to Mobile, Ala., Tuskegee, Montgomery and Birmingham. The reception at Little Rock, Ark., was hearty, but the climax of his trip was at New Orleans. (It is perhaps rather significant that no stop whatever was made in Mississippi.)

In all of these places large and enthusiastic assemblages greeted him. Decorations were extensive and receptions hearty. New Orleans was the largest city visited and the last, and no doubt gave the undisputed climax of the receptions tendered President Roosevelt in the South. The reception of President McKinley as compared with that of President Roosevelt was a tame affair.

McKinley came to New Orleans at the time when the South was praising and holding him up as the friend of the South. But his reception was cold and formal. No such crowds greeted the lamented President as greeted his successor. When the parade of the McKinley visit passed thro Canal street there was hardly a cheer, simply an occasional fluttering of handkerchiefs, but when President Roosevelt came on (he who had been charged as the South's bitterest enemy, a high-handed disregarder of southern whims and customs), the appaluse and cheers were uproarious. Mr. Roosevelt was forced to stand during the entire parade to acknowledge the reception. The people literally yelled themselves hoarse. No band playing "Dixie" could demand such a cheer as the sight of Roosevelt. New Orleans is used to decorations and knows how to do it, but the Crescent City was never adorned as it was for the coming of the Nation's chief. One striking decoration was that of D. H. Holmes & Co. In every window of the four-story building stood a young woman dressed as Columbia; these showered flowers and small flags as the President went by. The decorations were almost extravagant.

The reception given in New Orleans did not appear to be forced, but enthusiastic and sincere and an earnest appreciation of the man and the office that he fills. Not only so—Mr. Roosevelt was brave enough—the soldier he is,—to come here against the warnings of many papers and friends. He manifested his sympathy for this city in its battle against the yellow fever. This the people appreciated. Again, while the President had denounced lynching and recognized the need of Negro education, had done nothing to offend the South during his trip. He made friends—personal friends and friends for his measures.

While to some of the colored people his public utterances were disappointing, in that nothing was said that related directly or indirectly to the attempt of the wholesale decitizenizing of the Negro, nevertheless, his addresses were of a high order and cannot be but productive of better feelings between the races. In Richmond, Jacksonville, Tuskegee and New Orleans the colored people had a hand in the reception of the President, either by direct agreement with the local committee or by special arrangements of their own. The President was given a chance to see and to say a few words to our people. In New Orleans the reception by the colored people was appropriate and hearty. An address of welcome on the part of the colored people, beautifully embossed was, was presented to the President enroute in the parade by little Marie Moss. The committee having this particular feature of the reception in charge did credit to themselves.

Nowhere in the country could the President have received a more hearty reception. Was the South hypocritical? We think not. Somehow in spite of Mr. Roosevelt's attitude on the Race Question, the South has learned to believe the President to be intensely interested and determined to do whatever is best for the American people. Someone has designated him "not a republican, not a democrat, but an American." But his visit has served to call attention also to the fact that he has in his veins some of the best blood of a southern family; that he is peculiarly related to the South and its interests and this he pleads for their confidence. Mr. Roosevelt came, saw and conquered. His unaffected big-heartedness, his unconventionality, and his striking personality—in a word, the man—find it easy to win others' hearts, even his opposers. Mr. Roosevelt's trip thro the South was remarkable.

EXTRACTS FROM THE SPEECHES OF PRESIDENT ROOSEVELT

At Richmond, Va., Oct. 28.—A man would indeed be but a poor American who could without a thrill witness the way in which, in city after city in the North as in the South, on every public occasion, the men who wore the blue and the men who wore the gray now march and stand shoulder to shoulder, giving tangible proof that we are all now in fact as well as in name a reunited people, a people infinitely richer because of the priceless memories left to all Americans by you men who fought in the great war.

At Raleigh, N. C., Oct. 19.—The man must be decent in his home life, his private life, of course; but this is not of itself enough. The man who fails to be honest and brave both in his political franchise and in his private business contributes to political and social anarchy. Self-government is not an easy thing. Only those communities are fit for it in which the average individual practices the virtue of self-command, of self-restraint, of wise disinterestedness combined with wise self-interest; where the individual possesses common sense, honesty and courage.

At Durham, N. C., Oct. 19.—I know of no other college which has so nobly set forth as the object of its being the principles to which every college should be devoted, in whatever portion of this Union it may be placed. You stand for all those things for which the scholar must stand if he is to render real and lasting service to the state. You stand for academic freedom, for the right of private judgment, for the duty, more incumbent upon the scholar than upon any other man, to tell the truth as he sees it, to claim for himself and to give others the largest liberty in seeking after the truth. There must be no coercion of opinion if collegiate training is to bring forth full fruit. You men of this college, you men throughout the Union who have had collegiate training, bear a peculiar burden of responsibility.

At Tuskegee, 24—Do your very best to develop good teachers, to develop good preachers; preachers who shall preach to the colored man as it should be preached to the white man, that by your fruits you shall know them and that the truly religious man is the man who is decent and clean in his private life, orderly and law-abiding. It seems to me that it is true of all of us that our duties are even more important than our rights. If we do our duty faithfully in spite of the difficulties that come, then sooner or later the rights will take care of themselves. What I say to this body of my colored fellow citizens is just exactly what I would say to any body of my white fellow citizens.

At Little Rock, Ark., Oct. 25.—The worst enemy of the Negro race is the Negro criminal, and above all, the criminal of the hideous type, so often hideously avenged. Every respectable colored man owes a duty to himself and to his race to hunt down that criminal. Now, as to the white man's side, now, to avenge one hideous crime by another is to reduce the avenger to the bestial level. Another thing which makes this lynch-law so abhorrent is that three-fourths of the crimes for which it is invoked are for others than that against the women of the country. Governor, you and I, and all others in authority, owe it to our people to drive out the reproach and the menace of lynch-law in the United States.

At New Orleans, Oct. 26.—"I came down to see this body of men this afternoon with a heart full of gratitude to them for having displayed through the trials of the hard summer that has passed, those qualities of heroism which we like to think of as distinctly American. And, gentlemen, in coming among you this afternoon, I have the feeling of a man who, having been at headquarters, but not in action, goes to see a regiment that has been in action. I know that you understand, gentlemen, that the Governor and Mayor, at any time during the past summer, had but to request my presence, and I would have come down here at once, at any time when I could have been of the slightest assistance to you in the magnificent struggle you were waging. And I wish to express the profound appreciation and gratitude of all Americans toward you, our fellow-Americans, who have borne the heat and burden of the contest during the long days that have been passing. And I want to say, that in actual war there can be no greater and more effective heroism than was shown by those who stayed here at their posts; by those who, being away, came back, and by those who, having planned to go away, instantly gave up going away and stayed here to aid in the fight of their fellows in distress. You have had your martyrs, among them my dear lamented friend, Archbishop Chapelle, but you have your proud memories of service rendered and the thrill that comes with the victory you have already won, and I have been both amused and irritated at the comments sometimes made by people who live in other communities that weren't in danger. As to your shortcomings—among the younger men here, are some who, when younger still, have played football, and they will remember how very much easier it was to play the game from the side lines than on the field. Now, Louisiana, and New Orleans, this summer, did what, so far as I remember has never before been done in the case of a similar epidemic of yellow fever in the United States. They took hold of it after it had started and when it had got well under way, and they controlled and conquered it without waiting for the frost to come."

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REVIVAL NOTES.

BATESVILLE, Miss., W. A. Rogers, pastor.—Our revivals closed October 2 with very good reaults. Conversions, 18; addition to the church, 15.

WEST JACKSON, Miss., C. H. Jones.—In our revival, held a few weeks ago, sixteen souls were converted.

BYHALIA, Miss.—B. F. McEwen, pastor.—Our revival meetings were very successful. Our hearts were made to rejoice by the conversion of 22 souls and the addition of 25 to our membership.

AMORY, Miss., J. R. Nevils, pastor.—During our recent meeting we had six conversions and 15 accessions, and the work was greatly revived.

SALLIS, Miss., J. W. Parks, pastor.—Our meeting closed with eight conversions and ten additions.

EUPORA, Miss., C. L. Walls, pastor—We have had a good revival here; 28 conversions and additions to the church.

COWPERS, S. C., C. B. Lowery, pastor.—At Gaffney Chapel, during the recent revival, nine persons were converted, two were reclaimed and three received into the church.

STURGESS, Miss., W. S. Glispey, pastor.—The results of our revival effort were 24 conversions. We collected $22.00.

JONES CREEK., LA., L. Estavan, pastor.—Our few nights' revival resulted in six conversions, and the return of two penitents.

PINEVILLE, LA., J. C. Brown, pastor.—The six weeks' revival has closed with 48 new members added to the church.

AGENTS WANTED.—Can make $3 to $5 a day. Write at once for particulars and free sample. Address, Taylor Remedy Co., Louisville, Ky.

FLORIDA.

GAINESVILLE.—The parsonage of the Mt. Pleasant Methodist Church presented a brilliant scene on Friday evening, September 29. The occasion was a birthday party tendered the Rev. Joseph M. Deas, D. D., secretary of the Florida Annual Conference, now serving the above named charge the seventh year, by his wife, Mrs. Cassie M. Deas, and a host of ladies and other friends, who contributed so much toward making the occasion a creditable affair. Among those who so ably assisted Mrs. Deas were Mesdames Hattie L. Adams, Susie E. Gaines, Mattie Clark, Hattie Holsendorf, Matilda Lanier, Nancy Debose, Betsy McClellan, and Misses Nelson, Debose, Jr., Olar Ware, Ethel Reid and others. A number of valuable presents were received. This being the Doctor's fortieth birthday, many congratulations were received and wishes for many more years of usefulness added to his life's career. Over half of Rev. Deas' life has been spent in the service of the Lord, having joined the church twenty-three years ago and having been actively engaged in the ministry eighteen years, which have been abundant in labors for the Master. The young people of the church, among whom the Doctor is popular and most highly respected, rendered choice music and recitations. Much credit is due to Mrs. C. E. Bishop. Many prominent ministers were present, among them being Rev. and Mrs. J. H. Williams and Rev. H. W. Austin, also Mrs. F. E. Myers and Mrs. L. McMillan, of St. Augustine, and Mrs. Rebecca Morris, of Palatka.

LAWTEY.—G. W. Cambel.—Sunday, September 24, at Mount Nebro Church, was a very interesting day. The Sunday school lesson review among the senior students was conducted by Miss Nancy C. Jones. She made the same very lively and interesting by asking some very important questions, which were briefly answered by J. W. Robinson and others.

CURED TO STAY CURED.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to The Drake Co., Drake Bldg., Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was Inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

Drake's Palmetto Wine cures every such case to stay cured. It is a true, unfailing specific for Liver, Kidney, Bladder and Prostate Troubles caused by Inflammation, Congestion or Catarrh. When there is Constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels and cures Constipation immediately to stay cured. One small dose a day does all this splendid work, and any reader of this paper may prove it by writing to The Drake Co., Drake Bldg., Chicago, Ill., for a test bottle of Drake's Palmetto Wine. A letter or postal card is your only expense.

GEORGIA.

JESUP, Mrs. V. L. King.—Our fourth quarterly conference was held October 7-8. The elder was at his best. The report of our pastor, who is winding up his fifth year here, showed that the work has gradually improved each year during his pastorate, and that he had succeeded in paying off an old debt of more than fifteen years' standing. Reports of officers showed marked improvement. Rev. J. W. Fisher, our elder, preached excellent sermons Sunday morning and also at night. Seventy-five communed. Our benevolences increased more than a hundred per cent. Raised for pastor during the quarter, $50; quarterly collection, $24; total, $74. Our elder is paid up in full, and our work was never in better condition.

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ARKANSAS —The Anti-Renter's State. One of the most resourceful in the Union. Only one-fifth of the total acreage now under cultivation. Thousands of free homesteads. Still more thousands of unimproved farms for sale at ridiculously low prices. The Widest "Open Door" of Them All.

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INDIANA.

SHELBYVILLE, Joel Perkins, pastor.—Our quarterly meeting was held October 1st, and on account of ill health of Presiding Elder Sissle, Rev. J. E. Board presided, and all reports showed an increase in every department this quarter. We have paid off a $50.00 debt and papered the church at a cost of $30.00. Paid pastor $136.75. Paid our elder in full $10.00; for missions, $5.00; other benevolences, $2.00, mak- $233.75. We have as nne a little church as there is in this district, entirely out of debt, and the people are proud of the work.

LOUISIANA.

Woodlawn, J. D. Wilson, Pastor.—Owing to the quarantine restrictions, which prevented our presiding elder, W. R. Butler, from making his third round, he appointed the Rev. M. S. Goins to hold his quarter. All the officers were present with written reports, which showed an improvement on all lines. The old church at this place has been turned into a hall, where our entertainments, concerts, etc., will be held, leaving the church free for the service of God. On Sunday, Rev. Goins preached to a crowded house. We raised all of our third quarterage. This work is alive; our local preachers are standing loyally by their pastor.

Rosedale, A. L. Augustus, Pastor.—Our quarterly conference convened the 16th of September. Rev. A. B. Venable, president *pro tem*, presided with much grace and dignity. The reports showed wonderful improvement over last quarter. The chairman made an interesting speech upon the "Duties of local preachers and class leaders," which was inspiring and encouraging. At the close of the session, which was filled with fraternal love, a quarterly love-feast was held. On the following Sunday thirty-three young and happy souls were baptized in the presence of four or five hundred spectators. Rev. A. B. Venable was present and assisted the pastor.

Monroe, D. G. Taylor, Pastor.—The third quarterly conference of St. James M. E. Church was held October 3, by Rev. J. O. Brown, presiding elder. Reports were encouraging. Two persons were received into full membership. Rev. D. S. Kilborn was present and spoke words of encouragement. The elder preached in his usual way, Sunday and Sunday night. Collection $20. The love feast meeting was good. Thirty persons came forward for prayer.

Schriever, La., Thos. Williams, Pastor.—Our third quarterly conference was held September 22, with the pastor presiding. Our presiding elder could not be with us on account of the quarantine restrictions. All officers were out with good reports. Paid the elder $10.11; pastor, $76.00; other collections, $20.00; total $107.00. On the night of October 3rd a grand pound party was given the pastor by the members and friends of the church. About 300 pounds were contributed. The party was led by B. J. Jackson, D.

Harris and R. Turner. Our church is in good condition.

Lettsworth, J. J. Woolridge, Pastor.—On August 24th our third quarterly conference was held at Scott's Chapel, Rev. R. Jones presiding. Four converts were received into the church and presented for baptism. The holy sacrament was administered to a large number. Paid the elder in full. Collection for the day, $8.65. We have erected a very nice parsonage, valued at $200.

Baton Rouge, M. J. Dyer, pastor.—On Aug. 13 the Japanese and Russians engaged in a battle and after two weeks' preparation, notwithstanding the continued rain and the rigid quarantine, had admirable success. The Japanese army was generaled byBro. Paul Woods; the Russian army, by General J. W. Hockwood. Total collection for the day, $79.00. We thank the ministers and friends for their assistance. Not long since the Ladies' Aid Society of Daley Chapel filled our tablew ith various kinds of choice groceries. The pastor and wife heartily appreciate and welcome such kindly disposed visitors. In June the sinner men of Conrad visited the parsonage with two buggies loaded with choice groceries. They left a note saying that whenever the pastor is in need he may call on them. The party was led by Mr. Robert Simon, Peter Palfrey and others.

Lecompte.—Thursday night, Oct. 12, a host of young men gave the pastor and family a pound party, led by Bro. W. M. Clark, a prominent member of Union Baptist Church, Messrs. Albert Clark, Jeff Machen, Sister Eliza Johnson, Bro. Sam Lane, local preacher of the Buelah Baptist Church, and many others. They brought 40 pounds of choice groceries.

Brownlee, J. B. Henderson, pastor.—Our work at this place is still progressing. The King's Daughters are working earnestly. They have just seated the church with a nice lot of chairs and are now preparing to purchase the pastor a suit of clothes. Our rally was very good. Collection, $24.00. Every interest of the church is being carefully looked after.

Cottonport, J. D. McCain, pastor.—Our third quarterly conference was held. Rev. J. J. Obee could not be present on account of quarantine, and so appointed the pastor to hold the quarter. The session was a success along all lines. Each officer presented a favorable report. Paid the elder his quarterage. I have been bottled up here in Marksville for four weeks. prevented from going to my church at Cottonport on account of quarantine. The church work is in good shape at Marksville. The church will be ceiled soon. There is a good Sunday school at this point.

Baton Rouge, Chester Cannon.—On Oct. 11 our third quarterly conference was held. The elder being absent, Rev. H. James presided. We raised this quarter $355.52. Paid pastor $123.13. The four Ladies' Aid Societies raised $78.10 this quarter and have a cash balance on hand of $43.10. A new organization known as the Japanese Club. with six girls, Misses Lovader Thomas, president; Everlin Martin, treasurer; and Lodel Carter, secretary, was organized Sept. 15, and has raised $10.15, the first money on our new church. which is to be erected before Conference.

Vanceville, A. G. Miller.—The financial rally given at Mt. Zion Church Oct. 15 by Rev. W. H. Lang, pastor. and his official brethren, assisted by the Revs. I. B. Henderson, of Brownlee, and C. D. Shallowhorne, of Shreveport, resulted in the collection of $186.30. The King's Daughters had the altar nicely furnished wtih green carpet. Too muc' praise cannot be given Rev. E. S. Stills, the young leading Baptist preacher of Bossier parish. who so ably assisted by taking the largest collection. The pastor in charge and his officials have commenced to make arrangements to receive the presiding elder, who will hold his fourth quarterly conference on the first Saturday in November. Every cent of indebtedness at this place has been canceled, and the pastor and his congregation are all happy smiles.

Washington. E. Mungrunry.—On October 1st was witnessed here one of the largest baptism services conducted in the history of this church. Rev. J. J. Obee, the presiding elder, preached one of his best sermons to a large and appreciative audience. At Green's Chapel, the second Sunday in October, a meeting of the same nature was held. Two hundred persons communed at the Lord's table. Collection, $40.00. Converts, eighty-two.

PENNSYLVANIA.

Pittsburg, Walter Carnes.—The Warren M. E. Church was re-opened Sunday, September 24th, after being closed for five weeks. The entire church has been made brilliant by the brush of the wall decorator. The furniture throughout the church has been carefully renovated, the pulpit refurnished, and it is now the most beautiful church in the city owned by a colored congregation. The services Sunday were perhaps the best we have had in a long time. Rev. W. A. C. Hughes, Ph. B., pastor of Sharp street Memorial Church, Baltimore, preached both morning and evening, each sermon was well delivered, and the Rev. Hughes will never be forgotten by the people of Warren Church. The music helped in making the day one of the brghtest in the history of old Warren Church. Collection for the day $87.00, the largest taken in the church on any given Sunday. On Monday night Prof. W. E. B. DuBois, of Atlanta University, lectured before a large and representative audience, on "The Greater Race Problem." His welcome was royal, and never had this community a rarer treat. The opening service Sunday and the exercises of Monday night reflected great credit on the ability, foresight an energy of the Rev. S. A. Virgil, the enterprising young pastor of the church. Rev. Virgil is in his second year's pastorate here and has succeeded in paying off the old debt which had stood for a number of years and raising it to a commendable position in the community. No minister in Pittsburg enjoys greater respect from the people than he. The forty-third session of the Washington Annual Conference will be held in this church, and indications point to a splendid session.

STRAIGHT UNIVERSITY

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Will open on Wednesday, November 15, 1905. The boarding department will be open on Tuesday, the 14th.

As the session will be shorter than usual students are requested to make special effort, if necessary, to be present at the beginning.

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Next session begins Sept 27, 1905. For catalogue or other information, address - - - REV. J. M. COX, President.

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Write REV. WILLIAM W. FOSTER, JR., President.

Conference Notices

WEST NASHVILLE DISTRICT.

The District Conference of the West Nashville District will convene at Dickson, Tenn., Nov. 28, 1905.

S. J. Boone, Pastor.
A. Phillips, P. E.

SAVANNAH CONFERENCE.

Arrangements on the certificate plan have been made with the railroads for reduced rates for all persons traveling to and from the Savannah Annual Conference to be held at Savannah, Ga., Nov. 30, provided each person going secures a certificate of full fare with every ticket purchased.

J. D. Jenkins, Secty.

SAVANNAH CONFERENCE.

The board of examiners of the Savannah Conference are requested to meet promptly at Asbury Methodist Episcopal Church, Savannah, Ga., Wednesday, Nov. 29, at 9 a. m. All members of the various classes are also requested to be on hand at the same time and place, so that we may have all of our work ready for the 30th. Yours respectfully,

John Watt, Chairman.

STARKVILLE DISTRICT.

All mail for the coming conference, to be held at Rock Port M. E. Church, Starkville District, from Nov. 14-20, must be addressed to Weir, Miss, care of R. H. Woodward, R. F. D. 4. All baggage must be checked for Ackerman, Miss. J. W. Byrd, Pastor.

SOUTH NEW ORLEANS DISTRICT.

The pastors of the South New Orleans District are called to meet at Franklin, La., Nov. 15-16. We shall expect to see every preacher present, as business of importance pertaining to the welfare of the district will come up for our consideration.

W. R. Butler, P. E.

RALEIGH DISTRICT.

FIRST ROUND.

Pleasant Ridge, Oct. 29-30; Newport News, Nov. 3-4; Rocky Mount, 10-11; Madison Cir., 18-19; Madison, 24-25; Walnut Cove, Dec. 1-2; Dennis, 3-4; Durham, 8-9; Townsville, 16-17; Oxford, 22-23; Raleigh, 30-31; Newbern, Jan. 6; Goldsboro, 8; Lewisburg, 10.

H. L. Ashe, P. E.

LEXINGTON DISTRICT.

FIRST ROUND.

Hohenwall and Flatwood, Oct. 25; Waynesboro Cir., 28-29! Clifton Sta., Nov. 4-5; New Zeal and Locket, 5-6; Adamsville and Savannah, 11-12; Parsons and Howard's Chapel, 18-19; Warren Chapel, Memphis, 25-26; Annesdale, Memphis, 26-27; Burdett Chapel, Dec. 2-3; East Mission, Memphis, 3-4; Selmer Cir., 9-10; Mt. Pleasant Cir., 16-17; Lexington Cir., 16-17; Oak Grove Cir., 17-18. Brethren, our first District Conference convenes at Warren Chapel, Memphis, Tenn., Nov. 21-22. Let us have a good beginning and trust God for the future. Let success be your motto and advancement along all lines your endeavor. Keep in touch with the common interest of our great church; begin with your benevolent collections at once and get at least ten yearly subscribers for the grand old Southwestern.

Yours in the glorious war,

B. J. Meredith, P. E.

CUMBERLAND RIVER DISTRICT.

FIRST ROUND.

Paynes and N. B., Oct. 21-22; Springfield, 28-29; Alexandria, (B. B. Manson), Oct. 28-29; Tucker's and Roads, (B. B. Manson), Nov. 4-5; Lebanon Cir., (B. B. Manson), 11-12; Liberty and Temperance Hall, 18-19; Gordonsville and Dicktown, 25-26; Braden Chapel, Dec. 2-3; Cherry Valley, 9-10; Lebanon, 17-18; Gallatin, 22-24; Hall Chapel, 23-24; Hartsville, 30-31; Algood, Jan. 6-7; Cookville, 13-14; Lebanon Miss., (B. B. Manson), Nov. 18-19; Seay Chapel, Dec. 16-17; Rocksprings, (F. B. Smith), Oct. 28-29; Odum, Dec. 21. District Conference at Braden Chapel, Nashville, Nov. 29, continuing until Dec. 3. Come with good reports on all lines of church work.

H. W. Key, P. E.

GREENSBORO DISTRICT.

FIRST ROUND.

Central Randolph, Oct. 28-29; Ramsure, Nov. 4-5; Empire, 11-12; Leakville, 18-19; Wentworth, Dec. 2-3; Riedville Cir., Nov. 25-26; Summerfield, Dec. 9-10; South Grensboro, 17-18; West Greensboro, 23-24; Jackson, 30-31; East Greensboro, 29-31; Riedsville and Danville, Jan. 6-7; Greensboro, 14-15; High St. and Basos, 20-21. Brethren: Now is the time to begin your year's work. One week's work lost will mean that you will be behind one wek when our conferenc meets in 1906. You did well last year; let us do better this year. The Greensboro District has $200 to raise for Bennett College and $200 for the Freedmen's Aid Society. Shall we fall behind? I trust not, but that every dollar for benevolence will be raised. Dear stewards and leaders, raise all of pastor's and presiding elder's assessments. Come up on all lines. Do your very best and may God help each pastor and member to do his full duty. Yours in the Master's cause.

M. J. Bullock, P. E.

NEW ORLEANS NORTH DISTRICT.

The eighteenth session of the New Orleans North District Conference convened at Pleasant Plains, New Orleans, the Rev. Wm. Harroll, pastor, October 11-15. The original seat of the conference was Lutcher, La., but quarantine restrictions were such that Presiding Elder Marshall and the city pastors, after mature deliberation, decided to hold a session here. It was a success as to attendance, also spiritually and financially. Officers elected: J. A. Lindsay, secretary; D. M. Seals, statistical secretary; V. Chapman and W. Scott Chinn, reporters. All of the presiding elders save one were in the city, and the elder so arranged the programme that each one presided at a daily session. No criticism can be offered as to their ability to preside. Reports were excellent. Presiding Elder Marshall's report was concise, containing a full account of the good work accomplished during the year. This district is second to none in the Louisiana Conference and will be able to make a good report in January at the Annual Conference. Churches and parsonages have been repaired, debts paid, many accessions, benevolences are good, and in the special canvass for the Southwestern nearly 300 new subscribers have been secured. The Sunday schools are in a flourishing condition, also other auxiliaries of the church. J. D. H. Frazier, B. F. Branch, Geo. Forrest and E. Priestly were recommended for admission on trial in the Annual Conference; A Vincent for recognition of orders and reception on trial. W. Scott Chinn preached the missionary sermon; J. A. Lindsay the introductory; V. Chapman conducted the Freedmen's Aid anniversary. Miss Ruth B. Smith, corresponding secretary of the Woman's Home Missionary Society, read a paper which was timely and helpful. Excellent and helpful sermons were preached by John McKee, F. T. Chinn, D. M Seals, R. C. Metoyer, Geo. Forrest and others. Many visitors were present at each session. The Southwestern was represented by Prof. F. B. Smith. Dr. A. E. P. Albert graced the sessions from time to time with his presence and took an active part in the several discussions. Sincere regrets were expressed at the inability of the country brethren to attend, and they and their charges were prayerfully commended to the throne of grace. Many live and interesting topics on church polity, doctrine and usages were discussed and a spirit of unity and helpfulness manifested. Suitable memorials were submitted, showing respect for our honored dead. The conference gave Father Davage a collection. The usual resolutions were adopted, and by unanimous consent Lutcher, La., was selected as the next seat of the district conference. Pleasant Plains membership and the faithful pastor deserve much credit for their gracious entertainment of the conference and the loyal spirit with which they did things. All of the city churches gave generous assistance, and the pastors and members deserve special mention. Collection during the sessions for all purposes $86.00. Number of charges in the district, 30; number of members last year, 3,308; number of local preachers, 78; Sunday schools, 31; scholars, 2,260.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of Southwestern Christian Advocate May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention, but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immedaite effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 Cottage St., Melrose, Mass.
Dear Sirs: Jan. 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am, Very truly yours.

I. C. Richardson.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust, or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, has a cloudy appear-



ance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

EDITORIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the New Orleans Southwestern Christian Advocate. The genuineness of this offer is guaranteed.

Doings of the Workmen

PINE BLUFF (ARK.) DISTRICT.

The sixteenth session of the Pine Bluff District Conference met September 14 to 17, in St. James M. E. Church, the Rev. Silas McDonald in the chair. B. H. Johnson preached the introductory sermon on Wednesday night. The Conference opened Thursday at 9:30 a. m. The presiding elder conducted the devotional services, after he had made some appropriate remarks. The Conference elected B. H. Johnson secretary, J. W. Burns statistical secretary, Miss Bessie Higgins recording secretary, and W. H. Higgins was appointed to represent the Southwestern Christian Advocate. The usual committees were appointed.

The attendance was unusually small on account of the quarantine regulations. A number of the pastors were reported sick.

The reports from the several pastors of the charges showed progress had been made along all lines of church work.

The benevolent collections in hand to date amounted to something over $225, with several important charges not heard from.

Many souls have been converted and added to the church.

Our presiding elder has been faithful, energetic and zealous in his work.

The Missionary Anniversary was held Thursday night. Revs. Silas McDonald, W. H. Higgins and G. T. Saxton spoke, to the delight of those present.

The Freedman's Aid and Southern Education Society anniversary was held on Friday night. Dr. J. M. Cox, president of P. S. College, delivered a forcible address, in which he urged upon all the necessity of being more liberal in giving money for the maintenance of our institutions of learning. He said the Negroes of Arkansas had contributed $11,000 towards Philander Smith College. The Woman's Home Missionary anniversary was held on Saturday night. Mrs. H. M. Nasmyth spoke very encouragingly of the work of this most important society, and of the Adeline Smith Industrial Home. Collection during Conference $28. Sunday was the day set apart by the pastor and his good people for a grand rally collection for the local church. $112 was raised. Rev. and Mrs. G. T. Saxton are in the hearts of their people.

There will be an adjourned session of the District Conference at such time and place as may be named hereafter. —Reported by B. H. Johnson, secretary.

WOMAN'S CHRISTIAN TEMPERANCE UNION IN TEXAS.

The Thurman Woman's Christian Temperance Union of Texas held their annual convention in Mt. Olive Baptist Church, Galveston, October 12-13. It was said to have been the best in the history of the organization. Good programs were rendered both nights, and many signed the pledge. A request was made the last night for all pledge-signers to stand, and all stood except four or five. The need of organization and payment of dues was constantly kept before the convention. Officers elected for the ensuing year: President, Mrs. Eliza E. Peterson, Texarkana; vice-president, Mrs. M. R. Barnes, Cleburne; corresponding secretary, Miss Mamie C. Jones, Marshall; recording secretary Mrs. W. L. Henderson, Columbus; treasurer, Mrs. C. E. Adams, Beaumont. Superintendents, city secretary, Miss Carrie L. Armstrong, Samuel Houston College, Austin; L. T. L. secretary, Mrs. M. R. Jacobs, Beaumont; Purity, Miss C. Eunice Davis, Guadaloupe College, Seguin; Mothers' meetings, Mrs. W. L. Henderson, Columbus; Anti-narcotics, Mrs. F. E. Jefferson, Houston; Evangelistc, Mrs. Kate White, Hempstead; Unfermented wine, Mrs. Frazier, Samuel Houston College, Austin; Prison work, Mrs. A. Ingram, Dallas; Medal contest, To be filled; Mercy, State president will fill the office until a Mercy superintendent can be secured. State lecturer and organizer, Mrs. Carrie E. Adams, Beaumont.—Mrs. Katie J. Thurston, Cor. Sec.

ANNAPOLIS (MD.) DISTRICT CONFERENCE.

The Annapolis District Conference opened its annual session in Asbury M. E. Church, Annapolis, Md., Thursday morning, September 28, with Rev. W. E. Gaines, P. E., in the chair, who conducted devotional services and administered the Lord's Supper. After organization and appointment of committees, Rev. J. T. Owings delivered an excellent sermon from the subject, "Christ, our example," (John 13: 15.). At 2:30 p. m. the subject, "Do not entertainments, such as we allow in our churches, hinder our spiritual progress?" The subject was opened by Dr. N. M. Caroll and discussed by the Conference. The reports from the presiding elder and pastors showed the work in a progressive condition. At 8 p. m. Rev. J. W. Titus preached from St. Luke 17: 32. Welcome addresses were then made by Rev. N. M. Carroll, D. D., and Mrs. Mary C. King. Responses by Rev. J. C. Norris and Bro. I. P. Brown.

On Friday morning at 9 a. m., the Conference opened with devotional service conducted by Bro. James Martin. The Conference work was resumed. Reports were heard from local preachers exhorters and class leaders. A communication from Dr. I. L. Thomas, So. Atlanta, Ga., bearing greetings was read and received with much enthusiasm. At 2:30 p. m., after devotions, reports were received from Sunday school superintendents, Epworth League presidents and Ladies' Aid Societies. A paper was read by Wm. N. Holt, subject, "The best method of conducting revival services." At 8 p. m., Sunday school work and Freedman's Aid and Southern Education Society were presented by Miss Ida K. Cummings and Wm. N. Holt. Miss Cummings presented an able paper on "Sunday school work in the rural districts." On Saturday, after devotions and reports from committee, "Should not we, as a race, foster and maintain the business enterprises of our race?" was discussed by Rev. Benj. Gibson. On Sunday morning, at 9:30, a love feast was conducted by Bro. Dennis Hebron. At 11 a. m., an able sermon was delivered by Rev. W. H. Gaines, P. E., from Heb. 2: 3. At 3 p. m., Rev. Dan Collins preached from Ephesians 4:13. Memoirs of deceased local preachers were presented by Dr. Carroll. At 8 p. m., Rev. L. J. Valentine preached from Zach. 13: 1, after which the Lord's Supper was administered. Excellent music was rendered by Asbury choir. Owing to the church undergoing a thorough renovation, the Conference was held in the lecture room. The Conference was honored with the presence of Dr. E. W. S. Peck, presiding elder of the Baltimore District; Rev. R. R. Riggs, of Epworth Church, Baltimore; Dr. W. A. C. Hughes, pastor of Sharp Street Memorial Church, Baltimore; Dr. B. J. Holding, of the A. M. E. Z. Church; Rev. Jno. H. Ballon, of the Baptist Church, and other distinguished ministers and laymen of the Washington Conference. Under the leadership of Dr. Carroll, the old debt on Asbury has been lifted and the church renovated, so that it looks like new. Much credit is due the Annapolis papers for their favorable comments given the Conference. On Wednesday evening preceding the Conference a Pentecostal meeting was held, at which time Rev. G. K. Williams preached a grand sermon from Heb. 13: 8.—Wm. N. Holt, Secretary.

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DUCK HILL EPWORTH LEAGUE.

The Epworth League and Sunday School Convention of Duck Hill charge convened at New Salem July 22-23. A well prepared program was rendered and ably dscussed by the young people. Rev. L. C. Maples, pastor of the A. M. E. Church, and his people took an active part in the convention. The following persons preached able sermons during the convention: M. D. McKinney, W. F. Townsend, L. C. Maples, and the writer. Sunday, at 11 o'clock, Bro. Maples preached from Daniel 2: 5.—P. H. Lemon.
(Received October 19.)

TOPEKA DISTRICT.

The following Epworth League district officers were elected at the Topeka District Conference, held at Lincoln, Nebraska, July 12, 1905: President, Miss Lucretia Kruthers, Alma, Kan.; first vice-president, Miss M. B. Patterson; second vice-president, Miss Geneva Simons, Mound City, Kan.; third vice-president, Miss Anna Vanderford, Independence, Kan.; fourth vice-president, Miss Ida May Maston, Lincoln, Neb.; district secretary, Miss Jessie Jones, North Topeka, Kan.; assistant district secretary, Mr. Robert Whitfield; district treasurer, Miss Ella Vanderford, Independence, Kan.; Junior League superintendent, Mrs. Octavious Riely.

IS YOUR HEART WEAK?

If so, we would advise you to send your address to Alice A. Wetmore, Box 67, Norwich, Conn., to-day, and let her direct you to the perfect cure she herself successfully used. We believe you will be pleased with the information for self help thus placed in your hands. She makes no charge whatever for doing this service as she is glad to be the means of aiding any one who suffers.

KANSAS.

MOUND CITY, H. R. Pinckney, pastor.—The third quarterly conference of the Mound City charge convened in St. John Second M. E. Church, September 19, with Rev. H. South officiating. The reports rendered indicated progress along all lines of church work. Presiding Elder South had just returned from Colorado, where he reports our work in splendid condition. At Denver we have contracted for the purchase of a brick church and parsonage. Three hundred dollars for payment on the same is now in the bank.

At Colorado Springs and Pueblo we have flourishing churches, with parsonages, and a most hopeful outlook, and growing membership.

Fort Logan, Col., and Garden City, Kans., are recent points visited where organizations can be effected. At Kansas City, Kans., and Topeka, Kans., new church sites have been secured, with parsonages.

At Rosedale the next quarterly conference will be held in the new church house.

At Fort Scott a building for parsonage purposes has been moved to the ground and the watchword of the district is "Onward."

At the next Annual Conference at Ardmore, I. T., the Topeka district expects to give a full account of its stewardship in benevolences, conversions, new churches and parsonages second to none, and in spreading gospel holiness within its bounds.

MISSISSIPPI.

ALESVILLE, D. P. Shaw, pastor.—Sunday, September 17, at Salem Church, a large audience was present at the morning service. Sermon by the pastor. At 2 o'clock p. m. Rev. H. H. McEwen of the C. M. E. Church preached an able sermon. Many of the members contributed from 50 cents to $1.00 each, making the total collection $18.50.

DEKALB, W. McNeil, pastor.—My third quarterly conference was held September 28. Reports showed the work to be in a prosperous condition. Paid the elder $16.00; pastor, $100.30; raised for all purposes, $163.00. Forty additions to the membership.

SALLIS, J. W. Parks, pastor.—The fourth quarter was held October 15. Collection, $79.85.



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Mr. Rufus Alexander, president of the Epworth League and Sunday school superintendent of our church at Cherry Valley, Tenn., lies seriously ill at his home in that town.

They Live in Our Memory.

POUNDS.—Katie Pounds, of La Grange, Tex., a faithful and beloved Christian, passed from labor to her rich reward, on the 25th of September, 1905. She professed a hope in Christ at 13 years and battled for him 18 years, being 31 years old when she died. She leaves a father, mother and a brother to mourn her loss, but it is heaven's gain.—D. F. Vance, Pastor.

JORDAN.—Luvengia Jordan, wife of Rev. James Jordan, of Heidelberg, Miss., fell asleep in Jesus' arms the morning of August 12, 1905. She had been sick all the year. She was an example worthy of imitation. As a Christian woman she was faithful always, at her post of duty, and a loving member of the M. E. Church for many years, and so she will be missed at church as well as at home. We bow in submission to His will and heartily sympathize with the family in the hour of their bereavement and commend them to God who doeth all things well. She and Bro. Jordan were converted the same day in 1870. Sister Jordan was a class leader and a Sunday school superintendent here at Heidelberg Church. She leaves three little boys. Her remains were carried back to her home. The funeral was largely attended and conducted by Rev. V. Trotter, of Mount Jordan.—W. S. Jones.

DONEHUE.—Elva Donehue, wife of Frank Donehue and a favorite member of Wesley Tabernacle, M. E. Church, at Galveston, Tex., died September 3, 1905, aged 51 years. She had been a Christian 30 years. Coming to Galveston 15 years ago, she united with the above church. She was perfectly willing to die, with the assurance of her everlasting life in heaven. Rev. W. Hartley Jackson, pastor, conducted the funeral.

BURTON.—Charlotte Burton, 81 years old, came to the 11 o'clock service on September 3, and returned to the General Class and Communion at 3 p. m. same day. After taking the communion, she rose in the speaking meeting, telling of a splendid vision she said the Lord had told her to say to this church, that they were divided and that they had better get together. She came forward and shook the pastor's hand and said, "Be firm, God is on your side," then sank into the pew, was carried to the study and expired in ten minutes. She had been a Christian and for 60 years and a member of Wesley Tabernacle for 38 years. She was an ideal woman in Galveston, known and loved by all, white and colored. The funeral sermon was preached by Rev. W. Hartley Jackson. Rev. Wm. Bartly assisting.

REDDICK. — Sister Lucy Reddick, a faithful member of Wesley Tabernacle M E. Church, Galveston, died September 12, aged 30 years, 4 months and 13 days. She was converted under the preaching of Rev. A. C. Culbreth, in 1891, removed to Galveston in 1888, and joined the above church. She was buried under the auspices of the Daughters of Tabor.—W. Hartley Jackson, Pastor.

BUTLER.—Gayden Butler departed this life July 29, from Pelahatchie, Miss., in full triumph of faith, and saying to all, "Meet me in heaven." He leaves a devoted father and mother to mourn their loss.—S. Jossel, Pastor.

BEAL.—Sister Beal of Hickory, Miss., passed to the heavenly land recently. She was young in years, being but 16 years of age. W. H. Smith, Pastor.

THOMAS—Bro. Thomas, 60 years old, passed happily to his Home beyond, from Hickory, Miss. W. H. Smith, pastor.

WRIGHT.—Viney Wright, of Shreveport, La., a prominent member of St. Paul M. E. Church, departed this life Oct. 9, 1905. She became alarmed at a fire that took place Sunday afternoon of Oct. 8, near St. Paul church, and was taken with hemorrhage of the brain. Dr. G. A. Cain was called but to no purpose. The work of Sister Wright was finished. She was a patient sufferer for many years. She was a good financial member and faithful to the other duties assigned her. She leaves a husband, a son and a host of relatives to mourn their loss. Sister Wright was a member of the Steward Sisters' Board, and a member of the committe on estimating pastor's salary. The Home Missionary Society had charge of the body. The funeral was largely attended, the church being filled to its utmost capacity. Revs. J. H. Martin, of the A. M. E. Church, C. D. Shallowhorne and S. Armstead, of the M. E. Church, assisted the writer. The choir rendered choice music. We commend the bereaved to the grace of our heavenly Father. B. Mack Hubbard, pastor.

DAVIS.—Little Ella Davis, the beloved daughter of Bro. Albert Davis of Shawnee, Okla., died Oct. 7. She was a bright light in the Sunday school. W. F. Smith, pastor.

TOLBERT.—Rev. B. T. Tolbert, the oldest local preacher on the Aiesville Circuit, passed into the Beyond Oct. 4 in full triumph of faith. He was the founder of the Beverly Chapel M. E. Church in the Aiesville (Miss.) Circuit, and was loved by all who knew him in both races. He leaves a wife and ten children to mourn their loss. Two of his sons and one step-son are pdeachers in the Upper Mississippi Conference, and one son preaching in the C. M. E. Church. His funeral was preached to a crowded house by Rev. D. P. Shaw, assisted by Rev. E. F. Scarborough, our pastor at Oxford, Miss.

HILL.—Lucretia Hill, a faithful member of Simpson Chapel M. E. Church, Eola, La., passed to her eternal Home Oct. 7, 1905. She had been ill for a few weeks. Peace ful was her passing. S. N. G. Taylor, pastor.

WALMSLEY.—Amos Walmsley, of Eola La., a young Christian and a dutiful son, put off this earthly life in the month of October, 1905. S. M. G. Taylor pastor.

JOHNSON.—Jane Johnson, a member of the Macedonia Church, at Clinton, La., died Aug. 22, 1905, at the home of her brother. She was sick but a few days. Mrs. Johnson has been a member of the church more than 25 years. She passed away at the age of 55 years in strong faith in the Lord. She leaves brothers and a sister and a host of relatives to mourn her going. Her funeral was conducted by the pastor and her leader, a local preacher. J. Tutson, pastor.

HILL.—Lucy Hill, daughter of Bro. A B. Davis and Mrs. Annie M. Davis, died Oct. 9, 1905, aged 28 years and 10 months. She was a member of Trinity M. E. Church and was converted when but a child 12 years old. She was a member of the M. E. Church 26 years. She went Home gladly. Sister Hill leaves a mother, father and husband, five sisters and six brothers to mourn their loss. The funeral took place in Trinity M. E. Church at 3 p. m. The text of funeral sermon was: "Ye did run well," and was preached by Rev. C. W. Walton. We will miss her, as she was a choice spirit and loved by the people of the city. C. W. Walton, pastor.

THOMPSON.—Mr. Primus Thompson, of Centreville, La., aged 97 years, died with great faith Sept. 24, 1905. Chas. C. Landry, pastor.

CHAMBERS.—Cleveland Chambers, aged 22 years, a resident of Centreville, La., died as he had lived—a sinner. Chas. C. Landry, pastor.

ESTERS.—Berry Esters, one of the stewards and class-leaders of St. Paul M. E. Church, Macon, Miss., died Oct. 8. 1905. He was faithful to all his church duties, and died as he lived, a faithful Christian. There was no duty placed upon him by his church that he thought too hard. While the church has lost a faithful member, heaven has gained a saint. The church could not seat the people who attended the funeral services. He leaves a wife, one son and a daughter to mourn his passing. J. H. Everett, pastor.

PRICE.—Sister Sallie Price, of Franklin, La., one of Asbury's old veterans, aged 84, after a short illness, died in peace Oct. 2, 1905. She leaves a son and grandchildren and a host of friends to mourn. Rev. White, of the A. M. E. Church, assisted the pastor in the funeral. R. C. Worsham, pastor.

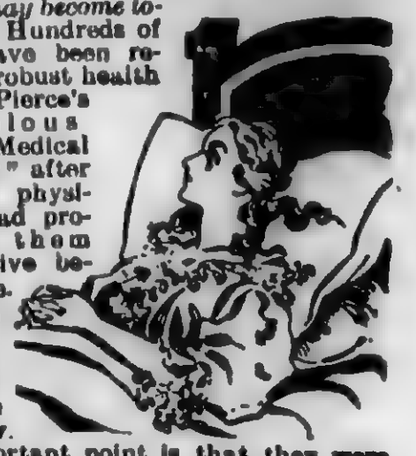
COOK.—Louisa Cook, of Sallis, Miss., went to her reward during the month of August, at the age of 60 years. J. W. Parks, pastor.

BURTON.—Ida Burton, of Bradley, Miss., a member of Newlight M. E. Church, fell asleep in Jesus Saturday night, Oct. 7, 1905, aged 18. Before passing away she sang "Come ye that love the Lord. The funeral service was conducted by the pastor, N. B. Bell.

THE REAL QUESTION.

The real question of disease is "Can I be cured?" If you or anyone dear to you is losing strength, flesh, energy and vitality, if you are wise you will not spend time trying to figure out just what name to call the disease by.

It is almost impossible to draw the line where debility and weakness merge into consumption. Your trouble may not be consumption to-day, but you don't know what it *may become to-morrow*. Hundreds of people have been restored to robust health by Dr. Pierce's marvelous "Golden Medical Discovery" after reputable physicians had pronounced them consumptive beyond hope.



Were they in consumption? Nobody can ever know. The important point is that they were hopelessly ill but this matchless "Discovery" restored and saved them.

"I was not able to do hardly any work at all," says Mrs. Jennie Dingman, of Vanburen, Kalkaska Co., Mich., in a most interesting letter to Dr. Pierce. "I had pain in my left side and back, and had headache all the time. I tried your medicine and it helped me. Last spring I had a bad cough; I got so bad I had to be in bed all the time.

"My husband thought I had consumption. He wanted me to get a doctor, but I told him if it was consumption they could not help me. We thought we would try Dr. Pierce's Golden Medical Discovery and before I had taken one bottle the cough was stopped and I have had no more of it returning. Your medicine is the best I have taken."

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Constipation causes and aggravates many serious diseases. It is thoroughly cured by Dr. Pierce's Pleasant Pellets.

UNITED FOR LIFE.

BILLINGS-TOPBY.—On September 1, 1905, at Hurst Methodist Episcopal Church, Plaquemine, La., Mr. J. L. Billings and Miss Delia Topby by Rev. J. R. Richards.

WILLIAMS-DAVAZAN. — Mr. Spencer Williams and Miss Ernestine Davazan, by Rev. J. O. Richard, at Plaquemine, La., September 14, 1905.

HARPER-SMITH.—Mrs. Amanda Smith and Mr. Dan Harper, of Forest, Miss., at the parsonage, Oct. 17, 1905. They are members of Lynch's Chapel M. E. Church. Rev. N. Toole officiated.

HENRY-MOORE.—Mr. George Henry and Miss Lula Moore, at the residence of the bride, in Duck Hill, Miss., October 1, 1905. Quite a gathering of both white and colored friends witnessed the ceremony. The bride is one of our best young ladies and a member of the Methodist church. Mr. Henry is an industrious young man and stands fair in the community. Rev. P. A. Lemon officiating.

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Literary Notes

SABBATH LITERATURE.

The trend of public thought is reaching out along the line of reform of every kind, but none of them is receiving more attention than the Sabbath question.

The Woman's National Sabbath Alliance has many valuable leaflets and is adding new ones to its schedule. The latest are:

Railroad Excursions on Sunday, by John C. Havemeyer.

A Question—The Whole or Half Day?

A Plea of a Civil Engineer.

The Clerk's Story.

Five cents for postage, with name and address, will bring you a valuable collection of leaflets. Address

WOMAN'S NATIONAL SABBATH ALLIANCE,
Room 709, 156 Fifth Ave., New York.

Books Received

"THE LINE OF LOVE," by James Branch Cabell. Illustrated in color by Howard Pyle. Price $2.00.

Publishers, Harper & Brothers, New York.

"THE ILLUSTRATD LESSON NOTES, a Guide to the Study of the International Sunday School Lessons for 1906, by John T. McFarland and Robert Remington Doherty. Publishers, Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price $1.25.

LAKE TOXAWAY AND ASHEVILLE, N. C.

Two of the most salubrious sections anyone can visit. The thermometer ranges from 62 to 70 degrees at 8 a. m. daily by government report. Just think of it, this lovely section is less than twenty-four hours' ride from New Orleans, and $27.80 for the round trip covers a great portion of the numerous resorts in this mountain section of North Carolina, with reasonable rates at all hotels and boarding houses. For further information call at Southern Railway ticket office, No. 704 Common street, next to ladies' entrance of St. Charles Hotel, New Orleans, La.

Doings of the Workmen

TEXAS.

CALVERT, J. W. Stone, pastor.—Our fourth quarterly conference was held Oct. 7-8, Rev. J. H. Swann, presiding elder, in the chair. The conference was well attended. All officers present with good reports save one. This was the most successful quarter of the year. The elder was at his best Sunday night. Administered the Lord's supper to 80 persons. Paid the elder $93.05; total for the quarter, $228.05.

BRENHAM CIRCUIT.—On the third Sunday in September the members of Pleasant Grove Church were out to service early. Under the direction of the pastor and officers we achieved a great victory. At night, when the last sermon had been preached and the rally had closed, the soldiers reported the handsome sum of $37.80 raised and added to the pastor's salary. The members of the Baptist, A. M. E., and M. E. churches united to give the pastors a grand reception on Thursday night, Sept. 21. We met in the M. E. Church at Lyons, Rev. B. R. Booker, pastor. The program was well carried out. Refreshments were served. Rev. J. H. Hubbard, pastor of M. E. Church, was present and made an able address on "Race Pride."

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THEO. ENSIGN, City Ticket Agent.

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Charles W. Schmidt, Jr., Asst. Pass. & Ticket Agt.

RAILROAD SCHEDULES

Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	.....
———	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	—Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St Louis Ex.	8:10 p m	2, St Louis Lim	8:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 pm
5, Local	4:45 p m	6, Local	6:00 am

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.

Sunday and Wednesday Excursion.

No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3:15 p m
Vicksb'rg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

Texas & Pacific.

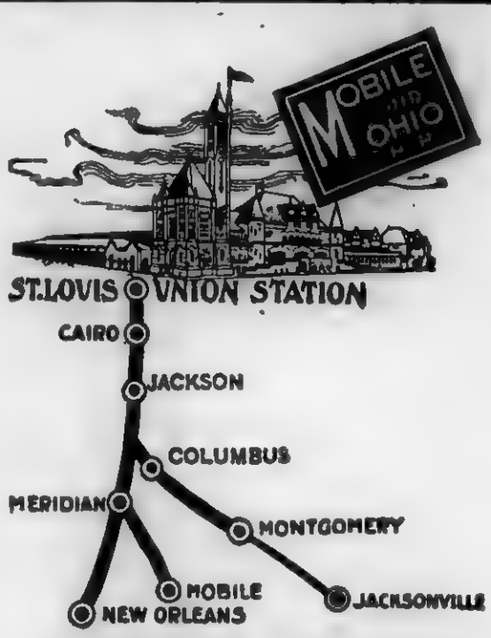
7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
2:05 a.m.	Port Allen Local	3:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Sail. Express	6:20 p.m.

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.
9:45 a.m.	Daily ex. Sat. and Sun.	4:00 p.m.
9:45 a.m.	Saturday and Sunday.	5:30 p.m.
7:25 p.m.	Daily Except Sunday.	8:05 a.m.

Louisiana Southern.

10:30 a.m.	Sunday Only	8:45 a.m.	
6:00 p.m.	Sunday Only	7:00 p.m.	
8:35 a.m.	Saturday Only	9:45 a.m.	
5:00 p.m.	Saturday Only	6:00 p.m.	
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.	



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You can buy a money order at your post office payable at the New Orleans post office.

If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Weekly Remittances

OCTOBER 21-28.

Atlanta and Savanah—J. W. Sharpe, *5; J. H. Mathews, *1; S. J. Gordon, *1; W. E. Smith.

Central Alabama and Mobile—J. J. Jackson; L. L. Damons; A. L. Boyd; F. A. Parkard; J. M. Smith.

Central Missouri—J. J. Clark, *1; ... Bell; J. D. Evans.

Lexington—L. M. Hagood, 2.

Lincoln—D. G. Franklin, *3.

Little Rock—G. N. Johnson, *1; S ... McDonald, *1, 1.

Louisiana—C. W. Reeves, *1; A. B. Harris; G. A. Payne, *1; Wm. Harrell, *2; J. O. Richards, *2; J. Hutchinson; J. J. Obee, *1; H. Taylor, *3; J. H. Harper; I. B. Henderson; Alex Jones; G. Jackson; D. J. Price.

Mississippi and Upper—N. R. Clay, *1; R. N. Jones *6; W. H. Gatewood, *1; R. B. Anderson, *1; S. McDavis, *1; A. E. Franklin, *1; J. K. Comfort, *1; A. H. Henry, *1; A. J. Paicely; H. Roundtree, *1; P. H. Rembert, *1; ... W. Smith, *1.

North Carolina—S. McDonald, *1; M. J. Bullock, *1; P. J. Cook, *1; North Carolina Conference, *318.

South Carolina—B. F. Anderson; G. W. Cooper, $10; M. M. Mouzon, *17; J. S. Thomas, *16.

Tennessee—Felix Allen, W. R. Smith, *1.

Texas and West—J. A. Tillory, *1; C. A. Franklin, *1; M. J. Chatman; F. R. Morton, *3; J. O. Williams, *3; J. Mercer Johnson, *12; J. H. Swann, *6; F. E. W. Kelso; Leola Blackwell; F. S. Moore, *5; M. A. Page; D. C. Lacy, *1; Andy Medlock; J. Henderson.

Miscellaneous—W. D. Godman; Massingale Adv. Agency.

Dr. I. L. Thomas visited Covington, Ga., recently and was cordially received. He spoke in the interest of his work, receiving a collection of $10.00 for the same, and also made a practical talk on "Race Building."

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 176, Notre Dame, Ind.

Crescent City Notes

Mrs. Septemnia Sims, a faithful and worthy member of St. Matthew, will soon leave for Chicago to live with her sons, Amos and Daniel Sims.

Cards are out announcing the marriage of Mr. Emile N. Jackson to Miss Cecilia R. Stewart, the ceremony to take place at the residence of the latter, 1108 Adams street, Wednesday, November 1o, 1905, at 2:30 p. m. Mr. Jackson is a prominent farmer of Hamburg.

The Young Men's Christian Association was addressed last Sabbath by Rev. W. Scott Chinn in Howard Congregational Church. The movement is gaining force; already more than 21o have enrolled their names as members. The meeting for next Sabbath will be held in St. Peters A. M. E. Church, corner Cadiz and Coliseum. An important business meeting will be held November 8 at Tulane Avenue Baptist Church.

On Friday evening, October 27, the steward sisters of Wesley Chapel tendered the annual reception to the pastor and officers at the Hall on South Liberty street. Prayer by the pastor, Rev. T. J. Johnson; welcome address by Mr. Leonard Howard; solo, by Mrs. Nellie Williams; solo, "No Night in Heaven;" address by Mrs. M. E. Higgins; address by Mr. A. J. Jones. F. W. Higgins.

Wesley Chapel.—On Sunday, October 29, splendid services were held. At 11 a. m. Rev. Antonio Palmisano preached; at 3 p. m. a rally was held by class .. in behalf of the trustees. The officers and members of the old Baptist Church attended in a body. At night the pastor, Rev. T. J. Johnson, preached to a large audience. One child was baptized. Collection, $31.80.

St. Matthew.—Services are good. Every effort is being put forth to meet our present obligations by November 5, also to raise the balance of our benevolent money. We shall begin our fall revival soon. The Sunday school is well attended. Superintendent Brown and Bro. W. C. Hayward are preparing to observe Sunday School Union Day. The annual reception tendered the pastor and his wife was a success. The good members are standing by the pastor and church loyally. Revs. Marshall and Ober were with us. Our collections are good.

Williams Chapel.—The Sunday services were good. At 11 a. m. Bro. G W. Forrest preached. At 3 p. m. the stewardesses held their monthly meeting. Mrs. A. E. Brazely presided. The League met at 6 p. m. and had a lively discussion; Mr. C. C. Wilson, president. At 7:30 p. m. the pastor preached. One joined the church. One baptized. Collection, $16.97. The pastor desires to thank Mr. and Mrs. L. Brazely for courtesies shown him and his family recently.

"Hernando Cortez, Conqueror of Mexico," by Frederick A. Ober. Price $1.00 net.

"Pole Baker," by Will N. Harben. Price $1.50.

Field Notes

TENNESSEE.

Chattanooga, E. M. Billingsley.—Too much praise can not be given Rev. J. W. Tate for the excellent manner in which he has conducted the affairs of Wiley Memorial during his four years' pastorate. During these four years Rev. Tate has brought the membership together and all have been working. The church has been growing in all of its departments, both spiritually and financially. The debt of $3,600 due Church Extension Board has been reduced to $1,400. The local indebtedness has been paid off and the church has credit and standing. The benevolences now being raised are more than $140 each year. At a recent rally more than $900 was raised by our plucky membership. Only a man with a sterling character, executive ability and an iron will could have accomplished so much. Rev. Tate possesses all of these qualities. He is also a practical preacher. He has won the highest respect, love and admiration, not only of his own membership, but of all who know him throughout our city.

Mason, N. C. Carter.—Our church is alive. On August 20th, just after the pastor, Rev. H. J. Robinson, closed one of his able sermons, a crowd of friends presented to him two hundred pounds of choice groceries and a small purse. The pastor thanked the friends and made an able talk touching the Southwestern. One subscription was secured. The charge is in a good condition. Rev. Robinson is loved and respected by all the whites as well as his own people. Every interest of the church is looked after.

FREE SAMPLE and particulars on request. Agents can make $3.00 to $5.00 a day. Address, Taylor Remedy Co., Louisville, Ky.

TEXAS.

Texarkana.—Just at the close of the revival meeting Elder D. B. Harston held our third quarterly conference. Reports showed quite an increase along all lines of church work. The elder preached two great sermons. Collections, Sunday at 11 o'clock, $35.00; 3 p. m. and night, $20.00; total for the day, $55.00. Paid pastor during the quarter $120.11; paid presiding elder in full. We are striving to do more this year for Christ and the church than ever before in all our past history. Our motto is, More souls for the Kingdom, more money for the church, more students for Philander Smith College and Bowen Seminary than ever before, and, last but not least, more subscribers for the Southwestern.

Mayfield, J. Bickham.—Rev. J. H. Swan held the fourth quarterly conference at Milan Grove Sept. 30. A number of the officers presented good reports. We paid the elder in full $20.00. Elder Swan preached twice during the Sabbath. We raised $42.65, and secured seven subscriptions for the Southwestern.

A Trip from Texas to California.—W. N. Richardson.—Having been away from home since July 20, on account of quarantine restrictions, I was greatly pleased to hear Rev. Logan, of Trinity M. E. Church, Houston. After preaching a soul-stirring sermon Dr. Logan spoke highly of the Southwestern and urged his congregation to read and subscribe for it. I have visited all the churches and schools that I could and among them St. Paul, San Antonio. Rev. Swan, the pastor of a large and intelligent congregation, had a fine house of worship, with everything well arranged, and among the auxiliaries is a literary society which is a credit to both the church and the young people. I visited also Rev. G. R. Bryant at Los Angeles, Cal., and found him one of the most energetic and enthusiastic preachers of our grand old church. He has nearly completed one of the finest stone churches that our church can boast of. I also visited San Francisco, but did not find a church of our connection; but the Baptists are doing a good work there. In Oakland the colored people seem to be doing fairly well. The M. E. Church people are trying to start a church. I have spent most of my spare time in El Paso, and taught the Bible class at Visitors' M. E. Church, Rev. Howard, pastor. The C. M. E.'s are trying to establish a church here. The Baptists have a church, also a well arranged, good and commodious brick building. The colored High School has Prof. and Mrs. Taylor, principals. They have a library of 300 or more books. In Houston our people are engaged in real estate, dry goods stores, drug stores, groceries, etc. The public school buildings are good; attendance good. The Antioch Baptist Church is a fine brick structure.

The old folks' concert, given at Godman Church, Charenton, La., on October 14, under the able management of Mrs. Susie Armelin and Miss Carrie E. Pickett, was quite a success. Amount raised, $10.65. The pastor, Rev. O. J. Harvey, thanks them also for a purse of $19.00.

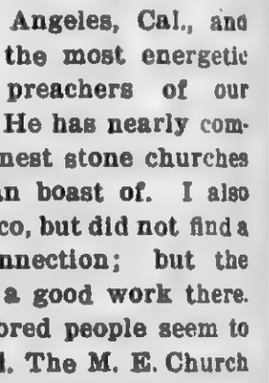
INQUIRY.

Can any one inform me of the whereabouts of my sister, Laura Lee Peterson? Our mother's name is Susie Peterson. Father's name Monroe Peterson. We once lived in New Orleans. There we lost our mother, and my sister was left with Nancy Jackson, on St. Peter street. My father took me to live with my mother's sister, Rachsel Scott, who is now dead. I am now living with my cousin, Patsy Scott. Address, Monroe Peterson, Wildsville, La.

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I do not ask any sufferer to take my unsupported word for this, so will send you some of the medicine free. If you will send me your name and address I will mail you a trial package absolutely free, which will show you that you can be cured. Do not suffer another day but just sit down and write me for it right now.

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Southwestery Christian Advocate

ROBERT B. JONES, Editor.
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NEW ORLEANS, NOVEMBER 9, 1905

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Editorial

Russia is bleeding. Aroused ignorance is uncontrollable. The dispatches tell of 10,000 killed or hurt in recent riots, throughout the empire, and it is intimated that drastic measures will have to be used to restore order.

The new civil service, issued by President Roosevelt's order, gives cabinet officers the power to dismiss any subordinate of their departments for misconduct or inefficiency, without further formality than filing a statement of the cause of dismissal.

The President's Thanksgiving proclamation will be found on another page. It breathes the spirit of reverential gratitude and makes a timely exhortation that we should pray to be delivered "from our passions, appetites and follies; and against these, there is always need that we should war." The most dangerous foe is the foe within. A man's greatest enemy is himself.

The germ theory is the basis for a new order of things in several directions. We must now say good-by to the Chautauqua salute. The Woman's Christian Temperance Union, which held its annual meeting recently in Los Angeles, California, discarded this famous salute because the promiscuous waving of handkerchiefs, in a hot, crowded hall, released regiments of disease germs. What next?

Our national conscience is having a general arousal. Things that were once tolerated are now being frowned upon. To Theodore Roosevelt belongs the honor to have cast the first stone, for he was without political sin and thus he was in position to act. Said an English woman of the higher class, traveled and accomplished: "How enthusiastic the American people seem about President Roosevelt! I understand that he is the *only* politician who is known to be entirely honest in his public life."

China wants a constitution, and a commission has been appointed to study the best features of the constitutions of America, Japan, Great Britain, France, Germany and Austria. Absolute monarchies, the remaining signs of the dark ages, are slowly passing away. Yu Chuan Chang, a member of the Constitutional Commission, and who comes to this country to study our form of government, said on his arrival at New York: "When these special ambassadors have finished their work and submitted the draft of the constitution for China to the Emperor, China will step out of the ranks of absolute monarchies and enter that of the constitutional empires. Mr. Chang added that this departure from ancient usages was due to the gradual spread of Japanese influences over the empire since the Japanese-Russian war.

RELIGION AND POLITICS

In our effort to free from the doctrine of the union of the Church and State, it is likely that we have gone too far. So far have we gone in our effort to free the Church from all State alliances that it is now commonly held that a "preacher should not dabble in politics." Bishop Hamilton uttered a significant statement when he said, before the Methodist Social Union of Philadelphia recently, that the fact of his being a Bishop did not destroy his citizenship. A call to preach does not free a man from the discharge-ment of his duty as a citizen. Patriotism and Christianity are not antagonists but companions. There is no relation that can destroy a citizen's interest in good government.

Politics are corrupt. This is an abnormal condition. The State should not be any more corrupt than the Church. The large amount of corruption, thievery, bossism, is largely due to the fact that many a good citizen has withdrawn from active participation in political affairs, and hence a lower element, largely through their own persistence and, too, because no one else dares to bear the responsibility, assumes the reins of government. The American cities are the worst governed cities in the world. From the council chambers of these cities many of our most representative and intelligent citizens shrink. In Europe, councilship is an honor to be sought, not spurned. With all, American poltics are in a bad way. The boss and the machine are common. They are found in nearly every American city. Revelations of corruption and of graft are made nearly every day. Honorable Joseph H. Choate gives the following definition of a boss:

"A creature, I should call him, without scruple or conscience, who fills his capacious maw with graft; who feeds his greedy followers upon political garbage gathered from the official fleshpots and swill-pails, who now dictates who shall be the candidates of their respective parties for the great offices that the people are to fill. And the numbers of the party at large have no more to do with the making of the nominations of these municipal offices than the children you find playing in the streets."

In the campaigns which have just closed in Ohio and Pennsylvania, the issues were clearly moral ones. There is seldom ever an issue before the American people that does not have a side that every honest and Godly man can defend. It is clear that when the questions of corruption, of dishonest government, of government in the hands of low, vicious and selfish men, that there is but one position for the preacher of the gospel to take. It is not a position of neutrality. It is the position of a square, open, active defense of honest and pure government for the people, supported by the untrammeled and unintimidated vote of the people. It may be that there should not be a union of Church and State, but the principles of Christianity should dominate every phase of our State and National life.

Garrett Biblical Institute

A DIOCESAN EPISCOPACY

The *Central Christian Advocate* in its last week's number publishes a breezy New York letter from the pen of "Manhattan." The correspondent among other things says: "Bishop Fowler is quietly but steadily assuming leadership and already has become of commanding importance in this region. For this we are profoundly grateful. * * * Thanks to his office, and also to his own strong personality, Bishop Fowler can easily direct the movements of the Methodist army here, and our confidence in his ability deepens every day. In the wiser years, which are surely coming, when a resident Bishop will mean what it should mean, and the diocesan idea carried out to the full, Episcopal leadership will have both stress and significance."

Methodism is realizing the disadvantage of its intermanent episcopacy, and the wisdom of a "bona fide residence" is justified. With Catholics and other denominations having permanent local leadership the idea of a districted general superintendency is growing in favor in spite of the worshipers of our constitution on this point. The constitution cannot be interpreted as literally on this point as it was when first written. A districted episcopacy will in no wise affect the dignity and usefulness of our Bishops, but will give them each a chance to impress their personalities upon a community in a definite and tangible way.

IMMORALITY OF BILL BOARDS

Many useful patents are dust covered and almost unknown to fame which have real value and would be of immense service to civilization, but they lack achievement. Advertising is becoming a profession, and bill boards have become the most valuable space for an "ad." While this medium of advertising has made a market for certain articles, it can with increased emphasis be said that bill boards have corrupted public morals. Often the pictures are not only immodest but gross and suggestive of immoral ideals. Hence the church welcomes the crusade against this indecency seen on every hand in our cities and on the country roads at every crossing. An ordinance has recently become effective in New York City by the signature of Mayor McClellan. The law provides that:

"No person shall post, etc., etc., any placard, bill or picture of any show, exhibition, theatrical or other performance in or on any building or upon any public place in the city of New York which shall be of a lewd, indecent, immoral, immodest, vulgar or suggestive character, calculated to debauch the public or shock the sense of decency or propriety."

Such a law should be enacted in every city and State of the Union for the purity of homes and the purity of our boys and girls.

Youthful Visions

By Bishop W F. Mallalieu, D. D.

"Your young men shall see visions," was written hundreds of years before the coming of Christ. It was a part of one of the wonderful prophecies of the Old Testament. When Joel wrote it he had a view of the coming glory that was in store for the people of God. He had at least a glimpse of Pentecost. It was Peter who, when the promise was fulfilled, turned the thoughts of the astonished multitude back to the words of the ancient seer declaring that what they saw as a present reality was precisely what Joel saw as from the lofty heights of divine illuminations he gazed far down the vista of the advancing ages.

Woud that all Christian people might realize the truth of Peter's declaration that this wonderful Old Testament promise is for them and for their children, and for them that are afar off, even as many as the Lord their God shall call. And, above all, it is most to be desired that all our young people should come to feel that they are specifically and emphatically included in the terms of the promise.

"Your young men shall see visions." Surely this masculine form of expression is universal in its application, and includes all our youth, whether they be young men or young women. All come within the scope of this all embracing promise. It is a promise not for a class, the high born, the rich, the cultured, those most favored with the good things of earth are included; but just as positively and surely are they also included who are counted among the poorest, the humblest, the toilers of hand and brain, the uncultured, the lowest born, those most unfavored by conditions and environment.

"Your young men shall see visions," but not until they receive the baptism of the Holy Ghost. Before that experience they are only common, they see no more than others of the world about them; they walk amid the shadows; they experience no exhilaration of heart and mind; they are just common plodders along life's highways, and in the ordinary occupations of life. But when they hear in the depths of their soul the sound of the mighty rushing wind, when on their heads the lambent flames blaze with heavenly splendor, then they are changed, and the heart throbs with new emotions, then the intellect takes on unwonted inspiration, and the eyes are so illuminated that they see wonderful visions wherever they turn their gaze.

Why may not all our young people come into the enjoyment of that experience by which they shall see visions of the sure progress of the work of God in our own land and in all lands? Why may they not expect to see the whole world evangelized within the lifetime of some now living; surely why may not this be accomplished within the bounds of this twentieth century? God has been ready constantly through all these centuries since Christ ascended to heaven to work wonders of grace on this redeemed earth. He was never more ready than now, but he wai for his people. The disciples of the Lord are be workers together with the triune God fo the salvation of humanity.

Our young people are the hope of the worl If the young people of the evangelical churche of America should do what Jesus expects o them, and what he has a perfect right to expec this land would blaze with revival fires fro sea to sea and from shore to shore. Indeed the young people of our Methodism should d this they would lead the hosts of God's gran army of salvation, and all others would be in spired and stimulated by their example. Wi our Methodist young people search diligently fo the experience that will enable them to do this Will they surrender all for the sake of Him wh died on the cross of Calvary for their redemp tion? Will they make a new and complete an irrevocable and joyful consecration of all the have and all they hope for upon the altar of di vine service, and will they seek, until they ob tain it, the baptism of the Holy Ghost, so tha with glad hearts they may enter upon the per formance of all Christian duties, and live fo highest purposes, spurning all worldly entice ments and allurements? Thus shall they se visions of wonderful victories won for Christ thus shall they gather many sheaves for th garners of the skies, thus shall they win soul from death and glorify the grace of God among men.

Twenty-Fourth Annual Meeting Woman's Home Missionary Society

By Mrs. F. D. Bovard

The twenty-fourth annual meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church was held in Indianapolis and extended over eight days, beginning Wednesday morning, October 25. The meeting was held in the Central Avenue M. E. Church.

During the sessions members of the society came from all parts of the United States. Members and officers of the society delivered addresses and reports treating on the great missionary questions of the day. In the evening Governor Hanly welcomed the Board of Managers to Indiana and Mayor Holtzman welcomed them to Indianapolis and offered them the "freedom of the city." The Rev. H. W. Kellog followed with a welcome to the Central Avenue Methodist Episcopal Church.

A great reception to the members and managers was given at the residence of Mrs. M. J. Allison on Sutherland avenue.

Mrs. Clinton B. Fisk of New York, president of the society, was in charge of the sessions. Mrs. Willard Beck of Indianapolis directed the music of the entire eight-day program; Miss Myrl Sherburne acted as organist and Miss Elizabeth Cooper and Mrs. Herbert Atkinson pianists.

NEGRO PROBLEM.

The "Negro Problem" received the attention of the society, and was the subject of addresses by the Rev. M. C. B. Mason, Cincinnati; Mrs. E. L. Albright, Delaware, O.; Miss Annie E. Mosher, Ocean Grove, N. J., and Mrs. Hilda M. Nasmyth, Little Rock, Ark.

The speakers agreed that education and religion are the two factors which must be employed in raising the civilization of the South. The keynote of all the addresses was that the Negro should be taught his rights and instructed in his duty.

Dr. Mason praised the Woman's Home Missionary Society for the work it is doing in elevating the Negro women.

"Woman is the thermometer of the moral status of a community," he declared, "and the men of any race or community will rise or fall with her. Instruct the Negro woman to be a dutiful wife and a loving mother, to make her home attractive, to plan and provide for her husband and children, and you will be doing a great work in solving the problem that has puzzled statesmen and educators for years."

Mrs. Albright said that ignorance, poverty and vice are the elements that are opposing progress among the Negroes.

"A well-planned system of education," she added, "is the only thing that can overcome these. The Negro must be taught the dignity of labor. He must be shown the difference between working and being worked. One leads to civilization, the other to degradation. Industrial training has been found best for the Negro. This is productive. It reveals to the student what he can do with his own hands and it inspires him to great efforts. Combined with manual training there must be moral teaching, so the Negro will understand what it means to assume citizenship."

Mrs. Nasmyth insisted that the future prosperity of the South depended upon the elevation of the Negro.

"We cannot educate one race and allow another in the same community to remain ignorant," she said. "Prosperity demands that the two races must be elevated together. Prejudice must be overcome and the white man of the South must be convinced that his material happiness is dependent upon the Negro's development."

PORTO RICO.

The Rev. Benjamin S. Haywood, superintendent of the Porto Rico missions, said that there were 300,000 children of the school age in the island, and only ten out of every hundred could be provided for in the public schools, and 78 per cent lived in the country. In Ponce, there were 60,000 people with nothing at all being done in the way of establishing mission schools. The Methodist Episcopal Church in Porto Rico has the largest Protestant Sunday school there. He said that he had just been authorized by the executive committee to build the first Deaconess Home and Orphanage in Porto Rico, to cost $8,000. He hoped some one would give an additional $2,000, making it $10,000. "The man who is intoxicated on whisky is sober some of the time," he said, "but the man who is intoxicated on money is tight all the time."

"Chinese and Eskimos" was an address made by Mrs. F. D. Bovard, Berkley, Cal., on wor among the Chinese in San Francisco. Sh spoke of the slave trade and the rescue wor done by the Home Missionary Society. Mr Charles F. Springer, of Anamosa, Ia., and Mis Elizabeth Schwab, of Evanston, Ill., also spoke The latter had been at the school in Unaluski Alaska, where thirty-six children, includin seven Esquimos are being educated. Mr Charles F. Springer gave a vivid description o a trip to Alaska, and the missions there, tellin of the wonderful wealth of the country.

THE INDIAN.

The Indian, the immigrant, and the Mormo the relation of the three to the American an what the United States owes to each—these top ics furnished the subject of considerable discus sion.

"The United States stands for humanity ev erywhere," declared Mrs. Clinton B. Fisk, "and we must not cease our vigorous efforts for a mo ment. The civilized world is looking at us, won dering what we are going to do with the India problem, the immigrant problem, the Mormon problem. One false step means years of embar rassment and shame."

In discussing the Indian Miss Sarah M. De Line of Chicago took the position that the Unit ed States has long persecuted the red man; tha it robbed him of his territory without making restitution or giving anything in return; tha war of conquest against him was waged merci lessly and without cause; all of which, she said made the white man responsible for the Indian' savage tendency.

Mrs. C. W. Bickley of Philadelphia deplored the modern tendency of communities to ignor the foreign-born element of the city at all time save when election day is approaching. She urged personal work among the foreigners tha they might be educated, Christianized and mad good citizens.

The Mormon question was treated in a pape by Mrs. B. S. Potter of Bloomington, Ill., who took the stand that Mormonism is a blight to the country, a blot on its history and a menace to its home life, which should be crushed out quickly and completely.

Deaconess Mrs. Jane Bancroft Robinson, De troit, gave the leading address on "Trainin

Schools and the Reason of Their Existence." There are four training schools, one in Washington, D. C.; one in Kansas City, one in Indianapolis, and one in San Francisco. Mrs. C. W. Gallagher, wife of the president of the Lucy Webb Hayes National Training School at Washington, D. C., told of the excellent work done and the general success of the graduate deaconesses sent out from this home, which is a memorial to Mrs. Hayes, wife of President Rutherford B. Hayes, and the first president of the Women's Home Missionary Society. Mrs. John W. Bush reported for the Kansas City National Training School, Fisk Hall. Miss Henrietta A. Bancroft, chairman of the building committee of Fisk Hall, read this report. Ground valued at $30,000 was given by the Rev. William A. Quayle, former pastor of Meridian-street M. E. Church, Indianapolis. A home costing the society $15,000 and valued at $20,000 was built on this ground.

Mrs. W. L. Boswell reported for the Eastern bureau eight homes, two deaconess stations, $80,000 worth of property, fifty-three workers making 80,000 calls in a year; expenses of home, $24,000; supplies distributed, $4,000.

Mrs. D. A. Minard reported for the central bureau: Eight homes and eight stations, one training school, a home planned for Indianapolis, $80,855 worth of property, eighty deaconesses and fifteen students; calls, 73,526; sick visited, 1,102; children taught, 3,924; meetings held, 5,701; expenses, $22,788; supplies distributed, $7,470.

Mrs. John W. Bush reported for the Western bureau: Eight homes, two hospitals, one orphanage. Work very much in need of laborers.

Mrs. Westinburg reported for the Pacific coast: Work never more prosperous than now; many more young women are needed to do the work there.

Mrs. I. D. Jones, for the colored bureau, reported: One home at Atlanta, eleven colored deaconesses. The work needs helpers. She asked for a big training school for colored workers. Mrs. Jones gave part of her time to two colored deaconesses, Miss Drummer, of the Atlanta home, who will go to Africa as a missionary, and Miss Hall, of the same home.

Sunday Program.—In the morning at 9:45 o'clock there was a love feast at the Central Avenue M. E. Church, conducted by Mrs. C. L. Roach, Washington, D. C. At 11 o'clock there was a sermon by the Rev. Edwin H. Hughes, D. D., president of DePauw University. In the afternoon there was a rally of the Sunday schools, Mothers' Jewels and Epworth League Societies of the city. Addresses were made by Mrs. Spurlock, who has the Mothers' Jewels Home at York, Neb.; Mrs. C. W. Gallagher, of Washington, D. C.; Miss Alice M. Guernsey, of East Orange, N. J., and Miss Carrie Barge, of Delaware, O. In the evening there was an address at the Central Avenue M. E. Church by the Rev. George Elliott, D. D., Detroit, Mich.

OFFICERS ELECTED.

The officers and board of managers elected as follows:

President, Mrs. Clinton B. Fisk, New York City; vice-presidents, Mrs. Jane Bancroft Robinson, Detroit, Mich.; Mrs. H. C. McCabe, Delaware, O.; Mrs. William Christie Herron, Cincinnati, O.; Mrs. Bishop Walden, Cincinnati, O.; Mrs. Bishop Fowler, Buffalo, N. Y. Corresponding secretary, Mrs. Delia Lathrop Williams, Delaware, O.; recording secretary, Mrs. F. A. Aikin, Cincinnati, O.; treasurer, Mrs. George H. Thompson, Cincinnati, O.

Managers—Mrs. W. M. Ampt, Cincinnati, O.; Mrs. Anna Kept, Orange, N. J.; Mrs. I. D. Jones, Cincinnati, O.; Mrs. W. A. Goodman, Jr., Cincinnati, O.; Mrs. W. P. Thirkield, Cincinnati, O.; Mrs. J. L. Whetstone, Cincinnati, O.; Mrs. E. L. Albright, Delaware, O.; Mrs. W. L. Boswell, Philadelphia, Pa.; Mrs. W. F. Robertson, Cincinnati, O.; Mrs. J. W. Gosling, Cincinnati, O.; Miss Henrietta A. Bancroft, Detroit, Mich.; Mrs. D. D. Thompson, Evanston, Ill.

Associate Managers—Mrs. John Neff, Baltimore, Md.; Mrs. P. D. Perchment, Pittsburg, Pa.; Mrs. J. P. Negus, Sioux City, Ia.; Mrs. D. B. Street, Washington, D. C.; Mrs. O. P. McCarty, Cincinnati, O.; Mrs. J. M. Pattison, Milford, O.; Mrs. W. T. Brown, Indianapolis, Ind.

Honorary Vice Presidents—Mrs. Bishop Wiley, Mrs. John A. Logan, Mrs. J. H. Bayliss, Mrs. A. Wessell, Mrs. Bishop Andrews, Mrs. Fannie Hayes Smith, Mrs. C. L. Runyan, Mrs. Bishop Ninde, Mrs. Bishop Foss, Mrs. Angie F. Newman, Mrs. Bishop Vincent, Mrs. Bishop Fitzgerald, Mrs. Richard Dymond, Mrs. L. P. Williams, Mrs. D. M. Welch, Mrs. Henry W. Warren, Mrs. M. D. House, Mrs. John R. Wright, Mrs. O. J. Wilson, Mrs. M. B. Hagans, Mrs. J. O. Cunningham, Mrs. A. R. Clark, Mrs. Joseph Thorne, Mrs. Bishop Hartzell, Mrs. Bishop McCabe, Mrs. Bishop Mallalieu, Mrs. J. W. Mendenhall, Mrs. J. W. Bashford, Mrs. H. M. Teller, Mrs. George S. Strobridge, Mrs. E. E. Huff, Mrs. C. R. Woodin, Mrs. F. S. Hoyt, Mrs. James M. King, Mrs. H. C. Jennings, Mrs. Bishop Hamilton, Mrs Samuel Hamilton, Mrs. Henry Wade Rogers, Mrs. M. J. Schoyer, Mrs. James E. Gilbert, Mrs. M. T. McGuffin, Mrs. Henry Spellmeyer, Mrs. Samuel H. Pye.

Records of Officers—Mrs. Fisk has held the position of president of the society since 1898. She has a record almost without parallel among presiding officers of women's organizations in the United States. Her administration is said to have been characterized by sound judgment and business ability on her part. Her record in point of years is eclipsed in the same organization by Mrs. F. A. Aiken, who has served twenty-one years as recording secretary. Mrs. Delia Lathrop Williams, now corresponding secretary, has been identified with the society since its beginning. Mrs. Jane Bancroft Robinson has been in the society sixteen years. Since the first year of the present executive officer the society has doubled its membership and its receipts have increased to three times the amount in 1898.

The society now owns more than $1,000,000 worth of property throughout the United States. It began with nothing.

Temperance—Upon the recommendation of the board of trustees the Board of Managers of the Woman's Home Missionary Society decided to take up the temperance cause in addition to its other work.

Mrs. J. C. McDowell, of Pittsburg, made a personal gift of $500 to the society to be used in the temperance cause, and she was made chairman of the standing committee on temperance with the power to select the other members of that committee.

By a resolution the society sent a petition to Congress to ask that the law made recently which forced the closing of the native schools in Alaska be repealed, and that Congress make an appropriation for the money needed to carry on those schools. This appeal is made by the society because it is impossible for them to care for all the poor ignorant natives in the few schools which the organization is able to maintain in that land, and they realize the yearning which the native children have for learning and bettering of their conditions.

SILVER ANNIVERSARY.

The twenty-fifth anniversary of the founding of the society was celebrated with a jubilee. At the last meeting of the organization it was decided that this anniversary should be marked by the raising of $200,000 with which to pay a portion of the indebtedness of the society, of more than $1,000,000. One of the chief features of the celebration was the announcement that gifts and pledges amounting to $128,328.20 had been received. The amount is expected to be raised to $200,000 by July 1, 1906.

The Rev. Herbert Welch, president of the Ohio Wesleyan University, Delaware, O., made the anniversary address.

The chief address was made by Mrs. W. P. Thirkield, of Cincinnati, who spoke of the "Need of the Organization of Woman's Home Missionary Society." Mrs. Thirkield told of the origin of the society and how it came to be founded of necessity after the Civil War, when the Southland was filled with the Negroes then bound as firmly by ignorance and superstition as their bodies had been in the shackles of slavery. "And the poor whites, too," said Mrs. Thirkield, "were in the cabins side by side with the Negroes, all calling for help. The mountaineers of Tennessee and Kentucky, the ignorant Mormon women, the superstitious Spanish girls in the Southwest, the Chinese and the Japanese on the Western coast, still worshiping in their heathen temples; all needed help and comfort."

Report of Publisher—Miss Mary Belle Evans, publisher of the Women's and Children's Home Missions, gave her report. Home Missions has 27,045 subscribers; receipts, $10,891.17; disbursements, $9,608.65; balance, $1,282.52. This concern gave $1,000 to the silver anniversary. Children's Missions reported 14,488 subscribers and total receipts of $1,838.94. Miss Martha Van Marter, editor of the publications, New York city, gave the figures showing the number of leaflets distributed. Taking the New York office for an example, she stated that ten years ago she sent out 70,000 leaflets from there and last year, 696,842. This did not include books, pamphlets or maps. The total number sent from all the offices was 806,969. Miss Van Marter bade farewell to the work as editor and recommended Miss Alice M. Guernsey, who is to be her successor.

Delegates and Visitors.—The report of the enrollment committee, Mrs. W. A. Goodman, Jr., Cincinnati, chairman, showed the total number of delegates and visitors registered 303. This list included four general officers, two vice-presidents, one honorary president, ten managers, five associate managers, twenty-two bureau secretaries, six chairmen of committes, two editors, one publisher, four general organizers, seven reserve organizers, eight missionaries, eighteen deaconesses, sixty-two conference secretaries, fifty-five conference corresponding secretaries, fifty-seven elected delegates, twenty-three visiting delegates, 115 registered as visitors.

Mrs. F. A. Aiken read the report of Mrs. Levi Gilbert, secretary of the Home Missionary Reading Circle committee. There is a total of 3,200 women readers, an increase of nearly 1,000 over last year. The greatest advance was made by the Central Ohio Conference, which has a membership of 389 in its first year. The Rock River Conference gave the banner it has held for two years to the Central Ohio Conference.

Mrs. Alice M. Guernsey read the report of the Interdenominational Home Missionary study course. She stated that the text-book for 1906-07 would be on "Immigration," and the following year on the "Negro Question." It was resolved to publish 14,500 annual reports.

Bequests.—It was shown that the bequests to the society for 1904 and 1905 amounted to $12,949. The report of the Finance Committee also brought gladness to the hearts of the members. During this convention there has been pledged to the general fund the sum of $100,000; to the students' fund, $27,361; to the special fund, $26,028.

The meeting closed with the verdict that it was one of the most delightful as well as profitable meetings ever held. A vote of cordial, enthusiastic thanks was extended the people of the churches who had so hospitably entertained the convention. After a season of praise and prayer, Dr. Kellogg, the pastor of the church, pronounced the benediction.

A strain of gentle music, or the rippling of water in a silent place, or the odor of a flower, or even the mention of a familiar word, will sometimes call up sudden dim remembrances of scenes that never were in this life, which vanish like a breath, and which some brief memory of a happier existence long gone by would seem to have awakened, for no power of the human mind can ever recall them.—*Charles Dickens.*

June-December Conferences in the United States. (Alphabetically.)

Conference, Place and Date—	Bishop.
Atlanta, Gainesville—Dec. 13	Wilson
Austin, Denison, Tex.—Dec. 14	Spellmeyer
Central Alabama, Huntsville—Nov. 23	Cranston
Georgia, Fitzgerald, Ga.—Dec. 7	Wilson
Gulf Mission—Dec. 1	Wilson
Hawaii Mission	Hamilton
Mobile, Selma, Ala.—Dec. 7	Cranston
Savannah, Savannah, Ga.—Nov. 30	Joyce
South Carolina, Yorkville, S. C.—Dec. 6	Joyce
Southern German, Seguin, Tex.—Nov. 23	Spellmeyer
Texas, Clarksville—Dec. 6	Spellmeyer
West Texas, San Antonio—Nov. 30	Spellmeyer

THE CHRISTIAN LIFE

"Only."

Only a seed—but it chanced to fall
In a little cleft of a city wall;
And taking root grew bravely up
Till a tiny blossom crowned its top.

Only a flower—but it chanced that day
That a burdened heart passed by that way;
And the message that through the flowers was sent
Brought the weary soul a sweet content.

For it spoke of the lilies so wondrously clad,
And the tired heart grew strangely glad
At the thought of a tender care over all
That noted even a sparrow's fall.

Could never by tongue or pen be taught;
For it ran through life like a thread of gold,
Only a thought—but the work it wrought
And the life bore fruit a hundredfold.

Only a word—but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more,
For a newborn soul "entered in by the door."

—*Christian Life.*

A Great Life

Do not try to do a great thing; you may waste all your life waiting for the opportunity which will never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances aid trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people that try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

A Little Sermon

Jeremiah was of the priestly race, and was very young when called to be a prophet, being but twelve or thirteen years old. God does not always wait until advanced years before he calls to important duty. He has duty of some kind for all ages of life. Jeremiah felt his extreme youth and in modesty plead to be excused, saying, "Behold, I cannot speak, for I am a child." What a delightful humility! How many at his age would have been inflated with pride to be called to such a high office!

God usually gives a deep acquaintance with their own hearts to those whom he calls to a great work, so that they may feel a deep sense of the responsibility of their great work. Many whom God has never sent are so self-sufficient they are very eager to go.

"How ready is the man to go
Whom God has never sent!
How timorous, diffident, and slow,
God's chosen instrument!"

God has encouragement for those who will go even when they feel their weakness.

God has an equipment and furnishing for those who trust him as they go on his errands. He put words in Jeremiah's mouth. He will in ours, just so far as we need them in doing his will.—*Christian Witness.*

Dr. Joseph B. Hengeley, secretary of the General Conference, has been appointed by Bishop McDowell corresponding secretary of the Superannuate Fund. This appointment was the unanimous request of the Northern Minnesota Conference.

Toward the Light

It was just after sunset, and I was enjoying a short wheel ride before supper. The sun had sunk behind the mesa, whose outline drew its dark, rugged silhouette boldly against the red sky beyond. Presently I came to the railroad crossing, and there I dismounted to stand and watch the western glory. The rails stretched their parallel course east and west, and as I looked toward the east, to see if any train were approaching, I saw the track soon disappear into the gloom of the approaching night. But turning again to the west, I saw the rails become two paths of shining light, penetrating, and for the moment making me forget the gathering dusk. And as I stood there in the sweet silence of the closing day, I thought of One who is the Light of the world. How many, said I, find their path dark, and leading only into deeper gloom, because they are traveling away from the light! And how many, thank God! forget the surrounding dusk, and tread a path that is clear and joyful, because they are walking toward the light! —*Sunday School Times.*

"It is not so much what we are that is a matter of moment as what we are honestly trying to be. By inward limitation or outward circumstance—the burden that wearies the body, or the temptation that hampers the soul—we may be forced to press forward more slowly than many another; but if we are on the right road we shall arrive at the right place at last. If we are doing our best God knows it, and he knows us; there is no cause for discouragement. 'The race is not to the swift, nor the battle to the strong' alone."

God's Good Morrow

BY NAOMI MCDONALD PHELPS.

Farewell, ah, no, 'tis but a glad to-morrow,
For tho' the autumn of our years unfold
Their brown and russet, yet they also borrow
The sunset's crimson and its tinge of gold.
And tho' for us youth's happy days are past,
There dawns a youth-time that for aye shall last.

And falls a sunset radiance on life's Westward shore
As benediction, and the light that falls
For aye, thro' gates ajar, dispels the gloom
That o'er life's parting way hung robes of pall,
Hedged by the narrow compass of the tomb,
And on the ambient airs, from heavenly bowers,
Is borne the fragrance of immortal flowers.

And well we know that other suns shall rise
In other lands where crystal rivers sweep
Thro' emerald vistas, where our ravished eyes
Filled with their beauty, shall forget to weep.
In glad renewal of our long-lost youth,
We'll read the secret of God's love and truth.

And thus 'tis not farewell, but God's good morrow,
Good morrow, sister, for the years have fled
As morning dreams, with all their joy and sorrow,
Since side by side in that old trundle bed
The dear hands placed us that have lain in rest
So long, just folded on a pulseless breast.

But he who loved us in that earlier morning
Whose dews yet glitter 'mid the frosts of years,
Will give to us the trophies of our life, adorning
With rainbow beauty all our doubts and tears,
While mother's arms again about us fold,
Just as they did in those dear days of old.

When we two wandered in the summer weather
Of childhood, with fleet footsteps o'er the sod
Of life's green meadows, hand in hand together
We'll scale the summits of the hills of God,
Clothed in immortal youth, we'll aye forget
The years of parting and life's toil and fret.

Portland, Ore.

Once open the door to trouble and its visits are three-fold—first, anticipation; second, in actual presence; third, in living it over again. Therefore, never anticipate trouble, make as little of its presence as possible, forget it as soon as past.

My Prayer

BY MARK GUY PEARSE.

I kneel to pray
But know not what to say:
I cannot tell
What shall be ill or well—
But as I look
Into Thy Face or Book
I see a love
From which I cannot move,
And learn to rest
In this—Thy will is best.
Therefore I pray
Only have thine own way
In everything,
My All-wise God and King.
Grant me but grace
In all to give Thee place—
This liberty
Alone I ask of Thee—
This only gift
Have Thy way perfectly.—Amen.

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—Matt. 21: 22. Theme—The Power of Prayer.

Prayer is powerful in that it so clearly impresses the thought of God in every-day life.

It is by the proper use of prayer that man is made able to approach within the glorious circle of which Jesus is the center. Prayer to be really powerful must be more than a mere spiritual exercise; yea, it must be a means by which desired ends are obtained; for true prayer implies calmness of spirit, strength of love, and devotion, and singleness of will, and steadiness of purpose. It was Ruth's prayer that brought her out of heathen Moab into a place of great prominence among God's people.

The enemies that oppose the church of God to-day can be overcome only by prayer. The most efficient and powerful men in God's service to-day are those perhaps, who are unknown, but who pray like Moses on the crest of the mountains, while the faithful ones like Joshua fight and conquer the foes of God in the valleys below. There are many in the church to-day like Sampson shorn of their locks of strength, robbed of their eyes of faith, and are grinding in the mills of the devil, because they have neglected prayer. Let us by prayer flee from every sin that has light and charming beauty in its eyes and the damning sweetness of honey on its tongue, a Delilah for its housekeeper, the Philistines for its executioners, death and hell for its final reward.

The mighty victories won by man to-day are not achieved by his courage and skillful use of arms, but by the power of prayer which holds up the hand, inspires the heart, points out the weakness of the enemy, and unites prayer to prayer so firmly that the Lord comes down to the help of His people, and they hear with joy the sound of His chariots "going in the tops of the mulberry trees" leading them on to glorious and triumphant victory over the world, the flesh, and the devil.

Many of the great revivals that we speak of as having been started by us, were put in action by some unknown persons, no doubt, who live in unvisited log huts, in unpainted cabins, in damp, dark cellars, in skyless dungeons and attic rooms far away from the great men of influence and worldly power, but who "dwelleth in the secret place of the Most High," and "abideth under the shadow of the Almighty."

Greenville, S. C.

It is the plan of Bishop John H. Vincent to spend from December 3-10 at Baker University, Baldwin, Kansas, devoting an hour each day to confidential talks with the students.

"Reckon the days in which you have not been angry. I used to be angry every day; now every other day; then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God."

YOUNG FRIENDS

Always Be True

Be true to yourself, in the battle of life,
My lad with the laughing eye,
Look the world in the face with a fearless gaze,
Neither telling nor acting a lie.
Be ready to help a friend in distress,
As you'd have that friend help you;
Be a champion brave in a righteous cause,
But whatever you are, be true!

You will find many dangers along your way,
And snares that are hid from sight;
But remember the watchword, be true to yourself,
And do what you know to be right.
Beware of a mean, underhanded act,
Be honest the whole way through;
Be noble in actions, in thoughts, and in words,
And whatever you are, be true!

Though falsehood may wear a bewildering smile,
Remember your whole life long
That truth never came in the guise of deceit
False colors to knaves belong.
So let me advise you, my merry young lad,
To be honest in all that you do;
Be a faithful friend and a generous foe,
But whatever you are, be true!

—*Selected.*

Chores

Those terrible chores! Most boys, especially country boys, dread to do chores. They look upon them as a nuisance which interferes with their fun—as disagreeable tasks to be gotten rid of as quickly as possible.

As a matter of fact, however, nearly everything which a country boy is called upon to do is preparing him for a healthy and wholesome success in the future. The variety of his work, which is nearly always out-of-doors, develops the various faculties, teaches regular habits, and tends to build up a robust constitution. In after life, the man will find that the stamina and force which enable him to undertake and accomplish great things are largely results of the discipline of doing chores when a boy.—*Success.*

Succeeded in Business, Failed As a Man

He was not greater than his occupation.

He never learned to look on the sunny side.

He stuffed his pocketbook, but starved his brain.

He had no use for sentiment which could not be cashed.

He never learned to take the drudgery out of his work.

He did not live in his upper stories, but in the basement of his being.

He regarded his business as a means of making a living instead of a life.

He never learned to enjoy little things, to see the uncommon in the common.

He never learned to lubricate his life's machinery with laughter and good cheer.

He lost his early friends by neglect and had no time to cultivate new ones.

He made life a grind, out of which he got neither pleasure, profit nor instruction.

There was only one side of his nature developed, and that was the money-making side.

He never learned to enjoy himself as he went along, but was always postponing his happiness. —*O. S. Marsden, in Success.*

The Art of Smiling

Don't you know, girls, that many a woman, now noted for her beauty and fascination, has earned her fame by her "art of smiling," if I may so say? Smiles are the "outward and visible" signs of amiability. They are irresistible magnets even to ugly women, and beautify beauty itself however beautiful it may be.

Above all things, girls, when you feel too annoyed to conceal your annoyance from your friends, remain in your room, or at least at home, and read a pleasant book till the annoyance has passed. Do not show your frowns of annoyance to anyone, however dear or not dear he or she may be.—*Selected.*

Comparatives

"Nell Colfax is the greatest girl for superlatives!" said Lydia, disdainfully. "Everything is the 'loveliest,' the 'sweetest,' and the 'dearest' she ever saw!"

"I don't think superlatives are half so apt to be disagreeable to listen to as comparatives, dearie," said privileged Aunt Lydia.

"Comparatives?" echoed Lydia. "What do you mean?"

"Just watch yourself for a little while and perhaps you'll see," was the reply.

Lydia was considerably puzzled until that noon when she caught herself saying to Minerva Clapp, whose house faced the west: "I think its' always much nicer to have your house face the east. Our porch is so much cooler in the afternoon than yours." And then Aunt Lydia's expression was illumined.

At bedtime she counted up just seven similar slips of the tongue.

"Green is prettier for you," she had said to auburn haired Patty, who was christening a new, bright blue dress of very durable material.

"It's easier to play on a dirt court," was the remark she had made to their neighbor, Alec, who took pride in the home-made grass court he had marked out in his own yard.

"Jonquils or hyacinths would be more appropriate for spring," she said to Aunt Lydia, who carried a box of roses to a sick friend.

"Our baby walked earlier than that," she said to Cousin Carrie, whose baby sister was just beginning to toddle.

"I've been farther south than that," she said to a school friend, jubilant over a trip of a hundred miles to the south.

But Lydia was a girl of sense, as her aunt well knew, for she received advice kindly and mended her ways.—*Grace Willis, in Wellspring.*

Inquiring the Way

What is the way to grow
Unto the best we know?
What is the way to rise
Unto the best we prize:
What is the way to turn
When we the best would learn?
It is not hard to know;
It is not far to go:
Every one, great and small,
Keep to the right—that's all.

—*Frank Walcott Hutt.*

Metta

One day, when we were comparing the girls of our class to flowers, we decided that Metta was the violet, because, like that flower, she is modest and beloved.

We have to stop and think awhile when we are asked why everyone likes her; we never thought of that, though we all love her dearly.

But it is her thoughtfulness and the fact that she never puts herself forward. She always remembers to ask you if your headache is better, or if you enjoyed yourself at the social.

She knows which chair the elderly person likes, and remembers to bring it. So many persons who wish to be kind are blundering constanty, because they "didn't think." One of Metta's distinguishing trais is that she does think.

She learned the Golden Rule thoroughly, and she lives it. Some one made some little insinuating remark about one of her friends, and Metta spoke up quickyl and said: "You are mistaken. That girl is my friend, and I know it is not true. Besides, I don't wish to hear her talked about." We were all amazed to hear gentle Metta speak out so decidedly. If she had been the subject of the remark, she would not have said a word, but she would not hear an absent friend slandered.

She has true modesty; not that imitation kind that refuses to do anything, for she is always willing to help, but the modesty that is closely allied with the love that seeketh not her own.—*Selected.*

Personal Evangelism in the Epworth League

The time of usual evangelistic activity is at hand. The League should this year surpass all former attainments as an evangelistic power. It represents the time of salvation. Four out of five converts are at the Epworth League age. By far the best field for evangelistic victories is among the young. We should get ready well in advance to work this field to the limit this winter.

Pastors, League President and First Vice-presidents are urged to give this matter their immediate and active attention. Make it a matter of earnest prayer. Talk it over together with the earnest hearted members. Meet and pray together. Get the burden of souls upon as many as possible. Create a deep and earnest resolution that by the help of God you will sweep a multitude of your young associates into the kingdom this winter.

Begin systematic and aggressive preparation at once. Plan to give a devotional service of the Chapter to this subject. November 19 is a good date but any early date will do. It is not necessary to follow the regular topic. Usually the pastor should have charge of this service. Send immediately for an abundant supply of blank "Fellow-Worker's Covenants" that may be had from the Central Office for twenty-five cents a hundred, and use them in this service. Let it lead up to a consecration service in which as many as possible shall take the covenant. Then see how many will enter a study class in Personal Evangelism, and send immediately for supplies. Helps for the leaders of classes, enrollment and report blanks will be sent from the Central Office free. The text-book, "The Art of Soul-Winning," can be had postpaid for twenty-nine cents from the nearest depository of the Book Concern. An invaluable set of books, including the text-book, that sell regularly for $1.28 will be sent for one dollar. This set is indispensable to the leader and will prove so helpful to all that it should be ordered if possible for each member of the class. Several who are not able to purchase it singly may order it together, dividing and exchanging the books. Where classes cannot be formed, individuals should supply themselves with these books for their own reading and to loan to others. They are a great leaven, circulated through any chapter they will of themselves create a profound impression. A booklet, "How to Get A Right Start," containing valuable hints on organizing and conducting classes, will be sent free upon application.

Let the pastors and leaders of each chapter act promptly and energetically and within the next few weeks there will be an earnest, enthusiastic and well prepared band of personal workers ready to fall into line with the plans for evangelistic work in the church and the prospects for victory will be many fold brighter. Great results can be achieved through these methods. Last year one young lady in an Illinois Chapter reported in five months that the names of thirty had found a place on her prayer list, of whom twenty-nine had been converted—not a bad revival in itself. Other splendid reports could be given.

Act quickly, energetically, prayerfully and perseveringly, and God will marvelously surprise you over the results.

EDWIN M. RANDALL, Gen. Sec.

Hold Thou Me

I lean upon no broken reed,
Nor trust an untried guide;
I know Him and He knoweth me:
He walketh by my side.

I hold His hand as on we walk,
And He still holdeth mine;
It is a human hand I hold—
It is a hand divine.

"Hold Thou me up," is still my cry,
As o'er the rugged road
Of this my pilgrimage, I move,
That leads me nearer God.

—*Horatius Bonar.*

SUNDAY SCHOOL LESSON

By Rev. G. N. Jelly, D. D.

Lesson VIII.—November 19, 1905. Title—"Nehemiah's Prayer." (Neh. 1:1-11.) Golden Text—"The effectual fervent prayer of a righteous man availeth much." (James 5:16.)

I. *The words of Nehemiah, the son of Hachaliah* (v. 1). The name Nehemiah means "the compassion of Jehovah," and shows that in far-away Shushan lived those who feared, loved and honored the Lord. There is no salvation in a name, yet it may show that those who gave it are in a saved state. Nehemiah's father, Hachaliah, was likely of the tribe of Judah, and seems to have obtained a home in Shushan, near the palace of the king. Nehemiah filled the high and responsible office of cupbearer to the king. He, like Joseph in Egypt, Obediah in Israel, Daniel in Babylon, and Mordecai in Persia, stood very high with their chief rulers. This book is called the "words of Nehemiah," that is, a history of the services he performed to the Jewish church and state. It is highly probable he did not write all of this book. The principal portions were no doubt composed by him, but other parts are likely extracts from various chronicles by himself, Ezra, or some later person. It begins in the twentieth year of the reign of Artaxerxes, and covers a period of twelve years, from B. C. 445 to 433.

Shushan, or Susa, was the winter capital of the Persian empire. It was two hundred miles east of Babylon, and half that distance north of the Persian gulf. Its ruins cover a space of 6000 feet long by 4500 feet wide. It was one of the most ancient, and celebrated cities of the East, and was wisely chosen by the Persian kings as the chief seat of their court and empire. This palace had a central hall nearly a thousand feet square, and was supported by thirty-six columns eight feet in diameter. There were on the sides of this hall three great porches, each of which was supported by twelve large columns. It was in this great hall that Daniel saw his vision of the ram and the he-goat. Here Xerxes sat on the "throne of his kingdom," and commanded that Vashti be brought in, that his lords might behold her beauty. And here Nehemiah served Artaxerxes as cupbearer.

II. *The unpleasant news from Jerusalem* (vs. 2, 3). Hanani was a brother of Nehemiah. It is said of him, that he "feared the Lord above many." This caused him to speak reverently and truthfully about the condition of affairs in Palestine. He was later appointed to be governor over a part of Jerusalem. There were "certain men" come out of Judea to Shushan with Hanani. The object of this visit is not given. Possibly he came to solicit aid, probably he came to see his brother. Nehemiah asked about the Jews that had gone from Babylon to Jerusalem. He had never seen Jerusalem, and but few of those who had returned were known to him, yet he knew of them and was deeply concerned about them. They told him the people were in great affliction and reproach, that the walls were fallen down, and the gates were burned with fire. From the time the first body of exiles, led by Zerubbabel returned to Jerusalem, to the date of this lesson, the Jews in Palestine had been vexed by the half heathen tribes about them. Their land had produced sparingly, their brothers from the East had not returned to them, and the wealth of the Gentiles had not been poured into their treasury as the prophets had predicted. They had by great sacrifice and untiring effort, rebuilt the temple, but the walls and gates of the holy city were yet in the ruined condition to which the Chaldeans had reduced them more than a century before. This was a standing affliction and reproach to the Jews, and of course left them constantly exposed to their enemies. In those countries, and at that age, a city without high walls and locked gates was no city at all. To rebuild her walls was the first step towards lifting Jerusalem from a defenceless village into a capital city.

III. *The prayer of Nehemiah* (vs. 4-11). 1. This news affected him very much. He wept, mourned, fasted and prayed. This grief was not a result of sin on his part, but was caused by profound sympathy for his nation. Fasting is abstaining from food. It is a natural expression of grief: deep sorrow takes away the appetite. It is a wise method of keeping down the laws of the flesh: mind should govern matter. It is a great help to the means of grace: it removes in a sense all sluggishness from the body, and gives a quickness to the mind it cannot otherwise have. Prayer is the communion of the mind with God. It implies a mind and soul in harmony with the will of the Lord. Each petition should be expressed in simple chaste language. Unshaken faith, and deep humility should accompany our intercessions. Fasting and prayer go hand in hand.

2. *He addressed Jehovah* as the Lord God of heaven who could do terrible things. This showed his reverential fear of the ruler of the universe. He knew all things were possible with the Almighty. He also spoke of Him as the covenant God. He had made a contract with man, to save and keep him, on the condition that man repent and believe in the Messiah. This was an agreement of mercy and love, and would be kept by the Lord, and extended to all who observed His commandments.

3. *The burden of the prayer* was for the forgiveness of sin. He includes himself, and his father's house, with the children of Israel: confessing that all had dealt very corruptly against the Lord. They had not kept His commandments, statutes, and judgments. They had been scattered abroad because of their sins. They were the chosen people, and His covenant had been established with them. They had repented, and had been gathered again to Jerusalem, the place He had chosen to set His name. He had redeemed them with great power, and with a strong hand. He besought the Lord to hear his prayer and also the petition of others who desired to fear His name. He closed by asking God to grant him mercy in the eyes of Artaxerxes, that is, constrain the king to grant any reasonable request Nehemiah might make.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic, November 19:

My covenant with the people of God.

Scripture References: Psa. 51, 6; Mal. 2, 5, 6; 2 Cor. 8, 21.

The Word—The psalmist declares that truth is desired in the inward parts. Malachi declares that the covenant of God is one of life and peace. Paul declares that he provided things honest in the sight of both God and men. All these selections teach that the covenant of God is to be relied upon and that our pledge should be made in sincerity and honesty. The thought has reference both to the Epworth League pledge and to the promises which we have made to the church in coming into its membership. There is a mutual relation between God and us, and between ourselves and others in our church. There should be no unreasoning prejudice against vows and pledges. They are commended in the Word. They should, it is true, be made thoughtfully and prayerfully. But when once made they should be sacredly kept. God is faithful. Pay what thou owest.

The Epworth League Pledge—Our lesson has special reference to our covenant as a member of the League to God and to our fellow members. The vows of church membership are sacred. The pledge of the League does not add to those so much as it defines and emphasizes certain features of that covenant. The pledge is easily and naturally divided into three separate general divisions.

A Covenant of Personal Holiness. We Methodists believe in a very high standard of personal experience. We believe the "highest standards of experience and life" to be nothing less than entire consecration and perfect love. This personal holiness we should seek "earnestly," and not only so but help others to attain to this experience. We are under special obligation in view of the pledge to do this.

A Covenant of Personal Abstinence. There are some prevalent indulgences which we as members of the Epworth League have promised to abstain from. Certain forms of worldly amusements the church has put under ban as dangerous to the spiritual life. How can we be consistent members and ignore this? In certain communities this is a hard part of the covenant to keep. But how can we raise up a stalwart and spiritual race of Christians without the recognition that we are to come out from the world and be clean in life and influence? God has covenanted to do certain things for us under certain conditions. We have pledged him that we would not do certain questionable things. God will keep his pledge; will we keep ours?

A Covenant of Personal Co-operation. The church needs our service. The League will fail unless we help. We need universal participation. We ought to be ashamed of being a sponge taking in all the time and not giving out. We are to be laborers together with God. We are to contribute to the interest of both League and church services. We have made a solemn pledge of loyalty to God and his church. Let us recognize its sacredness and keep it.—*From Notes on the Epworth League Devotional Meeting Topics.*

Matriculation Day at Boston Universal School of Theology

The exercises of Matriculation Day were opened at 10 o'clock in the chapel of the school, with the administration of the Lord's Supper, conducted by the Rev. Charles F. Rice, D. D., presiding elder of the Cambridge District, assisted by the Rev. W. I. Ward, D. D., presiding elder of the New Bedford District of the New England Southern Conference, and President Huntington and Dr. W. F. Warren.

The Matriculation Day address was delivered by the Rev. W. J. Quayle, D. D., pastor of St. James Church, Chicago. Dr. Quayle's subject was "Preaching or Preacher?" The main theme was, that once true greatness of soul and intellect are attained, preaching is natural and easy. This was illustrated from a great variety of realms of observation and history. The address was masterly and often-times overpowering in its effect.

The Matriculation Day folder which was handed to the students shows that the number of regular students is a trifle larger than last year on Matriculation Day, but that there was a slight falling off in the number of resident graduates and special students, which was largely due to the absence of Professor Bowne during the year. The Junior class numbers forty-two. The proportion of college graduates in the entering class is unusually large.

The reception in the evening by the faculty to the students in the parlors was very enjoyable and closed one of the most successful Matriculation Days in the history of the school.

The surest and the shortest way to make yourself beloved and honored is, indeed, to be the very man you wish to appear. Set yourself, therefore, diligently to the attaining of every virtue, and you will find on experience that no one whatsoever but will flourish and gain strength when properly exercised.—*Socrates.*

Facts About Tuskegee

By Dr. Booker T. Washington

The following paragraphs are taken from the Principal's Twenty-fourth Annual Report to the Board of Trustees of the Tuskegee Normal and Industrial Institute:

The Tuskegee Institute is not only a school but a Negro village or community as well. Counting students, instructors, employees of various kinds, families and the persons who have moved into the community for the purpose of educating their children, we have within our school community nearly twenty-one hundred colored people.

During the year just closed, there have been enrolled in the regular normal and industrial departments, 1,504 students—1,000 young men and 504 young women—with an average attendance of 1,224. This number does not include the 194 in the Training School or Children's House, or the 56 in the night schools of the village of Greenwood and the town of Tuskegee, or the 25 in the night school Bible classes, nor the 11 in the afternoon cooking classes in the town of Tuskegee. If these latter were included the total number reached as students during the year would be 1,790. Of the 1,504 students enrolled in the normal and industrial departments, all but about 100 board and sleep upon the Institute grounds; none are admitted until fourteen years of age. No increase has been made during the year in the number of students; it has been, and I think ought to be, the policy not to enlarge the number in the near future, but to secure constantly a more promising class, and to round out and perfect the work, in all minor details, so that we shall be sure that every man and every woman sent out shall count for one. The number of persons holding certificates and diplomas from our normal and industrial departments is 888. These persons are now scattered practically throughout the United States; mainly, of course, in the South; 12 are at work in 4 foreign countries. These graduates are engaged mainly as housekeepers, teachers in the class room, teachers of industries, mechanics, and farmers; some are in professional life. Besides those who have received diplomas and certificates, we are safe in saying that at least 6,000 others who were not able to remain to complete the full course of study have been helped to such an extent that they are doing reasonably efficient work. Within a few weeks five of our graduates have gone to the Soudan under the auspices of a cotton-raising syndicate to lead in introducing cotton raising.

FINANCIAL STATEMENT.

The Treasurer's report will show in detail our financial condition; I confine myself to a general outline:

My last report showed that we closed the year's work with a cash indebtedness of $42,381.72. This indebtedness has been reduced to $25,380.58. The current expenses last year amounted to $218,707.77. For the year just closed, the current expenses have been reduced to $192,152.63, notwithstanding enlarged operations and better work. On the basis of total enrollment, the cost per capita for the past year was $117; on the basis of average attendance, $141. In making this estimate, account is taken in each case of the fact that all of these students received training during nine months of the year, and 409 received training in the industries alone during the remaining three months of the year. On the basis of the total number of students reached during the year, leaving out such extension work as the Negro Conference, and including the Training School, night schools in the town of Tuskegee and the village of Greenwood, and night Bible class, etc., the cost per capita was $100.00.

We have received for the year's current expenses and to settle last year's arrears, $213,155.04. Part of the sum just named has come from the following sources:

John F. Slater Fund	$10,000.00
Peabody Fund	2,600.00
General Education Board	10,000.00
State of Alabama	4,500.00
Society for Propagation of the Gospel	600.00
Frothingham Fund No. 2 in hands of American Unitarian Association	600.00
Interest on Invested Funds, including the Andrew Carnegie and the Morris K. Jesup Funds to the amount of $23,266.86	39,541.57
Entrance Fees paid by students	7,615.00

EQUIPMENT.

The amount received for additions to the permanent plant in the way of buildings, equipments, and for special purposes has been $101,827.51. Our plant at the present time consists of 2,300 acres of land; 83 buildings, large and small, used for dwellings, dormitories, classrooms, shops, barns, together with equipment, stock in trade, live stock, and other personal property. The plant is valued at about $831,895.32. This does not include the 22,500 acres of public land remaining unsold from the 25,000 acres granted by act of Congress, and valued at $135,000, nor the Endowment Fund. The Endowment Fund has been increased during the year by $18,730.83, making the total endowment now in hand $1,049,614. We have been notified by the executors of what, in many ways, is the most encouraging gift that has come to us during the history of the school. I refer to a bequest of $38,000 left us by the late Mrs. Mary E. Shaw, a colored woman of New York city. This is perhaps one of the largest single gifts ever made by a colored person to a colored institution.

SCOPE OF INDUSTRIES.

There were 37 distinct industries in operation during the year. I cannot in this report detail the operations of all these industries, but I mention a part of the work of only a few to give an idea of the value and scope of the industries: We have cultivated during the year, mainly by student labor, 900 acres of land. Our sweet potato crop alone amounted to 6,500 bushels. Our dairy herd, which has been cared for by students, contains 171 milch cows; 16,332 pounds of butter have been made during the year. In the Machinery Division 124 students have received instruction: One new 7 horse power engine has been built for school use; six steam engines have been repaired, and 163 iron bedsteads have been built. One 150 Kilowat dynamo has been installed. In the Tailor Shop 250 full suits have been made, and 563 pairs of overall, besides a large number of repair jobs have been done. During the year 1,412 articles have been made in the Millinery Division, 1,309 in the Dressmaking Division, 2,505 in the Plain Sewing Division, 5,118 in the Mattressmaking Division, 1,367 in the Broommaking and Basketry Division, 498,076 pieces have been laundered during the year. In the Harness Shop 36 sets of new harness have been made in addition to repair work done on all harness belonging to the school and for outside parties. In the Electrical Division the interior wiring of the Academic Building, Emery Dormitory No. 2, and three cottages have been done by students, besides extending the electric light system on the outside of the buildings. In the Brickmasonry Division work has been done in the form of bricklaying, lathing, plastering, whitewashing and repair work; 548,000 bricks have been laid, 224,800 laths have been put on, and 9,018 square yards of plastering have been done. The value of this work is $15,039. On the Brickyard 970,000 bricks have been manufactured; in this department we have been compelled to employ, owing to the pressure of work, several outside men but the main body of the work has been done by students. The Superintendent of this division says: "The greatest advance in the brickyard has been made in the progress of the students. Within the past year or two the burning and setting have been done entirely by students. They have had almost sole charge of burning during the night."

QUARTO-CENTENNIAL.

The end of our next school year will bring us to the completion of 25 years of the existence of the Tuskegee Institute, and I strongly recommend that the Trustees at once take measures to see that the occasion is celebrated in a befitting manner; that is, in a way that shall prove useful to the whole South. About a year ago, Mr. William H. Baldwin, Jr., of our Board of Trustees, wrote me as follows on this subject: "You can certainly count on me to give my vote in favor of such a celebration as you suggest."

I would recommend that the celebration be made the occasion for showing the progress of the race in the following directions:

1. To display the history, including the growth of Hampton, the present status, and the distinctive aims and services of the Tuskegee Institute.

2. To display the work of our graduates, and the history, and the present condition of the schools that are outgrowths of Tuskegee.

3. To exhibit the scope, and the efficiency of Tuskegee Extension Work.

4. To celebrate a revival of plantation melodies.

5. To exhibit the history, progress, and present condition of the American Negro.

6. To bring eminent men, white and black, from the South and the North, to represent under such auspices and to voice on the same platform, the points of view and maturing convictions of their sections and their people upon Negro education and training.

7. I would further recommend that this celebration be made the occasion for a substantial increase in our Endowment Fund.

It would seem that some time in March or April would be a suitable season.

Among our most urgent needs, these should be met in the near future:

NEEDS.

1. Increase in the Endowment Fund to about three million dollars.

2. Money for current expenses, which can be given in the form of $50 scholarships to pay for the tuition of a student for a year. ($200 enables a student to finish the four years' course. $1,000 establishes a permanent scholarship.)

3. Unrestricted gifts for general expenses. Even the smallest sum is gratefully received.

4. $15,000 for a system of drainage and sewerage, for which a survey has already been made.

5. $10,000 for increase in equipment in the Mechanical Department, and $10,000 to complete the Boys' Trades Building.

6. $6,000 for six teachers' cottages.

7. $20,000 each for two dormitories, one for boys and one for girls.

THE WILLIAM H. BALDWIN, JR., MEMORIAL FUND.

Soon after the death of our late fellow-trustee and friend, Mr. William H. Baldwin, Jr., an effort, headed by Mr. Oswald Garrison Villard, was organized to raise a sum of money to constitute a fitting memorial. The committee consists of the following gentlemen: Theodore Roosevelt, Grover Cleveland, Charles W. Eliot, Charles Francis Adams, Alfred T. White, Felix Adler, V. Everit Macy, Adolph S. Ochs, Henry Kirke Porter, Thomas S. Osborne, H. M. Atkinson, H. H. Hanna, Jacob H. Schiff, J. Stanley Brown, and Oswald Garrison Villard, chairman. The amount so far collected towards this memorial fund is $143,106.73.

"'No one,' says Jerome, 'loves to tell a tale of scandal except to him who loves to hear it. Learn, then, to rebuke and check the detracting tone by showing that you do not listen to it with pleasure.'"

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us primptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THIRTY DAYS GRACE.

The yellow fever restrictions hindered many from sending lists for the October Rally. To give all a fair chance we have extended the rally to December first.

Now let every pastor make a house canvass and send in his list of subscriptions. We are going to file in our office a roll of honor and on it inscribe the name of every pastor and friend who sends in ten or more subscriptions during the month. It will speak well for you to have your name go down through the history of our church as one who stands for self help and high appreciation of what the old church has done for the race.

Plan a grand mass meeting for the Southwestern on your charge. Organize a Canvassing club to assist you and work up a tremendous interest in the meeting. Meanwhile take subscriptions by soliciting everyone in your community. Do your level best from now till the end of the month and let us close the rally with great victory for the cause.

WRITE YOUR NAME ON THE ROLL OF HONOR.

A HALF CENTURY OF USEFULNESS

The family of ADVOCATES is indispensible to the legitimate development of our Methodism and they are located at strategic points. Yonder in the greater Northwest near the shore washed by the Pacific is the *Pacific Christian Advocate*. It has just passed its fiftieth birthday—fifty years of as heroic and faithful service as ever a Methodist paper rendered. It has so grown into the life and spirit of our Methodism of Oregon, Washington and adjoining States that it is indispensable. The observance of its half-century birthday was fittingly expressed by the Jubilee number. Dr. D. L. Rader honors Methodism in the vigor of his work, and no editor has done more to raise the standard of the *Pacific* than its present editor. Our congratulations to the editor and the *Pacific*, his companion by day and night, are sincere and unstinted.

TOO SENSITIVE

The *Baltimore Methodist*, in giving an account of the Bishops' semi-annual meeting, held recently in Washington, in speaking of the addresses says: "The principal address of the evening, in response, was made by Bishop Walden, now retired, but Secretary of the Bishops and one of the most prodigious workers of the church. With long, gray hair and stooped shoulders, he is perhaps the most venerable looking man among the Bishops. He spoke somewhat at length of the influence of the Methodist Church upon national affairs, and talked of the church in the slavery conflict. We were sorry for the Bishop's discussing this phase of his subject, for, though it is a past issue, it is still an irritating subject, especially in this latitude. The address was unfortunate." The real unfortunate feature of the incident is that some people are all too sensitive. The criticism of the Bishop was uncalled for.

THE PRESIDENT'S THANKSGIVING PROCLAMATION

"When nearly three centuries ago the first settlers came to the country which has now become this great Republic they fronted not only hardship and privation but terrible risk to their lives. In those grim years the custom grew of setting apart one day in each year for a special service of thanksgiving to the Almighty for preserving the people through the changing seasons. The custom has now become national and hallowed by immemorial usage. We live in easier and more plentiful times than our forefathers, the men who with rugged strength faced the rugged days; and yet the dangers to national life are quite as great now as at any previous time in our history. It is eminently fitting that once a year our people should set apart a day for praise and thanksgiving to the giver of good, and, at the same time, that they express their thankfulness for the abundant mercies received, should manfully acknowledge their shortcomings and pledge themselves solemnly and in good faith to strive to overcome them. During the past year we have been blessed with bountiful crops. Our business prosperity has been great. No other people has ever stood on as high a level of material well-being as ours now stands. We are not threatened by foes from without. The foes from whom we should pray to be delivered are our own passions, appetites and follies; and against these there is always need that we should war.

Therefore, I now set apart Thursday, the 30th day of this November, as a day of thanksgiving for the past and of prayer for the future, and on that day I ask that throughout the land the people gather in their homes and places of worship, and in rendering thanks unto the Most High for the manifold blessings of the past year consecrate themselves to a life of cleanliness, honor and wisdom, so that this nation may do its allotted work on the earth in a manner worthy of those who founded it and those who preserved it."

SPRING CONFERENCE ASSIGNMENTS

The Bishops held their last semi-annual meeting in Foundry Church, Washington, D. C. The Episcopal plan for the Spring Conferences will appear in full next week. We give beneath the assignments of our immediate territory:

Upper Mississippi—Macon, Jan. 10, Bishop McDowell.

Mississippi—Yazoo City, Jan. 17, Bishop McDowell..

Little Rock—Fayetteville, Jan. 18, Bishop Fitzgerald.

Louisiana—New Orleans, Jan. 24, Bishop McDowell.

Florida—Fernandina, Jan. 31, Bishop Fowler.

South Florida Mission—Tampa, Feb. 14, Bishop Fowler.

Lncoln—Ardmore, I. T., March 7, Bishop Wilson.

Delaware—Chestertown, Md., March 21, Bishop McCabe.

Lexington—Columbus, Ohio, March 28, Bishop Warren.

Washington—Pittsburg, Pa., April 4, Bishop Berry.

CHANGE OF DATE

The date of the opening of the session of the South Carolina Conference has been changed to November 29, and that of the Savannah Conference to November 23.

Bishop William Burt will hold both of these Conferences.

Personal and General

Rev. Frank Walker, pastor at Clinton, La., was in the city recently. His work is doing well.

Rev. H. A. Sorrell is recovering from his recent illness and has resumed charge of his work at Slidell, La.

The address of Dr. J. F. Marshall, presiding elder of the New Orleans North District, is 2904 Milan street, New Orleans.

Rev. Dr. E. L. Park, late professor in Gammon School of Theology, becomes pastor of our church in Siloam Springs, Ark.

Miss Nettie Lomax, of Fort Smith, Ark., has entered the Nurse Training Department of the Sarah Goodrich Hospital, this city.

Bishop McCabe has raised in six months $200,000 toward canceling the indebtedness of the various Methodist churches in Philadelphia.

Rev. Eli J. Guthrie, of the Tennessee Conference desires to notify his correspondents that his address is now 168 Thomas street, Nashville, Tenn.

Rev. W. H. Brooks, D. D., of St. Mark's, New York, preached at the morning hour last Sunday at Asbury Church, Baltimore, Dr. M. J. Naylor, pastor.

Rev. E. M. Jones, D. D., Field Agent of the Sunday School Union, will deliver the Founders' Day address at Gammon Theological Seminary December 24th.

Rev. Dr. G. G. Logan filled the pulpit of Asbury Church, Washington, D. C., last Sunday morning and Asbury Church, Baltimore, the evening of the same day.

Rev. W. Scott Chinn, our pastor at St. Matthew Church, Algiers, La., has matriculated as a student in the Medical Department of Flint Medical College, this city.

A splendid likeness of the late Bishop W. X. Ninde, the first resident Bishop of our church in Kansas, has been presented by the members of his family to the First Church, Topeka, Kan.

Dr. I. Garland Penn, of Atlanta, Ga., preached twice during a recent Sabbath at Simpson Chapel, Indianapolis, Ind. Rev. W. H. Simmons, pastor of this church, raised over $700 recently on the debt.

Mrs. Sarah Oliver, mother of Rev. E. H. Oliver, presiding elder of the Atlanta district, Atlanta Conference, passed away on Wednesday, November 1st. Dr. J. P. Wragg and Dr. J. A. Rush conducted the funeral service.

Dr. A. B. Leonard, of the Missionary Society, delivered an address packed full of information concerning Alaska before the General Committee of Church Extension at Philadelphia. Dr. Leonard thinks the field is promising.

Very successful was the observance of "Sam Huston Day" at Wesley Chapel, Austin, Tex., on Sunday, October 29th. The principal address was delivered by Prof. Chas. Eason. Fifty dollars were raised for this worthy institution.

Rev. Dr. Benjamin S. Haywood, superintendent of the Porto Rico Mission, is in this country and will visit the General Committees in the interest of that field. We have already 183 preaching places in Porto Rico—more preaching places than there are Catholic churches.

Mrs. Selena Smith announces the marriage of her daughter, Elizabeth Meyers, to Mr. John Murray Smith, Tuesday, November 21, 1905, at St. Mark Methodist Episcopal Church, Baton Rouge, La. The young couple will be at home after December 10th at Lake Providence.

The *Christian Advocate* (Nashville) prints on its first page a fine picture of our Bishop Vincent. Concerning a recent visit of Bishop Vincent to the Tennessee Conference of the Methodist Episcopal Church, South, Bishop Galloway presiding, the *Advocate* says: "Bishop Vincent was an honored visitor; his moving addresses on various phases of the minister's calling exhibiting rich cullings of a long and fruitful Episcopal career and the ripe observation and wisdom of a true and experienced minister in divine things. He showed great physical vigor and mental alertness in their delivery and won all hearts by his brotherly bearing."

The *Western Christian Advocate* says in a recent issue: "The announcement that Bishop Cranston is soon to be married to Miss Lucie Mason Parker, of Cincinnati, is cordially welcomed, not only by the families immediately concerned, but by our church people, who know from life-long acquaintance the worth of the lady named. She comes from an excellent Methodist family, is a graduate of the old Cincinnati Wesleyan, and is thoroughly loyal to her church. Highly cultured, intensely sympathetic, vivacious in manner, a fine conversationalist, she is very attractive socially, and seems in every way fitted for the position she is to occupy. Miss Parker has been for thirty years a teacher of classical studies in Cincinnati, Washington, and other cities."

"CHURCH EXTENSION FOLLOWS THE FLAG"

On May 30, 1865, under the laws of Pennsylvania, that arm of our church for the promotion of church building was incorporated as a Church Extension Society. Its name subsequently was changed to the Board of Church Extension. It is purely a home missionary society, being restricted in its operation by the discipline of the Methodist Episcopal Church to the territory of the United States. The work of the society for the fortieth year passed review before the General Committee this year in Arch Street Methodist Episcopal Church, Philadelphia.

Bishops Merrill, Andrews, Warren, Foss, Walden, Mallalieu, Fowler, FitzGerald, Goodsell, McCabe, Cranston, Moore, Hamilton, Berry, Spellmeyer, McDowell, Burt, Wilson and Neely were present, together with Secretaries King, Forbes, Iliff, Pharr, Recording Secretary Boswell and the following representatives of the General Conference Districts: Doctors Stevens, Wright, Nicholson, Fitzwater, Clair, Jones, Coker, Isham, Jackson, Maveety, Asling, Van Orsdel and Trousdale and Mr. Collins.

Bishop Foss is president of the Board of Church Extension and to him belongs the honor of opening the first session. Bishop Walden presided the afternoon of the first day. Bishops Mallalieu and Goodsell presided morning and afternoon of the second day. The session of the Committee closed Saturday under the presidency of Bishop FitzGerald.

Philadelphia Methodism is proud of the Board of Church Extension. It is a Philadelphian institution and no doubt is one of the most highly prized assets of this historic City of Brotherly Love. Therefore a royal welcome awaited the representatives of this society. And this welcome, hearty and sincere, was emphasized by a reception given in Lulu Temple on Thursday night under the auspices of the Methodist Social Union of Philadelphia. The affair was well planned as to its decorations, consisting of a lavish display of cut flowers and of palms and ferns and in the wealth of its program. After the social hour the program began with prayer by Bishop Neely. Addresses were made by Secretary King and Bishops Berry and Hamilton. Dr. King talked Church Extension, which he knows thoroughly from the beginning to the end and flinches never in the defense of what he conceives to be for the best interest of the work. But the Secretary's speech caught the air of the campaign for civic reform, and his thrusts at civil impurities, high-handed graft and political scoundrelism were eloquent and forceful and received most hearty reception. Bishop Berry pleaded for Church Extension in progressive methods and in the social life, contending that if we take away amusements of one class the duty is ours to furnish a substitute. Bishop Hamilton discussed the American city particularly citing its periods to our civilization. The Bishop contended most eloquently that the Episcopal office does not disrobe him of his citizenship and that, as is the duty of all good citizens, he joined hands for the purging of politics and to free the State and Republic from the thralldom of "bossism" and misrule.

The reception was under the immediate direction of the Rev. Dr. J. G. Bickerton, who is the president of the Social Union, Bishop Foss being the honorary president. Hon. Cyrus D. Foss, Jr., an honorable and influential member of the bar, is secretary and treasurer of the Union.

The Extension of the Church is the one business of this society, and in prosecution of its work this society has raised from its beginning for all purposes $8,500,000, and has aided 14,279 churches. To estimate the effect of this movement cannot be computed by cold figures—for figures do not show the moral and intellectual service rendered to the nation.

The Treasurer's report showed the Board to be in a healthy condition. Up to October 28th, 1905, the net increase of receipts from all sources was $56,167.63. The Conference collections have advanced over last year $13,102.37. This increase is all the more gratifying when this fact is kept in mind: That the Conference collections reached their highest figure in 1892, but the collections of the German Conference were included then, amounting to $28,312.75. These collections do not now pass thro the treasurer of the Board, being administered by the German Conference, and hence the treasurer is not now permitted to report upon any sums not received by him from the German Conferences. In the face of these facts the receipts on Conference collections for the present year exceed the best year in the history of the Board by $7,214.90, with six Conferences to be heard from.

Another feature of the Treasurer's Report is the amount of loans returned during the year, the total being $119,605.19 (of which $90,100.41 was returned on the Annuity Fund), which is an increase of $45,398.29 over the preceding year.

The total receipts of the society for the year is as follows:

General Fund	$197,809.96
Loan Fund	45,750.58
Annuity Fund	239,942.96
Total	$483,503.50

The South for years received special attention at the hands of the Board, scarcely an appeal being denied. In some of our Conferences more churches were added than are actually now in existence. Herewith is given in tabulated form the work of the Board from its beginning, October 31, 1831, showing the amounts contributed by the twenty colored Conferences, the donations granted and the loans made and the total number of churches added. The table shows that the Board has been generous to our territory:

Conferences.	Collections.	Donations.	Loans.	Churches aided.
Atlanta	$1,728.00	$2,890.00	$600.00	30
Central Alabama	1,780.83	15,600.31	10,081.58	119
Central Missouri	2,946.84	9,620.00	8,100.00	69
Delaware	14,622.30	27,507.02	33,905.00	186
East Tennessee	1,546.70	10,500.58	4,500.00	68
Florida	1,907.23	20,552.00	29,409.89	102
Lexington	5,914.29	24,872.90	17,590.00	145
Lincoln	137.14	1,350.00	.....	4
Little Rock	1,990.79	10,920.50	5,375.00	78
Louisiana	11,151.67	42,268.00	21,980.00	191
Mississippi	4,805.01	22,581.89	9,450.00	161
Mobile	238.92	450.00	.....	7
North Carolina	3,438.03	22,584.09	6,500.00	124
Savannah	7,187.43	33,965.09	11,135.00	217
South Carolina	5,623.43	20,725.30	12,775.00	277
Tennessee	3,172..44	28,221.75	20,855.90	163
Texas	6,375.83	45,005.35	22,075.90	253
Upper Mississippi	1,645.81	7,668.00	1,600.00	63
Washington	13,937.06	25,104.70	20,300.00	236
West Texas	4,708.59	21,019.00	9,000.00	126
Total	$94,858.34	$402,514.48	$245,242.27	$2,622

The Board never gives, except in special cases, only as the Conference manifests a willingness to help itself. However poor the Conference, it must make at least a small contribution before it can receive the authorized donation. For an instance the Oklahoma Conference will be granted $6,000, provided it raises $150 for Church Extension, and in proportion as the $150 is raised will the $6,000 be forthcoming.

There is not a Conference or Mission of the 132 in which the Board operates that does not receive in return at least a part of its collections. In some cases the Conference gives far more than it receives; in other cases it is just the other way. To illustrate the latter class, take the New York and New York East Conferences; the Board asks these Conferences to raise for Church Extension $13,500.00 each and promises clearly to return $2,250 to each of the Conferences or to return such an amount in proportion as the amount contributed.

From the standpoint of contributions the Conferences are divided into three classes:

1. The Benevolent; those contributing more than they receive.

2. Self-supporting; those that give in return dollar for dollar for all they receive. All the German Conferences are in the self-supporting class.

3. Missionary; in which class the amount donated exceeds the amount contributed.

In the benevolent Conferences among our colored Conferences are to be found the Delaware, South Carolina and the Washington. These Conferences put more money into the Board than they receive. In the second class will be found the Atlanta and Louisiana. In the third will be found the others of our Conferences not found in the first two classes.

The General Committee apportioned among other amounts the following: Alaska, $6,000; Hawaii, $2,000; Philippine Islands, $1,000, and Porto Rico, $6,000. The Philippine Islands are administered by the Missionary Society as a foreign field, but to have aid from the Board of Church Extension it is considered a home field, which it is. Church Extension follows the flag.

Rev. Dr. T. C. Iliff and Rev. Dr. C. M. Boswell and Rev. Dr. W. D. Pharr were elected additional assistant corresponding secretaries. Dr. Pharr, at the next session of the Northwest Indiana Conference, will enter the active ministry.

The work of Rev. Dr. I. L. Thomas, Field Agent of the Board of Church Extension, was the subject of favorable comment. On this point the annual report of the Board said:

"The Board has elected Rev. Dr. I. L. Thomas, of the Washington Conference, Field Agent to work among the Colored Conferences. He has been in the service six months and is giving evidence of intelligent understanding of the work with which he is charged, and good reports reach us from places where he presents our cause."

In the table which follows, the first column of figures indicates the amount asked by the Board and the second column the amount that will be granted by the Board in proportion as the amount asked is raised. The third column indicates the amounts left over from last year to the credit of the Conferences not yet drawn upon.

1905-1906.

	Asked.	Authorized.	
Atlanta	$300	$300	$124
Central Alabama	250	500	154
Central Missouri	300	600	...
Delaware	1,100	1,000	70
East Tennessee	250	500	157
Florida	150	400	...
Lexington	600	1,500	...
Lincoln	200	1,500	...
Little Rock	300	700	...
Louisiana	800	800	...
Mississippi	400	600	89
Mobile	250	500	208
North Carolina	400	600	280
Savannah	300	500	...
South Carolina	1,100	850	114
South Florida Mission	50	300	...
Tennessee	400	700	...
Texas	800	1,000	3
Upper Mississippi	400	1,000	190
Washington	1,100	850	64
West Texas	450	900	...
	$9,900	$16,600	$1,453

The address of Rev. S. M. Stravhorne is changed from Union City, Tenn., to Station A, R. F. D. 1, Gillard's Store, Memphis, Tenn.

ROYAL

The Absolutely Pure

Baking Powder

Made of Cream of Tartar, and Free From Alum or Phosphatic Acid

Royal Baking Powder renders bread, biscuit, cake and all flour foods finer and more healthful.

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Baking powders made from alum, phosphates and other harsh, caustic acids are lower in price, but they are injurious to the stomach.

"The injurious effect of alum on the mucous coat of the stomach is positive and beyond dispute; it is both an irritant and an astringent. The use of alum in any article of food or article used in the preparation of food should be prohibited."

JOHN C. WISE, M.D., Medical Inspector, U. S. Navy.

Doings of the Workmen.

REVIVAL NOTES.

Jones Creek La., Lawrence Estavan, Pastor.—The conversions at Union Chaped now number eight. Three persons were baptized by immersion on the second Sunday in October and five on the fifth Sunday.

Starkville, Miss.—Our revival has closed at Griffen Chapel, with thirteen happy conversions and accessions. In Rev. Gilliam we have a good preacher as well as a good pastor.

Sylacauga, Ala.—Rev. G. W. Reeves has just closed a successful revival at St. Thomas' M. E. Church. Eighteen were converted and joined our church. Rev. Reeves is a great preacher and a good pastor.—J. W. Thomas, P. E.

New Edingburg, Ark. J. B. Brown Pastor.—Our camp meeting held recently closed with ten conversions. We had the assistance of Rev. Whitehead, of Fourdyce, and Rev. Dunlap of Wabbasecka.

Gahagen, La., F. M. Lashington.—Our revival, held in Zion Chapel recently, was quite successful. There were twenty-three souls converted and four reclaimed.

Morgan City, W. H. Jones, Pastor.—We had a glorious meeting. Nine precious souls were converted and added to the church, and six were reclaimed.

Deerford, La., C. C. Barnes, Pastor.—Our revival meeting closed September 17, with five conversions and eight backsliders reclaimed.

Bedford, Miss., G. W. Weatherly, Pastor.—During our recent revival, seven precious souls were converted.

Baker, La., C. D. C. Bryant, Pastor. Ou revival meeting at Thompson Chapel, of four weeks' duration resulted in the conversion of twenty-four souls.

Maringouin, La., A. B. Venable, Pastor.—At Shiloh Church during July, fourteen souls were converted. At St. Peter Church our efforts were rewarded by many happy conversions. Our churches have been spiritually revived.

Pecan Point, La., D. Jenkins.—Rev. P. E. White, pastor of Bedford charge, commenced the revival on July 30, continuing it during the entire month of August with great success. Thirteen souls were converted and five backsliders were reclaimed. The church was greatly revived.

River Side, Ala., S. L. Damons, Pastor.—Added to our work at this point fourteen new members. This addition was the result of our recent revival.

The prayers of the church are asked in behalf of Bro. R. V. Mills, a local preacher of Union Church, Torras, La., who has been suffering for fifteen months from a partial paralysis of the brain.

Miss Maggie, the daughter of Rev. F D. Bowen, of Bastrop, La., lies ill at the home of her father. Miss Maggie was interested in the plan to purchase an organ for the church, and previous to her illness had given several concerts for this purpose.

The members and friends of Randolph Chapel, So. Pittsburg, Tenn., are rejoicing over the return of their pastor, Rev. A. Mitchell. Under his pastorate the church is doing excellent work.

ALABAMA.

Sylvacauga.—The fourth quarter was held by Rev. J. W. Thomas, presiding elder. He preached two good sermons. Paid this quarter—Presiding elder, $15.00; pastor, $80.00; the Bishop, $2.60; the sick, $4.82; paid assistant pastors, $10.00; total, $111.42.

Central. — On October 1st we gave a rally for our pastor. Collection, $13.02. At this church we have only seven members, who are faithful to the cause. At Riverside, Oct. 22, a rally was given for the pastor. Collection for the day, $46.30. Paid him in full. When we hold our last quarterly conference we will pay the presiding elder in full. We are coming to the Annual Conference with all our benevolent claims met. Are now planning to put a new heater in our church. Riverside is wide awake. We have a good people.

Mantua, V. D. Oatman, pastor.—Our fourth quarterly conference was held October 28-29 by our worthy presiding elder, Dr. W. H. Nelson. This quarter was the best of the year. Three members died, but 64 were added by conversion. The revival fires were unusually effective and powerful. At the roll call all officers of the entire circut were present and gave written reports. Raised for pastor, $56; for presiding elder, $20; for benevolences, $30. The elder preached twice on the Sabbath.

ARKANSAS.

New Edingburg Circuit, J. B. Brown, pastor.—We laid our plans for a new church here and in three weeks had the church up. It is 24x36; cost $500. Ours is the leading church of this community. My benevolences are in advance of last year. On Oct. 14-15, Presiding Elder S. McDonald held my third quarterly conference, which some considered one of the best ever held on this circuit. The elder preached with great power. Seven persons joined the church. Total number of accessions this quarter, 38. We have raised for all purposes $190, and I shall begin soon my canvass for the Southwestern. The Sunday school has taken on new life. We are expecting great things from this district with such a leader and worker as Elder McDonald at the head.

Cotton Plant, G. N. Johnson, pastor.—Our presiding elder, Rev. B. J. Griffin, held his fourth quarterly conference Oct. 21-22. Sunday at 11 a. m. he was at his best. At the close of the service the class leaders and congregation laid on the table $20, balance due him for his year's services. This closes Rev. Griffin's sixth year as presiding elder on the district; he is closing out well. This place reports all benevo-



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WRITE FOR CATALOGUE 53

The Globe-Wernicke Co.

CINCINNATI.

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SOUTHWEST

ARKANSAS—The Anti-Renter's State. One of the most resourceful in the Union. Only one-fifth of the total acreage now under cultivation. Thousands of free homesteads. Still more thousands of unimproved farms for sale at ridiculously low prices. The Widest "Open Door" of Them All.

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OKLAHOMA—The "What Next" Territory. Nearly a half-million acres more to be opened this year. Only a lease this time, but a lease in the Southwest is a freehold. —Write for illustrated literature and information regarding low rates Southwest in effect the first and 3rd Tuesdays of each month.

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lences raised, elder paid and pastor almost paid up to date. They purpose to make a round report at the next Annual Conference. The pastor reports 17 conversions and 26 additions to the church. God has wonderfully blessed this work. The trustees have made $:50 worth of improvements on parsonage, etc. The League and Sunday school, led by B. Jones and N. Darby, also the Junior League, led by Mrs. M. J. Williams, are alive and doing good work.

DANVILLE, T. J. Thompson.—The third quarterly conference convened Oct. 14, Rev. M. N. Langston presiding. The elder was at his best and on Sunday he preached two soul-stirring sermons. Paid the presiding elder in full.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

DELAWARE.

EZION'S 100TH ANNIVERSARY.—Rev. J. E. A. Johns, pastor; Rev. J. H. Nutter, presiding elder.—Ezion church, one of our largest and best appointments of the Delaware Conference, celebrated her 100th anniversary, closing the ten days' celebration Oct. 15th, to the high satisfaction and delight seemingly of every member and friend. The official board, various committees, organizations, clubs, members and friends rallied like heroes and the same was a telling success in every particular. Much credit is also due the wide-awake pastor, Rev. J. E. A. Johns, who so skillfully planned for this forward movement. Many of the ex-pastors, also other divines and friends, contributed largely towards this end. The following ex-pastors who took prominent part in connection with Presiding Elder J. H. Nutter are: Rev. H. A. Monroe, P. E.; Rev. C. A. Tindley, ex-P. E.; Rev. J. R. Brown, P. E.; Rev. P. O. Connell, Ph. D., P. E., and others. The bazaar in charge of the ladies of Ezion was a commendable venture and a financial success. The musicals, exhibitions, addresses, sermons, etc., were all of a superior order and highly delighted the large audiences that attended every service. Sunday, Oct. 15, was Centennial Offering Day. Dr. W. W. King, pastor of Grace M. E. Church (white), Wilmington, Del., preached a powerful sermon at 3 p. m. Rev. A. L. Martin, of Cambridge, Md., preached at 10:30 a. m. and 7:45 p. m. to large audiences. The sum of $840.54 was placed upon the table cheerfully and promptly. More is yet to be reported; $800 of this amount will be applied to the old debt of long standing. A visit to Ezion will clearly demonstrate that she has put on her old-time glory. Every member seems to be in line on one solid march to victory. Ezion nobly stands as ever on one of the historic hills of balmy Wilmington, with her scores of thrifty members and friends, tendering all a hearty welcome.

GEORGIA.

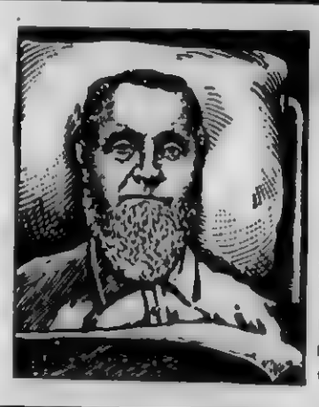
Miss Leanna Gill, the amiable and accomplished daughter of Mr. O. C. Gill, received the first prize in the rally contest of Oxford M. E. Church.

The Epworth League at Oxford is said to be the best on the Gainesville District. The Leaguers had a fine program a few Sundays ago and raised $30.87.

Dr. J. L. Thomas stirred all Oxford with his eloquence on Church Extension, Oct. 5.

The people at Oxford are so pleased with the present elder, Dr. G. N. Arnold, that they want him for six years longer.

ROME, T. F. Fedrick, pastor.—The fourth quarterly conference of the Floyd Circuit was held Oct. 28-29. Rev. C. W. Adam, presiding elder, was in the chair. Reports showed that the work was far beyond his expectations. Raised in the quarter, $19.40; paid the elder in full: and $8.90 for the pastor. Raised for all purposes this quarter, $91.70. This is the first year this charge has paid the elder up in full for more than fifteen years. The pastor's salary also has been paid up. The benevolence is far in advance of that of previous years. Some improvements have been made on the work. A nice $5 lamp has been put in Freeman Chapel by the young people and at Glanday Chapel a fine church Bible. The work is in better condition than for many previous years.



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I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 87 Watertown, N. Y.

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As the session will be shorter than usual students are requested to make special effort, if necessary, to be present at the beginning.

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Six hundred and sixty-four students were in attendance last year, coming from thirteen states and fifty-three counties of Arkansas.
Next session begins Sept 27, 1905. For catalogue or other information, address - - - - REV. J. M. COX, President.

MERIDIAN ACADEMY

WILL BEGIN ITS TWENTY-SEVENTH SESSION

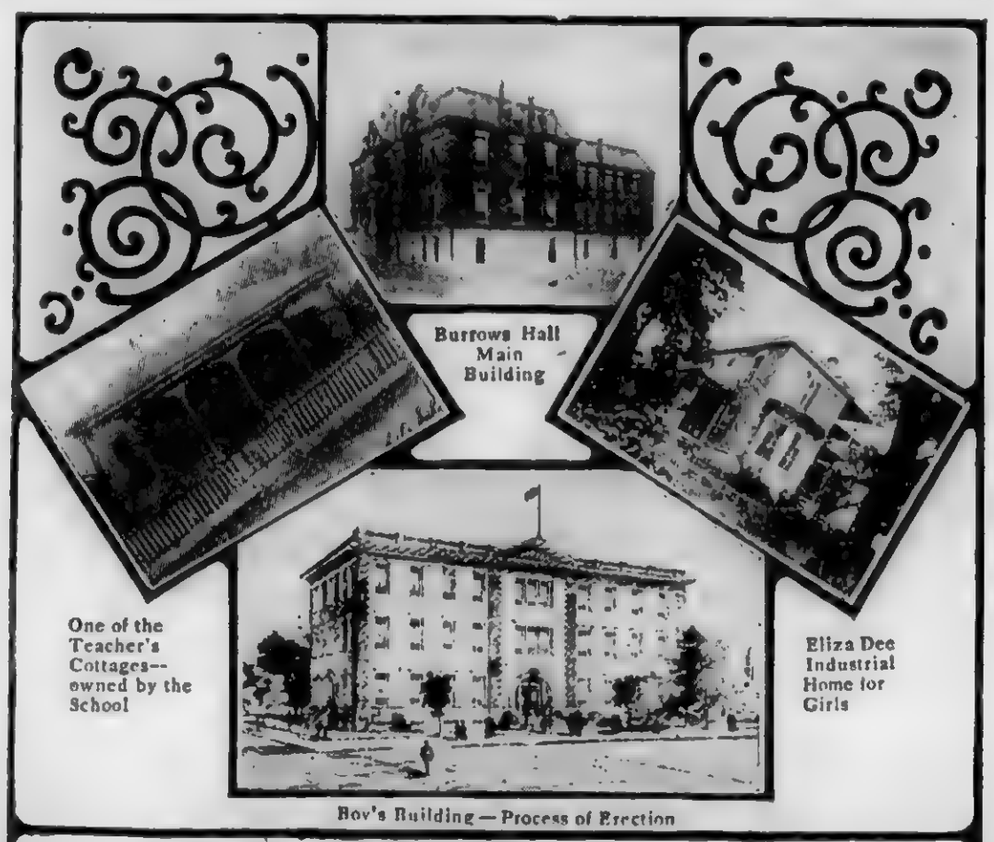
October 17th, 1905.

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Christian School. Faculty of fifteen able and experienced teachers trained in best schools of the country. All denominations treated alike. Enrolled 314 last year. Takes front rank with our oldest and best schools, and stands for what is best in scholarship and noblest in character. Advanced methods. Strict discipline. Graduates win certificates in Texas and elsewhere on merit. Not a cheap school, but rates low as possible for good board, high class teachers, and modern equipment. Health of students carefully guarded. Special interest in their moral and religious welfare. Excellen chemical and physical laboratories of special interest to those wishing to study the sciences or take a course in medicine. Courses: English, College Preparatory, Normal, Theological, Musical, Industrial Printing, Plain Sewing, Dressmaking, Fancy Work, Cooking, Commercial-Typewriting, etc. Fine training in the Eliza Dee Home for girls. New four-story brick building being erected for boys. Work for a few worthy students to pay part of their expenses. Save your money and be ready to enter Monday, October 2, 1905, or as soon after as possible. For catalogue and further information, write, R. S. LOVINGGOOD, A. M., President, Austin, Texas



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Write REV. WILLIAM W. FOSTER, JR., President.

Conference Notices

DISTRICT CONFERENCES.

Baton Rouge, Baton Rouge, La., Nov. 8-9
Greenwood, Lexington, Miss. Nov. 7-12
Vicksburg, Union Church, Miss. Nov. 8-12
Starkville, Rock Port, Miss. Nov. 14-20
Clarksdale, Clarksdale, Miss. Nov. 15-19
Greenville, Indianola, Miss. Nov. 15-19
Meridian, Forest, Miss. (M. C.) Nov. 16-17
Little Rock, Hensley, Ark. (M. C.) Nov. 23-24
Alexandria, Cheneyville, La. Nov. 20-22
Lexington, Memphis, Tenn. Nov. 21-27
Brookhaven, Hub, Miss. Nov. 22-25
Cumberland, Nashville, Tenn., Nov. 29, Dec. 3
Holly Springs, Batesville, Miss., Nov. 7-12

ALEXANDRIA DISTRICT.

The Alexandria District Conference will be held in Cheneyville, La., November 20 to 22. The preachers and district stewards must come prepared to make full reports. The introductory sermon will be preached at 7:30 p. m., on the night of the 20th, by Rev. S. M. C. Taylor.—Yours respectfully, Joshua J. Obee, P. E.

CENTRAL ALABAMA CONFERENCE.

Delegates and visitors to the Central Alabama Conference to meet at Huntsville, November 23rd, will be returned at reduced rates provided certificates are secured from all agents going. Pastors will please travel on certificates to help out their people who wish to come. H. Nelson, R. R. Sec.

MERIDIAN DISTRICT.

To the Presidents of all Epworth League Chapters in the Meridian District: Dear Officers—Each of you are members of the District Missionary Convention, which has been called to meet at Forest, Miss., November 16 and 17. Let me ask that each one be present and help Dr. G. G. Logan to bring up the missionary work and especially in the Meridian District, which is now ahead. Let us keep our place. The editor of the SOUTHWESTERN is expected, and I earnestly ask that each officer subscribe for the paper. We must support it. Bring along some missionary money and let's swell the collection.—Yours for the work,

D. B. Watkins, District President.
J. M. Shumpert, D. D., P. E.

BROOKHAVEN DISTRICT.

The second district conference of the Brookhaven District will convene at Hub, Miss., November 22-25, and a full attendance of the pastors, local preachers and other members of the conference is expected. Rev. Moody and his good people are sparing no pains in preparing to entertain the conference. Dr. Logan, Field Secretary of the Missionary Society, and the editor of the SOUTHWESTERN are expected. I shall expect each pastor to make full report of the amount asked for missions, and three subscribers, at least, for the paper.—Yours sincerely, G. W. Smith, P. E.

ATLANTA CONFERENCE.

The assignments for the coming examination at Gainesville, Ga., December 12th, 1905, are as follows: For Deacons' Orders—J. W. Bowlin, M. M. Alston and J. D. Lovejoy. For Admission on Trial—A. P. Melton, S. C. Upshaw and A. C. Wright. First Year—V. D. Jenkins and J. W. Queen. Second Year—J. A. Rush and Z. K. Gowen. Third Year—C. L. Johnson, M. C. B. Mason and S. A. Stripling. Fourth Year—A. J. Wilson, E. R. Miller and J. P. Wragg. Candidates for examination are expected to bring all books required for the year in which they are to be examined. All are expected to be present at 9 a. m., in the Methodist Episcopal Church.

A. P. Melton, Pres. of the Board,
J. P. Wragg, Registrar.

BATON ROUGE DISTRICT LEAGUE.

Dear Presidents and Junior Superintendents: Since the quarantine restrictions have been removed, we ask that every chapter resume its work and push every interest to make the league go. Each chapter should organize the Bible Society classes and purchase the Standard Courses prescribed by the Board of Control. Let each president see to it that his chapter is chartered before the pastor leaves for the annual conference, and install your officers. See to it that you raise one dollar more for Epworth League general expenses and forward same to Brother L. J. Price, treasurer for the Colored Conferences, So. Atlanta, Ga., or Prof. I. G. Penn. We should make our leagues self-supporting on the Baton Rouge District. Take the SOUTHWESTERN and read it. I shall be glad to visit your chapters when called upon to do so, on any evening during the week. Dear Presidents: Send me a list of your cabinet officers soon. Your brother, J. A. Thompson, Box 23, Wilson, La.

KNOXVILLE DISTRICT.

FIRST ROUND.

Russellville, Oct. 28-29; White Pine, Nov. 3-5; Newport, 4-5; Jefferson City, 11-12; Byington, 25-26; Harriman and Kingston, Dec. 2-3; Clinton and Coal Creek, 9-10; La Follette, 16-17; Greenville, 23-24; Warrensburg, 30-31; Tazewell, Jan. 6-7; Knoxville, Seney Chapel, 13-14; Knoxville, Vine Ave., 13-14; Morristown, 20-21; Tate Springs, 25. Brethren: Let this be the greatest quarter of our history. Your co-worker, W. A. Webber, P. E.

NORTH NEW ORLEANS DISTRICT PREACHERS' MEETING.

Met at Whitehall, Oct. 28-29. The Rev. D. J. Price and his people were ready to receive us. President T. B. Cooper presided with much dignity. A great many important questions were discussed. The Rev. F. A. Durham gave the exegesis of the Sunday-school lesson. Dr. J. F. Marshall was present and gave a fine lecture, which was helpful to all. After three strong sermons preached by the brethren on Sunday, the meeting adjourned to meet at Hahnville, Nov. 25-26.

M. C. HARRISON, Sec.

JACKSON DISTRICT.

The Jackson District met for the first time in Little Zion M. E. Church, with Rev. J. C. Hibbler, presiding elder, in the chair. Brother D. F. Dudley was elected secretary. The roll was called. The business of the conference was rapidly dispatched. On account of the yellow fever at New Orleans we had to rush the business. The conference was royally entertained and the delegates were well cared for. This was one of the best conferences held upon the district for many years. They think that they can take care of an Annual Conference. The pastor and people are together, and he is serving his fifth year here and is much beloved by both classes. The benevolent collections were increased and the work of the district was improved on all lines. S. JOSEPH.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the New Orleans Southwestern Christian Advocate. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

FORT SMITH DISTRICT.

The Fort Smith District Conference, Little Rock Annual Conference, convened at Brown's Chapel, Conway, Ark., Wednesday night, Oct. 18. Rev. Jackson Hatchett preached the opening sermon Thursday at 9 a. m., Rev. M. N. Langston presiding. Rev. A. R. Ray was elected secretary, Rev. W. McIntosh assistant; Rev. S. M. Cain, statistical secretary; Rev. J. S. Bryan, assistant; Rev. W. McIntosh, treasurer. Reports showed that the district is both spiritually and financially alive. Prof. M. E. Childs delivered an able welcome address; response by Rev. G. W. Jackson. Friday night, Dr. J. M. Cox, president of Philander Smith College, addressed the conference in the interest of his work. Collection, $87. Saturday evening, Rev. W. McIntosh, president of the District League, ably represented his work; collection, $37. Sunday was indeed a high day for Methodism. At 10 a. m. Sunday school was conducted by Rev. W. McIntosh; at 11 a. m. Dr. J. M. Cox preached an instructive sermon; at 8 p. m. W. H. Morris preached. Total collection, $190. A. R. RAY.

WAYCROSS (GA.) MISSIONARY CONVENTION.

The missionary convention of the Savannah Annual Conference was organized in Warren Chapel M. E. Church, Macon, Ga., September 27, 1905, at 2:30 o'clock p. m. We were cordially welcomed by the pastor, Rev. C. R. O. Roland, and the good people of the Central City. Here upon the hills stand some of the oldest and most noted institutions of learning in all our Southland, and we were impressed that these are times of push and perseverance if we would keep in the march of upward and onward progress. The meeting opened with devotional exercises led by the Rev. W. H. Brown, with Rev. A. B. Allen at the organ. Prayer by Revs. J. H. Crolley and J. H. Pinkney, Scripture lesson by Revs. W. H. Brown and A. M. H. Evans, after which the convention elected the following officers: Rev. W. H. Brown, president; Rev. J. H. Crolley, vice-president; Rev. F. R. Bridges, secretary; with Mesdames J. W. Davis and F. P. Terrentine assistant secretaries. Very appropriate and inspiring remarks relative to methods by which the laity of the church might be brought into working order along missionary lines, were made by Revs. A. B. Allen, F. R. Bridges, J. A. Crolley and A. M. H. Evans. Preaching at 8 o'clock p. m., by Rev. W. H. Brown. Thursday morning's devotional exercises were conducted by Rev. A. M. H. Evans. Prayer was offered by Rev. E. W. Moore. Mrs. F. P. Terrentine, president of the La Grange District Woman's Home Missionary Society, read her report, and brought an offering of $13.00. Also Mrs. J. W. Davis, president of the Waycross District Woman's Home Missionary Society reported very good work for her short term of office and contributed $2.00. The report of the Ladies' Aid Society of the Forsyth College was read and adopted, and an offering of $1.50 presented by Mrs. Carrie Powell, president. Thursday afternoon's session—On motion of Rev. C. R. O. Roland, an executive committee, representing the four districts of the Savannah Conference, was named as follows: La Grange District, Revs. R. R. O'Neal, F. R. Bridges and Mrs. F. P. Terrentine; Waycross District, Revs. J. A. Crolley, C. R. O. Roland, Mrs. J. W. Davis, Mrs. B. S. Curry; Waynesboro District, Revs. J. H. Pinkney, A. M. H. Evans, S. L. Deas; Savannah District, Revs. Jas. Jackson, M. C. Lovett, Mrs. J. W. Fisher. Committee on Program, Revs. J. D. Jenkins, J. S. Stripling, J. H. Grant, C. R. O. Roland, D. J. Greer, C. P. Cannon, M. V. Daughtry.

Roll Call by Districts:

La Grange District	$145.00
Waycross District	178.00
Waynesboro District	30.00
Savannah District	21.10
Making a total of	$374.10

At 8 o'clock Thursday night, Rev. M. C. Lovett preached a beautiful sermon on "The Bread of Life," assisted by Rev. J. H. Pinkney. Meeting adjourned to meet at Cordele, Ga., Wednesday after the third Lord's Day in September, 1906.—F. P. Terrentine, Cor. Sec.

BRIGHT'S DISEASE

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested Liver and slow, constipated Bowels, whereby the Kidneys are involved and ruined.

Drake's Palmetto Wine is a foe to congestion of the Liver, Kidneys and tissues. It promptly relieves the congestion and carries it out of the Liver, Kidneys, tissues and blood. Drake's Palmetto Wine restores the Mucous Membranes to healthy condition, relieves the membranes throughout the body from Inflammation and Catarrh, and cures Catarrh, Constipation and Liver and Kidney disease to stay cured. A test bottle always gives relief and often cures.

Write The Drake Co., Drake Bldg., Chicago, Ill., for a free test bottle of this wonderful tonic Palmetto medicine. It is a boon to disease-laden, pain-ridden men and women.

Doings of the Workmen

GEORGIA.

HOGANSVILLE CIRCUIT, (Mrs.) Eliza Jackson.—On Oct. 29 the Morning Star Epworth League gave a concert to raise money for the benefit of the church. The same was nicely carried out and highly enjoyed by all present. Among the papers read was a very excellent one, "The Good Things of the Sunday School," by Mrs. Fannie Brown.

DULUTH, J. A. W. Usher pastor.—Raised in the benevolent collection: Mrs. Ella Wynn, $16.56; Miss Julie Mitchell, $12.78; Mrs. Annie Cooks, $6.85; Mrs. Georgia Bagley, $6.25; Mrs. C. M. Mitchell, $4.00; Anna Mitchell, $1.80. The pastor is in good trim for the conference. The charge is in fine shape.

TEMPLE CHARGE, C. H. Blake, pastor.—Our fourth quarter is over. It was a success. A wonderful sermon by Presiding Elder C. W. Adams at 11 a. m. Sunday. Elder paid up in full; paid pastor this quarter, $15.80; presiding elder, $12.50; raised for insurance on church, $10; total amount raised for all purposes during this quarter, $81.30.

INDIANA.

CONNERSVILLE, W. B. Harris, pastor.—Our Sunday school is in good condition. Prayer and class meetings are well attended as well as the Sunday services. From our fair held October 22nd we realized $176.85. The church is being covered, papered, carpeted and a furnace is being put in. Everything, we hope, will be in good shape by Thanksgiving. This is a good year for Connersville.

To Drive Out Malaria

And Build Up The System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

LOUISIANA.

PATOUTVILLE, S. Tillman, pastor.—Our lot is now enclosed by a neat fence and we are planning the erection of a parsonage. In this effort we ask the assistance of all friends.

WASHINGTON, J. D. Lee.—Rev. S. Green, our pastor of St. Mark Church, baptized 57 persons the first Sunday in October, and on the 8th ult. 27 others were baptized. Total collection for the first and second Sundays in October was $75.20.

JONES CREEK, Laurence Estavan, pastor.—On the third Sunday I preached at Mt. Moriah Baptist Church the anniversary sermon of the First Risen Benevolent Society, to a large congregation. I was also invited to preach the anniversary sermon for the Pilgrim Journey Benevolent Society at St. Luke Baptist Church on the third Sunday in November. It is said that Union M. E. Church is in better condition now than it has been for years. It has been over five years since a soul was converted in this church.

MORGAN CITY.—A reception was tendered the pastor on his birthday, Oct. 16. Mrs. Emma E. Jones led the party from the parsonage to the church, where the young and old enjoyed themselves. Mrs. Eveline Lyons made the presentation speech and presented a purse and several articles to the pastor. Mrs. Rebecca Callaway, Maggie Messiah and Emma E. Jones served refreshments. Rev. W. H. Jones has labored hard here; his kind and energetic wife has stood loyally by his side and a great work has been done.

NEW ROADS, R. Jones, pastor.—On a recent Sunday five converts were baptized at Taylor Chapel. The pastor preached an able sermon and administered the Sacrament. There will be a corner-stone laying at our church in Morganza, Sunday, November 12. The anniversary sermon of the Knights of Pythias was preached at Taylor Chapel by Rev. H. T. S. Johnson and the pastor. Welcome address by Dr. H. J. Voist in behalf of the society.

MARINGOUIN, A. B. Venable, pastor.—Our work on this circuit is spiritually and financially alive. Every department receives the careful attention of pastor and officers. Some improvements have been made on the work. We are earnestly striving to raise all of our benevolence; have on hand already $35 for this cause. We are glad to have in our midst Rev. E. H. Bradford.

PORT ALLEN, C. Spears, pastor.—I desire to thank the following organizations for the amounts raised Sunday, September 24th: King's Daughters, $31.10; Willing Workers, $32.65; Steward Sisters, $16.65; class leaders, $10.65; total amount, $91.05. The Willing Workers won the flag of victory, but the fight will be on again the third Sunday in November.

NAPOLEONVILLE, Carrie C. Brooks.—On Tuesday night, Oct. 24, Presiding Elder Butler was present and planned a memorial service in honor of Bishop Joyce. Devotional exercise by Rev. A. T. Haywood of the A. M. E. Church; selections by the choir, Miss Savannah Resin at the organ; paper, "The Life and Death of Bishop Joyce," Carrie C. Brooks; a talk on his personal experience with Bishop Joyce, Rev. J. D. Wilson of Woodlawn; sermon by the presiding elder, his text being "He was not for the Lord took him." Miss Julia Castine sang "Flee As a Bird" very sweetly; a good collection was raised, after which Miss Lula Simoneaux presented the pastor, Rev. Goins, a purse of money in behalf of the young converts, in appreciation of the good he had done in the recent revival.

MISSISSIPPI.

BEDFORD, G. W. Weatherly, pastor.—We have had a year of success. We have built a new church on the work; it is up and ready for worship. Our fourth quarterly conference met at Hopewell. We had a good session. The Rev. B. F. Woolfolk, presiding elder, preached wonderful sermons on Sunday. Collection, $26.10.

AGENTS WANTED.

Agents wanted to represent a large sick, accident and death benefit society. Big commission contract and choice territory. Ministers and teachers make lots of money working for us. Write for information at once. Address J. W. Cooper, President, Salisbury, Mo.

NORTH CAROLINA.

WILMINGTON, C. W. Walton, pastor. Our fourth quarter was a grand success. Rev. I. W. Wells was at his best. The conference was well attended. Most of the officers presented good reports. Raised this year for all purposes, $381.96. Paid the elder in full; paid the pastor, $186.60; raised for benevolences, $39.00. We have received in the church this year ten members; four local preachers. We have raised for all purposes this year $337.53, $82.00 more than we raised last year. We have raised for benevolences all told $39.00. We have only 53 members in all on the Wilmington and Lungaw charge, but the majority of them are plucky and will pay the pastor and elder and meet the claims of the church. We raised on the second Sunday in this month $42.95, by the following captains: Club No. by the following captains: Bro. Elice Ellerson, $15.00; Sister Carla Kenney, $14.35; Miss Sadie B. Flowers, $5.40; Miss Carrie Kenney, $2.60. Raised at Trinity M. E. Church $32.35; at Cones Grove M. E. Church, $13.50. A number of the members brought in from 30 cents to $1.25 each. We have organized in East Wilmington with seven members and have purchased two lots at a cost of $75.00; part of the amount is paid, at least $20.00. We hope to be able to build some time in the near future. Dear brethren of the North Carolina Conference, we would be glad to have you help us by contributing any amount you can to our work. The same will be highly apprepciated. We do not mean to cease striving until the building is erected. So we ask the help of friends.

TEXAS.

NAVASOTA, J. E. Bryant, presiding elder.—The rally held at Lee Tabernacle Church, Oct. 22, by Rev. A. W. Carr, the hardworking and earnest preacher, was a success. The ten days' fair was quite attractive. The church was elegantly decorated by the ladies. The pastor's noble wife, Mrs. A. W. Carr, takes an active part in every interest of her husband's work. She is worthy of every good thing that may be said of her. Some of our members move away every year, thereby the number remaining is very small. Many of them are true and loyal and are doing all they can, while others, as in all churches, are doing nothing. Under the leadership of Rev. A. W. Carr, the faithful pastor, great results are expected. Some indebtedness is being paid and encouraging work done on the church. Reports from this church will be most encouraging at our Annual Conference.

ROWEVILLE CIRCUIT, D. A. Runnels, pastor.—Owing to the illness of the presiding elder we could not carry out the business of the fourth quarterly conference. Rev. H. R. Smith in his stead preached to the delight of a crowded house and administered the sacrament to 75 persons. Raised and paid elder on same day, $25.00.

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They Live in Our Memory.

ROBINSON.—Richard Robinson, of Bradley, Miss., a member of Newlight Church, and an old class-leader, died with full faith in the Lord. He leaves a wife and children. Our church has lost an earnest worker for Christ. The funeral service was conducted by Rev. F. H. Bunton and pastor, N. B. Bell.

HILL.—Fletcher Hill, a member of Mt. Pleasant M. E. Church, after a long illness, fell asleep in Jesus at Pelahatchie, Miss., Oct. 1. He said that he was allright and waiting, ready to go. He leaves five sisters, two brothers to mourn his passing. He was a class-leader and was liked by all, both white and colored. We trust to meet him in the Home Beyond. S. Jossel.

WOODS.—Mr. Wiley Woods, a promising young man, died Aug. 28, 1905, after a month's illness. He was a pious man and was loved by all who knew him.. He was a faithful member of Clark's Chapel M. E. S. S. and was also a regular attendant at all the church services. During his illness he said that all things were well with him. Bro. Woods leaves a father, mother, a brother and sister, an uncle and a host of relatives and friends to mourn their loss. About 500 witnessed the funeral. His remains were laid away in Clark's Cemetery. The funeral was conducted by the pastor, E. H. Langston, assisted by Revs. J. Wilson and E. D. White, pastors of the Baptist churches here. E. H. Langston, Cary, Miss.

HARMON.—Rhoda Harmon passed into the Beyond Oct. 7, 1905, from Sallis, Miss.

REED.—Charlotte Reed died at Biloxi, Miss., in full triumph of faith Oct. 10, 1905. She lived a faithful Christian life and was a member of the M. E. Church for 49 years. Her funeral was conducted by her pastor, assisted by Rev. E. B. Young, pastor of the First Baptist Church, this city.

NELSON.—Little Joseph Nelson, the son of Rev. Lee Nelson, our pastor at Lewisville, went Home Oct. 10. Little Joseph had been confined to his bed only a few days when the death angel came and claimed him as his own. Aside from Rev. Nelson's wife and four children, who survive him, there were many mourners that showed the profoundest sympathy for the bereaved family. The funeral was preached by Rev. G. J. Israel, assisted by Rev. Tyson of the A. M. E. Church, and Rev. Archer, of the Missionary Baptist Church. Our prayers go up, praying the blessings of God upon the bereaved family. G. J. Izard.

BUTLER.—Alberta Butler, of W. Jackson, Miss., 30 years of age, died Oct. 8, 1905. Baptized Sept. 22, 1905. She leaves to mourn her passing her mother, Mrs. M. J. Butler, a faithful Christian and member of Central M. E. Church, also two sisters. Miss Alberta, like many other young women, neglected her soul's salvation until late in life. At the request of her faithful mother, Revs. A. J. Russell, of the A. M. E. Church, and Wm. McMorris, of Central M. E. Church, together with many Christian friends, visited this young lady regularly for several months, doing all in their power to point her to the "Lamb of God which taketh away the sins of the world." On Sept. 20 she was happily converted, baptized and received into the church. She continued in a happy state to the end. A day or so before her death she was visited by angels and prayed earnestly to the Lord to let her die and go with them. She remained perfectly conscious up to a short while before the end. She called her sisters to the bed and admonished them to live the Christian life. Her experience a day or so before death and up to the end was most beautiful and blessed. Her funeral was attended by Rev. Wm. McMorris. A FRIEND.

THANALL. — Eliza Thanall, of Sturgess, Miss., daughter of Jacob and Irene Latham, departed this life Oct. 6. 1905, while she was visiting away from home. She leaves a father, 8 brothers and 2 sisters and a host of friends to mourn her passing. W. H. Davis.

LOVE.—Lulu Love, wife of Henry Love, of Sturgess, Miss., and daughter of Jacob and Irene Latham, departed this life Aug. 7, 1905. She leaves a husband and child, father and mother, 8 brothers and 3 sisters to grieve at her going. W. D. Davis.

QUICK.—On the 18th of June Sister Hattie Quick, wife of Brother Wyat Quick, of North Marlboro, Ala., died a happy death and went to her reward on high.

ALLMAN.—On July 30 Mrs. Miranda Allman, wife of Bro. J. C. Allman, of North Marlboro, Ala., passed into the Beyond in full triumph of faith.

GOODYEARS.—Death entered the home of Bro. L. W. Goodyears, at North Marlboro, Ala., Aug. 6, and removed from it his beloved wife.

WASHINGTON.—After an illness of nine months and ten days Brother Richard Washington entered into eternal rest on Oct. 10, 1905, aged 46 years. He had ben a member of the Mt. Zion M. E. Church, at Campti, La., for 29 years. At the time of his death he was a class-leader, steward and trustee. He leaves his dear wife, children and other relatives to mourn. The church has lost a good Christian, but while we mourn heaven rejoices. His funeral sermon was preached at Mt. Zion M. E. Church by his pastor, assisted by Brothers A. Kemp, W. T. Chapman and N. Roberts. E. H. Clark, pastor.

SMITH.—Rev. John Smith, once pastor at Cottonport, La., passed to his heavenly Home Oct. 9, 1905. At the time of his death he was pastor at Simmsport. J. D. McCain, pastor.

JOHNSON.—Laura Johnson, a faithful member of Hamilton Chapel, Houston, Tex., M. E. Church, died Sept. 5, 1905. Her death was unexpected to all. She was 19 years of age and was a good girl and a faithful Christian. She leaves a host of kind people to mourn their loss. She had been a student of Wiley University. Our church has lost a faithful member. Rev. W. M. White, pastor.

WRIGHT.—Ned Wright, a faithful member of Dalys Chapel M. E. Church, Baton Rouge, La., died Aug. 22. Bro. Wright leaves a wife, two children, mother and three sisters to mourn their loss.—M. J. Dyer.

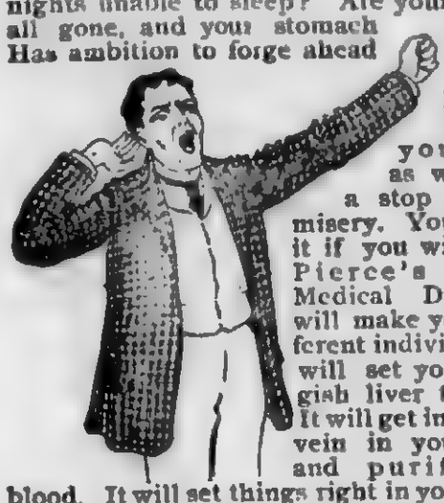
WATSON.—Edmond Watson departed this life Sept. 12, 1905, aged 92 years. He lived in the church 55 years, during which time he was a faithful member. Before giving him the communion, a few days before he passed away, I asked him, was he ready to take it, and he replied: "I know of nothing in the way." He leaves a wife, seven children and a host of grandchildren to mourn.—M. J. Dyer, Pastor.

JOHNSON.—Louis Johnson died Sept. 11, 1905, at Cheneyville, La. Bro. Johnson was an exnorter in our church. He was a good and faithful Christian and gentleman. His last words to me were: "Brother, I will meet you on the banks of deliverance, where parting will be no more." Bro. Johnson was a brother to the Rev. Joseph Johnson, now pastor at Palmetto. He leaves four brothers, a wife and six children to mourn. H. C. Gair, pastor.

NELSON.—Virgil M. Nelson, of Yazoo City, Miss., a member of St. Stephen M. E. Church, fell asleep in Jesus Oct. 4, 1905. Bro. Nelson was 54 years of age and was faithful unto death. He had been a member of the M. E. Church for 30 years, and had served as Sunday school superintendent, class leader, steward, and trustee. He was faithfully holding thre of the last named positions at his death. He was a kind husband, a tender father and a friend to the friendless. He was a man that loved his race. To know Bro. Nelson was to love him. He was respected by white and colored. The church sustained a great loss in his death. He was a man of means, influence and character, and the entire city feels a sad loss. A thousand people witnessed the last sad rites. He leaves a good wife, six children and the church to mourn his death. He was buried with Masonic, Knights of Pythias and Eastern Star honors. A. J. McNair, pastor.

DO YOU FEEL THIS WAY.

Do you feel all tired out? Do you sometimes think you just can't work away at your profession or trade any longer? Do you have a poor appetite, and lay awake at nights unable to sleep? Are your nerves all gone, and your stomach too? Has ambition to forge ahead in the world left you? If so, you might as well put a stop to your misery. You can do it if you will. Dr. Pierce's Golden Medical Discovery will make you a different individual. It will set your sluggish liver to work. It will get into every vein in your body and purify your blood. It will set things right in your stomach, and your appetite will come back. If there is any tendency in your family toward consumption, it will keep that dread destroyer away. Even after consumption has almost gained a foothold in the form of a lingering cough, bronchitis, or bleeding at the lungs, it will bring about speedy cure in 98 per cent. of all cases. It is a remedy prepared by Dr. R. V Pierce, of Buffalo, N. Y., whose *advice is given free* to all who wish to write him. His great success has come from his wide experience and varied practice.



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UNITED FOR LIFE

DAVIS-SMITH.—By the pastor, H... Tillman, at Patonville, La., on a ... evening, Mr. William Davis and ... Sarah Smith.

LIVELY-WILLIAMS. — At Pato... La., recently, Mr. Frank Livel... Miss Amanda Williams, the R... Tillman officiating.

MULKEY-RAYNES. — On Octo... 1905, Mr. James Mulkey and Mis... rietta Raynes, of New Orleans, ... T. J. Johnson reading the cer...

BROWN-HUGHES.—By Rev. T. J. ... son, at New Orleans, on Octo... 1905, Mr. Frank Brown and M... tha Hughes.

WILSON-BROWN. — At Plaq... La., October 3, 1905, Mr. Randol... son and Miss Josephine Brow... J. O. Richard officiating.

GREEN-GAINES.—Mr. Charlie ... and Miss Mary J. Gaines, resi... Plaquemine, La., on October 17, ... the ceremony being read by Re... Richard.

MOORE-SHELTON.—At the resid... the bride, in Eutaw, Ala., M... Moore and Miss Julia Shelton, ... 17, 1905, by Rev. William Jon...

ALLEY-WINSTON. — On Octo... 1905, at the residence of the ... mother, in Eutaw, Ala., Mr. Joh... and Miss Amelia Winston, by ... tor, Rev. William Jones.

LITTLE-WINN.—At the M. E. ... of Eutaw, Ala., on the evening ... tober 29, 1905, Mr. Will Litt... Miss Hattie Winn, Rev. Wm. Jo... ficiating.

DORSEY-MOUVELL.—At the h... Mr. and Mrs. Avarnaid, in Mar... La., on October 30, 1905, Mr. ... Dorsey and Miss Ernestine Mou... Rev. J. D. McCain.

METZ-SCHETNAYDER.—At Jea... La., October 28, 1905, Mr. Shil... and Miss Ida Schetnayder, by ... J. D. Pool and N. McNeal.

BALLANSAW-KEYES.—At the ... age of First Street Methodist E... Church, New Orleans, October ... Mr. Nathan Ballansaw and Miss ... Keyes, by the pastor, Rev. J. ... cuit.

WARREN-NASH.—Mr. Frank ... and Miss Emily Nash, October ... at the residence of the bride's ... in New Orleans. Rev. J. A. Ti... ficiated.

GARDNER-SMITH.—At Mansfi... June 19, 1905, by Rev. Cornelius ... son, Mr. Willie Gardner and M... chel Smith.

WASHINGTON-LANE.—Mr. Ed ... Washington and Miss Mary ... Mansfield, La., on July 18, 19... Cornelius Washington reading ... emony.

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IMPERFECT IN ORIGINAL

eings of the Workmen

MISSISSIPPI.

second district conference is to e at Hub, Miss., November 22- istrict Conference love feast, ted by H. J. Jordan and L. Missionary sermon, J. I. Gar- The good of missionary work to athen world from world-wide s," D. D. Dukes. "Was the niversal?" R. L. Tate. "The f a unitary psychical agent a on of knowledge," R. H. and H. Davis. "Can a member Methodist Episcopal Church be out for failing or refusing to it?" general discussion. "Did ptize by immersion?" J. E. Fos- 'Can the Methodist Episcopal interfere with man and wife ay peaceably separate, being s of the same?" E. M. Dukes. atic study of the Bible," H. J. "The best way to run a re- M. White. "Is patriotism nity?" L. Speed. "Is it right preacher to receive members other Methodist church with- rtificate?" M. Cooper. "Should okhaven District organize an League group meeting and School convention?" general on. "The best way to keep a rch," I. S. Thomas. "Can a live holy and not sin?" C. . "Evidence of Christian- A. Tatum. "Woman's Aid So- l. Ford. "History of Method- ohn H. Johnson. District ce critic, L. W. Price. Lo- hers may select their own top- mmittee, M. White, R. H. Pat- L. Tate, Sec.

OHIO.

ARE AND MARION, J. T. Leggett, Our third quarterly meeting, , was a spiritual uplift to the Rev. E. A. White, presiding ctured at Marion. Subject, tone National Park." He at Marion, Sunday morning. ber received. Sunday evening r spent at Delaware. He and baptized one. His ser- re inspiring and his remarks g our work very encouraging. te was at one time pastor of rges and is much beloved by e. Our Sunday school, Ep- gue and Woman's Home Mis- ociety are doing good work. ch at Marion has been paper- rpeted and the membership is alive. Paid the presiding full, $10; paid pastor this 138.50.



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Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	.....
.....	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion...	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	—Sunday Excursion...	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St. Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited...	7:30 a.m.
8:45 a.m.	St. Louis Express...	9:10 a.m.

East Louisiana.

No. 7.... 8:45 a.m. | No. 8.... 4:20 p.m.
Sunday and Wednesday Excursion.
No. 5.... 6:45 p.m. | No. 6.... 7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited...	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail.....	7:10 p.m.
11:30 a.m.	St. Louis & Chicago..	7:10 p.m.
8:10 a.m.	Northern Express...	5:15 p.m.
9:30 a.m.	McComb Accom....	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp. 8:15 a m | Memphis exp. 8:15 p m
Vicksburg ex. 6:00 a m | Vicksburg ex. 7:00 a m
9:40 a.m. ... Baton Rouge accd... 4:00 p.m

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express..	9:00 a.m.
6:45 p.m.	Sunset Limited....	11:55 a.m.

Texas & Pacific.

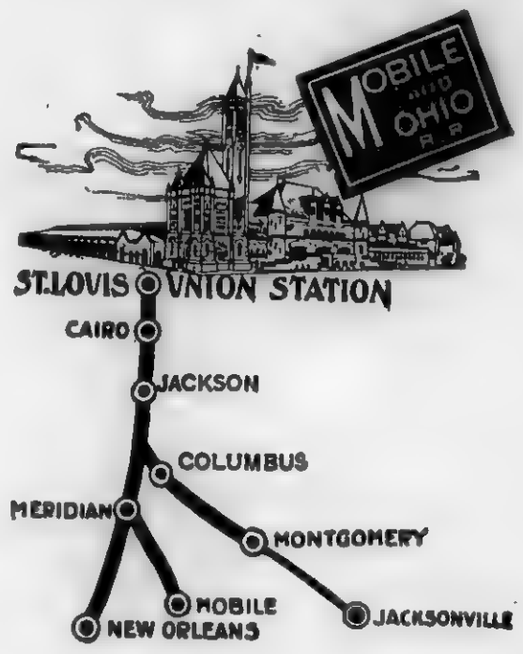
7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
2:05 a.m.	Port Allen Local...	3:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Sail. Express..	6:20 p.m.

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only.....	5:05 a.m.
9:45 a.m.	Daily ex. Sat. and Sun.	4:00 p.m.
9:45 a.m.	Saturday and Sunday.	5:30 p.m.
7:25 p.m.	Daily Except Sunday.	8:05 a.m.

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10:30 a.m.	Sunday Only.....	8:45 a.m.
6:00 p.m.	Sunday Only.....	7:00 p.m.
8:35 a.m.	Saturday Only....	9:45 a.m.
5:00 p.m.	Saturday Only....	6:00 p.m.
9:15 a.m.	Daily Ex. Sat. & Sun..	4:15 p.m.



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Southwestern Christian Advocate

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Weekly Remittances

WEEK ENDING NOV. 4.

Atlanta and Savannah—R. R. O'Neal, *1; J. H. Hempkins; L. W. Coats, *1; J. W. Bolden.

Central Alabama and Mobile—S. J. B. Carter; Wm. Jones, 2; E. M. Jones, *7; A. L. Boyd; A. W. McKinney, 1.

Florida—S. A. Hugher, *1.

Lexington—D. E. Skelton, *1.

Lincoln—D. G. Franklin, *3.

Little Rock—W. H. Simpson, *1; J. H. Sanders; Wm. White, *1.

Louisiana—Wm. Robinson, *1; Mrs. E. Robinson; H. J. Wright; A. B. Harris, *1; John McKee, *1; Frank Walker; F. T. Chinn; S. P. Branch, *3; M. C. Turner; W. R. Butler, *1; J. D. McCain, *1; D. J. Price, 1; H. Taylor; Miss L. Dunbar.

Mississippi and Upper—D. C. Collins; C. H. Brown, *5; Lucy Jackson; I. L. Pratt, *1; S. H. Cannon, *2; R. N. Jones, *2; Ed. Harrison; J. W. Terrell, *1; W. W. Foster, *33, 1; G. W. Baker, *1; J. I. Garrett, *5; A. M. Trotter, *1; J. H. Bynum, *2; J. B. F. Shaw; Wm. Bell; J. K. Comfort, *2.

North Carolina—M. H. Hinton, *2; L. H. McArthur; J. D. Chavis, *1; W. W. Pope, *1; E. H. McArthur, *1.

South Carolina—M. M. Muzon, *6; Thos. Wright; J. D. Mitchell, *1; G. W. Cooper, *4; I. H. Fulton, 3; J. H. Peyton.

Tennessee and East—Tennessee and East Conferences, *187; E. H. Forrest, *4.

Texas and West—F. R. Martin, *1; E. H. Holden, *1; R. H. Duncan, *3; N. J. Moore, *4; J. S. Wyatt; G. M. Stewart, *2; J. E. Bryant, *6; S. N. Smith.

Miscellaneous—Amer. Adv. Agency; Dr. W. D. Godman; S. S. David Adv.; E. E. Clay.

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Crescent City Notes

Miss Laura Davis was a pleasant caller at the SOUTHWESTERN office last week.

Miss Julia Coleman, who has been the guest of Misses Stella G. and Ross A. Seals, has returned to her home in Napoleonville, La.

Rev. H. A. Sorrell, pastor at Slidell, wishes to express his appreciation and thanks for the kindness shown him during his recent illness, by the Revs. J. F. Marshall, V. Chapman, C. W. Reeves, T. J. Johnson, Wm. Harrell, R. E. Jones, and other ministers and friends.

Mr. and Mrs. Zill Tabor, of 434 S. Derbigny street, celebrated on October 16th, with the aid of their friends, the fifth anniversary of their marriage. They were the recipients of many valuable presents.

Cards are out announcing the marriage of Mr. Benjamin F. Turner to Miss Ophelia V. Green. The ceremony to take place at the First Free Mission Baptist church, Algiers, La., Tuesday evening, November 28th, 1905, at 4:30 p. m. Mr. Turner is the son of Rev. J. W. Turner, presiding elder of the Baton Rouge District.

An interesting program was rendered by the Sunday school of Williams Chapel, the evening of October 31st. Well-prepared papers were read by Master J. Obey, Misses C. Wilson, A. Morant, E. C. Parker, L. E. Butler, M. O. Knox and Mr. E. J. Magruder. Miss M. O. Knox presided acceptably as organist. The choir was led by Mrs. L. E Brooks.

WESLEY CHAPEL.—On Sunday, November 5th, the day was well observed. At 11 a. m. the pastor, Rev. T. J. Johnson, preached the sacramental sermon. The sacrament was administered to 253 communicants. One person joined the church. At 3 p. m. speaking meeting: one person received into the church at this service, collection $41.11.

PLEASANT PLAINS.—The prayer meeting service was well attended Sunday morning. At 11 o'clock general speaking meeting; one soul was converted. The pastor, Rev. Wm. Harrell, preached at night an able sermon.

WILLIAMS CHAPEL.—At 5 a. m. covenant meeting. The Sunday-school service was well attended. At 11 a. m. general speaking meeting. The sacramental sermon was preached at 3 p. m. by Brother W. Fisher, assisted by the pastor, Rev. C. W. Reeves. League and song service at 6 p. m., led by Messrs. C. C. Wilson and S. Duncan. At night the sacrament was administered to a goodly number. One was received into full membership, another enrolled, and one subscription for the SOUTHWESTERN. Collection, $37.32.

The popularity of the sacred concert is growing. A large audience was present at Simpson Chapel, Rev. Henry Taylor, pastor, on Sunday afternoon, August 29th. With the exception of two numbers the program, which was of the usual high order, was contributed by the Amphion Orchestra, which is composed of talented young men and women. Following is the program: Chorus, "When Jesus Was Born in Bethlehem," C. T. Steele, Amphion Orchestra; responsive service, 24 Psalm; prayer; son, "He Is All and All to Me," congregation; selection, "O Jesus Thou Art Standing," Geo. Voelker, Amphion Orchestra; reading, "Over the River," Miss Emily Chapman; piano, Miss Ida Hall; voice, "In Adoration," Alfred Solomon, Miss Ora J. Wilson; selection, "The Way of the Cross," Alfred Solomon; voice, "Ave Maria," J. Millard, Miss Ida Ketchens. The address by Prof. M. S. Davage, who is a very pleasing and convincing speaker, was an intellectual inspiration to the young people. Mr. Chas. Moore was master of ceremonies. The young people conduct excellent song-services in this church one hour every Sunday evening, beginning at 6:30, and you will receive a cordial welcome.

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"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and **will make curly or kinky hair lie straight and smooth** for a time.



Miss Nancy Rice.

NOTHING TAKES ITS PLACE.

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Southwestery Christian Advocate

ERT E. JONES, Editor.
ON & MAINS, Publishers.

NEW ORLEANS, NOVEMBER 16, 1905

Vol. 39 No. 46

Editorial

lexander Dowie—"Elijah II"—is ill. "Phyn heal thyself."

ing Leopold appointed a commission which nt fifteen months investigating the atrocities petrated in the Congo Free State. The comsion is forced to admit that the natives are elly treated, many being mutilated, but nks the country is vastly improved."

t is never safe to predict election returns. In recent election in the city of New York the onents of William R. Hearst, candidate for vor, claimed that he could not poll more than 000 votes. Mr. Hearst claimed that he uld poll 300,000—when as a matter of fact returns show a little less than two hundred usand votes were cast for Mr. Hearst.

Each year the saloon kills in the United States re men than there are in our standing army. s destruction of the "flower of the nation" is l. ~~If any foreign power were to maliciously~~ a single citizen his death would be avenged t should cost thousands of lives and millions dollars. But the saloon, the bitterest enemy good government, finds legal protection—and too by patriotic men.

For thirty years Elmira, N. Y., has been disced by vote selling—the price being from to twenty dollars per vote. (Note—There very few if any Negro voters in Elmira.) this city comes out of the recent campaign h a unique distinction. The candidates of h the Republican and Democratic party eed that no money should be used to buy es and both organizations offer a reward of hundred dollars for information of a violan of the compact.

President Roosevelt was petitioned to use his od offices" with the Russian government to p the brutal massacres of Jews. Secretary ot had a conference with the President on the ject after which the following statement was en to the public: "In the conditions of social order which actually exist in Russia the Presnt does not see that any action can be taken this Government at present which will be of benefit to the unfortunate sufferers, for om he feels such keen sympathy."

On the roof of a building on Fulton street, ooklyn, N. Y., overlooking the great suspenn bridge and in full view of the thousands t cross the bridge daily, stands a unique signard 25 feet long and 10 feet high, bearing the cription: "God commendeth His love toward in that, while we were yet sinners, Christ d for us." (Rom. 5: 8.) This will mean salvation of many a person whose attention uld not otherwise be called to the Gospel proions. The parties that placed the signboard re have done a good thing.

"FAR-FLUNG BATTLE LINE"

Unto the uttermost parts of the earth have gone the mis[illegible] But how could they go unless they were sent, hence the Missionary Society. To meet our obligation to carry the Gospel to earth's remotest bounds two things were necessary, men and means. The men to answer the call stand ready with unceasing anxiety to go. Mr. Jno. R. Mott says 25,000 young men and women can be had for mission work. The lack of means retards the coming of the Kingdom. Our conquest for Christ Jesus has met with glorious results. Our success is our embarrassment. More have come than we can spiritually feed and shepherd. While doors hitherto closed now swing wide on easy hinges, but we do not enter for the lack of means.

Garrett Biblical Institute

But we are advancing. The General Committee of the Missionary Society held its annual session this year in Janes Methodist Episcopal Church, Brooklyn, N. Y. The Treasurer's report shows that the church has given this year for Missions $1,582,215.13, an increase over last year of $45,578.37. This does not include the collections of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society, which added to the receipts of the parent society would make the collections of the Methodist Episcopal Church for Missions quite two million dollars. The collections of the Missionary Society for the present year as compared with that of 1896 shows an increase of $378,391.36. This substantial and gratifying increase means an advance movement of the soldiers of the cross in home and foreign fields. It means the opening of new fields, the following up of our past victories.

Next to the General Conference the General Missionary Committee is the most important gathering found on the Calendar of the Methodist Episcopal Church. It is of more interest to the public than the General Conference, in the subject matter considered and the speeches delivered. If Methodism could attend these meetings for one year the church would awake to its responsibility and the matter of collections would be settled.

The sessions are thrilling and romantic. During the days the world will pass in review and eye witnesses will give observations of all points of the earth. It is a school of geography and as well as of the economic, social, political and religious conditions of the people everywhere, home and abroad. It is civilization planning its battle against heathenism. It's Christ's church moving against high places of iniquity and moral blindness.

Here you will find picked men of the church—the Bishops, representatives of the Board of Managers, lay and ministerial representatives of the General Conference districts, lay and ministerial, and executive and field secretaries. In this meeting scholarship is ablaze for the salvation of souls, experiences of many years, ripe and sound, are exerted for the good of the work; here the ringing note is not self, but others; not Wesley, but Christ. Here is found church statesmanship of the highest type. With rare exceptions the speeches—the most impassioned and thrilling orations and deliberations—breathe the air of world-sympathies. Here for days the one theme is the salvation of the world, and in this effort men rise above national and race lines, above self preservation into Christ-like sympathizers.

No one can help being struck with the effort of the Committee to administer the funds of the Society in the most economic and wise way. Every dollar is a sacred dollar and is sacredly administered.

CHRISTIAN MARTYRS

Missionary work in foreign countries requires unusual heroism and often death. Beside the hardships that come from a change of climate and manner of living a missionary must face the opposition that comes to the faith that seeks a foothold in a strange land. People cling to their customs and religions which may appear to others as crude and heathenish. Again and again have the representatives of the church been called upon to water the faith of the fathers with life's best blood. This they have done willingly, counting it a blessing. The massacre of the Presbyterian missionaries at Lienchou Station, China, reads like a chapter taken from the reign of Nero. Herewith we give a recent despatch:

"Hongkong, November 9.—Dr. Machle, the American missionary who escaped the massacre at Lienchow, confirming the previous accounts of the outbreak, adds horrifying details of the atrocities committed on the American women. When the disturbances commenced the mob seized Miss Chestnut and Mrs. Machle and exposed them to public view in the Chinese temple. Amy Machle, a 10-year-old child, was carried off and flung alive into the river. The rioters stripped Miss Chestnut and flung her into the river. While the two were struggling in the water three Chinamen speared them with tridents. Miss Chestnut's body and Amy Machle's head were pierced.

"Mrs. Machle appealed to the rioters, but the latter stoned her brains out, stripped the body and flung it into the river. The mob then captured Mr. and Mrs. Peale, stripped them naked, exposed them for fifteen minutes, clubbed Mr. Peale to death in his wife's presence and subsequently killed Mrs. Peale in the same brutal fashion."

This ought to arouse the church to the perils of missionary work, but is there not also another fact worthy of our consideration: may not Chinese in this and similar acts be working retaliation upon the United States for our Chinese exclusion law?

LESSONS FROM THE RECENT ELECTIONS

Partisanship has been the curse of American politics. By the machine corrupt men and bad policies have secured the endorsement of the political parties and by the means of the party whip good men have been "brow-beaten" into shutting

(*Continued on Page Eight.*)

Bishop Spellmeyer's Address

Before the General Committee of the Freedman's Aid Society

I received, sir, a letter a few days ago in which was the request that I should speak for five minutes in relation to the work, and this I am willing to do. I think all I need to say can be said within that time, and all that you have time to hear can be heard within that time. I have always tried to be a friend to every man, and I have found it easy to be a friend of the black man without trying, for in early life my mother taught me to regard the man, his character, his life, irrespective of his color, and that early teaching has remained with me until this day, so that when near my home in early childhood I found a family each member of which was colored, and in that home a little boy, who was good and pure, with no bad habits I knew of, I found in him a playmate for some time, and in those women who lived in that house, good wise counsellors. They were religious women; they loved God; they loved His church, and although they were black, they made on my young heart a deep impression for good, for righteousness, and I feel that to them I owe a debt, although I cannot mention their names.

I was assigned to the Upper Mississippi, Mississippi and Louisiana Conferences, and going to these conferences with joy in my heart because of this early training and early teaching, I came back from them not at all disappointed. Certain impressions were new, fresh, deeply made. I want to speak of them briefly.

The first impression I had was that in the South, and many parts of this land as well as in the South, the black man under present conditions is not having a fair chance. I will not touch those conditions, but I want to state the fact that this impression came deeply into my mind, that the black man was not having a fair chance to make the best of himself, for himself, for his family, and for the Nation of which he is now a very important part. The second impression I received, sir, was this, that where the black man is having a good chance he is making a great deal of his opportunities, so that when men debated on the floor certain important questions, when they reported certain important causes, it was to me a great joy to see what the schools had done for them, and how in their discussions and in their addresses they showed what can be done for the black man when he does have a good chance. I heard addresses at conferences that would be a great credit to any audience, or to any class of men in any part of this great land of ours, for intelligence, for comprehensive knowledge, for delivery, for clearness of utterance, and for deep spiritual impressions. I was profoundly impressed with the addresses I heard by honored representatives of our church, who came before these conferences to tell about the causes on their hearts. I was deeply impressed with their remarkable ability.

Another impression that I had, sir, which to me brought great joy, was the deep religious fervor of my brothers in black. How they love God; how they love His church; how they love those who do love God, and how gladly they receive from those of us who are called superintendents, our words of counsel and suggestion. It was a delight to me to be in those conferences and to be associated for a short time with these men. My habit is to preach short sermons rather than long sermons, and seldom have I preached over forty-five or fifty minutes, sometimes an hour, but in a certain conference in the South somebody says I preached one hour and twenty minutes. I hardly think it could be so. Perhaps something was wrong with the timepiece, but I do know this, that it helps a man to preach a long sermon when there are responses in the congregation. So I come to you with these impressions that are somewhat new to me, with the decided conviction that there never has been a time in the history of this Society when we needed quite so much solid business judgment in all our procedures, economic and progressive administration in the conduct of all our affairs, planting schools where they are needed and can be sustained, and not keeping them where they are not a success. I believe the time has come when along all these lines there ought to be the most careful, the most rigid, the most conscientious administration of this sacred money collected from our churches.

The Work of the Freedman's Aid and Southern Education Society Reviewed

The annual meeting of the General Committee of the Freedman's Aid and Southern Education Society was held in Hanson Place Church, Brooklyn, N. Y., November 6 and 7. This committee comprises all the bishops of the church, together with the representatives from the General Conference Districts, the officers of the Society, and fourteen delegates from the Board of Managers at Cincinnati. Close attention to the details of the work was given. The interest was maintained throughout, and the meeting is regarded in its results as one of the most satisfactory in the history of the organization.

ANNUAL REPORT.

As this Society was organized in 1866 and the officers are planning for a Fortieth Anniversary observance during the year, the report of the Board of Managers pertinently gives a brief and comprehensive view of the achievements of the Society. This report, which was read by the secretaries immediately after the organization of the committee, shows that only two members of the convention that organized the Society are now living, Bishop John M. Walden, president of the Board, and Dr. R. S. Rust, its honorary corresponding secretary. Beginning "with a good constitution and $1,500 borrowed money," it now maintains more than forty institutions, with property on a careful valuation by experts on the ground aggregating $1,683,231, with equipments valued at $143,808.

TWO HUNDRED THOUSAND PUPILS TRAINED.

The growth and permanent achievement of these schools furnish a record not surpassed by any missionary movement in the history of our church. Careful estimates show that 200,000 or more pupils have received instruction in the schools. These, in turn, have touched with enlightening influence millions of the race. Three thousand have entered the Christian ministry. This has made possible the effective work in our nineteen conferences among the colored people with 1,962 ministers and a membership of 284,288.

From the normal schools and colleges more than 12,000 have gone forth as teachers. Without such trained teachers, the common-school system among colored people would not have been possible, and millions of the funds set apart for these by the State would have been wasted. It is through such agencies that the percentage of illiteracy among the colored people has been reduced from about 100 per cent. to 44.6 per cent. Fortunate for the race and for the nation, these teachers were educated in Christian schools and sent forth with lofty moral ideals to a spiritually destitute people. From the Meharry and Flint Medical Colleges over 800 physicians, pharmacists, and dentists have been graduated.

With the compassion of Jesus the teachers went forth among the lowly. They were outcasts from society, often more than missionaries in foreign fields. The spirit of caste and suspicion shut them out, and they were even hated of men for His namesake. Shorn of the romance of missions in far-off lands, their hard and exacting work among a despised people has called for genuine heroism. The missionary motive has been dominant. These schools have been nurseries of religion. Many thousands of our students have been converted. Character and soul culture have always stood first. Equipment for service has been the aim. The majority of our graduates have gone forth as preachers and teachers.

A RECORD UNSURPASSED.

Measured by the attendance of students, the number of teachers employed, and the receipts from the schools, the Society enters on its Fortieth Anniversary with a record for the past year surpassing that of any previous year in the entire history of the Society. There has been a gradual increase of students from a total of 9,380 in 1899-1900 to 11,560 during the past year, although several hundred primary students have been dropped from the rolls. This surpasses by 921 the attendance of 1904, which, up to that date, recorded the highest enrollment in the history of our schools. The number of teachers employed has advanced from 403 in 1899 to 614 in 1904-05, including 117 practice teachers.

COLLECTIONS FOR THE YEAR.

The total amount of conference collections for the General Fund for the last fiscal year is $105,607.99, an increase over last year of $1,562.94. The conference collections that have been received by the treasurer and applied by special provision to the work of individual schools, largely for building and equipment, is $20,344.89, made up for the most part of collections from the colored conferences. This gives for the year a total of collections from the conferences of $125,952.88.

In addition to the above, cash gifts for the use of individual schools, specially designated by the donors, have been received by the secretaries and presidents, amounting to $35,441.04. This makes the total of cash collections for the fiscal year $161,393.92. The total receipts of the Society and its schools for the past year, including tuition, room-rent, board, bequests, legacies, etc., are an aggregate of $494,295.79, a net increase over the previous year of $26,434.24.

BEST FIVE YEARS IN HISTORY.

In the comparison of the receipts of this Society from conference collections from the beginning, the encouraging fact appears that the receipts in cash collections for the General and Special Funds for the first five years of this new century are $82,102 in excess of the best previous years.

The total receipts from all sources for the three best periods of five years each, since the organization of the Society, are as follows:

Total receipts 1890-1895.....$1,509,463.5
Total receipts 1895-1900..... 1,507,432.4
Total receipts 1900-1905..... 2,002,176.4

Of this advance in the last five years the sum of $373,711 has been expended for new buildings and equipments. For new industrial plant and equipment the sum of $65,670 has been expended.

The accompanying schedule shows the conference collections for the past ten years, together with the large decrease in administrative and fixed expenses and the increase in appropriations for schools.

EVIDENCES—SELF HELP.

The question is often asked, Why is it the colored people are not doing more for themselves? It is alleged that the constant liberal giving on the part of the church weakens our people. The contrary is true. The giving on the part of the great church inspires our people to liberality. Out of our scanty store the collections for the Freedmen's Aid have advanced. The following table shows the advance in gifts from local conferences among the colored people from 1896 to 1900, and for the first five years of the new century:

1896	$ 6,873 00	
1897	8,485 00	
1898	9,289 00	
1899	6,909 00	
1900	8,811 00	
		$40,367 00
1901	$13,154 00	
1902	14,823 00	
1903	16,073 00	
1904	15,926 40	
1905	19,251 73	
		$79,228 13
Increase		$38,861 13

SESSION OF THE GENERAL COMMITTEE.

The Committee was called to order by Bishop J. M. Walden promptly at 9:30 on Monday, Nov. 6. After devotional exercises by Dr. D. L. Aultman, Bishop Cranston took the chair and presided over the first session. The reports of the treasurer, Dr. H. C. Jennings, and of the secretaries were referred to special committees.

The maximum of appropriations for the year 1906-7 was fixed at $116,775, which, with the endowments available, makes the total appropriation $138,675 for schools and administration.

A happy incident in the proceedings of this session was the presence of the venerable Judge Reynolds, who, on invitation of the Committee, responded to speak as to his long associations with Dr. Rust, the honorary corresponding secretary of the Society, who on account of old age was prevented from being present. The Judge spoke of the love that had existed between Dr. Rust and himself since they sat in the classroom together. "At that time he had what you all know he had through life, and has to-day, a sagacity and shrewdness of such high character as to amount to wisdom. He cared for the poor, he had a very warm heart and a very cool head—not a bad combination. I cannot think now, and remembering as I do several members of the Board of Bishops who are graduates of Wesleyan, it makes a very strong statement, but I do not believe that they have ever sent into the world a man who has been more useful and who has done more good. He had a unique opportunity. Providence seems to have placed him in a position where he could exercise an influence for good which very seldom comes to men in any walk of life. I cannot express my feelings towards Dr. Rust, dear beyond any words that I can command."

Bishop Moore presided the afternoon of the first day and Bishop Hamilton occupied the chair the morning of the second day. The meeting closed that afternoon with Bishop McCabe presiding.

The appropriations for the colored schools were placed at the same figures of last year. The same is true of the white schools except in the case of Epworth Seminary, Epworth, Ga., which gets an increase of $250, and of Graham Academy, Marshallburg, N. C., which gets an increase of $100.

Effort will be made to get the work of the Freedmen's Aid Society properly before the Southern Educational Board, the Rockefeller Fund, and other agencies doing work in the South with the view of securing aid for the schools. A committee to have the matter in charge was appointed consisting of Bishops Walden, Cranston and Wilson, Rev. Dr. J. C. Nicholson and Messrs. J. A. Patten and W. C. Herron.

The report of the Committee on Endowments included a strong plea for the endowment fund of Grant University in view of the generous offer of Dr. Pearsons of Chicago of $50,000. The success of President Race has been so marked that if $50,000 can be secured by January 1st, the entire $200,000 will be available for the endowment of this important institution which holds a strategic position in relation to our entire white work in the South.

During the session of the Committee several addresses were made which bore a testimony to the success already attained by the Society and urged larger endeavor. The general opinion was that the work of the Society was never more needed than it is to-day. Among the most notable addresses Bishops Fowler, McDowell and Spellmeyer were unusually strong and interesting.

The Claflin Quartette was present under the direction of Mrs. Dr. L. M. Dunton and rendered songs at the several services. The singing of the young men was listened to with great delight.

The mass meeting on Sunday night was addressed by Dr. John H. Race, of Grant University, and the Rev. Pezavia O'Connell, of the Delaware Conference. On account of the illness of Senator Dolliver at a late day he was compelled to give up his appointment for the anniversary address. His place was nobly filled by Bishop D. H. Moore and Bishop L. B. Wilson, who several days before generously accepted appointments for this service. All of these addresses were of an exceptionally high order and aroused unusual enthusiasm in the great audiences at Hanson Place Church. The singing by the Claflin Quartette added no little interest to the program.

The General Committee was entertained by the Hanson Place Methodist Episcopal Church, of which Rev. Dr. Charles Edwin Locke is pastor. The entertainment and general reception were a recognition of the splendid work of the Society.

Dr. Locke was as considerate of the comforts of the Committee as ever a host could be. The Doctor and his church were given a vote of thanks for their "unsurpassed entertainment."

CONGRATULATIONS OF THE SOUTH.

Communications were read by Secretary Thirkield from representative Bishops and prominent men in public life in the South, offering their congratulations on the proposed Fortieth Anniversary of the Society, and giving hearty indorsement of the work of the schools. The following brief excerpts are of special interest:

Bishop W. A. Candler, of the Methodist Episcopal Church, South: "Please accept congratulations upon the approaching celebration of the fortieth anniversary of the great Society which you serve so efficiently. It is most fortunate for the whole country that the higher education of the Negroes has been so much under the direction of the churches. His education, if secularized, would fall far short of qualifying him for his responsibilities as a citizen and the duties of life in other relations which are now upon him. God bless your Society and make it a saving influence to thousands who need its help and care."

Bishop Chas. B. Galloway: "I congratulate you on the forty years' history of your great educational organization, and wish you joy in the observance of its anniversary. The betterment of the Negro race is for the good of both races, and the development of the whole country."

The Hon. Ex-Governor W. J. Northen, of Georgia: "You, of course, know that I am in hearty sympathy with your efforts, and while I congratulate you upon the success of the past, I earnestly pray God's best blessings upon the future of your institution."

The Rev. Dr. J. D. Hammond, Secretary of Education of the Methodist Episcopal Church, South: "The work your Society has done, and is doing, through its educational institutions in the South entitles it to the full confidence and support of the great church which it represents, and to the earnest prayers and good will of all, of whatever creed or nationality, who labor with you 'in the kingdom and patience of Jesus Christ.' Praying the divine blessing on your anniversary exercises and heartily sympathizing in the exalted Christian aims of your organization."

The Hon. Clark Howell, Editor of *Atlanta Constitution:* "I believe in education, and that every man, white or black, makes a better man and a better citizen by being trained to think, thus enabling him to direct his energy to practical and profitable pursuit. There is not a class of labor, however low, that cannot be better performed if directed by intelligent, rather than by untrained, minds. Your organization has done good work to this end and it fully deserves the general praise being accorded it upon the anniversary of the fortieth year in the good work of making better citizens."

Most of us are wonderful economists when it comes to making a little goodness go a long way. We hate to waste it, or to show it when we know it will not be appreciated. But Marivaux put a large truth into a brief epigram, nevertheless, when he said, "In this world it is necessary to be a little too good in order to be good enough."—*Great Thoughts.*

A Comforting Thought

Whatever the loss, ours is not long a solitary case. To the one who has it to bear every trial is a peculiar trial. When God's hand hath touched us we shrink and cry, "What have I done that this calamity should fall on me?" We question if there "is any sorrow like unto our sorrow." If we take thought only of our own cross, it appears the heaviest of any. But when we begin to recognize the losses and trials of others, and extend a helpful sympathy even beyond our family and household, we experience the blessedness of giving in a way to react upon and comfort our own hearts.

Our burdens, whether of bereavement or disappointment, or wrong or regret, weigh heavier or lighter at different times, according to our moods and occupations, or the want of them. We find some way to bear the grief we cannot escape and which, in prospect, we could not endure. Bitter, indeed, would be all chastening if no good came of it. Who shall say that this rending of the soul, this breaking up of all the depths of our nature, this strain upon our capacities for suffering, is but the inevitable chance work of existence?

What does it mean? "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor and glory, at the appearing of Jesus Christ." Were we perfect in sympathy? Was our charity unfailing? Lacked we not in all directions that symmetry of faith and purity of practice needed to effect a resemblance to the divine model? Would we be strong? We must often be put to the trial of our strength. Covet we the best gifts? They are not granted to the undisciplined.

We "rise on stepping-stones of our dead selves to higher things." No one soul is so obscure that God does not take thought for its schooling. The sun is the central light of the universe, but it has a mission to the ripening corn and the purpling clusters of the vine. The sunshine that comes filtering through the morning mists, with healing in its wings, and charms all the birds to singing, should have, also, a message from God to sad hearts. No soul is so grief-laden that it may not be lifted to sources of heavenly comfort by recognizing the divine love in the perpetual recurrence of earthly blessings:

"The night is mother of the day,
The winter of the spring;
And even unto old decay
The greenest mosses cling.
Behind the cloud the star-light lurks;
Through showers the sunbeams fall;
For God, who loveth all his works,
Hath left his hope with all."

—*Mary H. Houghton*

A craving for sympathy is implanted deep in human nature. This needed sympathy is supplied only in part by one's associates. Earthly friends often fail, and the best of human comradeships do not completely satisfy the cravings of the immortal spirit. But there is one Friend who never fails. Jesus Christ is ever ready to listen to the story of human need. He waits to receive the confession of sin, the appeal of sorrow, the expression of thanksgiving, the application for counsel and the plea for supporting grace in life and death. Make Christ your confidant in all things. He can never weary of your story. He will not refuse his help. Christ knows your thought afar off, but he would have you confide it to him. If you try to live all by yourself you will make a failure of it. "Go tell it to Jesus," obtain your pardon and help from Jesus, and "all will be right."—*N. Y. Observer.*

Those who have most happiness think least about it. But in thinking about and in doing their duty happiness comes, because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe.—*Thackeray.*

It is one thing to take no thought for want of thought, and another to take no thought from sufficing thought, whose flower is confidence. The one way is the lovely way of God in the birds, the other his lovelier way in his men and women.—*George Macdonald.*

THE CHRISTIAN LIFE

What Will You Do Without Him

BY FRANCES RIDLEY HAVERGAL.

I could not do without Him!
  Jesus is more to me
Than all the richest, fairest gifts
  Of earth could ever be.
But the more I find Him precious,
  And the more I find Him true,
The more I long for you to find
  What He can be to you.

You need not do without Him,
  For He is passing by;
He is waiting to be gracious,
  Only waiting for your cry;
He is waiting to receive you—
  To make you all His own!
Why will you do without Him,
  And wander on alone?

Why will you do without Him?
  Is He not kind indeed?
Did He not die to save you?
  Is He not all you need?
Do you not want a Saviour?
  Do you not want a friend?
One who will love you faithfully,
  And love you to the end?

Why will you do without Him?
  The Word of God is true,
The world is passing to its doom—
  And you are passing, too.
It may be no to-morrow
  Shall dawn on you and me;
Why do you run the awful risk
  Of all eternity?

Why will you do without Him?
  In the long and dreary day
Of trouble and perplexity,
  When you do not know the way,
And no one else can help you,
  And no one guides you right,
And hope comes not with morning,
  And rest comes not with night?

You could not do without Him,
  If once He made you see
The fetters that enchain you,
  Till He hath set you free;
If once you saw the fearful load
  Of sin upon your soul—
The hidden plague that ends in death,
  Unless He make you whole.

What will you do without Him
  When death is drawing near?
Without His love—the only love
  That casts out every fear;
When the shadow-valley opens,
  Unlighted and unknown,
And the terrors of its darkness
  Must all be passed alone?

What will you do without Him
  When the great white throne is set,
And the Judge who never can mistake,
  And never can forget,
The Judge whom you have never here
  As Friend and Saviour sought,
Shall summon you to give account
  Of deed and word and thought?

What will you do without Him
  When He hath shut the door,
And you are left outside, because
  You would not come before?
When it is no use knocking,
  No use to stand and wait,
For the word of doom tolls through your breast
  That terrible "Too late"?

You cannot do without Him;
  There is no other name
By which you can be saved—
  No way, no hope, no claim!
Without Him—everlasting loss
  Of love and life and light!
Without Him—everlasting woe
  And everlasting night!

But with Him—O! with Jesus,
  Are any words so blest?
With Jesus, everlasting joy
  And everlasting rest!
With Jesus—all the empty heart
  Filled with His perfect love;
With Jesus—perfect peace below,
  And perfect bliss above.

Why should you do without Him?
  It is not yet too late;
He has not closed the day of grace,
  He has not shut the gate.
He calls you!—hush! He calls you!
  He would not have you go
Another step without Him,
  Because He loves you so.

He would not do without you,
  He calls and calls again,
"Come unto Me! Come unto Me!"
  O, shall He call in vain?
He wants to have you with Him;
  Do you not want Him, too?
You cannot do without Him,
  And He wants—even you.

The Habit of Trust

The occupations of every day seem often trifling, we may do them without thinking as ordinary things; yet they are the scenes of our appointed lot—appointed by God for you and me. The ordering of the application of these ordinary occupations, is the appointing of the divine purpose; it is for ourselves to carry out. And secretly our character forms according as we handle them. Give the heart to God eternal since thou art thyself eternal. Join thy heart to what he has given thee to do. Join they heart to his teaching, and thou becomest of a will like to his own will. Nothing comes by pure accident, not even the interruptions in our busy day. And such as follow on to know God's will see in all events what may lead to good, and so trust grows into a habit as habit grows by perpetual use, till every circumstance may be seen to be but a fresh manifestation of the will of God working itself out in us. —*T. T. Carter.*

The Flower of God

The flowers got into a debate one morning as to which of them was the flower of God; and the rose said: "I am the flower of God, for I am the fairest and the most perfect in beauty and variety of form and delicacy of fragrance of all the flowers." And the crocus said: "No, you are not the flower of God. Why, I was blooming long before you bloomed. I am the primitive flower; I am the first one." And the lily of the valley said modestly: "I am small, but I am white; perhaps I am the flower of God." And the trailing arbuuts said: "Before any of you came forth I was blooming under the leaves and under the snow. Am I not the flower of God?" And all the flowers cried out: "No, you are not a flower at all; you are a come-outer." And then God's wind, blowing on the garden, brought this message to them: "Little flowers, do you not know that every flower that answers God's sweet spring call, and comes out of the cold, dark earth, and lifts its head above the sod and blooms forth, catching the sunlight from God and giving it back to others in sweet and blessed fragrance —do you not know they are all God's flowers?" All they that take this life of God, and, answering it, come forth from worldliness and darkness and selfishness to give out light and fragrance and love, they are God's flowers. There is not one of us who cannot bring something of this life to our fellow men; no matter how arid your life is, no matter how dull it is, no matter how poor it is, it is possible for you to be the giver of life to your neighbor—life to your neighbor.—*Lyman Abbott.*

Learn to give, and not to take; to drown your own hungry wants in the happiness of lending yourself to fulfill the interests of those nearest or dearest to you.—*Henry Scott Holland.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—Matt. 21: 22. Theme—The Power of Prayer.

Prayer is the divine prescription of heaven, and is a simple cure for a complication of woes, ills, pains, diseases and death, and is God's sure, unfailing remedy, through Christ Jesus for all spiritual and moral diseases, and has been known to be the only help in bringing about a cure for some physical diseases.

Prayer is powerful in bringing things to pass.

All the fields of the world are white and stand ready to be harvested. Men who have learned to pray, and love to pray always with all prayer and supplication in the Spirit, are wanted to reap the world for Christ, our Lord. When such an army of men and women shall go forth from our own fair land, America, Europe, with all her teeming millions, shall join in to swell the ever increasing number, cross over into Africa, whose sons stand with outstretched hands to God, and are now waiting to join the mighty hosts of the King of kings, shall with His army proceed to take all of Asia and Australia, and shall still onward move in an unbroken phalanx until every island of the sea is subdued, and shouts in holy triumph, "Hosannas to the Lord!"

Prayer is powerful in the solving of vexed questions, and is destined to bring in the day of final triumph, when every wrong shall be made right, every crooked thing made straight, every rough way made smooth, every ungodly highway made low, and everywhere the heralds of the King of Glory shall be heard saying, "Lift up your dusky, trailing robes, oh, darkness, for the day of the Lord is come, and He shall reign prosperously and peacefully without a rival. Prayer shall eventually break down the castes of Asia, the standing, oppressive armies of Europe; the superstitions, ignorance and oppressions of Africa; and the race prejudice of America. Prayer alone can solve the "Negro problem," if there be such a problem, by causing every man to seek and find out what the "Golden Rule" is, and keep it. When this is done, then will be solved that most vexatious question of questions which has entered church and state, separating the forces of God, delaying the wheels of true religious progress, the salvation of the mass, and the evangelization of the world.

Prayer is the secret of true power; the divine power working in man mightily and unobstructedly; the power of larger knowledge of the love of Christ, which increases the fervor of every Christian heart by exalting every form of spiritual energy and spiritual joy. Prayer adds strength to every element of righteousness; advances man toward ideal perfection, and will most assuredly usher in that day of which the prophet spoke when he said (Isa. 11: 1-9): "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Greenville, S. C.

To-Day

Heb. 3:13.

Every day is a fresh beginning,
  Every morn is the world made new.
You, who are weary of sorrow and sinning,
  Here is a beautiful hope for you,
  A hope for me, and a hope for you.

All the past things are past and over,
  The tasks are done, and the tears are shed;
Yesterday's errors let yesterday cover;
  Yesterday's wounds which smarted and bled
  Are healed with the healing which God hath shed.

Let them go, for we cannot relieve them,
  Cannot undo and cannot atone;
God in his mercy, receive and forgive them,
  Only the fresh, new days are our own;
  To-day is ours, and to-day alone.

—*Selected.*

YOUNG FRIENDS

The Girls We Want

he girls we want are home girls,
Girls that are mother's right hand,
hat fathers and brothers can turn to,
And the little ones can understand.

irls that are fair on the hearthstone,
And pleasant when nobody sees;
ind and sweet to their own folk,
Ready and anxious to please.

he girls that are wanted are careful girls,
Who count what a thing will cost;
ho use with a prudent, generous hand,
But see that nothing is lost.

he girls that are wanted are girls with hearts;
They are wanted for mothers and wives;
anted to cradle in loving arms
The strongest and frailest of lives.

—*Selected.*

Away From Home

A young girl sat on the floor beside her open unk.

"There," she said with a sigh of satisfaction, I believe I've got everything I need. Do you ink of anything more that I should take, Aunt nnie?"

Her aunt looked lovingly into the flushed face. "I've been wondering about a few things, dear. erhaps you have them all."

"I'd hate to leave anything!"

"To begin with," said the aunt, with a smile, I'd put in a good big stock of patience. You ill need it, there are so many inconveniences raveling this time of year, when there is such a rown on the train. You had better carry it here you can get at it handily. You never now when you will need it.

"Put consideration for other people in, too. ou'll find use for a lot of that while you are oing about. You wouldn't want to be always ooking out for your own rights and trying for he best places, and consideration keeps that traight for you. Then it is such a blessing to hose who serve you, whether the employes of a otel or in your friend's house, or the friend erself. If you have it you will never speak unindly or ask unreasonable things. You will ever be late to meals, or in any way upset the egulations of the household in which you are taying. You will have a smile and kind word or all and put yourself in the place of your ostess or the servants, to see how you can make our stay pleasantest for them.

"Helpfulness is the best sort of thing to carry ith you when you are leaving home. You find o many people to whom you can give some little ervice, if you are ready and willing. It may be o more than a word of strength or comfort. It ay be a new fancy work pattern or a few itches for older eyes or unaccustomed fingers. doesn't make much difference what it is, if it nly fits into somebody's need."

"Then I would take plenty of good times—"

"Why," said the girl, "I expect to find those here I am going."

"Yes, I know," was the answer, "but you will ot unless you take them with you. Having a ood time depends more on your own state of ind than it does on what you are doing. Exect to enjoy yourself, and you doubtless will lake the most of each small pleasure, instead of ishing all the time for something bigger. Enter nto everything that your friends plan for you. ut be sure they have a good time, too."

By this time the girl was looking up into her unt's face interestedly. "Is there anything ore?" she asked.

"One more, the most important of all. Don't orget to take love in your heart. Love for hrist and love for your fellows. When among trangers, never be afraid or ashamed to let them now as to your religious faith; by your actions lways, by your words when it is seemly. When ou attend church remember whose you are and e true to Him."

The Heart Makes the Wish

Two little Indian boys, to whom the missionary, going back and forth across the plains on his errands of love, was a familiar figure, were talking as to what they would like to be and to do when they became men.

One exclaimed: "I wish to be a preacher! Then I'd go and tell everybody all the good things I know."

The other hesitated for a while. It seemed to him the very best wish had been made. But suddenly his face brightened, and his shrill little voice rang out with a note of triumph: "I wish I could be a horse and buggy! I'd carry the preacher to tell the good things!"

Those who heard it did not laugh. They knew the earnestness of the heart from which it had come—a heart willing to be anything or to do anything so that the "good things" might go to others, willing to be even the preacher's horse and buggy if he could not be the preacher.—*Selected.*

Nevers—For Boys

Never make fun of old age, no matter how decripit, or unfortunate, or evil it may be. God's hand rests lovingly on the aged head.

Never use intoxicating liquors as a beverage. You might never become a drunkard, but beer, wine, and whisky will do you no good, and may wreck your life. Better be on the safe side. Make your influence count for sobriety.

Never make sport of one of those miserable creatures—a drunken man or woman. They are wrecks; but God alone knows the stress of the storms which drove them upon the breakers. Weep, rather than laugh.

Never tell or listen to the telling of filthy stories. Cleanliness in word and act is the sign manual of a true gentleman.. You cannot handle filth without becoming fouled.

Never cheat nor be unfair in your play. Cheating is contemptible anywhere, at any age. Your play should strengthen, not weaken, your character.

Never call anybody bad names, no matter what anybody calls you. You cannot throw mud and keep your own hands clean.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully, kindliness the mark of a gentleman.

Never lie. Even white lies leave black spots on the character. What is your opinion of a liar? Do you wish other people to have a like opinion of yourself?

Never make fun of a companion because of a misfortune he could not help.

Never hesitate to say no when asked to do a wrong thing. It will often require courage—the best kind of courage, moral courage—but say no so distinctly that no one can possibly understand you to mean yes.

Never quarrel. When your tongue gets unruly lock it in—if need be bite it. Never suffer it to advertise your bad temper.

Never make comrades of boys who are continually doing and saying evil things. A boy, as well as a man, is known by the company he keeps.

Never be unkind to your mother and father. When they are dead and you have children of your own, you will discover that even though you did your best, you were able to make only a part payment of the debt you owed them. The balance you must pay over to your own children.

Never treat other boys' sisters better than your own.

Never fancy you know more when fifteen years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babes.

Never lay aside your manners when you take off your fine clothes.

Never be rudely boisterous at home or elsewhere.

Never forget that God made you to be a joyous, loving, lovable, helpful being. Be one.—*Independent.*

Do Your Level Best

Do your level best, boys, always—everywhere;
Never mind what others do, you act fair and square;
Duty's call is urgent, and life no empty jest;
Pull yourselves together, boys, and do your level best.

Do your level best, boys, what'er your lot may be;
Grinding in the study, or sailing on the sea,
Pen, or plaw, or hammer, or in scarlet tunic drest,
Pull yourselves together, boys, and do your level best.

Do your level best, boys, all honest work will wear;
Yours is now the springtime, improve the season rare;
Use each precious moment, all trifling ways detest;
Pull yourselves together, boys, and do your level best.

Do your level best, boys; all honest work will tell;
Though the task be irksome, resolve to do it well;
Tinsel oft may glitter, but will not stand the test;
Pull yourselves together, boys, and do your level best.

Do your level best, boys, to live a noble life;
Pander not to passion, wage the Christian strife;
Loyal be to conscience, then leave to God the rest;
Pull yourselves together, boys, and do your level best.

—*Rev. David Johnstone.*

Educational

Adeline Smith Home

The number admitted to Adeline Smith Home, Little Rock, Ark., was limited to 75. There were enrolled, however, in the industrial classes 293. There were six in the graduating class—six sweet-spirited, consecrated, intelligent girls, who will prove to be six strong centers from which will radiate intelligent Christian influence. "We may never know," said Mrs. Falley, secretary of the Bureau for West Southern States, "the number of souls they will help, but the world will be richer for their cultured lives." One will assist the superintendent in the Home next year. Mrs. Nasymth has spent most of her vacation in the North, speaking effectively for our society. Miss Wallace, of the Domestic Science Department, has had interested and interesting classes. Her pupils make a fine showing in their work in the model kitchen as they prepare their various dishes. They are tidy and orderly, and almost noiseless as they move about. They are learning that the common and necessary tasks of the home can be made attractive, and that the kitchen can be made a pleasant living-room. This means much to those who of necessity will probably be limited to a house of two or three rooms. It is beautiful to see them make a fine art of household drudgery.

Morristown Normal and Industrial College

This flourishing school for the education of colored youth, located at Morristown, Tennessee, is now entering upon its twenty-fifth year under the presidency of Dr. Judson S. Hill, who has been at the head of the institution all these years.

The enrollment is larger than for any previous Fall term. The New Jersey Home for girls and the girls' side of Crary Hall are crowded, and but few rooms are left for the young men. There is a crying demand for a new dormitory for young men.

A deep spiritual interest has prevailed during the entire term. At the first prayer meeting thirteen students arose for prayers. Twelve students have been converted, others are seeking Christ.

The industrial departments are in full operation, giving instruction in broom-mking, printing, wood-work of all kinds, iron work, moulding, cooking and sewing. A new sixty horse power boiler has been purchased and a brick boiler house 20 by 42 feet, is now in process of erection. No school in the South is doing better or more efficient work than this school. Two hundred and two students received industrial training last year.

SUNDAY SCHOOL LESSON

By Rev. G. N. Jolly, D. D.

World's Temperance Sunday

Lesson IX.—November 26, 1905. Title—"Abstinence for the Sake of Others:" (Cor. 10:23 33.) Golden Text—"Let him that thinketh he standeth take heed lest he fall."

Corinth is on the isthmus connecting Peloponnesus and Attica. It was one of the most populous and wealthy cities of all Greece. Lasciviousness was deified in the worship of Venus. No city of ancient times was more profligate. It was the Paris of antiquity. Paul entered Corinth "in weakness, and in fear, and in much trembling."

He dwelt in the home of Aquila and Priscilla. They were Jews converted to Christianity, and were tent-makers by trade. Paul was of the same craft and wrought with them. Every Sabbath he preached in the synagogue to the Jews, and also to the Greeks. His words were not well received. He turned to the Gentiles, and for eighteen months labored among them. A very prosperous church was established.

When Paul departed from Corinth he came to Ephesus, labored there a short while, and then sailed for Jerusalem. After the feast of the Passover, he returned to Antioch, and from there set out to visit the churches he had organized in Asia Minor. In the course of time he came down to Ephesias, and for three years proclaimed to them "the things concerning the kingdom of God." During this period the church at Corinth sent him letters in which they asked about marriage and divorce, meats offered in sacrifice to idols, the apostolic office, head-dress of women, the Lord's Supper, spiritual gifts, the resurrection of the body, and collections for the saints. The lesson we study to-day is a part of his answer to their question about meat offered in sacrifice to idols.

The earth, and its fulness, belong to the Lord (vs. 26). They are His by *creation*. In the beginning He spoke and it was done. He commanded and it stood fast. On the first day He created light, which is a result of heat, produced by contraction, friction and combustion. It existed before the sun was created. On the second day He created the firmament by dividing the water on the earth from the water in the air. He caused the "mists to roll away." On the third day He gathered the waters into one place so that the dry land appeared. He then caused the earth to bring forth grass and herbs. See here the beginning of vegetable life. On the fourth day He created the heavenly bodies. On the fifth day He created the fish of the sea and the fowls of the air. On the sixth day He created the beasts of the earth, and the cattle of the field, and every creeping thing. Man also was created on the sixth day. God pronounced His work "very good." Good in itself, and good in expressing His love to His creatures.

But the earth, and its fulness, also belong to the Lord by *preservation*. He upholds them "by the word of His power." This He does by established laws. By a nice balancing of the centripetal and centrifugal laws all the heavenly bodies are kept in their places. By the laws of reproduction everything is caused to bring forth after its kind. By the laws of evaporation and distillation the earth is watered, thus sustaining animal and vegetable life. By the laws of light and heat all that has life in it is supported. These laws are infinite in design: they are past finding out. But they are simple in execution: they carry themselves into effect.

In Lev. 11: 1-47, and Deut. 14: 1-29, we may find the list of clean and unclean animals. The Jews were to eat no animals except those that divide the hoof into two parts, and chew the cud. The swine and the camel were rejected: the one divided the hoof but did not chew the cud, the other chewed the cud but did not divide the hoof. They were to eat no fish except the kinds that had both fins and scales. They could eat of all kinds of fowls except the kinds named in the above passages. They were to eat no creeping things. The Gentile Christians were not conscientious over these things, but would eat such animals, fowls, and fishes, as were set before them. St. Paul has told us (1 Tim. 4: 4) that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

There was a pagan custom of presenting the blood, which was the life, in sacrifice to an idol, then the meat was sometimes eaten in a feast dedicated to the idol: at other times it was put on the market and sold, and at other times it was taken into the home of the offerer and kept for future use. There was strife among the brethren about eating this meat. The strong thought it might be eaten, the weak thought it should not. *Note*—Can the dollar that has been secured by the sale of intoxicating liquors be used for the Lord's cause?

In eating this meat two effects were produced. (1) *On the individual.* The meat had not been changed by offering the blood in sacrifice to an idol. It neither commends, nor condemns the individual. He was not better because he refuses to eat, nor worse because he eats. *Note*—This cannot be said of strong drink: we cannot use it without being made worse by it. (2) *On others.* The liberality of the strong may become a stumbling-block for the weak. Conscience is a faculty of the mind, and a creation of education. It will approve what we believe to be right, and condemn what we think is wrong. A Christian well informed, may eat this meat and not be injured, but one with less knowledge feels that he will perish if he partakes of it. *Note*—The man who drinks is not the only one who suffers thereby.

Christ died for all. He tasted death for those who enter heaven ,and also for those who perish. Man's state in this life is not fixed. The saint or the sinner may pass from the state he is in into its opposite. *Note*—Tampering with the appearance of evil is dangerous.

To sin against a weak brother is to sin against Christ. Jesus dwells in him in the person of the Holy Spirit. All that is done to better his condition is done for Jesus, and that is done to weaken his condition is done against Jesus. *Note*—What an eternal weight of sin the saloon-keeper will have to answer for.

Two reasons are given for total abstinence. (1) We may offend a weak brother for whom Jesus died and cause him to perish. (2) We sin against Christ, and may thus destroy our own soul. Hence Paul says, rather than do these things, he "would eat no flesh while the world standeth." *Note*—We must deny ourselves for the sake of others. Whether we eat or drink, or whatever we do, let us do all to the glory of God. May we give no offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic, November 26.

Scripture Reference—Psa. 40: 1-11.

(Thanksgiving Service.)

The Word—The author of this psalm is undoubtedly David. He is not now a fugitive from Saul; for the indications of public leadership in verses 9, 10 point to a later date. The psalm is in two parts, the first of which we study in our lesson. It is in a spirit of joyful praise suitable to our Thanksgiving season. If we date the psalm after his pardon and restoration from sin we find in it a fitting cause for thankfulness. It is largely a personal psalm of gratitude for salvation. The "horrible pit" and the "miry clay" have been escaped, the "new song" has been given, and the praise of God has been public and continued. Sacrifice and offerings are not so much demanded now as praise and thanksgiving; and this is what the psalmist does. The repeated statements, "I have preached," "I have not refrained," "I have not hid," "I have declared," "I have not concealed," all show the persistent faithfulness with which the psalmist had made known God's mercy..

Our Homily: Thanksgiving—It is eminently proper that once a year the entire nation publicly acknowledge its obligation to thank God and praise him for personal and public blessings. "Think" and "thank" are closely related in both language and morals. Counting our blessings will logically lead to thankfulness. Consider at this service:

Origin of Thanksgiving.—It is as old as the race. A special time set apart to publicly give thanks is nearly as old. The Jewish nation had its feast which was a close type and forerunner of our annual Thanksgiving. The Pilgrim Fathers instituted the custom here. During the days of the civil war it became a national custom. It is the universal "home day" of scattered families. It has its origin in the natural gratitude which one feels who thinks of the wonderful works of God. It is the appropriate service of a rational creature in view of the mercies of his Creator and Provider. It has a special significance to the Christian in view of his personal salvation.

Reasons for Thanksgiving—These are numerous and to most people obvious. We are dependent on God for our daily bread. The prosperity of the year and the bountiful crops of the fields lead to thankfulness. The joys of life, health, friends and family lead to gratitude. The spiritual blessings of the year have been numerous. To some who read these lines the salvation of children and loved ones during the year are causes of thanks. The revival that has visited your church and League, the uplift that has come to you and yours, is a special cause for gratitude. To each and to all Thanksgiving comes with some special reason for joy and gladness. Write out a list of personal blessings this year, and you will be surprised at the number of them.

Expression of Thanksgiving—This should be both with voice and life. David opened his mouth and gave praise to God. So ought we to do. I the League service and in the church prayer meeting let us this week praise God in song, in testimony, and in prayers of praise. Then let us live a thankful life as well as talk thanksgiving. Show mercy and help to some needy family. Give a special offering to some worthy cause. Express in every way the gratitude of your heart for "God's wonderful works." It is well to *feel* thankful; it is better to *express* our thanks frequently and constantly.—*From Notes on the Epworth League Devotional Topics.*

The Thrush

ELIZABETH ROETTINGER.

As the sun first peeped o'er the eastern hills,
And filled the world with his rosy light,
A thrush came and sang by my window-sill,
To tell me that day had vanished night.

His song was so happy and filled with life
That his very being quivered and thrilled;
Such music poured from his little throat
That it seemed like pure joy thrice distilled.

At eve when the sun was sinking to rest,
And the weary world ready to sleep,
I heard the thrush in a gnarled old oak;
He had again his tryst to keep.

He sang no more of blithesome joy,
His song now was soft and low,
And his notes were so plaintive and sorrowful
That he seemed of life's grief to know.

Such change to us a day may bring
In this earnest life we live;
Little we know at the dawn of day
What its close to us may give.

We may hate ourselves when we come to realize failings we have not recognized before, and feel that there are probably others which we do not yet see as clearly as other people see them, but this kind of impatience for our perfection is not felt by those who love us, I am sure. It is one's greatest comfort to believe that it is not even felt by God. Just as a mother would not love her child the better for its being turned into a model of perfection at once, but does love it the more dearly every time it tries to be good, so I do hope and believe our Great Father does not wait for us to be good and wise to love us, but loves us and loves to help us in the very thick of our struggles with folly and sin.

New York Letter

By L. H Smith

. William H. Brooks, pastor of St. Mark's . Church, on Sunday, October 29, delivered f his characteristic, plain, manly talks to a gathering in Concord Baptist Church, klyn. The meeting was held under the aus- of the colored men's branch of the Young s Christian Association of Brooklyn, and Brooks, who is chairman of the Manhattan ch, was the principal speaker. The text of emarks was, "Strike Back When Struck." aid: "Our race needs physical courage. This not mean that colored men should go around chips on their shoulders seeking fights. But have got to fight, fight like men. * * * should train men for earth as well as for n. You should develop your men physic- You should teach the men that when their , daughters, mothers or sisters are insulted, should be protected with the lives of the We must prevent the white man from do- oo much wrong to us, because he can't hurt thout hurting himself, and we love the white too much to allow him to hurt himself. No or nation can hurt others without hurting lf or itself and at whatever cost all wrongs e righted in the end. We make a mistake ving to follow white men. There are good men who are worthy of imitation, but there thers whose example should be scorned by Negro."

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e Rev. Mrs. Randolph preached at St. 's Church on Sunday, October 29, and at the evening service the Rev. Mr. Gordon, superintendent of the Howard Orphan Asylum, Brooklyn, addressed the congregation. The occasion was Rev. Gordon's annual visit to the church and he was accompanied by a dozen of the little inmates of the institution. He said there were over 200 children in the orphanage, an increase of 95 since he took charge about two years ago. Though there had been an epidemic of measles and whooping-cough, he thanked God there had been no deaths. He also spoke of a plan to purchase a farm on which to train the youths. Dr. Brooks asked for a special collection to be taken while a quartette of Rev. Gordon's little girls sang.: $104.06 was raised and given to the institution to help in its maintenance.

A new and pleasing feature of St. Mark's Lyceum, and one that is becoming rapidly popular with the people is the monthly journal called *The Mirror*. It contains the program of the Lyceum for the month, a church directory, and notices of happenings in the church. The first number was issued in September and the October issue was a memorial number in honor of the late Rev. W. P. Ryder, founder of the Lyceum.

The annual fair of St. Mark's Church will begin Monday evening, November 27th, and will continue to and include Friday, December 8th, 1905. Mme. E. Azalia Hackley and company will appear at the church on November 9th at a concert given by the Church Ushers.

Recent District Conferences

E E. L. AND S. S. CONVENTION, LITTLE ROCK CONFERENCE

eighth annual session of the State Epworth e and Sunday School Convention of the Little Conference convened at Brinkley, Ark., Oct. 26, Mrs. Annie T. Strickland presiding. Mrs. D. W. was elected secretary. In this convention we epresentatives from nearly all over the state. elegates seemed to be full of the Holy Ghost. onvention began its work promptly at 9 o'clock. elcome addresses were delivered Thursday night following citizens of the city: Mr. B. F. Jordan, alf of the local leagues; Rev. J. R. Smith, of M. E. Church, on behalf of the churches; Dr. Knox, of the Baptist church, and president of rinkley Academy, on behalf of the schools. Dr. Cox, president of Philander Smith College, was t Friday night at the Epworth Farm Rally and ed the entire congregation by his words of less eloquence. He showed that the work was increase. The convention was highly enter- by the good people of Brinkley.

L. G. Hodges.

MUSKOGEE DISTRICT.

Muskogee District Conference met in Franklin l M. E. Church, Okmulgee, Indian Ty. Rev. McAllister, presiding elder, called the confer- order. After devotional exercises organization fected by the election of B. J. Donnell as secre- The brethren were present with a few exceptions. elegates from the various charges met on time ose who could not be present sent reports. The s of presiding elder and pastors showed grati- progress on all lines, especially in the increase sionary and Church Extension collections. Many s had been blessed with gracious revivals. The s from Sunday School Superintendents and Ep- League presidents showed that special interest een given the departments. Sermons were ed by the following brethren: Revs. A. R. , H. Blye, R. B. Smith, Crawford R. Ross, B. J. ll and Presiding Elder A. J. McAllister. The t League, Sunday School and Woman's Home nary Society was organized. Robt. B. Smith, erson and H. Blye were recommended for ad- n on trial, subject to conference examination. levs. White, Walton, Knox and others were in- ed. The good people of Okmulgee entertained nference nicely and resolutions of thanks were l to pastor and people for their hospitality.

A. J. McAllister.

WEST TENNESSEE DISTRICT.

The second session of the West Tennessee District, Tennessee Annual Conference, met at Martin, Tenn., August 22, Rev. J. A. W. Moore presiding. At 4 p. m. devotional exercises were conducted by the presiding elder. Ten pastors were present at roll call. A. J. Proctor was elected secretary; S. M. Strayhorn and W. W. Cowen, assistants. Owing to the strict quarantine regulations travel was very difficult, and a number of pastors and delegates were absent; nevertheless a profitable session was held. According to the reports there will be an increase of benevolence for every purpose. Rev. M. Williams preached the missionary sermon to the edification of all present. D. T. Burch seemed to be at himself and preached acceptably the introductory sermon. Other sermons were preached by A. Ridley, J. N. Moseley, J. F. Fenner and others. Rev. R. B. Ross, of Paris, was present with quite a delegation of ladies. His address was full of inspiration. The good people, led by their large-hearted pastor, Rev. J. W. Richmond, spared no means to make everything pleasant and comfortable for all present. We closed on Friday evening a very pleasant session, to meet again in Brownville, Tenn.

A. J. Proctor.

LAY AND EPWORTH LEAGUE ASSOCIATION.

The sixth annual session of the Lay and Epworth League Association of the Atlanta Conference convened at Heck Chapel, Griffin, Ga., September 21-24. The meeting was the greatest in the history of the association as to number of delegates in attendance and the interest manifested. The delegation from Atlanta and points north and east of the city came in a special car. The delegation headed by Mr. L. J. Price, president of the Lay Association, and Dr. I. Garland Penn were escorted to the church by Rev. A. M. Wilkins, and a consecration service of about thirty minutes was held. Opening service at 8 p. m., the president, Mr. L. J. Riley, presiding. Devotional exercises, conducted by Rev. John Crolley of the Savannah Conference. Mr. J. M. Pitts welcomed the convention on the part of the benevolent societies of Griffin; Judge J. A. Drewry, on behalf of the city of Griffin, extended to the convention a very cordial welcome. His address was eloquent and at the same time glowed with a spirit of brotherly kindness which reached and inspired the hearts of all present. Responses were made by Mr. W. C. Strickland on behalf of the convention and Dr. I. G. Penn for the Christian fraternity. The exercise of the evening was interspersed with beautiful music rendered by the well-trained choir and orchestra of South Atlanta under the direction of Mrs. N. J. Crolley. On Friday the day began with the morning watch at 5:45 o'clock. The service was a great spiritual feast, closing with a consecration service conducted by Revs. Travis, Richie and Davis. The morning session opened the following day at 9 o'clock and after devotional exercises the usual committees were appointed. P. L. Green was appointed reporter to the Southwestern and Mr. H. W. B. Wilson to the Atlanta *Independent*. The financial roll was called and many of the charges responded. After a selection by the choir the object of the association was presented by Miss R. L. Eavans and the writer. The discussion of the subject, "Why is the Church Becoming Less Spiritual—What is the Remedy?" was led by Mr. J. W. Mitchell. Friday afternoon the following subjects were discussed: "Christian Activity the Only Hope for Our Young People," discussion led by Mr. R. J. Simmonds; "The M. E. Church as a Christian Civilizing Agent and What She Has Done for the Negro," discussion led by Mr. S. S. Simmons. The leaders of these discussions delivered very strong and interesting addresses. Friday evening Dr. A. L. Samuel delivered a very instructive address on "The Laws of Hygiene and Health." In the absence of Prof. W. H. Harper the subject, "Christianity, the Solution of All Problems," was ably discussed by Dr. M. M. Alston, Rev. J. W. Tharpe and Rev. L. F. Beeks. Those present at the morning watch Saturday felt the presence of the Holy Spirit and entered upon the day with rejoicing. At 9:30 a. m. the regular program was taken up. Subjects discussed: "How Eliminate All Questionable Entertainments and Begging Schemes from the Church?" "Why Are So Many Local Preachers Inactive—How to Increase Their Christian Activity. Discussions were led by Dr. A. M. Wilkins and Rev. J. T. Thorton. The Rev. J. F. Berry of the A. M. E. Church addressed the convention, also Rev. A. C. Tanner. The Rev. J. A. Rush, D. D., pastor Central Avenue M. E. Church, Atlanta, was introduced. He brought greetings to the convention on behalf of the preachers of the Atlanta Conference. He made an eloquent plea for a better laity and also a better ministry, and assured the association that they would have the co-operation of the ministry to bring about this result. The executive session was held Saturday afternoon. The business of the session was expedited with accuracy. The following officers for the ensuing year were elected: President, Prof. L. J. Price; secretary, P. L. Green; treasurer, Mr. R. N. Johnson; Junior League superintendent, Miss Annie E. Hall. For the Atlanta district: Vice-president, Mr. H. W. B. Wilson; secretary, Mr. R. C. Thomson. Gainesville district: Vice-president, Mr. W. C. Strickland; secretary, Mrs. R. A. R. Johnson. Griffin district: Vice-president, Mr. J. T. Thornton; secretary, Miss Rosa L. Evans. Rome district: Vice-president, Prof. R. J. Simmons; secretary, Prof. S. S. Simmons. Saturday evening at 8:30 Dr. J. W. E. Bowen delivered his lecture, "Red Lights, Broad Sides," to men only. Sunday morning Rev. L. H. King, B. D., of South Atlanta, preached the annual sermon. The same was an intellectual and spiritual treat. At 3 p. m. a mass meeting was held. Mr. H. W. B. Wilson presided; subject discussed, "Is Not the Soul Neglected and Dwarfed in Our Effort to Feast the Brain?" The same was opened by Prof. J. W. Woodlee and the meeting was full of interest and enthusiasm. The presence of the Holy Spirit was witnessed at every service and at no time did the enthusiasm of the meeting seem to abate. We were very glad of the presence of so many of the pastors of the conference and we feel especially grateful to Presiding Elder P. H. Travis of the Griffin district, who seemd glad to have us on his district. We wish to express our gratitude to the choir and the orchestra led by Prof. Lowery of Clark University. We extend our thanks to Rev. J. A. Richie and the good people of Griffin for the royal entertainment given the convention and also for the grand reception given the convention at the home of Dr. and Mrs. A. M. Wilkins Friday afternoon. The Wilkins home is one of the finest and most elegantly furnished in the city of Griffin. It was completed recently at a cost of not less than $5,000. Dr. Wilkins is a loyal member of his church, always found at the post of duty. He also has a large practice at his profession as dentist.

P. L. Green.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us primptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THIRTY DAYS GRACE.

The yellow fever restrictions hindered many from sending lists for the October Rally. To give all a fair chance we have extended the rally to December first.

Now let every pastor make a house canvass and send in his list of subscriptions. We are going to file in our office a roll of honor and on it inscribe the name of every pastor and friend who sends in ten or more subscriptions during the month. It will speak well for you to have your name go down through the history of our church as one who stands for self help and high appreciation of what the old church has done for the race.

Plan a grand mass meeting for the Southwestern on your charge. Organize a Canvassing club to assist you and work up a tremendous interest in the meeting Meanwhile take subscriptions by soliciting everyone in your community. Do your level best from now till the end of the month and let us close the rally with great victory for the cause.

WRITE YOUR NAME HIGH ON THE ROLL OF HONOR.

LESSONS FROM THE RECENT ELECTIONS

[*Continued from Page One.*]

their eyes, voting the "straight ticket" upon the plea of standing loyally by the party. But Tuesday, November 7th, the American spirit ran high, and the American voter became supreme and taught the party, its platform and candidates, that honesty of candidates and platform hereafter must be an unchallenged argument for the votes of the people. The independent vote is growing and therein lies the safety of our American institutions.

Philadelphia has declared a new declaration of independence. This city, the cradle of liberty, the home of Liberty Bell, has been ridden and robbed for years in the name of Republicanism. Under the leadership of Mayor Weaver it has thrown off the slavery of graft and the gang politician. A city that is safe Republican has elected a ticket on the Reform platform with an overwhelming majority.

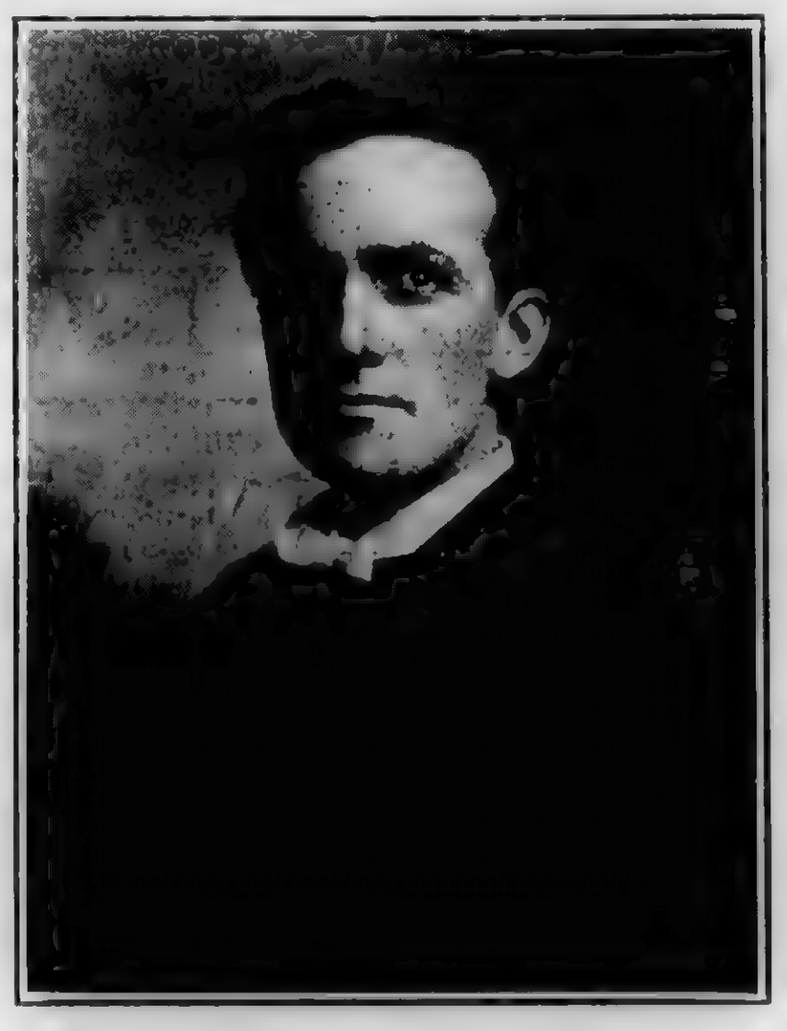
In New York the lines on moral issues and high citizenship were not so clearly drawn. Two figures, however, claimed marked attention. The success of the campaign of William R. Hearst without party organization was remarkable, coming short of election by less than 3,000 votes. When Mr. Hearst appeared at a rally on the last night before the election he was cheered for seventeen minutes and eighteen seconds by the watch, the cheers gathering volume as they rose in thunderous crescendo.

By all odds, the most unique figure in the campaign was that of Jerome, candidate for re-election as district attorney. He was repudiated by the parties because of his adherence to what he conceived to be right. In spite of the parties he announced his candidacy and won. The Brooklyn *Eagle* remarking on Mr. Jerome's election says:

"There is not a state in this Union which has not been stirred by his canvass and which will not be inspired with faith, hope and courage by his success. His re-election registers the high-water mark of political ethics in the United States. He was running only for a local office in a single county. But the nation has been thrilled by what he has said and done and will rise to salute him, because of the victory for more than himself, for more than this year, which he has secured. It is a victory which will better parties. It will strengthen manhood. It will augment faith. It will increase courage. It will vindicate integrity. It will make ideals and ideas identical. It will augment conscience and truth. It will glorify and crown duty for the right and dedication to the right. It will make faith in God and in the people greater everywhere."

Massachusetts redeems its former history and elects a Republican governor.

Maryland held the attention of the people throughout the republic, especially over 10,000,000 of Negro population. For in Maryland the campaign was waged principally upon the question of the disfranchisement of the Negro vote. Senator Gorman placed in the campaign his past and future record and the fight was a bitter one, but the



REV. CHARLES EDWARD LOCKE, D. D., Pastor Hanson Place Methodist Episcopal Church, Brooklyn, N, Y.

amendment was defeated by 30,000. Maryland elected last year the whole democratic ticket, but now the Republicans win the day in defense of the disfranchisement of the illiterate vote. Gov. Warfield, Senator Raynor, and other Democrats of high standing deserted the party lines and aided the defeat of the Poe amendment. Gov. Warfield on the eve of the election said:

"No citizen of Maryland wants his right to vote to come to him through the favor, friendship or discretion of registration officers, but he demands that it be guaranteed to him in no uncertain language in the Constitution of the state, and so securely safeguarded that he cannot be deprived of it through the partisanship or the prejudice of anybody."

Ohio has a Democratic governor—the first in many years. He is a Methodist. How did this happen? One man in Cincinnati who held no office and who had grown rich by "rake-offs," had become the Czar of the Republican party in Ohio and was so bold as to defy the people and their interests, forcing upon them corrupt men and bad measures. The people revolted—the Republicans joined hands with the Democrats and dethroned the "boss' and his gang. During the campaign i Ohio Methodist Episcopal Conferences and Pre byterian Synods denounced the rule of Boss Co and urged his dethronement. The *Weste Christian Advocate* was in the thickest of the figh and struck many hard and effective blows in th defense of the people and for good government In this the *Western* has done more than any on influence in Ohio. The people in Ohio won an they are happy.

All the results of the recent elections are mos gratifying. The death-knell of partisanship i sounded and machines smashed and bosses de throned.

THE COMMISSION ON AGGRESSIVE EVANGELISM

The Commission on Aggressive Evangelism held a most important meeting at Brooklyn, N Y., in connection with the General Committee o the Missionary Society. Bishops Mallalieu, Wil son and Spellmeyer directed the affairs of th commission by their wise counsel. Dr. J. P Brushingham, Secretary of the Commission, pre sented gratifying reports of the net gain of mem bership and spiritual progress of world-wide evangelism. A generous layman offered to sup port a Field Secretary of Aggressive Evangelism and deposited $10,000 to start the fund. The Commission felt the offer was highly providentia and appointed a committee to launch the proposition.

ACTION OF THE BISHOPS ON PROF. H. C MITCHELL

OCTOBER 31, 1905.

With reference to any action taken by the Bish ops in the case of any candidate for confirmatio as teacher in any of our theological seminaries, i should be understood by all concerned that suc action proceeds under the following directions o the General Conference of 1900 and 1904.

1900 (p. 449)

"WHEREAS, The charters and statutes of ou theological schools differ widely from each othe in the conditions precedent to the election and re election of professors, it is evident that no uni form requirement can be imposed by the Genera Conference upon the institutions in the matter o elections. We recommend, however, as a condi tion of recognition of a theological school as a school of the Methodist Episcopal Church, tha the General Conference require that its professor shall be confirmed by a majority vote of the Bish ops present and voting at any regular meeting o their board. We further recommend that, in cas of a re-election, if a majority of the Bishops pres ent and voting at any regular meeting of th board fails to concur, the Bishops shall state full and in writing the grounds of non-concurrence both to the professor concerned and to the trus tees of the theological school."

1904

"(a) The General Conference has declared the theological schools to exist for the entire church and the schools themselves have by charter o otherwise given the Bishops the right to nominate or confirm the election of professors in the vari ous departments, which right the Bishops have repeatedly exercised.

"(b) We therefore again commit the theologi cal seminaries of the church to the careful super vision of the Board of Bishops, to the end that the church may be protected from erroneous teachings and the schools from unwarranted as sault.

"(c) The Bishops are hereby counseled not to nominate or confirm any professor in our theo logical schools concerning whose agreement with our doctrinal standards they have a reasonable doubt.

"(d) The Bishops are hereby authorized and directed whenever specific charges of misteaching in any part of our theological schools are made in writing by responsible parties, members or minis

ters of our church, to appoint a committee of their own number to investigate such charges, whose report, if adopted by the Bishops, shall be transmitted to the trustees of the theological school involved for proper action in the premises.

"(e) We urge that Bishops diligently strive to allay all undue irritation upon this subject, and 'maintain and set forward quietness, love, and peace among all men.'

"Third. We admonish all instructors in our schools to studiously avoid, as far as possible, all occasion of misunderstanding of their doctrinal attitude both in their oral teaching and in their publications, and that they counsel their pupils to carefully avoid statements which would disturb the faith of those to whom they minister.

"Fourth. We deprecate the dissemination of distrust in the church by indiscriminate and indefinite attacks upon religious teachers and theological institutions. The Discipline of our church provides ample tests for determining the doctrinal soundness of preachers and teachers. All charges of erroneous teaching should be presented to the proper tribunal, where they can be legally tried and where the rights of both the accuser and the accused are fully protected by constitutional safeguards."

We find nothing in either of these deliverances to suggest that any candidate or nominee whose confirmation is contested, shall be put upon trial before the Bishops. The investigation ordered by the General Conference in such a case is not, and, in the nature of the case, cannot be, a disciplinary trial. On the contrary, the last section of the action of 1904 distinctly recognizes the constitutional right of such accused teacher to a trial by the method and before the tribunal prescribed in the book of Discipline.

It would therefore be improper for the Bishops to so conduct their inquiries under this legislation as to seem to encroach upon the province of the Annual Conferences.

Furthermore, we realize that the prerogative conferred upon the Bishops by the law above quoted, is one of great delicacy, and should therefore be exercised only within the safest possible limitation in order to avoid embarrassing legal complications. Hence in our previous action in the case of Professor H. G. Mitchell we were careful not to go beyond what was absolutely required by the order of the General Conference (above referred to).

After careful deliberation, we sent to the board of trustees which had elected Professor Mitchell a courteous statement of the reasons why we felt constrained to return his name without formal action, being careful to convey in the most delicate way at our command our conclusion in regard to the charges that had been filed with us against his teaching in order that "proper action in the premises" might be taken. Having, at our present session, heard a statement of the process adopted by said trustees and of their reasons for returning the nomination of Professor Mitchell, again asking our confirmation of his election, which statement was made by an authorized committee of the trustees, we are now compelled to say:

That our action of six months ago was equivalent to a refusal to confirm the election of Professor Mitchell, and that we have no reason to alter the conclusion then reached, which was based upon the conviction that "some of the statements [contained in his book] concerning the historic character of the early chapters of the book of Genesis seem to be unwarranted and objectionable and as having a tendency to invalidate the authority of other portions of the Scriptures." It is furthermore our opinion that we are not even at liberty to reopen the question of Professor Mitchell's confirmation under the law above cited. Unanimously adopted.

By order and on behalf of the Bishops.

JOHN M. WALDEN, Secretary.

Persons desiring to secure suggestive program for William Lloyd Garrison Centennial Exercises, December 10th, 1905, can secure same without charge, except for postage, by addressing Mr. Hugh M. Browne, Cheney, Pa. This program has been prepared by Hon. Archibald H. Grimke, of Boston, with the help and co-operation of Mr. Garrison's sons, Messrs. William Lloyd, Jr., and Francis J. Garrison.

Personal and General

Bishop Stephen M. Merrill died at 11:30 o'clock Sunday night of paralysis of the heart while at Keyport, New Jersey, where he had preached twice during the day. The Bishop presided Saturday at the session of General Missionary Committee which he had been attending in Brooklyn, N. Y.

Bishop Cranston will hold the Porto Rico Mission Conference, January 24.

The *Epworth Herald* issued a fine missionary number under the date of November 4.

The Western Book Concern, Cincinnati, Ohio, has already shipped 120,000 of the new Hymnal.

The Central Missouri Conference will be held at Lexington, Mo., March 14, Bishop Wilson presiding.

Rev. W. H. Vaughn, pastor of St. Mark Church, Chicago, Ill., is recovering from a serious illness.

Rev. Dr. M. W. Clair, of Washington, D. C., filled the pulpit of St. Mark's, New York, last Sabbath morning.

Bishop Hood of the African Methodist Episcopal Zion Church was stricken with paralysis some days ago at McColl, S. C.



HANSON PLACE
Methodist Episcopal Church, Brooklyn, N. Y. Where General Committee of Freedmen's Aid Society Held Its Recent Session (See Article Page 2)

The Rev. Mark Guy Pearse, after four months spent in this country delivering lectures and sermons, has returned to England.

Rev. J. F. Jenness, of the California Conference, has been transferred and appointed pastor of First Church, Ottawa, Kans.

Rev. C. A. Jordan, of Stephensville, Miss., is suffering with a sprained hip, which renders him unable to perform his pastoral duties.

Rev. R. E. Gillum, D. D., of St. Louis, attended the session of the Commission on Aggressive Evangelism which met in New York City.

The vacancy made by the death of Bishop Joyce in the Superannuate Fund Commission has been filled by the appointment of Bishop Walden.

President F. H. Knight arrived in the city last week and the formal opening of New Orleans University occurred Wednesday, November 15th.

The new editor of the *Wisconsin Christian Advocate* is Rev. A. J. Benjamin, formerly presiding elder of Fond du Lac District, Wisconsin Conference.

We acknowledge receipt of the Minutes of the second annual session of the Indian Territory Mission, edited by the secretary, Rev. J. H. N. Cobb.

Rev. W. R. Chase, presiding elder of the New Orleans District, Gulf Conference, has returned to the city after spending some months with his family in Columbus, Ohio.

Dr. W. H. Crogman, President of Clark University, Atlanta, Ga., is visiting Cincinnati and New York, being a member of the commission on the consolidation of the Book Concerns.

Metropolitan Church, Baltimore, Md., Rev. J. A. Holmes, pastor, has been repaired at a cost of $2,000, and at the reopening service, to a congregation of 1,300 people, President J. O. Spencer, of Morgan College, preached on "The Triumphant Church."

We are in receipt of an invitation announcing the marriage of Miss Ophelia, daughter of Mr. and Mrs. H. Green, to Mr. Benjamin Turner, son of Presiding Elder J. W. Turner of the Baton Rouge District, Tuesday evening, November 28th, at Algiers, La.

The Board of Bishops at their recent session selected Dr. I. L. Thomas, Field Secretary of the Board of Church Extension, fraternal delegate to represent the Methodist Episcopal Church before the General Conference of the African Methodist Episcopal Church at its next session.

The bishops during their recent meeting at Washington, called upon President Roosevelt, who said to them that if he were not a member of the Dutch Reformed Church he thought he would be a Methodist, and that he thought it might not be a bad idea to make him a local preacher.

Our statement in the SOUTHWESTERN issue of November 2nd, which says that Mrs. M. A. Sissle is treasurer of the Woman's Home Missionary Society, Lexington Conference, was incorrect. Mrs. Sissle declined the renomination to this position at the last annual meeting of the Society.

In a rally on Sunday, October 20th, Dr. W. H. Logan, pastor of Trinity Church, Houston, Tex., with the hearty co-operation of his loyal membership and the assistance of Presiding Elder J. E. Bryant, raised a splendid collection of nearly one thousand dollars. The outlook for Trinity was never brighter.

Mr. I. G. Penn, assistant secretary of the Epworth League, October 27 presented the fraternal greetings from the Epworth League and the Young People's Religious and Educational Congress to the National Baptist Convention in session in Chicago. The convention endorsed the interdenomination movement among Christian young colored people of America to give, every four years, an object lesson to the world of the progress of their race in things Christian and educational.

The annual meeting of the National City Evangelization Union of the Methodist Episcopal Church, will be held at the Mission Board rooms, 150 Fifth avenue, New York, on Saturday, November 18th, at 2:30 p. m. The usual convention will be held later in the season. At the annual meeting officers will be elected, reports received and the general plan for the year's work discussed and determined. Officers, members of the Board of Managers and delegates from local unions are earnestly invited to be present.

NEWS NOTES

Rev. Pierre Landry's address is now 5215 Constance street, New Orleans.

Correspondents of Rev. I. L. Massey are requested to address him at Murfreesboro, Tenn., Box 81.

Professor Borden P. Bowne, of Boston University, now in Japan, has been elected an honorary member of the Imperial Educational Society.

The address of Rev. E. J. Guthrie is 168 Thomas street, Nashville, Tenn., instead of First avenue and South High street, as previously announced.

Programs are announcing the thirty-first semi-annual session of the Greenville District Conference at Indianola, Miss., November 15-19. Rev. J. W. Winbush, presiding elder.

Owing to some misunderstanding congressional appropriation for public schools in Alaska was not made for the coming year; therefore the schools are closed and the teachers have returned to the States.

Mr. Aiken C. Taylor, a young Afro-American of Charleston, S. C., we learn, has invented a cotton planter and fertilizer distributor which, he claims, will do the work of five men and five mules. The machine has been given a severe test and a stock company to manufacture others in projected.

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GEORGIA.

MARIETTA, A. H. Jackson.—On the first Sunday in October a rally was given by Rev. H. L. Phillips, pastor of Union Chapel M. E. Church. He gave prizes to the two bringing in the most money. The first prize was awarded to Sister Mamie Williams, a nice teachers' Bible. She brought in $6.05. The second prize to Sister Ida Howell, was also a nice Bible; she brought $4.76. Total amount raised, $25.10. Brother Phillips is now attending Gammon Theological Seminary. He has done a faithful work at Marietta this year; taken in several members; built a steeple on the church at a cost of $90, all of which is paid but $2.80, which will be settled in a short time. Paid into benevolent fund, $24. We have paid pastor $100 and expect to pay balance of assessment by Annual Conference. A rally will be held for the Church Extension Nov. 25th. Paid presiding elder in full. The members hope for Brother Phillips' return another year. Our membership is less than 50, but I think we have a splendid work.

RIVERTOWN CIRCUIT, W. T. Graham.—Our fourth quarterly conference was held Oct. 14-15, at Jones Chapel, by Rev. C. W. Adams, our presiding elder. Reports of the officers showed an increase on both spiritual and financial lines. Twenty-four souls have been added to the church. Raised for the pastor this quarter, $176.34; for presiding elder, $35.55; total, $211.89. The Lord was in our midst on Sunday at 11 o'clock. The elder preached an eloquent sermon. Eighty-eight persons communed. Praise God for such men as our elder and pastor. We pledge to stand by them.

COLUMBUS.—For two years we despaired of ever having a successful church in this city, but since last conference, under the careful leadership of the Rev. J. H. Hawkins, a church is at last beginning to rise. We hope to make a fair report in conference. Our presiding elder has given us such good encouragement to work and we are in so much harmony with the pastor that everything runs smoothly and our little flock is still working like beavers.

GRIFFIN CIRCUIT, J. H. Davis pastor.—The fourth quarterly conference convened at Hosanna M. E. Church, Oct. 6-7, with the presiding elder present. All officers presented written reports. We had a pleasant session. At 10 o'clock on Sunday we enjoyed the quarterly love feast. A good number testified. At 11 o'clock the presiding elder preached and a thrill of joy permeated the audience. We had a grand rally on Sunday which resulted in a total collection of $161, and 8 subscriptions to the SOUTHWESTERN.

LOUISIANA.

PECAN POINT, D. Jenkins.—The first Sunday in September we had a glorious time at Corinth Church. At night Brother W. C. Archey preached the Sacramental sermon. Total collection for the day, $46.30. Rev. White, our pastor, is the right man for this work.

BERWICK, D. Shelbey, pastor.—The recent rally held by the steward sisters was very successful. The Japanese and Russians fought valiantly for the victory. Following is the result of what was accomplished from September 4th to October 29th: First troops, under the control of Captain Mrs. Louisa Davis (Japs); Mrs. C. S. Coleman, treasurer; Mrs. C. E. Sanders, secretary, raised $60.77. Second troops, under control of Captain Mrs. Mattie Smyle (Russians); Mrs. Matilda Jackson, treasurer; Mrs. Emma William, secretary, raised $58.25. Total amount collected, $119.02.

PLAQUEMINE, J. O. Richards, pastor.—The trustees have built a beautiful fence around Hurst M. E. Church at a cost of $15. The stewards and trustees have bought a beautiful lamp for the church, and the steward sisters, with Sister Julia Erwin, president; Dora Hills, secretary, have purchased a handsome lamp for the church. They also presented the pastor with $10.75. They presented a good report at the quarterly conference. The King's Daughters, with Sister Tenna Williams as president, and Sister Malissa Woods as secretary, presented the pastor $2.50. They have also bought beautiful carpet for the aisles of the church. The Daughters of Conference, Sister Celia Spruce as president, and Sister Nellie Foe as secretary, presented the pastor $2.00; and the Sons of Conference, Brother Spencer Williams, president, and Allen Woods, secretary, also presented him $1.50. Have added to the church this year through conversions and reclamations, ten members. The work is spiritually and financially alive. On the second Sunday night in September we had 55 to commune. We have active Senior League Chapters at this place. The Senior League, E. Hills, president, has 45 members; the Junior League, S. L. Walker, superintendent, 35 members. The officers and members are standing by the pastor.

JONES CREEK, Lawrence L. Estavan, JR., pastor.—We baptized three converts Sunday, Oct. 8th, by immersion, preached and administered the Sacrament to 42 persons. The spirit ran at high tide. The church is alive spiritually and financially. The new pulpit and altar added greatly to the appearance of the church. Our fourth quar-



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rly conference will take place Oct. -19, when we hope to have the presid- g elder, Rev. J. W. Turner, with us. e are glad to say that our little ughter Alice, who has been very ill ith malarial fever, is up again. The asses are at work on benevolence oney. The steward sisters are doing they can for the success of this ork.

SHREVEPORT, B. Mack Hubbard, pas- r.—The dramatic and classical can- ta, "Joseph," under the management Mrs. B. M. Hubbard, was rendered St. Paul Church, Monday night, Oct. , to an overcrowded house. St. Paul, hich has the largest seating capacity any church in the city, was much o small to hold the great crowd that thered, and at 9 o'clock the door- eper had to stop selling tickets, be- use even standing room was not ailable. It has been said that the ntata easily surpassed anything of its nd ever given in Shreveport. Mrs bbard has been highly commended both races, white and colored. Those o took part in the cantata acquitted emselves nicely. The general public s asked that the same be repeated. ose who appeared on the program e: Mesdames Dr. D. A. Smith, L. iley, H. S. Davis; Messrs. W. J. alker, P. W. Kinchen, B. Keith, C. tchell, R. Anderson, C. Markham, A. ran, Prof. A. W. Stewart; Mrs. B. C. rray; Misses M. Beatfe, White, Ben- tt, B. Thompson, L. Chevalrie, O. hnson, A. Brown, A. and L. Booker; s. M. Watkins, Miss Herndon. Most the prominent churches are repre- nted in the above list. Dr. F. T. nes was stage director; Dr. T. H. right, usher. This means is taken express our thanks and appreciation Mrs. Hubbard and the company ich stood so nobly by her. And o, thanks are extended to the reveport *Searchlight*, *Watchman*, *ws-Enterprise* and the Shreveport *rnal* for so generously keeping the ntata before the public.

MISSISSIPPI.

Batesville, W. A. Rogers, Pastor.— ave finished my new church, Rogers apel, at Batesville, at the cost of one usand dollars, with a very small t remaining. The church is spirit- ly alive. Every interest receives careful attention of the pastor and officials. The District Conference l be held here from the 7th to the h of November.

West Jackson.—Sunday, October 1st, s pastor's rally day at Mt. Pleasant E. Church. The rally was quite a cess. We had a large crowd and ny manifestations of the Spirit of l were witnessed during services. e Rev. D. H. Buttler, D. D., former sident of the Campbell College of A. E. connection, preached an able ser- n. The members worked faithfully. s Dorsey Littles raised $10.28; Miss llie Jamieson $10.30; Mrs. Emma ight $16.30; the total collection was .88. At Mt. Pleasant we have some nest workers for Christ and his se. This work is progressing nice- The Rev. Marshall is full of push. e church has purchased for him a e horse and buggy.

Clinton, Cora B. D. Dabney.—Rev. W. Mills is doing an excellent work e at Lynch's Chapel. Through his yers and earnestness he has brought people together. Since he came here February he has beautified the rch. Rev. Mills has the love and eem of the citizens of Clinton.

Whites Town, A. S. G. Glover.—The rd quarterly conference of the rkville circuit was held September 23-24 at New Prospect. Rev. T. W. Davis presiding. Not as many were present as was expected, but reports showed progress in every department of church work. On the 24th Dr. Davis preached at Zion, Franklin, Rev. D. W. Calvert, pastor, and the Holy Ghost fell in copious showers upon us all. The day will be long remembered. We paid the elder $16.00, full assessment for the quarter. Collection at Zion for the elder was $11.50.

Amory.—J. R. Nevils, Pastor. — We had a successful quarter. Owing to the absence of the presiding elder, Rev. J. R. Nevils held the quarter. He administered the Sacrament to fifty communicants, preached three sermons and raised $20.00 for the presiding elder, our full quarterage. We are grateful to Misses Susie Boyd, Mary Tubb, and Mittie Tubb for $1.00 for tracts; Misses Willie Sykes, Mary Carlyle and Bridget Johnson for $1.00 for W. F. M. Society; Misses Daisy Thompson, Gracey Grier and Scott for $1.00 for W. H. M. Society; Misses Bud Moseley, Amelia Lumpkins and Cora Mesely for $1.00 for Bible Society.

Lexington, C. E. Moody, Pastor.—Our third quarterly conference was held October 11th and 12th, at Treadwell Grove, our smallest point. It was a success in every respect. The reports showed improvement along all lines. Raised in the conference $24.50. Paid pastor this quarter $147.50. Raised for all purposes this quarter $182.50. Our work is alive both spiritually and financially. The presiding elder preached two able sermons. We are now preparing to entertain the District Conference which convenes here November 7-12.

CARYSVILLE, H. Henderson, pastor.—Our third quarterly conference was held July 19-20. As Rev. J. C. Hibbler could not be present, the pastor presided. Thirty-three class leaders reported. Paid the elder in full, $25.00; pastor, $84.80; for missions, $14.00; for the church, $20.00; total for the quarter, $143.80.

FORT STEPHEN, R. B. Anderson, pastor.—Our third quarterly conference was held Sept. 21, Rev. J. M. Shumpert, D. D., presiding. The reports of leaders and stewards showed the work to be in good condition generally. The elder talked interestingly of Meridian Academy and many of the brethren subscribed from $2.00 to $3.00 each, some paying cash. The elder preached at night to a large congregation. Paid the elder this quarter, $14.50; pastor, $125.95; for missions, $3.00; total, $143.45.

GLADE SPRING, G. W. Cain pastor.—Our last quarterly conference was held Sept. 23-24, at Glade Spring Church, Elder R. A. Swan presiding. Reports showed an advance on all lines. Sunday the elder preached. Thirty-eight communed. Collection, $17.00. Paid pastor for the quarter, $39.50. On the first Sunday in October pastor's rally raised through clubs $46.58. At Wyndale last year we had no church, but now a church will soon be completed at this point. Its value will be not less than $700.00.

HESTERVILLE, W. H. Gatewood, pastor.—Our fourth quarterly conference was held at Rocky Point Church on the 7th of October, with the presiding elder present. On Sunday there was service at 11 a. m. Sacrament was administered to 74 communicants. We raised 33.90.

BYHALIA, S. S. Myers.—The work of Byhalia charge is on the up-grade. Our fourth quarterly conference was held Oct. 14-15. Rev. N. H. Williams being absent, Rev. N. R. Clay, of Holly Springs, presided. Every interest of the church was carefully looked after. At 11 o'clock a. m. Rev. Clay preached. The return of Rev. B. T. McEwen, our pastor, is asked for the third year. All officers were present with written reports. Sixty-eight persons communed. Collection raised in the quarter, $28.40. For the new building at Rust, $2.80.

ZEBULON, W. A. Moore.—We have a capable presiding elder on this work in the person of Rev. S. H. Nevils. Rev. W. H. Gatewood came to this work Aug. 1st with his heart full of love for the church and all its departments and started his protracted meeting at Rocky Point Church and had a large success. He then moved on up the river to Bethlehem. There he had a good meeting, and from there across the country to Galilee, where a very successful revival was held. At Souls Chapel, my church, there were several additions. We held our fourth quarterly conference at Rocky Point Oct. 7-8, with Presiding Elder S. H. Nevils in the chair. The reports showed a progressive work. Every interest of the church was looked after by the elder and Rev. W. H. Gatewood. We paid the elder in full. Raised this quarter, for all purposes, $84.40.

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Conference Notices

DISTRICT CONFERENCES.

Little Rock, Hensley, Ark. (M. C.) Nov. 23-24
Alexandria, Cheneyville, La. Nov. 20-22
Lexington, Memphis, Tenn... Nov. 21-27
Brookhaven, Hub, Miss..... Nov. 22-25
Cumberland, Nashville, Tenn., Nov. 29, Dec. 3
Holly Springs, Batesville, Miss., Nov. 7-12

SHREVEPORT DISTRICT.

Brethren: You are hereby notified to attend a meeting of the district to be held at 10 a. m. Nov. 22 at St. Paul M. E. Church, Shreveport, La. You are to make a report of your charge and also bring the District Steward's report and estimate of the presiding elder's salary, who will also make a report of his work. Yours sincerely,

H. DANIELS, P. E.

SHUBUTA DISTRICT.

All pastors, local preachers, exhorters, presidents of Ladies' Aid, Epworth Leagues, and Women's Home Missionary Societies, and such other organizations as failed to send in the 50 cents to the recent Missionary Convention at Heidelberg, will please remit the same to the treasurer, Rev. C. H. Brown, Enterprise, Miss., as soon as possible. C. H. BROWN.

SAVANNAH CONFERENCE.

We desire the presence of every member of the Ministerial Relief Association at Savannah, Ga., Asbury M. E. Church, Nov. 28, to fix our constitution and by-laws, etc. Also let me call the pastors' attention to our reports for our conference claimant fund. If we live up to our name we will raise every dollar of our assessment and more besides for our worn-out ministers and our deceased ministers' families. We raised at our last conference $101 for this needy and most worthy cause this year we ought to raise at least $300 Do this and our Ministerial Relief Association will mean something. Remember that many of us will ourselves some day need relief. Our executive committee will please have all matter in shape for adoption.

E. D. GIDDENS, President.

GUTHRIE DISTRICT.

FOURTH ROUND.

Hennessey, Dec. 9-10; Ardmore, Warren Chapel, 16-17; Caddo and Springer, 19-20; Ardmore Cir., at Wynnewood, 21-22; Purcell, 23-24; Guthrie, 30-31; Shawnee, Wesley Chapel, Jan. 6-7; Shawnee Cir., 9-10; Luther, 13-14; Langston, 20-21; Chandler, 27-28; Oklahoma City, Feb. 3-4; Ripley, 7-8; Chickasha, 10-11; Anadorko, 12-13; Boley, 17-18; Mt. Zion, 24-25; Guthrie Ct., March 3-4. Brethren: This brings us to our annual conference. I need not urge upon you the importance of doing your full duty. Let me kindly remind you that we want no blanks. Raise your full apportionments on benevolent claims. Brethren, do something for the SOUTHWESTERN. Bring at least five subscriptions to the conference for the paper. Let us make a strong pull all together. Yours for the Master,

D. G. FRANKLIN, P. E.

ANNISTON DISTRICT.

FIRST ROUND.

Anniston, Haven Chapel, Dec. 1-3; Anniston, St. John's and Choccolocco, 3-4; Anniston, Rising Star, 2-3; Asnville, 6-7; Attalla, 9-10; Gadsden, 8-10; Collinsville, 13-14; Cedar Bluff, 16-17; Centre, 18-19; Heflin, Jan. 6-7; Talladega, 13-14; Alpine and Ironton, 17-18; Sylacauga 20-21; Ashland and Lineville, 27-28; Wedowee, Feb. 3-4; Roanoke, 10-11. The annual meeting of district stewards will be held at Haven Chapel, W. 16th St., Anniston, December 21 at 11 o'clock. It is hoped that all will be present. J. W. Thomas, P. E.

SOUTH FLORIDA MISSION.

FOURTH ROUND.

New Smyrna, Nov. 17-19; Lake Hellin, 20; Brandentown and Sarasoto, 25-27; Palmetto, 26; Tarpon Springs and Clearwater, 28-29; St. Petersburg, Dec. 2-4; Port Tampa City, 4; West Tampa, 7; Tampa, 8-11; Key West, 15-18; Miami and Ft. Lauderdale 21-24; Lakeland and Plant City, 29-31; Sanford, Jan. 6-7; Smithville, 7; Ft. Myers and Punta Gorda, 12-14; Homeland, 15-16; Spring Lake, 17; Hernando, 18; Winterpark, 20-21; Orlando, 21-22. Brethren: We have entered upon the last quarter of the year and in order to make a good report at our annual meeting, let each pastor hold a protracted meeting at every preaching place and collect at least every dollar of your benevolent collections by the first of January, and send in a large list of subscribers for the SOUTHWESTERN. Remember we expect every member of the quarterly conference to be present with written reports. You will be notified in time of changes. Yours for success. JEFFREY GRANT, Supt.

MONROE DISTRICT.

FOURTH ROUND.

Bonita, Nov. 17-19; Bulah, 22-26; Mt. Sinai, 24-26; Waco, 28-29; Jones, Dec. 1-3; Odum, 5; Washington, 9-10; Big Ben, 13-14; Mt. Nebo, 16-17; Winnsboro, 19-20; Casper, 23-24; Bastrop, 29-31; St. James, Jan. 4-8; Telulah, 9; Joyce, 10-11; Lake Providence, 12-14; Newalton, 15; Waterproof, 16; Wildsville, 18; Florance, 20-21. Brethren: The Lord has blesesd us this year! Do your best to raise every dollar of your apportionment for benevolence. Bring at least two subscribers for the SOUTHWESTERN. "Don't fail." We cannot afford to let the district fall behind its past record. Yours very truly,

J. O. BROWN, P. E.

SAVANNAH CONFERENCE E. L.

Let us have a report from each chapter in our bounds for General Epworth League expenses; at least one dollar from each chapter. Let us lead in Epworth League work and general church benevolences this year. Dr. I. Garland Penn in this work is doing great good in the Epworth League work. We must support him. Remember, each charge is to report not less than $1.00 at conference.

E. D. GIDDENS, Conf. Pres. E. L.

WEST TENNESSEE DISTRICT.

(Misisonary apportionments for 1906)

Alamo and Humboldt, $30; Arlington and Braden, $10; Atoka and Covington, $20; Brownsville, $20; Dyersburg Cir., $30; Fowlkes and Halls, $20; Friendship Cir., $30; Gallaway Cir., $25; Mayes Grove Cir., $25; Memphis, Centenary, $125; Memphis, North Mission, $10; Memphis, Moulton Town, $10; Pleasant Grove, $35; Mason, $45, Ramsey Cir., $35; Paris Cir., $30; Springville Cir., $30; Martin, $45; Sharon and Union City, $25; total, $530.

Brethren: The great Missionary Society is calling for more money and more men and women to make sacrifices for Christ and his church. It is expected of you, after forty years of freedom and with the assistance of the church in our struggles for moral freedom as well as intellectual and spiritual freedom, to aid in sending the same gospel to others. All of us at some time in the history of our lives have come in touch with Walden University and no one who ever came in touch with the sainted John Braden would think of doing anything less than their very best for the great cause of missions. I shall expect quarterly reports from each society. Yours for the church.

JOHN A. W. MOORE.

NASHVILLE DISTRICT.

To the Pastors: Please do not put off raising your benevolent claims until just before the end of the conference year. For in that event, there being so many things to raise money for, you may fail in your benevolences, thereby placing yourselves, the district and conference in a bad light before the entire church. Let each pastor divide the entire assessment into four equal parts, and see to it that each part is raised quarterly. Let the pastors please plan a missionary rally for Thanksgiving day and night, and so make a good report at the district conference to be held at Hubbard Chapel, Nashville, Tenn., Dec. 6-8. Let each district steward be present at roll call and remain over until the close of conference. Very truly yours,

W. R. SMITH, P. E.

THE ROME DISTRICT.

A review of the Rome District since its organization: The territory covers a large field extending from the line of Tennessee to Elberton and Athens, Ga. There are two sessions of the district conference a year. There were ten presiding elders, viz., Dr. Prettaman, J. Follow, J. Goins, A. P. Melton, C. O. Fisher, D. D., H. R. Allen, J. C. Hunt, V. D. Jenkins, S. C. Upshaw and C. W. Adams. Dr. Prettaman was the first presiding elder of the Rome District. He was a white man, a missionary to Turkey. This brother was at one time postmaster at Marietta, Ga. He was transferred to the Alabama Conference, where he labored until his demise. Rev. J. L. Follow, another

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of Southwestern Christian Advocate May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble.

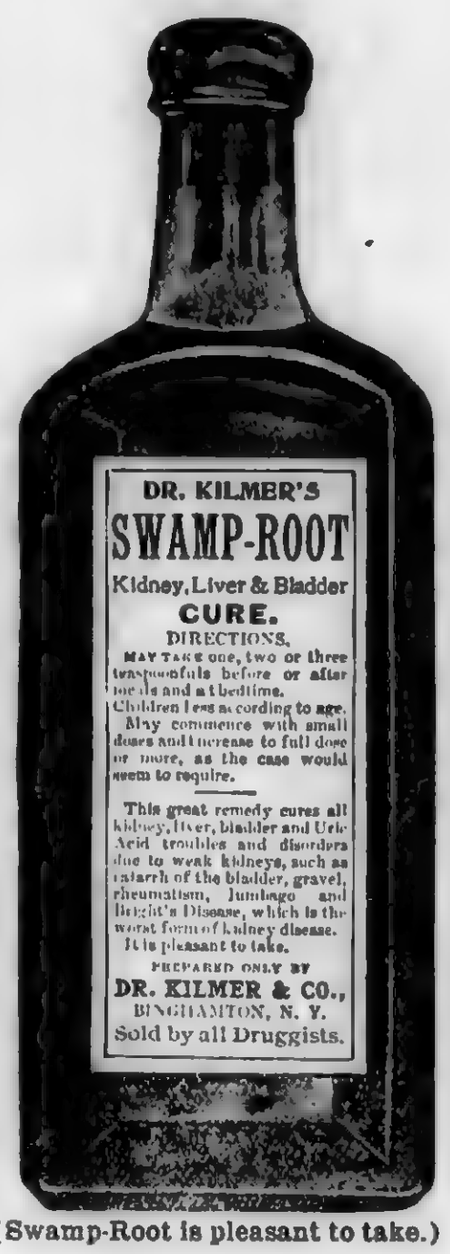
I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers. Gratefully yours,

MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.



(Swamp-Root is pleasant to take.)

How To Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in aglassorbottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

EDITORIAL NOTICE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., besure to say that you read this generous offer in the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

ite brother, who was elder when the ision of the Georgia and Savannah ferences was made. He is still a mber of the Georgia conference. We no district conference while these thren were elders. They had not n on it long. Father J. Sams was first colored presiding elder. He d his first session at Swanee, Ga. s brother is yet living and is a mber of Summerville quarterly con- ence. Rev. A. P. Melton, who lives South Atlanta, Ga., still has the pel fire burning in his heart. Rev. D. Fisher, D. D., who had been pre- ng elder over the Savannah and At- a districts, came to the Rome Dis- t. He is known throughout the rch. He is not with us now, hav- gone Home. Rev. H. R. Allen, an- er brother who labored faithfully the district and was loved by the hren. He is not with us now. Rev. . Hunt was licensed to preach on Rome district. He had served but and a half year when he was ed from labor to reward. Rev. V. Jenkins, who is still in the prime fe, is stationed at one of our prom- t charges. He made a record for self in securing subscribers for the THWESTERN. Rev. S. C. Upshaw, an ator, lecturer and Sunday school ker, was licensed to preach at e. He has been the means of in- cing many young men and women quire an education. He was elder he Griffin and Atlanta districts. He appointed on the Rome District served one year. His health failed and he retired from the district C. W. Adams, the present presid- elder, told the brethren at the be- ing of his work that all were co- rers together. He took them into confidence. They admire him and looking after his interest.

F. M. GORDON.

Drive Out Malaria

And Build Up The System.

the Old Standard GROVE'S TASTE- CHILL TONIC. You know what you king. The formula is plainly printed ery bottle, showing it is simply Quin- nd Iron in a tasteless form. The e drives out the malaria and the builds up the system. Sold by all for 27 years. Price 50 cents.

WASHINGTON DISTRICT.

e local preachers of the Washing- District, Washington Annual Con- ce, held their convention in Cen- M. E. Church, Washington, D. C., er 31, 1903, with Rev. D. D. John- n the chair. Rev. A. Young, pre- g elder, and Rev. Joshua Barnes, nistered the Sacrament. Welcome ss by Rev. D. D. Johnson, after the order of business was taken A committee was appointed on and means to raise money with to build a library for the local hers. The next meeting will be in February, 1906.

D. D. JOHNSON.

AN'S HOME MISSIONARY DAY.

day, October 29, was a spe- day on the LaGrange Cir- and Station among our n. Mrs. F. P. Terrentine, of ville, Ga., our district president rganizer of the Woman's Home nary Society, was with us and red very efficient service. At 11 a. m. she delivered an eloquent e at Louise Chapel before a large ce. Her message was an im- ve one and was listened to with e interest. At 7:30 p. m. a large ppreciative audience met at the nge Academy, where a very ex- service was held. For 45 min- Mrs. Terrentine held her audi- peil-bound. Her ability and tact shows that she is a natural leader of her sex, and in her earnest appeals for help to save the young women of the race, she not only deserves the encouragement of the pastors and laymen, but should have the hearty co-operation of all.

H. L.

Doings of the Workmen

MISSOURI.

Fredericktown.—Our camp-meeting was a great success. Number of conversions and backsliders reclaimed 39. We had a good quarterly meeting. Raised the elder's claim in full. Paid the pastor $230.64. We have a good Sunday school and Epworth League. Have 84 members. I have received into the church since conference 16 members; have baptized nine children.

The convention which convened in Troy, Mo., Aug. 16-20 inclusive, was a successful, enthusiastic and interesting one, the young people awakened as never before to the great necessity of pushing the work and the district is making splendid progress in advancing the movement. Two years ago I was made district president and during that time have organized nine leagues, and three Sunday schools. I rejoice to say that I have found the district exceedingly ripe for service. Never before in the history of our church has such interest been manifested this side of the Mississippi. The movement, especially the League, has been thoroughly explained and the ministers and officers of the district are very faithful and earnest. The indications are that in the near future we will take the field. The main department was thoroughly gone over and the papers and discussions were par excellent.

W. S. BRABHAM, M. D.

NORTH CAROLINA.

Advance, S. L. May, Pastor.—On the second Sunday night in October we closed out our year's work, which was one of the best we have ever enjoyed. I went to this work on Saturday before the first Sunday in December, 1904, only ten months as a conference year. Then they paid pastor $2.50 and raised $83 on benevolence; paid on improvements at Advance, $67; at Wesley, $35! total $102. We have some loyal members at that point. Sister Mary Phelps raised with "Free will working Cards" $29.38; Mary Phelps, $20.01; Hester Foster, $16.54; Nannie Thomas, $2.29; Viola Mason, $2.29; Eliza Whery, $1.45.

Statesville and Philadelphia, A. B. McQueen, Pastor.—In closing out for conference there was held a class-leaders' rally on pastor's salary. Raised by classes: J. W. Scott, $3.35; E. D. Mooney, $6.45; J. D. Gray, $5.89; Ben Kimble, $4.54; A. M. Parker, 50 cents; J. T. McLain, $1; total collections, $32.76. We were returned to this charge for another year and began our work the fifth Sunday in October at Philadelphia church, at which time we raised a collection of $13 on the new tee which we are building.

Wilmington.—Rev. J. N. C. Coggin, B. D., of Atlanta, Ga., was in the city and held a mass meeting among the ministers of the city. He made a name for himself here as a minister and lecturer. He made one of the best speeches ever delivered in this city by a Negro. I returned to this charge from the seat of the North Carolina Conference. I received my appointment gladly, came back and found my people all in good spirits. And we have started out for the third year with all indications for success. My church received me gladly, extending a hearty welcome. Now, brethren of the Wilmington district, with Presiding Elder I. Wells to the fore, let us lead the North Carolina Conference again. We can if we will. Rev. Coggins preached during Sunday in several different churches of the city to the delight of all who heard him. We, the minister, of the Ministerial Union, extend him a hearty welcome to our city at any time.

OKLAHOMA.

There will be a rally at Oak Grove M. E. Church, Langston Circuit, Nov. 30, 1905, at 8 p. m., known as Thanksgiving Educational Rally Day. E. M. Madden.

Langston City, E. M. Madden.—The third quarterly conference convened at Oak Grove church, Lincoln Conference, Oct. 21-22. All members were present except a few. Two subscriptions were taken for the SOUTHWESTERN. Presiding Elder D. G. Franklin preached two good sermons. Collected for the elder $10.55. For pastor $3. Total $13.55.

Earlsboro, J. A. Gallion, Pastor.—The members of New Light M. E. Church rallied on the first Sunday in October for the indebtedness of the church and realized $59.40. The Ladies' Aid Society on October 21 raised $5.31 to be applied on the church debt.

SOUTH CAROLINA.

Orangeburg, T. G. Robinson.—I desire to thank the ladies of the St. Mary's charge M. E. Church, for their very valuable present,—a very beautiful quilt, namely: Sisters Emma J. Wilson, wife of the Rev. M. Wilson; Tina McClain, Annie Singletary, Mary M. Burgess, Annie Moore, Easter McClain, Mary McClain and Elcy McClain. These Christian women are ready at all times to care for their pastor. The St. Mary's Charge is one of our leading charges in Williamsburg county. I have had the honor of serving these people three years as pastor and have found them a loyal people, always ready to do their duty. They are a people who pay as well as pray. With such a membership a man cannot but succeed.

Cowpens, C. B. Lowery, Pastor.—On Sunday, October 8, Dr. C. C. Jacobs, Field Agent of the Sunday School Union, was with us and preached a splendid sermon and our people were delighted. We raised for the Sunday School Union $2.50. As it was rally day for pastor we raised at the same time $71.10, more for the Sunday School Union than has been raised at that point for ten years. Saturday we drove about 18 miles across the country. After preaching and a short lecture we started for Cowpens. Rev. Jacobs preached a wonderful sermon. I have raised only half of our assessment as yet.

TEXAS.

MEDILL CIRCUIT, Wm. Josey, pastor—My fourth quarterly conference was held Oct. 14-15, at St. John M. E. Church. A good number of officers were present. Reports showed some improvement on all lines of church work. The pastor reported eleven adults baptized and nine accessions to the church. Rev. F. Parker, presiding elder, preached on Sunday two excellent sermons. Forty-four souls partook of the Lord's Supper. Paid the elder $20. We hope to meet the Annual Conference with round reports.

THOMPSON, W. Watts.—This work has taken on new life. Twelve persons have been received into the church this year. Our building has been ceiled at a cost of $75. We are well up with the benevolences. Our church is free of debt. In a rally October 29th, $86.34 was raised. Our pastor, Rev. R. H. Warren, is an indefatigable worker.

MEXIA, N. J. Moore, pastor.—We are succeeding nicely in our work here. Have raised nearly all claims and expect to carry to the conference a round report.

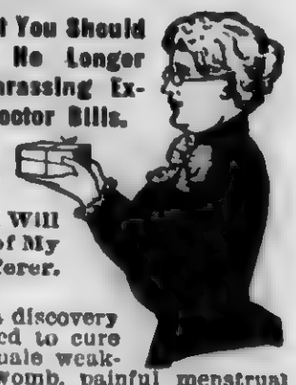
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Apply or write MRS. G. L. COWAN.

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All work promptly attended to.
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NEW ORLEANS.

I Cure Women

OF FEMALE DISEASE AND PILES

I Will Cure You So That You Should Stay Cured—Women No Longer Need Submit to Embarassing Examinations and Big Doctor Bills.



To Show Good Faith and to Prove to You That I Can Cure You I Will Send Free a Package of My Remedy to Every Sufferer.

I hold the secret of a discovery which has seldom failed to cure women of piles or female weakness. Falling of the womb, painful menstrual periods, leucorrhea, granulation, ulceration, etc., are very readily cured by my treatment.

I now offer this priceless secret to the women of America, believing that it will effect a cure in almost any case, no matter how long you have suffered or how many doctors have failed.

I do not ask any sufferer to take my unsupported word for this, so will send you some of the medicine free. If you will send me your name and address I will mail you a trial package absolutely free, which will show you that you can be cured. Do not suffer another day but just sit down and write me for it right now.

Mrs. Cora B. Miller, Box No. 639 Kokomo, Ind.

Mme. Turner's



GREAT FRENCH SYSTEM.

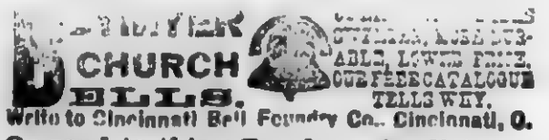
FOR THE HAIR AND COMPLEXION

is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use

MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion, at least three shades fairer. Price, $1.00. Soap free. Send all orders to our Beautifying Parlors.

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$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work absolutely sure. Write at once.
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Any season of the year if you use **Magic Fish Lure**
A wonderful bait that greatly attracts all kinds of fish. Best bait ever used for nets, traps, and trot lines. No poison. Not unlawful to use. Price 25c a box. If you live near a lake or stream write to me and I will give you a box to help introduce it in your neighborhood. Agents wanted.
J. F. GREGORY, K-29, Anadarko, Okla.

They Live in Our Memory.

SMITH.—Mrs. T. Smith, aged 19 years, of Campti, La., was shot Sunday morning, October 15, 1905, dying almost immediately. Funeral service conducted by Rev. E. H. Clark.

GATEWOOD.—Tom Gatewood, of Forest, Miss., fell asleep in Jesus October 10, 1905. He was a good husband, a loyal citizen, a faithful Christian. His wife, several children, grandchildren and many friends mourn their loss. N. Toole, pastor.

KEMP.—Frank Kemp, aged 24 years, of Campti, La., died October 13, 1905, after a lingering illness, leaving father, mother, two brothers, sisters and other relatives and friends. E. H. Clark, pastor.

JORDAN.—Milley Jordan died October 19, 1905, after several months of illness. She was born near Clinton, La., and later moved near Baton Rouge. She was converted in her youth and joined Wesley Chapel of Baton Rouge, and was a great church worker. Sister Jordan was one of the founders of Jordan Chapel, five miles from Baton Rouge. She died as she lived, a true Christian, saying: "I prepared for this hour years ago." Presiding Elder J. W. Turner, Revs. Estaman and C. D. C. Bryant assisted in the memorial services. L. C. Thomas, pastor.

BUCKNER.—Martha Buckner, a faithful member of Adam's Chapel M. E. Church, Fayette, Miss., died Oct. 24, 1905. Sister Buckner was a faithful Christian. P. H. Rembert, pastor.

BARNETT.—Sarah Barnett, a member of the Methodist Episcopal Church Danville, Ark., departed this life in full triumph of faith, Sept. 15, 1905. She leaves her husband, two children and a host of friends to mourn her passing. T. J. Thompson, pastor.

TORRENCE.—Renna Torrence passed to her reward Oct. 13, 1905. She was a faithful member of the M. E. Church at Danville, Ark. She leaves a husband, six children and a host of relatives and friends to mourn. T. J. Thompson, pastor.

WHITE.—Betsie White, a member of Pine Grove M. E. Church, Conrad, La., fell asleep in Jesus Oct. 16, 1905, aged 103 years. She has been a member of the M. E. Church for fifty years or more. "Servant of God well done." Her funeral was conducted by Rev. Geo. Thomas, assisted by Revs. E. H. Clark and H. C. Chapman, of the Baptist church.

FISHER.—Alex Fisher was born January 18, 1841, and died September 25, 1905, at Cane River, La., and went Home to his reward, leaving relatives and friends to mourn his passing. The funeral service was conducted by Brother G. Harris, a local preacher of Mt. Zion Methodist Episcopal Church. E. H. Clark, pastor.

STONE.—Ephraim B. Stone, aged 58 years and for seventen years a member of St. Peter Methodist Episcopal Church, Clinton, La., died at that place recently. His wife, five daughters and six sons survive him. G. A. Paynes, pastor.

GREEN.—Nancy Green, a member of St. Paul M. E. Church, Waxia, La., was taken sick suddenly Thursday evening at 4:30, Aug. 3, and died 8:30 the same evening. She was true to her God and faithful to her church, which she joined in 1871. She leaves six children to mourn. S. A. Mason, pastor.

LONG.—Houston Long, for 12 years a member of Mt. Moriah Methodist Episcopal Church, Corinth, Miss., departed this life in peace Oct. 13, 1905, aged 69 years. He was a class-leader, steward and trustee of the church. Three daughters and three sons mourn their loss. His funeral was said to have been the largest one ever witnessed in Corinth. More than 1,000 people were out. He was laid to rest on Sunday by the Masons and K. of P.'s. Funeral service conducted by the pastor, Rev. H. B. Hart.

YARBOOGH.—On October 18, 1905, Sister Bell Hayes Yarboogh departed this life. She died a Christian. She leaves six small children, a husband, father, mother, sisters and brothers. H. B. Hart, pastor.

LONG.—On the evening of October 13, 1905, Houston Long, a loyal member of the Methodist Episcopal Church, Corinth, Miss., entered into eternal rest. He was a Christian gentleman, an energetic church worker, a friend worthy of confidence. He leaves a wife and several children whose grief is shared by many friends. Brother Long was a member of the G. U. O. of O. F. and the K. of Ps. Rev. H. B. Hart conducted the funeral service. H. L. Vainford.

BRIDGES.—Mrs. Lucy A. Bridges, beloved wife of Albion Bridges, of Farmington, Mo., departed this life Thursday, Oct. 12, 1905. She lived a consistent member of St. Paul M. E. Church for 33 years, and died in the full triumph of the Christian faith. The funeral was conducted by the pastor, assisted by Rev. J. W. Edwards, pastor of St. Luke's A. M. E. Church. "Servant of God well done." A. Woolrich, pastor.

ALLEY.—John W. Alley, of College Hill, Ohio, a brother-in-law of Rev. P. T. Gorham, of Maysville, Ky., died October 26, 1905, of consumption. Rev. J. W. Robinson attended the funeral service. A. D. Kelly.

THOMAS.—Louisa Thomas, a member of Union M. E. Church, New Orleans, for twenty-two years, died in great peace Oct. 19, 1905, and was buried by the pastor. Mrs. Thomas was once very actively connected with the Woman's Home Missionary work in this city and state. Valcour Chapman.

EDWARDS.—Mr. Edwards, a probationer of Union Methodist Episcopal Church, New Orleans, died in full faith October 30, 1905. He was buried from the church by the pastor, assisted by Bro. R. C. Metoyer. Valcour Chapman.

CAUSE AND CURE FOR CONSTIPATION.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the Skin.

If the Bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing Blood, Nerve, Liver and Kidney Trouble, and closes the pores of the skin, thus creating disease in the entire system.

You can immediately relieve and permanently cure yourself of stubborn Constipation or distressing Stomach Trouble and perfectly regulate your Kidneys and Liver by taking one dose a day of Drake's Palmetto Wine. Any reader of this paper can secure absolutely free a bottle by writing to The Drake Co., Drake Bldg., Chicago.

A free test bottle alone has brought health and vigor to many, so you owe it to yourself to prove what it will do in your case.

Write the company this very day.

Literary Notes

BOOKS RECEIVED.

Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York.

"GOD'S MEASURE, AND OTHER SERMONS."

By Charles W. Chestnut. Published by the New York Doubleday, Page & Company. Price, $1.50.

Publishers: Eaton and Mains, New York; Jennings and Graham, Cincinnati.

"The Royalty of Jesus," by Napthali Luccock, D. D. (Second series, Methodist Pulpit.)

"The Skipper Parson," by James Lumsden. Price $1.25.

"The Young People's Lesson Book on the International Sunday School Lessons for 1906, by John T. McFarland. Price 15c net.

"Colored People's Blue-Book and Business Directory of Chicago, Ill., 1906," compiled by D. A. Bethea, giving ar outline of the achievements of the Negro in Chicago. Published by the Celerity Printing Co., 4926 State St., Chicago. Price, 50 cents.

By Rev. J. T. Forbes, M. A. Net price, $1.00.

"THOUGHTS FOR THE KING'S CHILDREN."

By A. Percival Hodgson. Price, 75 cents net.

"GOSPEL MILK AND HONEY."

By Rev. Charles Jerdan, M. A., LL. B. Net price, $1.00.

Publishers: Jennings & Graham, 220 W. 4th Street, Cincinnati, O.

"PARDON AND ASSURANCE."

By Rev. William J. Patton; edited with a biographical sketch, by Rev. John M'Ilveen, B. A. Price, 75 cents net.

"HOW TO LIVE THE CHRISTIAN LIFE."

By the late Rev. William J. Patton; edited, with an introduction by Rev. John M'Ilveen, B. A. Price, 75 cents net.

Publishers: Fleming H. Revell, New York City.

"A WORLD WITHOUT A CHILD."

A story for women and men, by Coulson Kernahan. 12 mo.; decorated cover. 50 cents.

"GIST OF THE LESSON."

By R. A. Torrey.

"THE STORY OF JESUS."

By Anne Batchelor. Dodge Publishing Company, 23 East 20th Street, New York. Price, cloth, 50 cents.

"ROBBIE'S BIBLE STORIES."

By Gertrude Smith. Thirty-three illustrations. Publishers: Philadelphia Altemus Company, Philadelphia, Pa. Price, 50 cents.

"GEORGE ALONZO HALL."

By George A. Warlurton. Issued from the Publication Department, International Committee of Young Men's Christian Association. 3 West 29th Street, New York City.

"THE COLONEL'S DREAM."

WELCOME WORDS TO WOMEN.

Women who suffer with disorders peculiar to their sex should write to Dr. Pierce and receive free the advice of a physician of over forty years' experience—a skilled and successful specialist in the diseases of women. Every letter has the most careful consideration and is regarded as *sacredly* confidential. Many sensitively modest women write fully to Dr. Pierce what they would shrink from telling to their local physician. The local physician is pretty sure to say that he cannot do anything without "an examination." Dr. Pierce holds that these distasteful examinations are generally needless, and that no woman, except in rare cases, should submit to them.

Dr. Pierce's treatment cures in the privacy of your home. His "Favorite Prescription" has cured hundreds of thousands of bad cases. It is the only medicine of its kind that is the product of a regularly graduated physician. Some unscrupulous medicine dealers may offer you a substitute. Don't take it. Don't trifle with your health. Write to Dr. R. V. Pierce, Buffalo, N. Y.,—take his advice and be well.



Mrs. R. D. Monfort, of Lebanon, Warren Co., O., writes: "I have received the 'Medical Adviser.' A crisp, new five dollar bill could not tempt me to part with it."

On receipt of 21 one-cent stamps, to pay cost of mailing *only*, we will send to any address a paper-bound copy of Dr. Pierce's great 1000-page book, "The Common Sense Medical Adviser." Or, for 31 stamps the same in cloth binding. Address Dr R. V. Pierce, Buffalo, N. Y.

Pierce's Pleasant Pellets

The Original LITTLE LIVER PILLS, first put up by old Dr. R. V. Pierce over 40 years ago. Much imitated, but never equaled. Little pill, Little dose, but give great results in a curative way in all derangements of Stomach, Liver and Bowels.

UNITED FOR LIFE.

PIERCE-RENTY.—At Franklin, La., November 4, 1905, Mr. Flanders Pierce and Miss Renetta Renty, Rev. R. C. Worsham reading the ceremony.

BYLES-MOLETT.—By Rev. Cornelius Johnson at Mansfield, La., on August 1, 1905, Mr. Odies Byles and Miss Rosie Molett.

HORN-MITCHELL.—On the evening of October 27, 1905, Mr. James Horn and Miss Beulah Mitchell, at the home of the groom's parents in Haynes, Ark., by Rev. J. T. Hawkins.

BONNER-BROWN.—Mr. L. P. Bonner and Mrs. Sarah Brown, at Mansfield, La., October 19, 1905, Rev. Cornelius Brown officiating.

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Doings of the Workmen

MISSISSIPPI.

DUCH HILL, P. A. Lemon.—Our third quarterly conference convened in Bluford Chapel Sept. 2-3, with Rev. J. W. Terrell presiding. Quite a number of the brethren presented written reports. A new class of members was recently received into the church, which marks a spiritual progress. Notwithstanding inclement weather we had a successful quarter. On Sunday Rev. Terrell preached very acceptably and administered the sacrament to a good number.

DESOTO, Anna Horne.—The Woman's Home Missionary Society gave a picnic at St. John Church Sept. 30th. It was a very pleasant affair. Our band is small—only twelve members—but they are faithful ones, and all are striving valiantly for a good report to present at the session, which will be held at Enterprise Oct. 25-26. We have now $9.75 in the treasury.

Doings of the Workmen

NATIONAL CONVENTION OF W. H. M. S.

The twenty-fifth national convention of the Woman's Home Missionary Society has just closed the most successful session of its history, which convened in Central Avenue M. E. Church, Indianapolis, Ind., Oct. 18-25. A greater number of our conferences were represented than ever before. This shows that our own women are beginning to feel the burden of the work in our home land. Without doubt the inspiration gained at that convention will be telling in the future by better and fuller reports from the different conference societies.

Of the three hundred and three delegates and visitors present, seventeen were colored. Seven of our conferences were represented by the following women: Mrs. L. A. Pullett, Delaware Conference; Mrs. J. A. Holmes, Mrs. E. C. Cummings, and Miss A. R. Johnson, Washington Conference; Mrs. Geo. A. Sissle, Mrs. M. A. Leggett, Mrs. M. C. B. Mason (visitor), and Miss Belle Marshal (visitor), Lexington Conference; Mrs. Anna Henley, Mrs. J. M. Harris, Miss Martha J. Joiner (deaconess), and Miss Eliza Watkins (visitor), Central Missouri Conference; Mrs. G. N. Johnson and Miss Annie Cox, Little Rock Conference; Miss Martha Drummer and Miss Anna Hall (deaconesses), Atlanta Conference; Mrs. E. S. Spriggs, West Texas Conference. Simpson Chapel choir rendered beautiful music, before the convention, on Monday evening.

With Mrs. Geo. A. Sissle on the entertainment committee, extra efforts had been put forth and the delegates were comfortably entertained by the members of Simpson Chapel. The ladies of the church together with Mrs. J. W. Simmons and Mrs. L. M. Hagood, served creditably on the reception committee, and dinner and supper was furnished each day by the different Methodist churches of the city.

(Mrs.) J. M. Harris.

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RAILROAD SCHEDULES

Louisville & Nashville.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	.....
———	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1.	St Louis Ex 8:10 p m	2,	St Louis Lim 9:10 a m
3,	St Louis Lim 8:45 a m	4,	St. Louis Ex. 7:30 p m
5,	Local . 4:15 p m	6,	Local . 6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7....	8:45 a.m.	No. 8....	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5....	6:45 p.m.	No. 6....	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Chi. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	3:15 p m
Vicksb'g ex.	6:00 a m	Vicksb'g ex	7:00 a m
9:40 a.m.	Baton Rouge aced	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

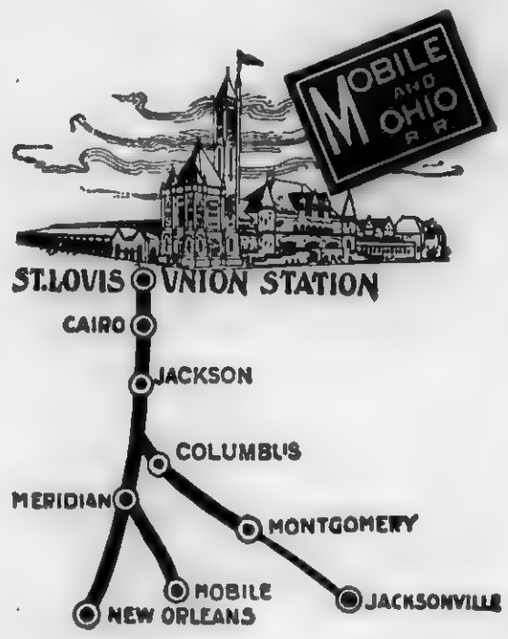
7:45 p m.	Tex. & Ft. Worth Ex.	8:30 a.m.
2:05 a.m.	Port Allen Local	8:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Sall. Express	6:20 p.m.

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.
9:45 a m.	Daily ex. Sat and Sun.	4:00 p m.
9:45 a.m.	Saturday and Sunday.	5:30 p.m.
7:25 p.m.	Daily Except Sunday.	8:05 a.m.

Louisiana Southern.

10:30 a m	Sunday Only	3:45 a.m.
6:00 p m	Sunday Only	7:00 p.m.
8:35 a m	Saturday Only	9:45 a m.
5:00 p.m.	Saturday Only	8:00 p m.
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.



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Vicksburg		
Express	7:00 a. m.	6:00 p. m.
Bayou Sara Acc'd	4:00 p. m.	9:40 a. m.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Field Notes

Howell, L. C. Thomas.—We have closed our revival after a two weeks' run, conducted by Rev. C. D. C. Bryan. We were successful in gaining 41 converts and 12 additions. On Sunday, Oct. 15, at Jordan's Chapel, we had a grand time; 36 were baptized by immersion and by sprinkling. The banks of the Comite river were crowded with spectators. Rev. Bryan preached the baptismal sermon to a crowded church. The same was highly appreciated. He also administered the Sacrament to 120 persons. The hall could not hold the people. Many were turned away. All we need here is a new building large enough to hold the people.

Gueydan, J. P. Oville, Pastor.—On the fifth Sunday in October we held a grand tribe rally. Tribe A., Capts. Sister Lillian Parke and Rev. Drake raised $46.25; Tribe B, Lavinia Smith and Rev. J. P. Oville, raised $18.75; Tribe C, Martha Elijah and Rev. Johnson, raised $69.35; stewards and trustees, M. L. Parke, raised $20.25; total amount raised, $92.60. Our fourth quarter was held by Presiding Elder Obce on Wednesday, Nov. 1. Each officer presented glowing reports. Paid the elder his quarterage. He is highly elated over our work.

Campti, E. H. Clark, Pastor.—The steward sisters and King's Daughters have furnished the sitting room of the parsonage with a nice set of furniture recently. Mrs. R. Frazier representing the steward sisters, and Miss L. O'Neal representing the King's Daughters. Mrs. R. Smith, president. On Oct. 16 the conference daughters presented the pastor with a purse containing $4. Mrs. Mary Washington, president. The Ladies' Aid Society of Mt. Zion M. E. Church recently presented the pastor the sum of $7.90. Mrs. B. Faulkner, president. The King's Daughters presented him $5.60 and a half dozen handkerchiefs recently. Mrs. F. Harvey, president. Some days since Brothers W. T. Chapman, H. Jones, G. Williams and A. Kemp gave the pastor a very substantial token of their appreciation.

Booth, W. L. Jefferson.—A grand club meeting was given recently at Wesley Ray M. E. Church for the benefit of the pastor. Club A, Capt. Sister Clanie Mitchell, Rev. A. L. Alfried, raised $8.95; Club B, Capts. Sister Francis Stevenson, Rev. T. W. Moody, raised $12.05; Club C, Capts. Sister Careane Flanders, raised $8.25. Total raised, $29.25. We will close a good year's work at this place.

Crescent City Notes

Rev. and Mrs. T. B. Cooper, of Hahnville, called at the office last week and brought one cash subscriber.

Dr. P. H. V. Dejoie has removed to No. 1131 Dufossat street, corner Coliseum, in his new home. His office is nicely fitted up with modern appliances. He will be glad to welcome his friends and patrons at any time.

Rev. G. A. Payne, pastor of St. Peter Church, Clinton, was in the city this week on a visit to his family. He has built, during his pastorate at St. Peter, a neat and comfortable parsonage. Brother Payne preached at Mt. Zion Church on last Sunday morning and Sunday evening was present at Simpson Chapel.

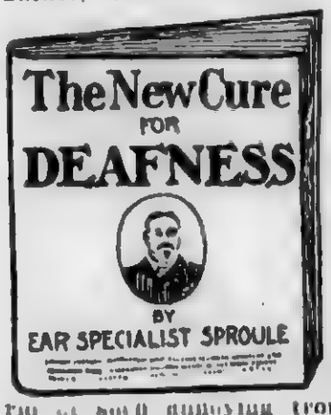
Misses Gertrude, Olevia and Mamie Wright, daughters of Rev. H. J. Wright, are home again after quite a lengthy stay at Slidell, the guests of Mrs. Anna Claude. They gave a concert during their stay for the benefit of our pastor there, Rev. H. A. Sorrell, which netted him a neat little sum.

On last Saturday evening, at the beautiful home of Mr. and Mrs. Isaac Bates, a farewll reception was tendered Miss Louisa M. Johnson who, after a short visit with parents and other relatives in New Iberia, will go to California, where she will make her home. Quite a number of the immediate friends of the guest of honor were present and enjoyed the generous hospitality of Mrs. Bates, who was assisted by Mrs. Fuche, Cora Williams and Mrs. Moore. Miss Edwards' piano selections added greatly to the evening's entertainment. Miss Johnson, during her several years' residence in New Orleans, has been an active and useful member of Mallalieu Church. She takes with her the best wishes and prayers of many friends.

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A wonderfully helpful book on head and ear noises and how to cure them, is being given away absolutely free of charge by its author, Deafness Specialist Sproule, the famous authority on ear troubles.



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Miss Nancy Rice.

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This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

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This is a photograph of Mr. Louis Nemore, residing at No. 10 Turley St., Memphis, Tenn., one of the most highly respected colored men in the city. He is implicitly trusted by his employer for the last ten years—Dr. Heber Jones, one of our most prominent physicians and now president of the Memphis Board of Health. Mr. Nemore says that he takes pleasure in stating that our "La Creole" Hair Restorer has done wonders for his splendid head of hair. "It has kept my hair from falling out, and has kept my head and scalp in a clean, healthy condition. I recommend it very highly.



Mr. Louis Nemore.

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A meeting of the Young People's Sunday Alliance of New Orleans, Rev. T. J. Johnson, president, was held at Wesley Chapel Wednesday evening. An earnest letter was issued, calling attention to and urging the attendance and co-operation of city pastors, Sunday school superintendents and delegates. It says, in part: "The Alliance is interdenominational and mutually helpful. It opens such a magnificent field for Christian activity and development and is calculated to do much for the city, for the church and for God."

Doings of the Workmen

MISSISSIPPI.

Lezelia, C. W. Ivy, Pastor.—Our revivals held at the three churches closed with wonderful success. At Daleville there were fifty conversions; at White Oak twelve conversions and nine at Lockhart, making a total of seventy on the work.

Canton Circuit, J. E. Coleman, Pastor.—During our revival 43 persons were converted, 3 reclaimed; additions 50. Assisted by Rev. L. M. Mitchell, pastor of Zion church, also by Rev. Wm. McGee, of A. M. E. Church, I baptized 40. Our work is spiritually alive.

Canton Ct., J. E. Coleman, Pastor.—Our fourth quarterly conference was held in Mt. Zion Church Oct. 28-29. As our presiding elder could not get here on account of quarantine, Rev. D. F. Dudley of the Canton Charge held our quarter. On Sunday Rev. McGee preached to a crowded house. The Lord's Supper was administered to 50 souls. Paid elder in full. Collection for the quarter $138. Additions, 45. Benevolence, $5. SOUTHWESTERN subscriptions, 5.

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Southwestery Christian Advocate

Garrett Biblical Institute

RT E. JONES, Editor.
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NEW ORLEANS, NOVEMBER 23, 1905

Vol. 39 No. 47

Bishop Merrill Begins the Life Eternal

eged, entire Southern Methodism would
ne richest of the rare flowers from the
ide fields made fruitful by a warm sun
ce a crown of honor and love upon the
f Stephen M. Merrill, who so recently
to his reward with a safe place in the
f world-wide Methodism. So rich was
so wise his leadership, so lavish his gifts
rare intellect, so constant his service, so
nd tender his spirit that he was without
one of the best loved men of Methodism.

---

as born in Jefferson County, Ohio, Sep-
16th, 1825, a son of Joseph M. Merrill.
ed with the church in 1842, was licensed
ch in 1845, and admitted to the Ohio
nce in 1846, in whose bounds he remained
e was elevated to the Episcopacy. He
Miss Anna Bellmire, of Greenfield, Ohio,
1848. His school advantages were very
but his intellectual development was of
highest order and he took first rank as
he greatest thinkers of our Church. Ohio
n University conferred upon him the de-
D. D. in 1868, and the Northwestern
ed the degree of LL. D. in 1886.

---

ed the delegation of the Ohio Conference
to the General Conference. The Ohio
nce having at that time five ministerial
es. It was at the General Conference of
ractically unknown, he arose to fame by
ng a masterly address on "Lay Repre-
n," which was subsequently published in
et form. At this Conference he was
to the editorship of the *Western Christian*
te on the second ballot, receiving 124 out
ossible 231 votes. Bishop Simpson was
g when the ballot was announced. In
again led the delegation of the Ohio Con-
The General Conference of 1872 opened
ly five Bishops to superintend the whole
Bishops Bakker, Clark, Thompson
ingsley having died during the pre-
quadrennium. The General Confer-
lecided to elect eight Bishops. On
st ballot Thomas Bowman, of the
Indiana Conference, William L. Har-
the Central Ohio, and Randolph S.
of the New York Conference, were elect-
the second ballot Isaac W. Wiley, of the
Conference, and Stephen M. Merrill, of
o Conference, were elected. On this bal-
rill received 203 out of the possible 400.
third ballot Edward G. Andrews, Gilbert
and on the fourth Jesse T. Peck
elected. On Friday, May 24th,
along with others Merrill was con-
d to the office of Bishop. Joseph
and Luther Hitchcock were his pre-

sentors. On Thursday afternoon, May 30, 1872, the twenty-sixth day of the General Conference, Bishop Merrill presided for the first time. In the order of his election he was the twenty-sixth Bishop of the Methodist Episcopal Church.

He grew with the years and soon became known as one of the greatest Bishops of the Church. He was not a great preacher, altho his sermons were interesting and convincing. In all his deliverances he thought clearly and logically. It was as an administrator that he was pre-eminently successful, and as such has carved his



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BISHOP STEPHEN M. MERRILL. D. D. LL. D.
Born Jefferson County, Ohio, September 16, 1825.
Began Eternal Life From Keyport, N. J.
Nov. 12, 1905.

name high on the roll of the illustrious sons of Methodism. He was deliberate and well poised. No heated debate ever confused him. No parliamentary kinks ever bewildered him. He managed always to pull the body out of tangles over which he presided. As a maker of appointments he was trusted to the fullest limit. The men believed in his rugged honesty. He was fair and no one thought him capable of rewarding his friends or punishing his enemies. His mind had a judicial turn. He would have made a great judge—he was a great judge. His interpretation of Methodist law is unrivaled. Altho "Merrill's Digest" has no official sanction, its interpretations are respected by all our Bishops and as well by the church at large.

His claim to scholarship is sustained by his writings. His Christian Baptism, Aspects of Christian Experience and Digest of Methodist Law found a worthy place in our course of study for preachers. He wrote also the New Testament Idea of Hell, The Second Coming of Christ, Outline of Thoughts on Prohibition, Mary of Nazareth and Her Family, Union of American Methodism, and Creeds of the World. He wrote, in 1901, the series of Little Books on Doctrine, two volumes, Sanctification, and Atonement, which had a combined sale of 50,000 copies. He wrote, in 1902, Miracles in the same series, which reached its twenty-fifth thousand. His books are marked by clearness of thinking and positions that are permanent.

Within the years 1878 to 1883, Bishop Merrill visited all the great foreign mission fields of the Church except Africa and South America. In 1880, he visited the Conferences in Germany, Switzerland, and Norway, and the Missions in Denmark and Bulgaria, and then went to India, where he held the India and South India Conferences. Returning westward early in 1881, he organized, under the authority of the General Conference of 1880, the Mission in Italy into an Annual Conference. In 1883 he made an episcopal visitation of Japan and China, and presided at the Conference sessions and Mission meetings in those countries.

He was especially loved and honored by our people. He made no loud profession of friendliness for the Negro, but it is clearly in the bounds of truth to say that he was a safe and true friend of the race. His high sense of fair play made him friendly to all, and in this predominant element in his life he was fully trusted by all.

The address of Mr. J. L. Bulwinkle, which is found on page 3, gives the account of Bishop Merrill's last sermon. From Mr. Bulwinkle's home he left to visit Miss Josephine A. Brown, whose father and grandfather were for years friends of the Bishop. He arrived at this home about 5:30 p. m. When making this visit he was keeping up a custom of years, spending some time with these Eastern friends whenever in that section. He retired about 10 o'clock, but was not long in his room before he was heard coughing, when an effort was made to relieve him and a physician summoned immediately. The Bishop confessed that he had never felt such a pain before. The doctor on arriving found it necessary to administer a hypodermic injection of strychnine. The Bishop realized that he was dying and expressed the same to his friends and the physician. He was conscious to the last. The attack was brief and fatal, lasting about 18 minutes, and the Bishop passed away quietly about 10:30 p. m.

It is not easy to measure his life, but viewed from many points he was one of the most remarkable men of Methodism. To him it was given as it is given to few the privilege of impressing himself on the Church. Full of years, faithful in service, crowned with the honors and love of his great Church, he has begun the life eternal.

Bishop Merrill Dies, Full of Years, Service and Honor.

Bishop Stephen M. Merrill died at Keyport, N. J., Sunday, November 12, at 11 p. m. Bishop Merrill was attending the General Missionary Committee which held its sessions in Janes Methodist Episcopal Church, Brooklyn, N. Y. The Committee ordered a memorial service for Tuesday morning. Bishop John M. Walden presided at this service. Bishop Charles H. Fowler conducted the opening service, announcing hymn number 1050 from the old Hymnal:

"Forever with Lord,
Amen, so let it be,

and lead in prayer. The four addresses which follow were delivered in the order in which they appear and constitute a very satisfactory resume of the career of Bishop Merrill.

An Outline of His Career

BISHOP E. G. ANDREWS, D. D., LL. D.

On Saturday morning, Nov. 11, 1905, the session of this General Missionary Committee was closed with the Apostolic benediction pronounced by the President for the day, Bishop Stephen M. Merrill. On Sunday morning he preached a missionary sermon in the Fleet Street Methodist Church of this city. On Sunday night at eleven o'clock, at the home of a friend, Miss Brown, in Keyport, N. J., he closed a long and distinguished career of usefulness in the Christian ministry. He was not for God took him. As the tidings of his demise shall pass through the land, the church will unite with this committee in the exclamation, "How are the mighty fallen and the weapons of war perished!"

The outline of his life is as follows: Born in Jefferson county, Ohio, on Sept. 10, 1825; united with the church in 1842; licensed to preach in 1845; admitted into the Ohio Conference in 1846; married in 1847; served several pastoral charges and subsequently as presiding elder in Kentucky and Ohio; was a delegate to the General Conference of 1868 by which he was elected editor of *The Western Christian Advocate;* in 1872 being a delegate to the General Conference was with seven others elected to the office of Bishop; for thirty-two years exercised himself in this work at home and abroad, in the latter field visiting our missions in Mexico, Europe, China, India, Japan and Corea. In 1904 at his own request, was granted by the General Conference the relation of superannuate Bishop.

His only formal training was in the elementary school. But such was the native vigor and clearness of his intellect, such his carefulness, constancy and breadth of study, such his retentativeness and readiness of memory, and such his incessant activity in pulpit ministration, in controversial discussions and in the use of the pen that he steadily grew in knowledge and power, attained recognition among his brethren, and at length rose to a commanding influence in the church.

Until 1868 he was little known beyond the bounds of his own Conference and state. But in that year, the first of his membership in the General Conference, he so discussed, and from a new point of view, great constitutional questions connected with the subject of lay delegation in the General Conference, that the veteran and eloquent leaders in the movement, at first no little astonished that this plain and unknown man should enter the lists against them, were at length compelled to accept his opinions and guidance. It was a memorable event in his history. It introduced him to the wider fields he was thereafter to occupy; it increased the strength of his previous inclination to ecclesiastical statesmanship; it commanded for his subsequent deliverances general and profound respect. The most notable of these was perhaps the Episcopal address to the General Conference in 1888, which treated at large the organic law of the church, the final outcome of which discussion is to be found in those sections of the Constitution which fix the composition, powers and limitations of the General Conference.

A plea for a rightly guarded liberty of Biblical inquiry written by him on the afternoon of a holiday, and published first in the *Northwestern Advocate,* but afterwards reproduced in many *Advocates,* and in the *Methodist Review,* attracted wide attention.

These, however, were but a small part of his efficient authorship. He wrote largely for periodicals; he wrote many pamphlets and books. His discussions covered a wide field in theology, in Christian ethics, in church law, in public affairs. His mind was a full storehouse of fact and principles and with marvellous ease, clearness and strength its vast treasures were delivered for the help of the church. He was not gifted with the poetic temperament. Neither in oral address, whether in the pulpit or in deliberate assemblies, nor in his writings did the imagination or sentiment have any notable part. The Poets he neither read nor quoted. He was no maker of apt and beautiful phrases. His rhetoric was rather that of a clear, dispassionate and vigorous understanding, using plain words and a simple structure of sentence for its expression. It was lucid and forceful.

As an administrator of the law of the church he was an eminent and successful judiciary. To this his knowledge of the law gained by faithful study, his experiences in many fields of church work, the clearness of his mental powers, the calmness and poise of his spirit, his love for the church and his sincere interest in preachers and people, and with these a quaint and delightful humor all contributed. He loved equity; he was trained in patience and gentleness. Men confided in these qualities and were not disappointed.

The contributions of Bishop Merrill to the church life are beyond every estimate. No one would claim for human inerrant judgment. But when all necessary deductions are made, there remains a sum of theological statements of wise counsel; of far-reaching statesmanship which have penetrated and moulded the life of the church, and which will still indirectly and without recognition influence it when the generations to come will have well nigh lost sight of all but his name in its records.

His Judicial Mind and Sense of Humor

BY BISHOP C. D. FOSS, D. D., LL. D.

What a superb transition from the highest range of official duty to the Heavenly heights! Our beloved brother, on Saturday morning last had his mind quickened and his heart warmed in loftiest thoughts concerning these great interests which had engaged his attention from his childhood relating to the salvation of the world and was sitting here as Moderator of this Assembly of sixty Generals in solemn council of war to prepare for the conquest of the world. That was his last official duty. On Sabbath morning he engaged in his beloved employment of preaching the gospel in one of the churches of this city, from a missionary point of view and twelve hours later the weary pilgrim was walking the streets of gold. I think it glorious! The dark side of any such way intrudes itself upon our thought instead of the bright side. His stately form, his noble mein, his measured wise words, his bright sparkling eyes, these are gone from us and lie still and cold to-day and in a few days the solemn words will be said over him on his distant grave, "ashes to ashes, dust to dust."

But there is another side to all this. We must gather some flowers to comfort this hour and gather them in very few words. I do not think, I cannot think of such an hour as this as an hour of sadness chiefly, and sorrow and regret. Our brother has not been cut down and cut off, but exalted and crowned.

"There is no Death; what seems so is Transition:
This life of Mortal is but the suburb of the Life Elysian,
Whose Portal we call Death.

Did not our Lord say: "Whosoever liveth and believeth in me shall never die"? We might gather comfort from the thought of what he was, of what he is, of what we are, and of what we are to be. As to what he was, we have been told that, in part, by measurement and just praise already. He had a peculiarly legal cast of mind. That is the thing about him we shall longest remember. He would have made a great judge, if that had fallen to his lot. He could dispassionately weigh both sides of any subject. That was his habit of mind. The "Digest of Methodist Law" stands as the unapproachable teacher upon that subject up to this time, and will be for a long time in the church. He had a habit of concentration of mind which led him easily to follow out any subject. He had rare power of consecutive and luminous statement on any subject, and I think a capacity for extemporaneous utterance, whether with tongue or pen, almost unsurpassed. Many of his best sermons were preached, as to words, absolutely extemporaneously and as to order of thought, except the most general outline, nearly so; but if the subject were one which interested him profoundly, standing on his feet, he could work his way to great conclusions and great statements, without the slightest hesitancy, and with the pen also, extemporaneously. This was a rare gift, and during his editorial life was constantly cultivated. Reference was made in the paper of Bishop Andrews to one of the great papers of his life, at a time when there was intense interest concerning the higher criticism and the relation which our church ought to sustain to it. One of our editors said to him one day: "Write me on the subject." Next day, with pencil, in two hours, he wrote a rough sketch, and the editor said: "I want nothing else.'" That came out to the church as one of the profoundest papers which the church has. He had a rich sense of quiet humor—quiet and luminous. We witnessed here the other morning, several examples of it as he sat in the chair, and his remarks, as many as four times, raised a smile all over the house that was a characteristic of this beloved man.

As to his personal religious life, it was never highly demonstrative, but devout and full of fear of God, and humble trust in the Lord Jesus Christ. I am sure you cannot forget how, in the opening session of the Committee on the first day, the words flowed from his lips, and the thoughts from his mind, and the feelings of his heart in aspiration for the coming of the Kingdom, and in words which were classic and beautiful, words which I wish we had verbatim, as one of his latest and best testimonies of how the grand old man felt and thought and aspired, to his latest hour.

But oh, where is he now! If the veil could break away for an hour, we could see him now with Hedding, and Janes, and Simpson, and Scott, and Joyce, and the others of his best beloved friends, with other members of this Committee, men of the ministry and laity who have been his co-workers amid such raptures and blessings and triumph as would forbid the possibility of tears, unless they were tears of rapture, and we should

in our hearts the triumph to be of the same
y. There they are, and we are in the road.
us sing our songs, bless our Lord, and weep
those that weep, and rejoice with those that
ejoice.

Once they were mourners here below,
And poured out cries and tears—
They wrestled long as we do now,
With sins and doubts and fears.
We asked them whence their victory came;
They with united breath,
Ascribe their conquest to the Lamb,"

we are on the same road. God grant that we
reach the same blessed home.

His Simplicity

BY REV. W. V. KELLY, D. D., LL. D.

he sudden coming of this man to public notice
referred to by Bishop Andrews. In the Gen-
Conference he came, as you know, a man un-
wn to the church, a presiding elder in Ohio of
m the church had never heard. He was of
account in that body until the body in the
of its enthusiasm and zeal through leaders
on the verge of an unconstitutional proced-
And this constitutional lawyer arose and
himself against this sweeping tide.
he leaders soon realized that they must reck-
with a new personality; and from that hour
church, represented in its General Conference,
w that the strength of an able, clear-headed
dy man had come to the front. That General
ference, receiving this unknown man into its
bership, sent him out to edit the *Western
istian Advocate*. When the General Confer-
of 1872 approached, the church found itself
four effective Bishops to do the whole Epis-
l work of the church. Out in Ohio the men
he church considered that Ohio ought to fur-
her share of the men who should be chosen
this office, and began to confer together
re were two men in the Western Book Con-
in the editorial chairs, Stephen M. Merrill,
or of the *Western Christian Advocate*, and I.
Wiley, in the Ladies' Repository office. Sen-
ent was somewhat divided. There was no
ility; which of them should be preferred as
representative of that region was one of the
stions and some of the leaders of the church
t into the office of the Ladies' Repository and
sulted Dr. Wiley about the matter and he
nted to their view that that section ought to
epresented, and he said, Stephen M. Merrill
he proper candidate. When they went in to
Dr. Merrill in the *Christian Advocate* office
he said, "Dr. Wiley is my candidate;" and
hat fraternal spirit they came up together to
General Conference of 1872. That indicated
brotherly kindness of both of those men. A
her, simpler man than Stephen M. Merrill
when he walked into the Conference of 1872
never come to the General Conference any-
re. He was about as plain and simple and
y as Abraham Lincoln. His intimate friends
wanted him to be presentable upon this occa-
quietly groomed him. They saw that his
hes were kept brushed, and shoes polished and
ed after him generally in those matters to
ch he was not apt to give much attention or
ght. He gave about as little attention to
things as Abraham Lincoln. But the Gen-
Conference of 1872 gratified our Ohio
nds by electing both the candidates. Dr. I.
Wiley was elected fourth in the list of the
t who were then chosen and Stephen M.
rill was the fifth. In brotherliness, sweet-
and simplicity of feeling, far more than they
e conscious of self-importance, these two men
ked and worked and loved together all their
s.

here was a plain simplicity of the man, and
most simple man, the plainest man in any
ference, never found himself abashed or em-
assed in the presence of the Bishop or presid-
elder when Merrill was there. He was acces-
e and he lived absolutely with open arms and
roachable. This was the simple dignity of
man. The greatest trait of greatness is sim-
ity and simplicity is self-unconsciousness.
t is one of the tests of really sublime great-
, unconsciousness of self and unconsciousness
fficial position. This was evident in Stephen
Merrill. There have been few men among
who have had less appearance of self-con-
usness than Bishop Merrill. I have heard it
ost continually remarked upon. Now this sim-
plicity is a boon and blessing and example to the church and to us all.

Once in a time of crises, in a time when there seemed to be a putting forth of strong and genuine manhood, when there was much artificial and sophisticated and theatrical unreality, a poet cried out in such a time:

"Ah! God, for a man with heart, head, hand,
Like one of the simple great ones,
Gone forever and forever by—
One still strong man in a blatant land."

These lines came to my mind at once when I strolled into the Rock River Conference two or three years ago when it met in Aurora, Ill. I came into the rear of the room and sat down in the back seat and watched the proceeding of the Conference for an hour. There were two men seated on the platform and they were the then two senior Bishops of the Methodist Episcopal Church. They were men of the same age, born in the same year, one in August and one in September 1825. They were elected Bishops at the same General Conference. I watched them and thought of the experience, the wisdom, the practical skill and the clear calm perception of law and principle; of the long service, of the steady, consistent devotion to duty in the service of the church represented in these two men. And as I sat there and watched them and thought of their career those lines went through my mind and so long as such men are with us we need not sing that the "still strong are gone forever and forever by," for we have some of them still here, the steady, calm, still, strong men in simplicity and in fidelity and in gentleness of power.

Bishop Merrill (pardon a personal word) affected me in a very peculiar way. He had the exact height of my own father; the same color of hair, the same color of eyes, the same shape of figure, the same size and shape of hand, the same expression of countenance, the same kind of voice, and in general appearance he filled the outline of my own father, and some years ago, when he was presiding at the New York East Conference of Trinity Church, New Haven, I had occasion to go up and speak to him, sitting down beside him on the platform. I saw his left hand on the chair. I fairly started. I said "this is my father's hand." I never saw another hand a perfect duplicate. And so there was something in him affecting me in a sentimental fashion. The kindliness of the man also affected me and was one of the blessings and boons that God gave to him in the service of the church—the kindliness of his spirit.

I came one day into the Rock River Conference in Chicago a few years ago and sat down in the back part of the house to watch the thing for a time and I looked upon the spectacle. Bishop Merrill sat in the Conference in which he lived so many years. There came upon my spiritual sensibility a perception of the sweetness of the relation that obviously existed between that man in the pulpit and those men in the pew. I said to myself: "How like summer it is here! How genial it is, how kindly sweet! What looks of respect and affectionate confidence in the faces of the men as they go about; the father in the midst of his sons—mutual trust and confidence, mutual affection. That was what was born in upon me as the spirit of that occasion. One Sabbath day here and then, the Sabbath of Eternity; one Sabbath light upon the shining sea beyond.

His Last Sermon

BY MR. J. M. BULWINKLE.

It was a surprise to me when I was called into the activities of this Committee. It was a greater surprise when I was called by the Committee yesterday morning to participate in these services. And as I sat here listening to the voice of him who first gave me the right hand of fellowship into the church which Bishop Merrill served last Sunday morning, my heart was stirred to the depths and it seemed to me a strange coincidence that Bishop Foss, who was my first pastor in that church and Bishop Merrill who ministered to us Sunday morning, that he should speak for the church and I for the laymen concerning the last hours that he spent with us on the Sabbath.

He came to us Sunday morning prepared to participate in the service to the full. Our pastor was at his side ready to render any service that might be required. But the Bishop announced the hymn and read a verse, led in prayer and then preached to us. His text was Ephesians, first chapter, verses 13 and 14: "In whom we also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

I need not tell you that the sermon was logical. You, his brethren, of long association, know that that would be so. Clear, convincing, conclusive. Yes, but as I sat close by him, so that I could see the play of his face and the light of the eye, I became conscious as he moved along in the discourse that he was leaving the foothills of adoption and treading upon the mountain top in stately step and majestic thought until there came a time when, referring to the sealing and the purchase, the earnest of the inheritance was brought to us. Then, as though by the gracious outpouring of the spirit, which rested upon him, he said, "You are the Lord's and the Lord is ours." There seemed to be no language to my mind more fitting than that which finds expression in one of our hymns. I know it has been said in this presence that he did not electrify people. I do not know anything about Bishop Merrill, but on the Sunday morning there came into our hearts a thrill that was electrifying as I thought of these words:

"There is a land mine eye hath seen,
In visions of enraptured thought,
So bright that all which spreads between
Is with its radiant glories fraught."

At the close of the services, receiving the expressions of thanks from many members and distant friends who had come to hear him, we journeyed over to my home. Realizing that he had his limitations during the morning, because of the asthmatic complication, it was in the thought of our home to make him as comfortable and to place as little strain as possible upon him in the line of conversation. But he seemed to be delighted to give expression to many things about the meeting of Saturday morning here till, as I look back upon it, it was as though he seemed to be moving upon the mountain peaks of his wide experience and gave us much which was exceedingly full and instructive. He referred to the brethren who participated in the debate in that genial way and the thought overspreading his face was beautiful to behold. Not one word escaped him that could be construed as reflecting upon anyone; and in the long experience to which he gave reference, he called attention to many things that were indicative of a sweet spirit and love to all mankind. I said to him: "This is a cold that you have."

"Yes," said he, "I think it is asthmatic, but after all the difficulty is with the heart. I find that I cannot hasten as I used to. I have to move with care," and then he asked me particularly about how to get the depot. There seemed to be upon him the feeling that he must visit these friends who were the children of one he had known long ago and had learned to love; and he always made it a point when he came to the East to visit them, and he said, "the only opportunity that I will have will be to go this afternoon and return to-morrow for the work." Noting that he was breathing a little heavily, we extended to him a most cordial invitation to remain with us, then realizing that changes of temperature, such as were likely to come to him in going from one car to another might occur, we quietly slipped upstairs and, using the 'phone, had a carriage brought to the door, and at 3 o'clock he left me in company of the pastor of Fleet street church, Brother E. G. Richardson, and made the journey across the city to the depot. When he was purchasing his ticket, the man said: "One way or return?" He said: "Return." He expected to be with us here on Monday morning, and as he shook hands with me and said good-bye he said: "I will see you to-morrow," and I have been thinking it is a very strange coincidence that the senior Bishop and I, the latest accession to this body, should have clasped hands on that good-bye occasion, saying good-bye to him not only from my home, as it turned out, but in a measure your representative, and I have been thinking, No, we will not meet to-morrow as we expected, but we will meet on the morrow in the land on whose blissful shore there rises no shadow and those who meet shall part no more and those long parted shall meet again.

Bishop Merrill Dies, Full of Years, Service and Honor

To the General Conference:

Dear Brethren: The undersigned, your petitioner, respectfully presents the following representations and request:

On the 5th day of April, 1845, at Greenfield, O., I received my first license to preach the gospel. Three months later the same quarterly conference that granted the license recommended me to the Ohio Annual Conference for admission on trial. The session of the conference that year was one of historical interest. The church was in process not of dissolution, but of disruption. The conferences in the Southern States were separating from the old church and forming themselves into a new organization, to be known as the Methodist Episcopal Church, South. A convention held in Louisville, Ky., in May of that year had determined that such step should be taken. There was much agitation on the order. Because of this agitation, and with the thought of holding places for brethren of the Southern conferences who might not wish to go into the new church, it was deemed wise not to admit many on trial that year, and the question of admisions was opened only to receive some brethren for the German work, most of which was then connected with that conference, and two or three others who had served so long as to have special claims for admission. My recommendation was with those not presented.

After the conference was over it was found that a number of congregations in Kentucky refused to go into the new organization, and that their preachers who had "adhered" South, had withdrawn their services and left them as an abandoned flock. They were indeed as sheep without a shepherd. The Rev. Michael Marley, presiding elder of the Cincinnati district, was a man for emergencies, as ready to make precedents as to follow them, and he met the situation promptly by taking the Rev. John Meek from the Georgetown circuit in Ohio, and sending him over the river to look up the abandoned flocks, and to organize them into circuits, and care for them till the conference convened again. This was done, so that the Methodist Episcopal Church never became extinct in Kentucky. The vacancy on the Georgetown circuit thus created had to be supplied, and Dr. Marley, at the request of the preacher in charge, asked me to take the place. I did so immediately after the first quarterly meeting, and found a circuit of twenty-two preaching places and nearly eleven hundred members. I was thus introduced into the work of the itinerancy through the great rupture of Methodism, and it would have been gratifying to me to have seen the breach healed before leaving the effective ranks. That pleasure is not within my reach, but it is some comfort to me to have contributed at least a mite of influence toward a better condition of things through the work of the Commission on Federation, of which I have had the honor to be chairman.

After serving that circuit as junior preacher till conference, 1846, I was regularly admitted on trial, and have sustained an effective relation from that time till the present. My work has been divided so as to give me a good variety—eleven years on circuits, eight years in stations, four years on districts, four years as editor of the *Western Christian Advocate*, and thirty-two years in the general superintendency.

I began under the old regimé, when circuits were circuits, and when circuit work was not shunned by any of our preachers. In those days there were no grades in our ministry to be sought or maintained. The Discipline fixed the salary for every preacher throughout the connection—only the word "salary" was not used; it had not yet come into the vocabulary of Methodist preachers. The words "quarterage," "support," "allowance," expresed everything in that line. Every preacher, old or young, on a circuit or in a station, was allowed $100 a year for himself, and, if maried, $100 for his wife, and $16 apiece for his children. My fourth year brought my claim up to $200, and my fifth added the inevitable $16. The quarterly conference, by usage, came into the habit of appointing an estimating committee for "table expenses," which committee would estimate from $50 to $100 for that purpose; so that in the course of time there came to be some differences in the support while yet under the same rule.

Two years was the time limit. This limit was extended to three years in time for me to have continued a third year in my last station, but the bishop, who then made the appointments with the help of the presiding elder, sent me to a district at the end of my second year; so that I never remained in a station beyond two years. I was indeed an itinerant, moving under the law of the church, and usually getting my first hint of my appointment when the bishop read the list at the close of the conference. The exceptions to this were when I was in the cabinet.

I am now in the seventy-ninth year of my life, and in the fifty-ninth year of my ministry. If the General Conference could be in session one year hence, it would give me pleasure to round out sixty years in effective work. But it will not be in session. I must, therefore, face the question of retiring at this time, or of entering upon another quadrennial period with the responsibilities of an effective bishop upon me. It is a serious question. Ninety per cent. of the members of this General Conference have been born into this world since I entered the ministry. They must know me as an old man. I will not deny the allegation, seeing that the record is clear. The most delicate and painful duties I have had to perform have had to do with the appointing old men to pastoral charges. Our people love old men and hold them in esteem for their record of usefulness in the past, but they do not prefer them for pastors. When they expect a change, and look to the conference for a new preacher, and then find that he is an old one, they are disappointed and often sorely grieved. Knowing this, in my early years as a bishop, I advised elderly brethren to arrange their affairs to retire before they were crowded out by the pressure that was sure to come, and before the infirmities of age rendered it impossible for them to gather to themselves some of the comforts of home. I still believe the advice good, and I must practice what I have preached.

I am, therefore, brought to another turning point in my life. I stand where I have seen many a good man stand with deep emotion. I have pondered the matter till the bitterness of the change is past. The superannuated relation is not appalling. I like the word "superannuated" better than the word "non-effective." It is a good Methodist word, sanctioned and sanctified by long usage. The relation is an honorable one, and I cannot see why anyone entitled to enter it should hesitate at the threshold, or dread the relation, or the name of it. It is simply the recognition of the facts in one's life which have brought him up to it.

It is natural, however, that in contemplating this relation as a new thing in one's experience, he who is about to enter it should wish to understand its privileges and limitations. These have not as yet been defined in our legislation as clearly as they might be. Permit me to suggest that they ought to be made transparent, and freed from all ambiguity. It is understood that a superannuated bishop is a bishop still. He is relieved of the necessity of holding conferences, but is he disqualified for holding them in emergencies? Can he lawfully occupy the chair in annual conferences on invitation of the presiding bishop? If the bishop having charge of a conference should be sick, and a superannuated bishop present, may he assume the chair and go on with the work, leaving the charge of the conference to the presiding bishop? In the event that local conditions require a change of date for a conference to a time when an effective bishop is not available, may a superannuated bishop be called in to hold the conference, relinquishing the charge of it to an effective bishop as soon as the session is over? Personally I would not hesitate to answer that the work of the superannuated bishop, under such conditions, would be lawful, but I would prefer having the sanction of the General Conference. Then, also, comes the question of his ex-officio membership in the boards and general committees of the church. These are not changed by his superannuation. He meets, if able, with the bishops in their semi-annual conferences, and with the boards and with the general committees. But this practice obtains without special authorization. It seems becoming to retain the veterans in these councils, while the younger men go out to the battles; and yet, as the number of superannuated bishops increases it may be well to cover these points by formal declaration of some sort.

Then, also, as to the matter of support. So sad that so material a thing should obtrude itself here! But we are still in a material world. Years ago, when the support of all the bishops was from the funds of the Book Concern, the matter of fixing allowances for the bishops was placed in the hands of the Book Committee, which committee continues to estimate these allowances annually. The reason for this arrangement at the time it was made is obvious, but since the Book Concern no longer furnishes the money, the reason for it no longer exists. It would be convenient to the bishops to know the amount of their allowance for the quadrennium, both effective and superannuated. It could be determined by the General Conference through the Episcopal Committee, and it would be well to have that committee report upon this matter, if convenient, as early as the time it reports its recommendations as to the number of bishops required—that is, before the election of bishops. Such action would also be a relief to the Book Committee, as well as the bishops.

I once heard Bishop Janes, of precious memory, in a public address, remark, "that there will be no bishops in heaven." A great many people so believe. In fact, we all believe it. Distinctions of title and office which often appear so important here will not reach the hereafter. Office and rank and grade will disappear in the great transition. Yet the Shepherd and Bishop of Souls will be there. Some elders will also be there. John saw four and twenty elders before the throne—not presiding elders, however.

The chiefest among us will be happy to find an humble place among the saints and angels.

If we must have bishops while here, they ought to have their sphere and relations and privileges so well defined as to leave no room for questionings or wonderings. The superannuated relation is given not for worry, but for rest.

On taking leave of the activities of this high office, as I will, with your permission, when this General Conference dissolves, I would, if I could, express my appreciation of the forbearance and kindnesses shown me through all these years by the annual conferences over which I have presided, and by the church at large. I am not of a gushing nature, and have never been demonstrative in proclaiming my inner life, and especially my attachments to Methodist preachers, but I verily believe that I have loved them with "a pure heart fervently," and I am sure that I have suffered with them in their disappointments and grievances as becomes a Christian man, sustaining to them as delicate a relation as is possible for one man to sustain to his fellow men. I am not conscious of having ever made an appointment under the bias of personal friendship or antipathy. The matter of personal merit and relative claims has necessarily influenced decisions, but the good of the work and the least possible embarrassment to all concerned have been paramount considerations. Not the slightest tinge of bitterness towards any human soul will mar the recollections of what I have done during all the period of my official service in the church. I would that the consciousness of fewer mistakes might brighten the review. God's blessing has been upon portions of my work, and I humbly trust that His mercy covers it all. The record is made. My request is that a superannuated relation be granted to me, to begin after the final adjournment of this General Conference. You will not blame me for wanting to be effective till the final amen of the session.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us unto Him be glory to the church by Christ Jesus throughout all ages, world without end. Amen."

[Signed] S. M. MERRILL.

THE CHRISTIAN LIFE

A Thanksgiving Hymn

BY EMERY POTTLE.

God of Years, the earth is full of Thy plenitude,
fields lie pleasant in the sunlight,
pregnant seed of the shy, new days of Spring
fallen in kindly places;
white noons of Summer have smiled upon the young, green plants,
rains and dews of evening have kissed them;
now Thou hast graciously sent the golden days of harvest,
en the desires of every living thing are satisfied.

ers, as they flow oceanward, sing to Thee,
great heart of the Sea beats with gratitude,
strength of the ancient hills is for Thy praise;
voices of the solemn pines,
sun and sky, the yearning breasts of Night,
ne-songs of birds, the multitude of white-souled stars ashine,
swift, wild tunes of the wind—
these are praising Thee.

we, Thy humble and contrite servants,
before Thee with hearts of thanksgiving;
are mindful of Thy loving kindness.

the laughter upon our lips,
the passionate joy of Life within us,
Love, the strange, wonderful artificer of our souls,
bless Thee, O God!
Justice, and Virtue, and Honor, and Peace,
high-hearted men in authority,
a vast, pulsating, victorious Country,
bless Thee, O God!

if there be pain and anguish,
he shadow of grief lies gray upon us,
he inscrutable Chance of the future years
rs in its womb aught of misery,
the travail be bitterness and shame,
e mercy upon us, O God!
od of Years, the earth is full of Thy plenitude,
we, Thy humle and contrite servants,
before Thee, with hearts of thanksgiving.

The Thankful Heart

t belonged to a little, gray-haired woman
o lived far up on a lonely road among
New Hampshire hills. Often for days at a
e no one passed the house; she and
old brother were the last of their
ily, so that there were no kinsfolk
opping in" or sending letters, and the neigh-
s, dearly as they loved her, could not "get
nd" very often, especially in the winters.
no one could enter her house without feeling
antly the atmosphere of vivid, joyful life
t filled it. She whose days outwardly were
dull and monotonous and empty seemed to live
he presence of perpetual miracles. The blos-
ing of the plant in her window was her share
the beauty of the tropics; the sheep upon the
s led her happy thoughts to scenes her eyes
uld never look upon; people whom she could
er meet, she held as friends known and be-
ed. The beautiful life was like some lowly
wing fragrant plant; no one could go near
without bringing away a breath of sweet-
s in his garments.

One day a young girl asked her the secret of
happiness.

Well, there, dear heart, I haven't any secret!"
exclaimed. "When I was a young thing, not
ch older than you, I sort o' got into the habit
thanking the Lord first thing in the morning,
all the things I'd got to be grateful for, and
n's if when I got through thanking Him every
, I'd feel as if He'd given me so much that
re wasn't anything left to want. His mercies
everlasting, dearie. David said so, and the
rd ain't changed since his time."

After all, wasn't it a secret? Happiness eludes
housand seekers, but she never fails to make
home with the thankful heart.—*New Guide.*

A Thanksgiving Meditation

I remember hearing Moody say once, when addressing an audience at Northfield, "Get out of Grumble Lane and live in Thanksgiving Street," and the words made an impression on me I have never forgotten. How many of us live in dark, wretched, poverty-stricken Grumble Lane, when we might live on broad, sunshiny Thanksgiving Street, with plenty of God's sky above us!

Do we Christians think enough of the duty of giving thanks? Is not Thanksgiving Day a good time to consider the matter?

If we were, as some one has put it, "full of prayer for everything, full of care for nothing, full of thanksgiving for anything," we would be more cheerful, happy Christians. How often we take all the little every day blessings that come to us just as a matter of course, never raising our hearts in gratitude to God for them!

What a wealth of beauty is there about us, if we only had the eyes to see it! Nature is full of it, and, wherever we may be, there is always the sky, that most beautiful object in nature, with its depths of blue, its fleecy clouds, its glorious sunsets, its sun and moon and stars. If we only had more of the spirit of the Christian invalid who, obliged to be shut up in a dark room for years, and who could see just one little scrap of sky from her bed as she lay awake at night, wrote the following lines::

"A scrap of sky
Have I;
Great wealth it is to me,
Such glorious things
Therein I see.

"The morning star
Comes from afar:
For me it shines so bright,
Brings me a heavenly light,
Sent from my Lord above,
That I may trust His love."

How that spirit of gratitude and praise makes sunshine in itself!

Has anyone who has been in deep trouble, looking up to God from out the dark depths and feelings, sure that, however things might seem, He is all love and goodness, begun praising Him? Then that one knows how the cloud has lifted, or been stricken through with beams of glory, and the heavy load grows lighter, and courage and strength return; while just as long as that one murmured and was rebellious, all was gloom and deep misery.

O, the rest of perfect trust! If we trust Him implicitly we will praise Him through everything.

'Through dark and dearth,
With emptied arms and treasure lost,
I thank Thee while my days go on."

Let us, then at this Thanksgiving time, feel more of gratitude and praise for the blessings which are self-evident blessings. Let us stop and count them up, and not take our food and raiment and comfortable home and our friends, and the beauty of nature, and the spiritual advantages which we enjoy, all as a matter of course.

But let us do more than this—let us give praise also for that discipline of life that comes to us, which may be very painful to bear, but which is educating and developing us, and bringing out the higher qualities of our nature. Lowell says truly when he says:

"Bleaker than unmossed stone
Our lives were, but for this immortal gain
Of unstilled longing and inspiring pain."

While the psalmist says: "It is good for me that I have been afflicted.'"

Let us count even trials, then, among our blessings, and praise with sincere thanksgiving our loving Father for His faithful dealing with us, and we will learn on this Thanksgiving Day that "it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful."—*Christian Work.*

Thanksgiving

I counted my little store:
Why was to others given more?
Why were their lips with honey fed,
While mine had labor's had-earned bread?
A weary, hopeless task seemed living!
I could not bring to God thanksgiving.

There came a poor man to my door:
I shared with him my scanty store,
When, lo! my sense of want had flown
And rarest riches were my own!
So sweet is love's divided bread,
I seemed with heaven's own manna fed.
What blessed joy there was in living!
I brought to God my glad thanksgiving.

—*Marion Douglass.*

What is Thanksgiving to You?

Beloved, what Thanksgiving Day is to us, what voices speak to us to-day, depends upon what we have been looking for and listening to in the days that are gone. If to-day you find yourself inclined to murmur, seeing much that is hard to bear, seeing little to be thankful for; if you find fault instead of saying grace; if you groan and cannot sing; if, as Whittier says:

"Ye see the curse which overbroods
A world of pain and loss;
I hear our Lord's beatitudes
And prayer upon the cross;"

if, in a word, you see only the dark side, I am sorry. But it can be helped swiftly to-day by an act of faith; more slowly in the year to come by obedience to God's laws. God can immediately open your eyes. You remember Elijah and the terrified young man who thought they were friendless and helpless. "Lord, open Thou the young man's eyes!" prayed the prophet, and lo! the mountains were full of chariots and horsemen.

Like a piece of cold iron in sand and metal filings, which brings no iron out, you see no especial mercies. But wind a coil of wire about the iron, and the invisible curent so inspires it that every scrap of iron leaps to meet it. You, too, can be so filled with the Spirit of Jesus to-day that God's benefits will swiftly greet your eyes and cluster about your heart.

But for the future I appeal to you, friends under the clouds, friends of the minor key, knights of the rueful countenance, missing the voice of angels, hearing only the thunder, see what can be done by your will and God's in a year. Make three resolutions:

1 Resolve to do—the seraphic rather than the stormy thing; do the thoughtful thing, and cause a thankful response; it will affect the air outside you and change the tone and temper of your mind.

2. Resolve to say—thankful words. However you feel, you are not obliged to talk. It is seldom your duty to say: "What disagreeable weather!" "What a poor breakfast!" "What a homely person!" "What a headache I have!" There is always an appreciative word that can be uttered. As a rule, we can say what we choose. Why not choose what we say by the rule of love?

3. Resolve to look—for causes for thankfulness. "Seek, and ye shall find," is a principle as well as a promise. Look for trouble, for sin, shame, ash-heaps, broken dishes; your will find them. Look for goodness, good people, good apples; you will find them. Look for God's goodness to-day; only so will you come to see life in its fullness.—*Maltbie D. Babcock, D. D.*

To deprive little children of the opportunity to see the sun and the grass and the flowers; to cramp and narrow and dwarf their development; to keep men and women toiling at tasks that leave no time or energy for things that beautify and ennoble and dignify human life; in short, to prevent the development of human souls and to prevent the realization of their nobler possibilities—is this what modern civilization is doing? If it is, and in so far as it is, it is pagan and not Christian.—*Biblical World.*

SUNDAY SCHOOL LESSON

By Rev. G. N. Jelly, D. D.

Lesson X.—December 3, 1905. Title—"Nehemiah Rebuilding the Walls of Jerusalem" (Neh. 4:7-20) Golden Text—"Watch and pray." (Matt. 26 41.)

When Nehemiah went before Artaxerxes the lines of grief were clearly seen in his face. This was very uncommon, and the king inquired the cause of his sadness. The cup-bearer was filled with fear. A word from the king and he would have lost his office and probably his life. He desired that the king live forever, and then told the cause of his grief. Artaxerxes wished to know his request. Nehemiah wished to go to the city of his father's tomb, that he might rebuild its walls and rehang its gates. This request was granted, provided he would return at a given time. He wished a passport to the Governor of Judea and a letter to the keeper of the king's forests, that he might secure timber for the gates of Jerusalem, and for other purposes. These were also granted. He soon departed on his journey and in due time reached Jerusalem.

Sanballat was greatly grieved when he learned that a man had come seeking the welfare of the children of Israel. Nehemiah and others with him went by night and viewed the walls of Jerusalem. He found them in a deplorable condition. He then told the rulers, priests, nobles and others what he had done. He showed the condition of the walls and gates, and exhorted them to help him rebuild them. He also told them that the hand of the Lord was upon him, and that the king had given him encouragement. They said, "Let us arise and build." Sanballat and those with him laughed them to scorn, and despised them. Nehemiah told him the Lord would prosper the Jews, but that he and his had no part or right in Jerusalem. The workmen were divided into companies, and a portion given to each division. Sanballat took great indignation, and in mockery desired to know what those feeble Jews would do. He said a fox would be able to break down their stone walls. Nehemiah prayed that God would turn their reproach upon their heads, that He would give them into the hands of the Jews, and that He would not cover their iniquity or blot out their sins. The work continued till the walls were half as high as they desired to make them.

Sanballat was likely the military governor of Samaria. Tobiah was probably his chief adviser. The Arabians were wandering Arabs of the desert. The Ammonites were descendants of Ammon, the son of Lot. They lived east of the Jordon. The Ashdodites were probably of Ashdod, a city of the Philistines, near the Mediterranean coast. When these, with their followers, heard that the walls of Jerusalem were being rebuilt and their breaches stopped, they became very angry and conspired against Jerusalem. They did this probably because the Jews had slighted them in the past; because the Jews were their rivals, and it pained them to see their competitors thrive; because the prosperity of the Israelites would be a slur on their religion; and because the building of the wall would prevent them from plundering the city in the future.

When Nehemiah and others saw the organized efforts of their enemies, they prayed earnestly to God for help. Then they stationed spies in every locality to watch the movements of their enemies. We should pray as though all our help came from God, and then plan and work as though all our sufficiency was in ourselves. Trouble also arose among the Jews. The descendants of Judah began to complain that the strength of the workmen was failing, and they were ceasing to be able to rebuild the walls. It is disagreeable to be discouraged by enemies in a good work, but it is very unpleasant indeed to have our friends rise up and try to stop us. Their adversaries also boasted that, through the broken condition of their walls, and the heaps of rubbish about them, they would be able to steal upon them unobserved, slay them and stop the work. The world is sly and cunning, like the serpent.

The Jews which dwelt among the Samaritans and other tribes in Palestine, came often and told the Jews in Jerusalem the plans of their enemies. In this way the Jews were prepared to defeat the schemes of their foes. Nehamiah set watchmen in low places behind the walls, and also on the high places, that they might guard the city against their enemies. They were set according to their families, and armed with swords, spears, and bows. It is right to act in self-defense when engaged in a good cause. Nehemiah also encouraged the nobles, rulers and people by asking them to remember the Lord who is great and terrible. Jehovah had done great things for their fathers and he would do as much for them. He then exhorted them to fight for their brothers, their wives and children, and their homes. It is an awful thing for a country to be conquered and over-run by a godless foe. Soon the Samaritans realized that the Jews were acquainted with their plans and secret movements. They also realized that God had brought their counsel to naught. They made no open attack upon the Jews. It is hard to defeat the plans of wise and faithful men who are doing the will of God.

The Jews returned to their work on the walls. They were very careful. Half of the men labored while the other half stood by and held their spears, shields, and bows. Others built with one hand and held their weapons in the other. Every man had his sword girded by his side. The watchmen stood by with trumpets to give the alarm if danger should appear. The rulers were with the house of Judah, encouraging them in their efforts. Thus the work went on, day after day, from the ascending of the morning to the descending of the evening. The walls were completed in less than two months.

South Carolina Letter

Allow me to say a few words concerning that Centenary appointment. Rev. I. E. Lowery, writing to your paper recently, asks this question: "Who shall succeed Dr. Wm. R. A. Palmer at Centenary?" and adds that "rumor has it that a good man will be transferred from the place."

Some say that the lightning will strike a man from North Carolina; some say a man from Atlanta. We ask, as a layman and a loyal member of the dear old church, Why should there be a transfer from the North Carolina, Georgia, or any other conference? Why should any one court a transfer? Was not a resolution passed by the brethren of the South Carolina Conference in Columbia that no transfer be made to their Conference unless a place, equally as good, be given to a transfer from their Conference? What is the matter with the good and scholarly men of the South Carolina Conference who have served as presiding elders, and as pastors of such charges as Greenville, Spartanburg, Columbia, Anderson, Bennettsville, Darlington, Orangeburg, Marion, Florence, and the other two charges in the city of Charleston? Last but not least, Emanuel Church of Sumter?

The churches mentioned consist of some of the best people in the world, and those Godly men referred to have held those charges with credit to themselves and honor to their Conference, doing valiant service for the cause of Methodism, "In His Name" who loved us and gave himself for us. Aside from these there are others in the Conference who are only waiting the opportunity to show what they would do, if given a chance.

I believe I voice the sentiment of ninety-nine per cent. of the laymen of the South Carolina Conference, and every minister, as well as the majority of the membership of Centenary, in saying that we do not need nor desire a transfer from any other Conference to fill an appointment in the South Carolina Conference; and we hope that the good Bishop who will preside at the Conference at Yorkville will send a man of the South Carolina Conference to succeed Dr. Palmer, who will "preach the Word, in season, out of season, reprove, rebuke, exhort, with all long suffering."

A. JOHNSON ANDREUR.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic December 3,

Our One Excuse

Scripture Reference, Rom. 14: 1-12.

The Word. Our lesson this week is taken from Paul's able if somewhat mystical argument as to the treatment by the church of those weak in the faith. He speaks here of certain weak members of his day. One class were peculiar as to their diet; they were vegetarians. The other class had trouble about the Sabbath; they were over-sabbatarian. They had morbid consciences. But Paul exhorted that they be received kindly; not to a critical censorship. Paul impressively dissuades both parties from judging each other by the fact that they were both amenable to God only. Our lesson is entitled "Our One Excuse." The theme seems to be from the Scripture we have, "Personal Conscience the Only Guide." We cannot do or fail to do simply because others do or do not. We must "be fully persuaded in our own mind." We are not to be indifferent to what others think, for "none of us liveth unto himself." We are to recognize the duty of self-denial for others; yet at the same time "our one excuse" at judgment will be that we did that which our own conscience led us to see we should do.

Our Homily: The Standard of Duty. The one excuse we can offer at judgment is that which Paul offers in one of his testimonies: "I have lived in all good conscience to this day." We are not to set up our peculiar notions about minor matters as a guide for others; nor are we to excuse ourselves, on the other hand, from duty because others do not see that particular thing as a duty. We are to follow our own conscience as a guide in life. Men say, "What am I to believe amid all the difference in doctrinal teaching and belief?" "What am I to do amid all the differences of conception about duty?" The answer is plain from our lesson this week. Be fully persuaded in your own mind. To yourself you stand or fall before God. Do not despise the painstaking devotion of another, nor let another's judgment move you from the full performance of your known duty. Let your own conscience be the standard. The only excuse for the neglect of any prescribed form of duty is that it does not seem to us to be enjoined by the Word of God. The service of Christ is a "reasonable service. Any question of meats and drink, of days and feasts, of fastings and self-denials, of methods and habits of Christian living must be settled by an appeal to the individual conscience. This is the standard of duty. Others may do more or less; we must do this much or be condemned in our hearts. The excuses which others make for the neglect of what to us is a plain duty will not avail for us. Our one and only excuse from any proposed line of service is that our personal judgment and conscience does not bind us thereto. If we fail to live up to this standard we are left "without excuse." If we do live up to this clear conviction, only God should judge us. Here is the one and only standard of right and wrong in debatable things.—*From Notes on the Epworth League Devotional Meeting Topics.*

"The outward character and conduct—the whole moral life with all its inward experiences and outward manifestations—its inward spirit and its outward influence, is but the outflowing or development of the silent thoughts, the secret feelings, and the hidden principles the heart has cherished and quickened from the germ into maturity, and blossoming and fruitage. A person's characteristics, and their consequence to himself and to society, all have their beginning in the sentiments, thoughts, feelings, as the flowing stream and rolling river issue from the highland spring. Hence the extreme necessity of a careful, constant vigilance over the secret workings of the heart and the silent musings of the soul."

YOUNG FRIENDS

Thanksgiving

The world, they say, is gettin' old an' weary as can be;
But write me down as sayin', "It's good enough for me!"
It's good enough, with all its grief, its pleasure, an' it's pain;
An' there's a ray of sunshine for every drop o' rain!

They stumble in the lonesome dark, they cry for light to see;
But write me down as sayin', "It's light enough for me!"
It's light enough to lead us on from where we faint an' fall,
An' the hilltop nearest heaven wears the brightest crown o' all!

They talk about the fadin' hopes that mock the years to be;
But write me down as sayin', "There's hope enough for me!"
Over the old world's wailin' the sweeter music swells;
In the stormiest night I listen an' hear the bells—the bells!

This world o' God's is brighter than we ever dream or know;
Its burdens growin' lighter—an' it's love that makes 'em so!
An' I'm thankful that I'm livin' where Love's blessedness I see,
'Neath a heaven that's forgivin', where the bells ring "Home" to me!

—*Frank L. Stanton.*

Thanksgiving Now and Then

EDNA G. YOUNG.

"O, I wish the President would order a new kind of Thanksgiving Day. We have the same old thing every year and the same old things every year and the same old things to eat. I'm tired of it, ain't you?" remarked Fred to his older brother Charles, one evening, a few days before Thanksgiving.

"O, they say 'there's nothing new under the sun,' you know," replied Charles; "and as for being tired of things to eat, I'm sure I never tire of roast chicken, or turkey, or pumpkin pie. But if you are, you can give me your share on Thanksgiving Day."

"Well, we'll see about that," said Fred. "But my! how I'd like to have spent Thanksgiving with the Pilgrims who came over in the Mayflower! That would have been what I call jolly. There was lots more fun in those days."

"Ho! you'd have been afraid to death of the Indians," laughed Charles.

"No, I shouldn't. Besides, I didn't know the Indians spent Thanksgiving with the Pilgrims, but I remember they had delicious fruit and ate their dinner under the trees."

"Why, Fred Bates, what are you talking about? You must think the Pilgrims landed in the West Indies, instead of at Plymouth, Mass. Just you wait until I refresh your memory from my history concerning the Pilgrims' first Thanksgiving." And in a few moments Charles read from his school history: "When the Pilgrims had their first Thanksgiving, they invited Massasoit and his men to come and share it. The Indians brought venison and other good things; there were plenty of wild turkeys roasted; and so they all sat down together to a great dinner and had a merry time in the wilderness."

"Well, I guess I had things mixed up, but now I'd like to have been there more than ever," remarked Fred. "How much fun 'twould have been to have met old Massasoit, and help eat the venison! Then after dinner we could have play Indian games, and yelled as loud as we wanted to."

"You're a funny fellow, Fred. You seem to think Thanksgiving Day is just to have a big meal and a gay time. The President"s proclamation never mentions the word 'dinner' nor speaks of the sports to be engaged in. We are to render thanks to God for his goodness to us during the year."

"Well, I can't see what great thing the Pilgrims had to give thanks for, living as they did."

"I suppose one thing," replied Charles, "was their safe journey across the ocean; and they were certainly thankful for the treaty between Governor Carver and Massasooit, which agreed that the Indians of his tribe and the Pilgrims should live like friends and brothers; and then, of course, they were hankful for the good wild game which furnished food."

"Say, Charles, really, don't you think we've got lots more things to be thankful for than those Pilgrims who lived nearly three centuries ago?"

"Yes, I do; but people don't seem to be more thankful. You have your pencil and tablet, Fred—suppose while I'm digging at my algebra, you make a list of the things we have to be thankful for, and we'll compare it with the Pilgrims' list."

After a while Fred said: "All ready to read:" and this was the list as he had written it:

THANKFUL FOR

1. Being born in America.
2. I'm the child of Christian parents.
3. A good church, Sunday and day-school.
4. Lots of good books.
5. A warm and comfortable home.
6. Plenty to eat and wear.
7. A wheel, to save running errands.
8. A good gas-fire.
9. Good water from the faucet indoors.
10. Electric lights.
11. Telephone, telegraphs and trains.
12. My life is safe from Indians.

"That's all I can think of now. Why, the Pilgrim kids didn't have any of these things, did they, except the second one?" remarked Fred.

"You have a good list, Fred, but there are hundreds of things which might be added. You have heard that 'fields far away look the greenest.' We are apt to think, looking backward, that the Pilgrims enjoyed themselves more than we. But imagine them, on a cold, raw day, in a little hut, shivering about a log fire, with a few three-legged stools for seats, a rough table and a bench, having to carry water from a spring, and get wood in the snow, and keep a gun loaded and watch their lives. It wasn't such a cinch after all, and it was only their love for God that made them suffer it. We who have all the advantages this century brings ought to thank God every day of our lives for his wonderful blessings to us."

"Say, Charles, you could almost preach a Thanksgiving sermon, I believe, but I'm going upstairs now to bed, so that you can get your algebra."—*Pittsburg Christian Advocate.*

When the First Thanksgiving Was Held

BY H. D. M.

I have been wondering how many who read the proclamation of the President, fixing Thanksgiving Day, 1905, have ever thought of when and where the first American Thanksgiving took place. It is a most interesting story, carrying us back far beyond the momentous days when the people of America fought for freedom against Great Britain, far beyond the incidents of the old colonial times, back 285 years to the very beginning of American history, when the Pilgrim Fathers, that little handful of brave men and women, first set foot upon "the stern and rock-bound coast" of New England. Did you think it was so long ago?

The boys and girls of America have been taught that July 4th is the greatest day in American history because on that day American independence was born, and that alongside of July 4th should be placed April 19th, the day on which that first shot was fired which was "heard around the world:" but I think that November 21st, the day on which William Bradford, Elder William Brewster, Edward Winslow, John Carver and Miles Standish, with their little following, stepped from their boat on the spot which was to be the settlement of the first American colony, ought to be the foremost and greatest of all cherished days.

It was a dreary, cold and most miserable welcome the little company received. Hunger and cold, insufficient protection, constant fear of the attacks of wild beasts or prowling savages confronted them. No wonder that sickness and death at once appeared among them. As we read of the awful hardships which they suffered and endured, and learn that forty-six of their number died during that first terible winter, we marvel that any escaped.

Notwithstanding their destitution and their weakness, the survivors toiled and struggled unceasingly, uncomplainingly, hope of better things and better days buoying them up and strengthening their courage. When the Spring of 1621 arrived, with its gentle, life-giving breezes, the little colony, which now only numbered about fifty, started bravely on the work they had before them.

In April, the "Mayflower," that little vessel which was the only link connecting the Pilgrims with the outside, set sail for England. The captain offered free passage to any one who wanted to go back, but not one accepted.

During the months that followed the clouds of adversity disappeared for a time, and the sunshine of prosperity brought cheer to the hearts of the little band. A good harvest was gathered in, and they were able to make their dwellings secure and comfortable against the storms of the coming winter, while the health and strength of all were renewed. To these simple and devout men and women, as they compared their present comfort and prosperity with the destitution, want suffering and bereavement of the preceding winter, this was a time for special Thanksgiving. Governor Bradford gave public expression to this feeling when he made proclamation of a time for a special Feast of Thanksgiving. Preparations were at once commenced. The woods resounded with the crack of rifles; wild turkeys and deer were brought in, and the women folk made appetizing feasts for all. Many tempting dishes filled the roughly hewn tables, savory meat stews, venison pasties, dumplings of barley flour, bowls of clam chowder with sea biscuit, roasts of all kinds, broiled fish, cakes and plum porridge, and great baskets containing wild grapes, plums and nuts. Massasoit himself, king of the Wampanoag Indians, who had proved a friendly chief, and ninety of his wariors, came as invited guests, bringing with them baskets of oysters as their gift, the first ever tasted by the white men.

The feasting and merrymaking began on Thursday, about November 1st, 1621, and ended with what may be termed a State dinner on the following Saturday. All work was suspended during this time, boys and girls romped and played, while the young men engaged in friendly athletic contests with their Indian guests.

Such was the first Thanksgiving. The boys of America should revere the memory of the men and women of that far off time, for through their indomitable courage, their patience, their perseverance and their unquenchable faith, we have in large part the blessings of a free and favored land.

A Thanksgiving Petition

O Lord, my God, for life and reason, nurture, preservation, guidance, education; for thy gifts of grace and nature, for thy calling, recalling manifold recalling me again and again. For thy forbearance, long-suffering, and long, long-suffering toward me, even until now; for all from whom I have received any good or help; for the use of thy present good things; for thy promise, and my hope, of good things to come. For all these things, and for all other, which I know, which I know not, manifest or secret, remembered or forgotten by me, I praise thee, I bless thee, I give thee thanks; and I will praise and bless and give thee thanks all the days ofmy life. What shall I render unto the Lord for all his benefits to me? Thou art worthy, O Lord, to receive glory and honor and power. Amen.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us primptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

WHAT IS THE DATE

Of your great Mass Meeting for the Southwestern? The Rally is coming to a close and the pastors and friends are handing in their lists.

You have not sent in yours list yet.

Now is the time to make a Canvass. The money season is here and the people will subscribe if you will urge them.

Send us ten or more names for the roll of Honor. Write us at once what day you have set for Southwestern Rally Day.

IT IS OUR CAUSE, LET'S GIVE IT A PUSH

By BISHOP SCOTT.

DEAR BRETHREN: Altho I live on the opposite side of the ocean from you, I have not lost one iota of interest in the SOUTHWESTERN CHRISTIAN ADVOCATE. I am reading each week's issue as it reaches me with both pleasure and profit. Dr. Jones, the editor, is doing us magnificent service and it is evident that his readers everywhere must appreciate his success. I am watching closely and rejoice in every movement which takes place in the office that indicates an advance in the life of the paper. Tho I am in Africa, home affairs rest upon my heart the same as ever. There are numerous reasons why it could not be otherwise, as well as why I would not have it otherwise if I could.

Now, brethren, I think you are doing splendidly in pushing the circulation of the paper; so well that I desire to see you do better, because I know you can. The office is making a noble fight for an increase of the list and wants 5,000 new subscribers. It seems to me an easy matter to get them if you will help—easier by far than if the paper had only one-half the number it now has. Remember we are not speaking of renewals simply, tho they must be kept up too, but we speak now of new subscribers. How shall we add 5,000 to the list? I write this on a tossing ship more than 1,000 miles from a copy of the paper, but I am going to suggest a plan at the risk of a conflict with that of the new Business Manager. It is this: First. Let every presiding elder and pastor secure two new subscribers. Some, of course, will need to get more than two, in order to make up for those lazy fellows who will not get one even. Some haven't influence enough and others fear it will cut off that much from their salary if they get a subscriber. I pity them both, don't you?

Second. Let everyone now a subscriber secure one new one. I secured one last year and will do as well this. Now, how many will join me in this? All right, let's try it. Let's help do something for the general good. Think of what this would mean to the church, to the race and to yourself. We have the opportunity of a lifetime and cannot afford to fail.

The editor will tell us when he has enough.

From the late A. M. D. Alexander, of Northfield, Mass., the Tuskegee Institute receives a bequest of $1,000.

THE SPIRIT OF BROTHERHOOD

The most clearly defined lives in the growth of Christianity as seen to-day are, evangelism and brotherhood. In another place we shall speak of the steadily growing conviction among Christians to bring to pass the fulfillment of the Savior's prophetic command in which He pressed home upon his disciples the duty of evangelizing the whole world. We direct attention at this time to the thought of brotherhood.

The idea of brotherhood was foreign to heathenism. The highest conception of those religions as to man was upon the low basis of master and slave, Greek and barbarian, class and mass. Not even did the great philosophers conceive of humanity as a solidarity. Plato's Republic was not composed of a universal citizenry as a common humanity, but of Greek freemen and barbarian bondsmen. Following this line of thought to the feudalistic days of Europe we have the same heathen cataloging of men under the more euphonious title, fief, or lord and serfs. The idea was the same as that taught in ancient classicism of Greece or the obsolete theology of Egypt.

Christianity sings two new notes that are the diapason notes of a new and perfect harmony, viz., love and brotherhood. It has remained for our age and land, driven on by a scourge of blood, to come to the knowledge that God made all men of one blood. The idea has become so clear in our ethical and civic conviction, so imbedded in all the lines of our thought, that our society is burdened with humanitarian institutions. In fact, one wonders in this day and time how man could have thought otherwise.

Two forces have contributed to the birth and growth of this idea, viz., Science and the Gospel; a thorough and systematic study of the relation of material forces; the revelations of the spectral analysis as to the oneness of the material elements of our cosmogony, have united the scientific world into thought of the essential unity of materiality. The chief force, however, in this development has been the widening influence and the steadily illuminating character of the Gospel. We have learned through this agency that there are no foreigners now, not only to the provisions of the Gospel but also to the unity of humanity. God's love has come, the spirit of truth has revealed it and consequently brotherhood as to corrolary in all its meaning has come. "We be brethren" is now understood more clearly than when it was spoken by Abraham, brethren in blood and brethren in the larger sense, in the love of God.

THESE ARE THEY

It is quite gratifying indeed to have the brethren manifest such interest in the SOUTHWESTERN. The South Carolina is our greatest conference, and is capable of doing large things. This conference has been giving attention to the SOUTHWESTERN recently with gratifying results. We have previously mentioned the splendid work in this regard by Rev. G. W. Cooper; he has been adding to his list right along. Recently we have had large and encouraging lists from Rev. C. R. Brown, Rev. J. S. Thomas, Rev. M. M. Mouzon and Rev. B. F. Witherspoon, D. D. Among the others who have sent in large lists are Rev. R. N. Jones, presiding elder as; Rev. F. S. Moore, Pelham, Texas; Rev. J. Mercer Johnson, Marshall, Texas; J. W. Armbrister, Lyons, Texas; Rev. E. D. Giddings, Zebulon, Ga.; Rev. I. G. Penn and Rev. P. H. Travis, and Rev. E. H. Oliver, Atlanta, Ga.; Rev. J. W. Thorpe, Hogansville, Ga.; Rev. C. H. Brown, Enterprise, Miss.; Rev. F. H. Henry, West Point, Miss., Rev. W. B. Bowers, Anderson, S. C.; Dr. C. C. Jacobs, Sumter, S. C.; Rev. Hodson Waters, Gidletree, Md., and Rev. Henry Taylor, of this city. Many others have sent in smaller lists.

These and all who are helping in this canvass have our thanks. Again, many thanks, brethren. Only, keep it up.

GENERAL MISSIONARY COMMITTEE

FIRST DAY—MORNING SESSION.

The annual meeting of the Methodist Missionary Society opened its sessions in the Janes M. E. Church, Brooklyn, N. Y., Thursday morning, November 8th.

Bishop J. F. Berry presided at the opening session. Bishop S. M. Merrill conducted the devotional exercises, which consisted of prayer, reading of the 116th Psalm and the singing of "My Country, 'Tis of Thee."

The following Bishops were present: Bishops Merrill, Andrews, Warren, Foss, Walden, Mallalieu, Fowler, FitzGerald, Cranston, Hamilton, Berry, McDowell, Burt, Wilson, Neely and Thoburn. The Secretaries of the Missionary Society and the Treasurer, Dr. Eaton, and the assistant treasurer, Dr. Jennings, and the representatives of the various districts and Board of Managers were present.

Dr. J. W. Hill, pastor of the Janes Church, in which the meeting is held, in most felicitous terms gave a cordial welcome and greeting to the members of the committee, whereupon Bishop Berry requested Bishop Andrews to respond in behalf of the committee. This he did in a most effective manner.

The Treasurer's report showed that there was an increase in collections over last year of $44,000, making a total of $1,582,215.

On the motion of Bishop FitzGerald the privileges of the floor were extended to the Assistant Secretaries, the Field Secretaries and Dr. Gamewell, except the privilege of voting.

On request of Dr. J. M. Buckley, Dr. J. F. Goucher gave a full and clear statement of the work of the Young People's Department of Missionary Intelligence. Six thousand dollars were spent for the Sunday school work on missionary lines. A new policy in this direction has been elaborated. The Sunday schools themselves raised $484,000, and the $6,000 appropriated has been spent in developing methods to increase this large contribution. "I do not venture the prophecy," said Dr. Goucher, "but I believe that proper educational methods persistently followed for four or five years will lead our Sunday schools to contribute a million and a half dollars as over against what they now give. Seventeen thousand of our young people are now studying in our missionary courses; we shall probably have thirty-five thousand this winter. Eighteen thousand dollars is appropriated for this work and expended in salaries, postage, publications, institutes, conferences and conventions, which have resulted in great good. The past year our young people have been studying Japan as a mission field."

Dr. Leonard called attention to the extensive circulation of the Society's magazine, *World-wide Missions*, which now has a circulation of 309,000, destined very soon to be 400,000.

Bishop Walden moved that for purposes of publication $60,000 be appropriated, of which $18,000 shall cover the young peole's work. Dr. Leonard insisted that since the aggressive work began, five years ago, we have very much to show as a result. There has not been a backward step since the beginning of this work in 1899. The "forward movement" has, of course,

nvolved the expenditure of much money. In-ormation is what is needed.

Dr. Goucher said: "Our *World-Wide Mis-ions* had formerly a circulation of 152,000 av-rage per month; now it is 309,000 average per nonth. The total increase in Conference col-ections has risen in five years to $1,259,000. Our publication appropriation is the leaven in he church that has caused the increase of infor-nation and thereby the increase of giving. Much f this has come from the Open Door Commis-on and from our publications."

Dr. Maveety moved that the appropriation be 65,000 instead of $60,000. "The Secretary and Treasurer say they will probably spend the same mount as last year. Why then appropriate a ss amount? Do our appropriations here mean nything? Why not 'fix it' and say to the office, Thus far and no farther?'"

Bishop Fowler: "I second the motion for 65,000. It is a wise expenditure of money. I sed to think that if I could get along without pending any amount for food I could save me money and, if possible, have something to ve on in old age. I have gotten over that fool-hness. This society must have information. hich is food. It will die without it. The pen Door Commission has done great work; he expenditures have brought great results, and believe the steady growth of our work turns ery much on the amount we spend in this direc-on.

The chairman stated the question to be an mendment making the amount $65,000 instead f $60,000. The amendment did not prevail, but motion to adopt $60,000 was carried.

Bishop Berry appointed the usual committees.

FIRST DAY—AFTERNOON SESSION.

Bishop W. F. McDowell presided and Dr. F . Gamewell conducted the devotional services.

Dr. H. K. Carroll presented a report on "The ecognition of the Chinese Mission in Canton, hina." This mission was independently started the Chinese, and the General Committee of 904 instructed the Corresponding Secretary to ntinue correspondence already begun with the ecretaries of the Wesleyan Missionary Society England concerning a request from the Chi-ese on our Pacific coast that our Missionary ociety be permitted to recognize the Cantonese lission already established within the bounds f the field of the Wesleyan Missionary Society. he correspondence was ordered to be continued nd Bishop Bashford was requested to investi-ate the work and make a full report with recom-endations to this body.

The question of incidental appropriations was aken up on motion of Bishop Walden, and $40,-00 was appropriated for that purpose.

After a long but interesting discussion noth-g was appropriated for the contingent fund..

For property in foreign fields $60,000 was ap-ropriated.

(To be Continued.)

Personal and General

Bishop McDowell, while in Washington, at-ending the Bishops' meeting, dedicated the new 350,000 Y. M. C. A. building.

Miss Lillian B. Landry, daughter of Rev. ierre Landry, has returned to Wiley University, Marshall, Texas, where she will become an in-ate of the King Home.

Geneva J., daughter of Rev. and Mrs. eatherstone, of Dallas, Tex., and Mr. Jas. I. Lightner were united in marriage Sunday vening, November 19th.

Rev. E. M. Jones, D. D., Field Secretary of he Sunday School Union, preached Sunday night, November 5th, at St. Marks Church, New York City, Dr. W. H. Brooks, pastor.

Rev. W. L. Marshall has done good work in West Jackson, Miss. He has built a parsonage valued at nearly $1,000, and other outhouses. The people have given him a fine horse and buggy.

The Board of Bishops, at their recent session, selected Dr. J. B. L. Williams, presiding elder of the Chattanooga District, East Tennessee Conference, fraternal delegate to represent the Methodist Episcopal Church before the General Conference of the African Methodist Episcopal Zion Church at its next session.

Rev. Wm. McMorris, Jackson, Miss., has just closed a successful rally at Central M. E. Church. He has added to this church over 60 members during the year. The church has also been completely renovated at a cost of $300.00, slating the roof, putting in corrugated ceiling, a choir stand, and separating the class rooms from the main auditorium by Wilson roller partitions.

A recent issue of the *Liberia and West Africa* says: "Bishop Scott left for Grand Bassa, on the steamer Teneriffe, Wednesday, September 6th. His stay of ten days at Grand Bassa enabled him to visit extensively the work of that district. From there he takes a South coast steamer for St. Paul de Loanda, where he joins Bishop Hartzell, who holds the West Central Africa Conference, which meets at Quessua, the farthest inland station of that Conference.

Dr. I. L. Thomas called special attention to Church Extension Sunday, which fell on Nov. 12th. Many pastors sent for programs and envelopes. Let every charge take the collection. The East Tennessee Conference raised its Church Extension collection in full; recently the North Carolina went beyond, and the Tennessee Conference nearly doubled its last year's collection. Five hundred and fifty-nine dollars was raised on a long-standing debt at Lexington, Ky., Sunday, October 29th. Our preachers and people are turning their attention to the claims of the Church Extension cause as never before.

At Bishop College, Marshall, Texas, a school of journalism has been established.

Miss Alice Roosevelt has returned to Washington from an extensive tour of the Far East.

A monument will be erected to Dr. Livingston, the African explorer, at Chitambo, where he died.

In Birmingham, Alabama, May, 1906, the General Conference of the Methodist Episcopal Church, South, will be held.

The lecture being delivered by Chancellor H. A. Buchtel, of Denver University on "Theodore Roosevelt" is much in demand.

Dr. John H. Reed, vice-president of the College of West Africa, is the new associate editor of the *Liberia and West Africa*.

The Methodist Episcopal Church, South, raised last year for missions, including amounts from women's societies, $900,000.

Governor Jelks of Alabama has mustered out of service the Capital City Guards, the only Negro military organization in the State.

Property valued at $270,000 has been given the Methodists of Sydney, New South Wales, by Mr. E. Vickery, a resident of that city.

The funeral of Judge Albion W. Tourgee, in Mayville, N. Y., a few days ago, was attended by a large number of representative Negroes.

It is reported that in one month, during the cotton season, the Negro bank of Mound Bayou, Miss., reached a total clearing of over $190,000.

Rev. S. T. Clanton, D. D., of Helena, Ark., has become assistant instructor in the Theological Department of Selma University, Selma, Ala.

The Queen of Greece is said to be the only woman admiral in the world, this honor having been conferred upon her by the late Czar of Russia.

The exclusion of wines and all other alcoholic liquors from all public functions of the University of Virginia is announced by President Alderman.

In the denominational and private schools of the South there are 38,000 students: 11,241 of this number are in the schools of the Freedmen's Aid Society.

For the relief of suffering Jews in Russia Andrew Carnegie has contributed a check for $10,000, and in several cities large contributions have been raised.

Dr. Daniel H. Williams, of Chicago, one of the leading Negro physicians in the United States, will deliver a series of lectures at Meharry Medical College, during this month.

The Boston Public Library will observe the one hundredth anniversary of William Lloyd Garrison by a display of papers, books and illustrations relative to his life and work.

Sir George Williams, founder of the Young Men's Christian Association and president of its London headquarters for twenty years, died in London, November 6th. He was born in 1821.

A cordial welcome was given Rev. N. D. Shambourger on his return to Berry Temple, Asheville, N. C. Work has begun in earnest and from all indications much good will be accomplished this year.

Public school No. 62 of New York City, the largest public elementary school in the world, opened this term with an attendance of 4,250 children. There are eighty-five intermediate classes.

The thirty-first semi-annual session of the Greenville District Conference convened at Indianola, Miss., Nov. 15-19, Rev. J. W. Winbush, presiding elder. An interesting program was rendered.

The Norwegian Storthing, or Parliament, formally confirmed the result of the recent plebiscite by unanimously electing Prince Charles of Denmark King, and fixed the civil list of the new sovereign at $30,000.

Hon. J. W. Wilson, Secretary of the Department of Agriculture, Washington, will address the National Association of Negro Agricultural and Mechanical Colleges and other Negro institutions at the annual convention in Richmond, December 27-29.

The New York *Engineering News* is responsible for the statement that the passenger car of the future is to be built of steel. It says: "It is reported that the Pennsylvania Railroad Company has decided to contract for no less than 1,500 steel passenger cars."

Mr. E. J. Crane, of Philadelphia, a watchmaker and jeweler, is said to be the only colored man in the United States who makes a watch out and out, and who has a department for the teaching of young colored men watchmaking and repairing.

The Chicago *Conservator* says: "F. S. Black, formerly a student of Berea College, has been awarded a scholarship in Metropolitan Business College of this city. The Legislature of Kentucky recently passed a law forbidding the coeducation of the races in that State, whereupon the authorities of Berea College are granting scholarships to all her former colored students."

Mrs. Phœbe Hearst, widow of the late George Hearst, United States Senator from California, and mother of William R. Hearst, has presented to the California State University her archæological and anthropological collection from all parts of the world. It has cost her over $400,000, and with it she presents to the university $60,000 for the maintenance of a Department of Anthropology.

Circulars have been issued by Dr. James E. Shepard, superintendent of work among Negroes, announcing a rally of the Colored Sunday School Workers of Arkansas and adjoining states for an educational congress to be held in the Allison Presbyterian Church, Rev. H. A. Onque, pastor, Little Rock, Ark., December 4-6. Many prominent speakers of our own race, and officials of the International Sunday School Association will be heard.

The corner-stone of the Indiana Methodist Hospital and Deaconess Home at Indianapolis, was laid October 25th by Governor Hanly in the presence of a very large and enthusiastic gathering. The Hon. Charles W. Fairbanks, Vice-President of the United States; Mrs. Jane Bancroft Robinson, of Detroit; United States Senator Albert J. Beveridge, of Indiana, and President E. H. Hughes, of De Pauw University, delivered addresses. Nearly $17,000 was subscribed.

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And results have always justified this perfect confidence.

Was there ever another such record for any article of food in the world?

Doings of the Workmen.

ARKANSAS.

Marianna, J. F. Griffin.—Our fourth quarterly conference convened at Scotts Valley Church, Rev. W. J. Griffin presiding. All the officers presented good reports, showing an increase on all lines. The elder preached a splendid sermon. We paid Rev. Griffin in full for the year; paid pastor this quarter $45.00; raised for benevolences this quarter $25.00; for trustees $243.00 total for all purposes $324.00.

Bingen, W. H. Holt.—Our work is doing well. Bro. A. S. Miller, our pastor, is a good man, and a good church worker. The church gave a rally on the third Sunday in October and raised $17.60 for the pastor. Presiding elder I. B. Harston is a soul stirring preacher. He held his fourth quarter on October 8. The same was a success in every way. His businesslike management of affairs won for him the esteem of all. He preached an able sermon at 11 a. m. and administered the sacrament to eighty-two persons. The collection was $18.00.

GEORGIA.

English Eddy, Katie Bell — E. J. Kimball, Pastor.—Our fourth quarterly conference was held at Open Pond M. E. Church, November 4-5.. Rev. J. W. Fisher, presiding elder, and all officers present. The business session on Saturday was encouraging. On Sunday the elder preached at 11 a. m., and at night, with the church packed to the utmost capacity. One accession. Paid the presiding elder in full. Raised $32.00.

Rome, S. A. Stripling, Pastor.—The need of a representative church building in this city has long been felt by the ministers of the Atlanta Conference. Our loyal members and good people of Rome have also realized this need, but until this year nothing tangible had been done to meet this want. We are pleased to say it now seems as if our people within the next Conference year will be able to begin the active work of constructing another great building for the Atlanta Conference. The following facts constitute the ground for the above statement. For a long time there has been a claim of $2,500.00 against the U. S. Government in favor of the Broad Street M. E. Church for the destruction of that church building during the Civil War. Through the arduous efforts of Congresman John W. Maddox and Col. W. A. Barnett, and others, this claim was secured last April. One-third of the amount was paid for attorney's fees. The church received $1666.67. Some weeks ago, the pastor, Rev. S. A. Stripling, and his board of trustees, agreed to organize the church to raise money to supplement this amount. On the 29th of October the church came together in a rally which resulted in $273.30. We had received $66.50 before this, which made $340.20 collected by the members this year for the building fund.

Hoschton, I. J. Elders. — We are marching from victory to victory on all lines this year. We are papering the church, also our parsonage. On October 8 we had a grand rally, proceeds for the papering of the church. Rev. W. M. Wims gave $5.00 followed by Mr. C. C. Charles and others. Collection $37.00. We have had a number of entertainments given by the sisters and have raised especially for this movement $237.00. We have presented our pastor with a fine suit of clothes and have already paid him $267.

KANSAS.

Mound City.—The third Sunday in October was rally day at St. John Second Methodist Episcopal Church, when a strong effort was made to raise the balance on the church debt, which was past due. With the aid of our two clubs and the help of a kind and liberal public we raised $32.41 and paid off the debt. As a church we feel grateful that we can now worship God under our own vine and fig tree. The program rendered was as folloys: At 11 a m. preaching by Rev. W. A. Munson, who filled the place of Rev. B. F. Abbott, of Butler, Mo., who was unavoidably detained; 3 p. m. Rev. E. C. Narfel; 8 p. m. Rev. E. N. Ganse, Congregational minister here. Excellent music was an important feature. Our benevolent collections will actively engage our attention now.

KENTUCKY.

Chaplin Circuit, G. F. Carr, Pastor. —I am closing up my fourth year on this work, and I am trying to make it the best one. The Lord has blessed our labors wonderfully. We have beautified one church and at the second one we have just closed a revival of eight weeks, the results of which were: Conversions 42, received by letter 3, reclaimed 4, additions 49, baptisms 44, for which we praise God. We have just closed our third quarterly conference, and paid the elder, Rev. Hagood $19.00. Raised for benevolence $16.00.

LOUISIANA.

Pleasant Hill, La., J. A. Landry, Pastor.—Closed our revival at this point after three weeks, with ten conversions and six reclaimed.

Pleasant Hill, J. A. Landry.—I take this method of thanking Miss Emma C. Pugh for $1.00, also Sister Emma Elder, Caroline Owens and Anthony Johnson for $1.00 each; Sister Mary Yancey, 50 cents and Sister Pearl Armstrong for 50 cents, to assist in my preparation for conference. Our work is doing fairly well.

(By the Rev. Pierre Landry, New Orleans.) To the extent that the quarantine restrictions, now happily a thing of the past, permitted, and upon the invitation of my brethren, it has been a source of pleasure for me to visit their homes and assist them in their work.

Rev. E. B. Richards, in Trinity, our College Chapel in Baldwin, stands up

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"About a year ago," writes Mrs. Mattie Allen, of 1123 Broadway, Augusta, Ga., "I suffered with blind sick headaches and backaches, and could get no relief until I tried

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boldly for everything calculated to make the people good. He is a trustworthy friend, a man of marked Christian piety.

Torras, W. M. Mills.—Mrs. Victoria Jones, manager of the Woman's Home Missionary Society, Baton Rouge District, organized a society in Union Chapel. Mrs. S. Courts, president, called a meeting on the 25th. The members met and had a glorious prayer meeting. The outlook for the future is bright, with such a noble captain as Rev. E. J. Harrison.

It is with delight and satisfaction that we view the spiritual and the material success of the Rev. C. C. Landry, who is being so nobly assisted by his helpmate in the Master's vineyard. They are determined that Centerville and Verdunville shall be one of the most inviting fields in the Louisiana Conference.

Rev. Osborn Harvey, son of our old friend, the late Rev. Frank Harvey, is the beloved pastor of the people of Godman M. E. Church, Charenton and Sorrell. He is the only seven year pastor in the Louisiana Conference.

Rev. A. S. Rolax is to be found grandly leading the people of Hubertville. He is a kind and strong pastor. He delights his hearers at the organ in song service as well as with his thoughtful sermons. He is doing an acceptable work for the church and is thoroughly loyal to the cause.

The Rev. D. S. Sloan is not alone the worthy pastor of S. Paul Church, in the wealthy and prosperous town of Jeanerette, but he is the prince of good fellows. To him and his faithful wife is the writer indebted to perhaps more than any other two persons in the ministry for recent favors. It was my pleasure, upon his special invitation, to assist in one of the most successful revivals in many years, so said many of the old heads of that, the St. Paul Church. As the fruit of three weeks' service eighteen persons were converted, among them his dear brother, and at this writing they are yet coming. It was also our good pleasure on the 30th ult. to have met at this point Rev. W. R. Butler, persiding elder, who expressed much pleasure at the healthy condition of the church. Bro. Sloan is not alone ready to meet the fourth quarterly conference, but ready to meet the annual conference also.

Hubertville, J. E. Rolax.—A financial war was declared at Boyne Chapel September 15. The members of the church were divided, one half being styled as Philistines the other as Israelites. Peace was declared October 29. Rev. Willis Carr, leader of the Philistines, raised $54.40; Bro. Alfred Feton, a local preacher of our church here, raised $66.35; total collection, $120.75.

Waxia, S. A. Mason, Pastor.—The Steward Sisters of St. Paul M. E. Church gave a grand rally meeting the 17th of September. They formed themselves into companies and raised $16.85. The Steward Sisters at this place are loyal and will work for the upbuilding of our church at Waxia. They paid the pastor $10.00 on his salary. We have painted our church. The sisters paid for the staining of the windows and St. Paul Church is looking as never before.

Rev. R. C. Worsham, our pastor in Franklin, is looked upon by the people of that community as a faithful shepherd ,an upright citizen, a true husband, and a loving father. To his credit as a faithful father and lover of education, Oscar, Adele and Christina are diligently pursuing their studies in Gilbert, Ind., College.

MISSISSIPPI.

EUPORA, C. L. Walls, pastor.—My third quarterly conference was held Oct. 7-8, with Dr. T. W. Davis, presiding elder, in the chair. A goodly number of officers were present with written reports, which indicated progress along all lines of church work. The elder attended carefully to every interest. He did not forget the SOUTHWESTERN, and I think I shall be able to bring up all the old subscribers and new ones to the district conference in November. Paid Rev. Davis in full to



I CURED MY RUPTURE

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 87 Watertown, N. Y.

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2420 CANAL ST., NEW ORLEANS.

Will open on Wednesday, November 15, 1905. The boarding department will be open on Tuesday, the 14th.

As the session will be shorter than usual students are requested to make special effort, if necessary, to be present at the beginning.

OSCAR ATWOOD, President.

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Good Buildings :-: :-: :-: Well Equipped
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Six hundred and sixty-four students were in attendance last year, coming from thirteen states and fifty-three counties of Arkansas.
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WILL BEGIN ITS TWENTY-SEVENTH SESSION

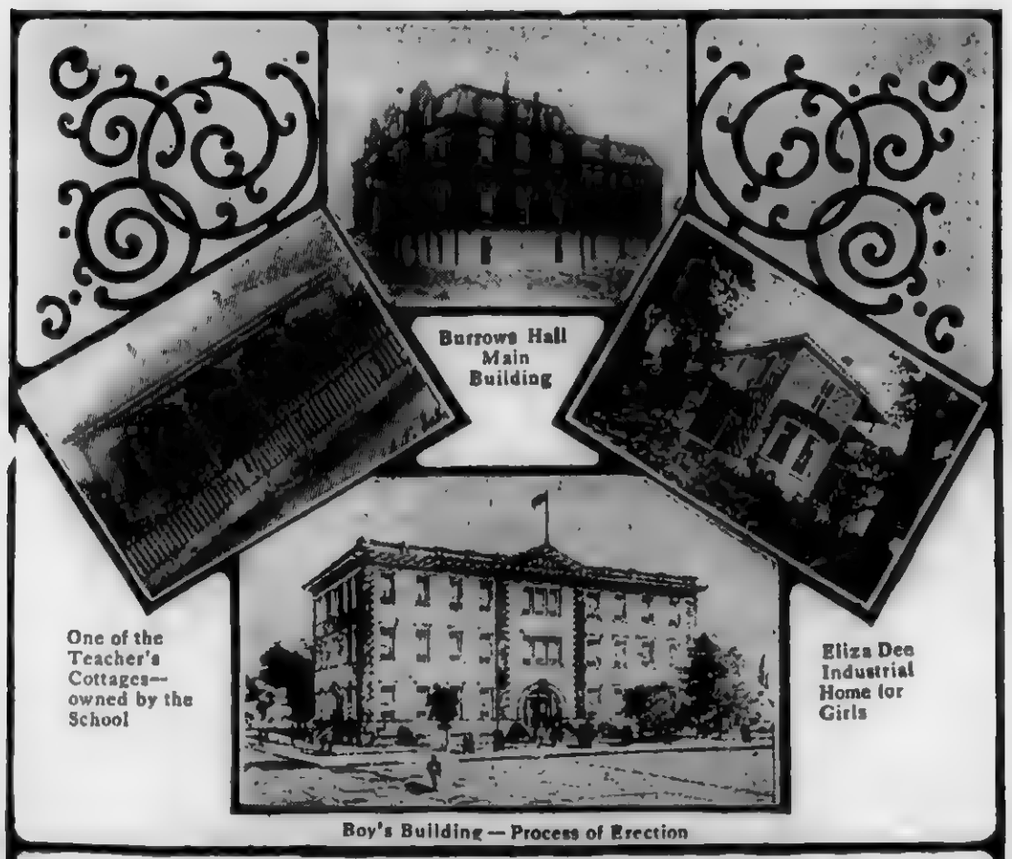
October 17th, 1905.

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Able corps of college-trained teachers. All expenses very low.
Healthy location, Thorough work.

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Christian School. Faculty of fifteen able and experienced teachers trained in best schools of the country. All denominations treated alike. Enrolled 314 last year. Takes front rank with our oldest and best schools, and stands for what is best in scholarship and noblest in character. Advanced methods. Strict discipline. Graduates win certificates in Texas and elsewhere on merit. Not a cheap school, but rates low as possible for good board, high class teachers, and modern equipment. Health of students carefully guarded. Special interest in their moral and religious welfare. Excellen chemical and physical laboratories of special interest to those wishing to study the sciences or take a course in medicine. Courses: English, College Preparatory, Normal, Theological, Musical, Industrial Printing, Plain Sewing, Dressmaking, Fancy Work, Cooking, Commercial-Typewriting, etc. Fine training in the Eliza Dee Home for girls. New four-story brick building being erected for boys. Work for a few worthy students to pay part of their expenses. Save your money and be ready to enter Monday, October 2, 1905, or as soon after as possible. For catalogue and further information, write, R. S. LOVINGGOOD, A. M., President, Austin, Texas



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Write REV. WILLIAM W. FOSTER, JR., President.

date; paid the pastor during the quarter, $96.80. Raised during the conference, $36.55. Raised for all purposes during the quarter, $137.90. Dr. Davis preached two excellent sermons while here.

CLARKSDALE, N. C. McNeil.—This charge is moving along nicely under the leadership of Rev. Wm. Bell. He found here a few members worshiping in a very small building, with a debt of $150. This debt has been paid, the small church has been moved back, remodeled into a parsonage, and a new church has been erected where the old one once stood, and we are now worshiping in the new church. We have now the nicest church in the town of Clarksdale out of six colored churches. Our third quarterly conference was held Sept. 23-24 by our worthy pastor, as Dr. B. F. Woolfolk could not be with us on account of quarantines. Reports of pastor and officers showed the work to be far in advance of any previous year. Number added to the church this quarter, 6; baptized, adults 2, children 4. Amount raised for pastor, $58.70; for building, $67.75; elder, $12.00; incidentals, $6.00; total for quarter, $144.40.

Okolona Circuit, W. C. Weatherall.—I am glad to say that the members of Prairmount Church, of the Okolona Circuit, gave a rally for the pastor on the second Sunday in October, 1905, which resulted in a success. Raised by classes: Sister Amy Bromlet raised $8.00 in her class; Bro. Alonzo Willie $7.75; Bro. Spencer Allen $4.65; Bro. Ned Ray $2.00; Bro. Columbus Gillian $2.00. This rally was pushed by Bro. Wm. Tubbs and Bro. Jim Thomas. Each one of these brothers wanted their leader to be No. 1 as leader. I am glad to say that Prairmount has put on new life this year. God bless the good people of Prairmount. The total amount raised in the rally was $28.-66.

Hattiesburg, J. K. Comfort, Pastor.—Our fourth quarterly conference was a great success. Elder R. N. Jones was on time and was in good trim for the conference, and played his part well on all lines of his work. Elder Jones is making a great man in that part of his work. We all love him for his manner of dealing with us along this line. We are standing by the old church on all lines of her work. We raised in the fourth quarter and on Sunday $110.-70. We have raised for all causes this fourth quarter $304.25. Two hundred and fifty-nine partook of the Lord's Supper. The work is alive along all lines. The pastor and people work together.

Elliott.—My fourth quarterly conference convened at Payne's Chapel, October 28 and 29, Rev. S. D. Troupe, pastor of Water Valley Station, presiding Dr. N. H. Williams was absent, but sent Rev. Troupe, who gave full satisfaction and looked after all the interests of the church and preached two able sermons at Payne's and Green's Chapels. Eighty-seven communed. It was only one month and twenty-eight days since my third quarter was held, yet we had the best quarter in the history of the church. One subscriber to the SOUTHWESTERN, one joined the church. Collected for Saturday and Sunday $33.75; grand total $75.14. Rev. Troupe is a safe officer. Come again, Rev. Troupe, my field is open for you.

Fayette, P. H. Rembert, Pastor.—November 3rd, 1905. On account of yellow fever and quarantine restriction we were shut up in Fayette for two months. We could not have our regular services in town, but the good people, white and colored, at this place were our friends. On October 15 we were told we could have services at both churches, and on this same date the leaders and stewards planned to have a rally on October 29th, at Fayette, on pastor's salary, and the following amounts were raised by classes: A Wiggins $25.00; S. Reed $18.66; J. C. McIntyre $38.45; J. W. Wiggins $18.-15; M. McPherson $10.20; M. C. Rasier $13.10; J. Jenifer $6.30; total raised in the rally, $129.86; total amount paid pastor for October $183.75. May the blessings of our Heavenly Father continue to rest upon these good people.

Lillian, A. B. Britton.—My fourth quarterly conference was held at St. Paul. We had quite a success. All the leaders were present with good reports. Paid presiding elder in full. The presiding elder, Dr. J. M. Shumpert, preached a soul stirring sermon. We raised our full assessment for missions—$23.00 This puts us in class first. Rev. J. W. Coldmore was with us and preached for us that night. Total collection for the day was $26.55.

Minter City, L. W. Washington.—Our rally on last Sunday, October 22, was a real success. The companies, under the following named captains, reported as follows Sister Sallie Johnson, $7.85; John Williams, $6.61; Sister Lula Walker, $3.85; Sister Maria White, $10.66; John Green, $3.60; Sister Cleo Love, $4.00; H. R. Hemphill, $6.43; Bob Pernell, Sr., $5.65; Sister Anna Evans, $4.21; Joe Keyton, $9.23; Sister Ida Melton, $6.80; Henry Irving, $3.00; Jessie Whorton, $3.10; Robt. Pernell, Jr., $3.50; Alex. Hoskins, $6.45; Sister Mary Gray, $10.15; Sister Norma Harvey, $3.45; John Presley, $3.85; Sister Ellen Walker, $4.75; Sister Mollie Whorton, $4.85; Bob Jolly, $4.70; Sister Susan Ferguson, $9.30; total collection for the day, $131.82. Our work is alive on all lines. We expect to pay our pastor and presiding elder up and raise all of our benevolence.

Kilmichael, G. W. Baker.—Our Local Preachers' Union for our benevolence, was held at Columbiana, Sunday, October 29th. The following brethren preached and took up collections: W. H. Butts, $1.40; G. W. Holland, $3.15; Neal Crumb, $2.00; Chas. L. Johnson, $3.25; Robt. B. Maxwell, $4.00; Dr. M. C. McEwen, $5.20; Jno. C. Davis, $7.75; total, $26.75. God blesse these brethren for their faithfulness in helping me raise my benevolence.

Whites Town, A. S. Glover. — The sixth annual Local Preachers' Union and rally of Starkville Circuit was held at Zion, Franklin, October 29. Rev. H. Simons preached the introductory sermon—15 minutes—to the delight of all. Then each of the following local preachers preached 15 minutes and took their collections respectively: W. E. Young, $3.58; D. W. Higgins, $3.44; A. S. Glover, $4.24; P. H. McGowan, $3.73; S. Young, $4.16; and H. J. Gladney, $2.06; total, $22.36. Rev. D. W. Calvert, our worthy pastor, was present, and expressed thanks to all for contributions and the good times. Also Rev. J. J. Johnson, of Crawford, was present, and spoke some cheering words. After adjournment all partook of a good dinner. Thus closed a successful union and rally.

Abbeville, E. D. Cameron.—My fourth quarterly conference was held on the Abbeville Circuit October 28-29. Our presiding elder, Rev. N. H. Williams, could not be with us, so he sent the Rev. B. T. McEwen, who transacted the business of the conference with much ease. The officers presented good reports, and on Sunday Rev. McEwen preached three sermons with great power, and to the delight of all. Raised in this quarter $66.32. We have a good number of SOUTHWESTERNS taken on this work and will have more. I am trying to push the paper. Pray that I may succeed.

A LETTER TO OUR READERS.

53 Cottage St., Melrose, Mass.
Dear Sir: . Jan. 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers I am, Very truly yours,

"I. C. RICHARDSON."

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

McNiel, B. Bell.—Our third quarterly conference was a success. Our honored presiding elder, R. N. Jones, could not be with us on account of the quarantine. We paid the presiding elder $8.00. Our pastor, Rev. A. D. Smith, preached one of his best sermons. Our fourth quarterly conference met at Steward Town, Miss., October 19, with Rev. R. N. Jones in the chair. All officers were present but two, and read their reports Our work is yet alive. The elder preached one his able esrmons that stirred up the people as an eagle stirs up her nest. We have paid all we owe but $6.40. We are yvbgkyeofis A e but $6.40.

Crystal Springs, J. A. Tatum.—My quarterly conference was held and Presiding Elder G. W. Smith presided. All officers had written reports which showed the work is advancing along many lines. Paid the presiding elder for the quarter $9.10, paid the pastor for the quarter $29.40, paid on improvement $45.00, on church bell $29.-85; total $113.35 An interesting sermon was preached by the presiding elder. Sixty-five communed at the table, and the quarter ended in great joy. On September 6th a surprise party met at the parsonage, led by M. A. Crisler, bearing 45 lbs. of groceries. Sister M. A. Crisler presented the pastor with a five dollar pair of gold glasses.

Escatawpa, H. L. Kennedy, Pastor.—Being quarantined away from my work and having called on some of the brethren for help, which I received, I wish to acknowledge the same through the SOUTHWESTERNS Rev. A. M. Trotter, Handsboro, $6.80; Rev. J. K. Comfort, Hattiesburg, $3.50; Rev. A. J. McNair, Yazoo, $2.30; Rev. J. C. Huston, Pass Christian, $1.60; Rev. J. I. Garrett, Bowerton, $1.00.

Oxford, E. F. Scarborough.—Dr. N. H. Williams, presiding elder, held our fourth quarterly conference on the 13-15 inst. This charge is still holding its own. Raised on Sunday during Conference, $132.00. This has been a good year on this charge. All benevolence raised. Old debts are paid off and plans are laid to improve the parsonage at once. We are now canvassing for the good old SOUTHWESTERN.

Hickory.—I am glad to say that this work is alive. We have had two glorious revivals, one at Newton and one at Hickory, with 45 conversions and accessions to the church. We have all debts on the work cancelled. Wesley Chapel Church is insured for $1,360, and have raised at least $170 for the rebuilding of the Sylvester Church at Newton; have about raised all of our benevolence money and have paid all of pastor's salary. This will be the leading charge in this district at the next annual conference. Hickory is alive on all lines.

Daleville, at Lizelia, C. W. Ivy.—My revival closed at three churches with wonderful success. When the battle came to a close at Daleville we had fifty converts—eight days' battle. The battle commenced next at White Oak—one week. We took in twelve at this point. Next at Lockhart—one week. We took in nine at this battle. Total converts 70. One joined from the Baptist church. D. L. Morgan and Kelly Robert were of great help to us, day and night, and preached with the Holy Spirit to accompany each service. The Lord was present to bless. The only trouble I have here is that the people are not much to read the SOUTHWESTERN CHRISTIAN ADVOCATE. They do not patronize the Meridian Academy—only one member on this work—but they attend other schools, if any. We are trying to raise all of our benevolence.

NEBRASKA.

Lincoln, G. E. Trower, Pastor.—My third quarterly conference, held in Newman church, October 22-23, was one of the best conferences we have ever held, Rev. H.South presiding elder. All reports were good. Reported all departments in good shape. Money collected, trustees $89.76, stewards $51.71; total $141.47. Our church and Sunday schhol are spiritually growing. Icrease in members this quarter, two.

OHIO.

Walnut Hills, L. J. Hollins.—According to well set plans, the 22nd of October was a day of spiritual and financial success. We had with us for the morning service Rev. I. N. Ross, formerly of Allen Temple A. M. E. Church, who preached acceptably. At 3 o'clock Rev. J. W. Robertson, of Ninth Street M. E. Church, Covington, was with us, and at night Rev. I. N. Ross again gave us a soul reviving sermon. The trustees had two financial captains working with members and friends. The amount riased was as follows: Louis Pack, $104.50; Wm. Craig, $75.50; H. W. Tate, $20.00; total, $200.00. The Lord is blessing our labor. We are having some conversions as well as accessions to the church. The Epworth League has organized a reading circle, with L. J. Hollins as president, Emma Dickerson secretary, Alice Johnson, treasurer, and J. W. Briggs librarian. Committe on course of reading: Wm. Coleman, Mary Adams, Millie E. Cook.

TEXAS.

Livingston C. Davenport, Pastor.—Our fourth quarterly conference was held by Presiding Elder W. A. Fortson, October 28-29. Good reports were presented by the officers. Raised in the quarter $31.30; total $42.00. Benevolent collection $19.70; paid pastor this quarter $94.00; total for all purposes $155.-70. The members and friends of St. Luke Church surprised the pastor and wife by presenting them with many pounds of choice groceries. Prof. W. E Tracton, Mrs. C. Dewalt and Miss B. T. Patton and others led the party.

Conference Notices

DISTRICT CONFERENCES.

umberland, Nashville, Tenn.,
Nov. 29, Dec. 3

TEXAS CONFERENCE.

Let all who are to be examined meet
he board of examiners at Clarksville,
uesday morning, December 5th. Let
ll members of the board be on hand
o the work can be completed and
verything in shape for the opening
f conference.

Frank Gray, Chairman,
J. O. Williams, Registrar.

PPER MISSISSIPPI CONFERENCE.

The preachers attending the Upper
lississippi Annual Conference to con-
ene at Macon, Miss., January 10, 1906.
ill please leave their wives at home,
s we will be crowded.—Yours faith-
ully, J. H. Everett, Pastor.

MOBILE ANNUAL CONFERENCE.

Dear brothers and visitors of the
Conference—Reduced rates on the Cer-
ificate Plan to the Mobile Annual Con-
erence to convene at Selma, Ala., De-
ember 6th, have been secured. It is
ndispensably necessary to secure these
educed rates that every brother at-
ending this Conference should bring
railroad certificate.

C. L. Dunn, R. R. Secretary.

ATLANTA ANNUAL CONFERENCE.

Arrangements have been made with the railroad authorities for reduced rates on the Certificate Plan for all persons attending the Atlanta Annual Conference at Gainesville, Ga., commencing December 13, 1905. The preachers must not use their railroad permits, or our arrangement for reduced rates will fail. All persons must purchase full fare tickets at the starting point and at each intermediate point going, securing a certificate with each ticket purchased, and they will be returned at reduced rates.

R. T. Adams, Secretary.

MISSISSIPPI CONFERENCE.

Those who subscribed on the debt of our church at Natchez are entitled to acknowledgment of the receipt of their contribution through the SOUTHWESTERN. I have withheld the report to give every brother who subscribed a chance to report. Now, brethren, our needs are paramount and your pledge, if kept, will save us serious embarrassment. Will you send in the amount of your subscription so that I can acknowledge the same before the first of January, and thus enable us to make a full report of the faithfulness of the subscribers at the Annual Conference? Your favorable consideration and ready compliance will place us upon firm basis. Yours for the church and kingdom.—W. P. C. Morrison, Pastor.

SISTER: READ MY FREE OFFER



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From a Woman of Notre Dame, Ind.

I will mail, **free of any charge**, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble You can **cure yourself at home without the aid of any physician. It will cost you nothing** to give the treatment a trial, and if you decide to continue it will only cost you about **twelve cents a week.** It will not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it—that is all I ask. It cures all, young or old.

☞ If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address

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TOPEKA DISTRICT.

FOURTH ROUND.

Ft. Scott, Dec. 2-3; Mt. City, 6-7, Rosedale, 9-10; St. James, 16-17; Bonner Springs, 19-20; Valley Falls, 21-22; Asbury, 23-24; Alma and Wabaunsee, 27-28; Burlington and Osage City, 30-31; Dunlap, Jan. 3-4; Manhattan and Wamego, 6-7; Clay Center, 13-14; Salina and Ellis, 16-17; Pueblo, 20-21; Colorado Springs, 27-28; Denver, Feb. 3-4; Ft. Logan, 5-6; Hastings, 7-8; Lincoln and Omaha, 10-11; Mt. Olive, 17-18; Larned, 20; Independence, 24-25; Chetopa and Mineral, 27-28; Iolia and Galena, March 1-2; Oswego and Parson, 3-4. Brethren: Push the benevolent collections and let us have not blanks at the conference. Up to date this has been the best year's work since I have been at the head of the district. As presiding elder and pastors, we will in a few months take the parting hand, and I can never forget the kindness of the preachers of this district toward me though our fields of labor be far apart. Brethren: Put the SOUTHWESTERN in the homes of every member of the church. We must stand by the paper. —H. South, P. E.

Doings of the Workmen

TEXAS.

Marlin, A. C. Wilson.—Our fourth quarterly conference was held October 21-22, with Elder J. H. Swan in the chair. This was the best conference held under the present administration. On Saturday every officer but one was present with written reports. Resolutions were offered for return of Elder Jackson, who has served us three years with great success, both spiritually and financially. The church in every capacity is steadily moving. Presiding Elder J. H. Swan preached two soul stirring sermons to crowded houses. We feel obligated to Bishop Walden and the cabinet for giving Rev. Swan to us. The church is in better shape all around than ever. Conversions and accessions for the year 154. We raised on Saturday and Sunday $231.75; paid elder in full; $125.00 for missions, giving the pastor the remainder, $45.00. Raised during the month of October for all purposes, $401.84. We have more than $25.00 in our Sunday school treasury. One hundred and ninety-three partook of the holy sacrament. Elder Jackson baptized fifty-eight infants this year. Elder Swan secured several yearly subscriptions for the SOUTHWESTERN, which more of our people are now reading than ever before.

To Drive Out Malaria And Build Up The System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

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GREAT FRENCH SYSTEM.

FOR THE HAIR AND COMPLEXION

is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion, at least three shades fairer. Price, $1.00. Soap free. Send all orders to our Beautifying Parlors.

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$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
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Or send to this office for price list.



Fish Will Bite Like Hungry Wolves Any season of the year if you use Magic Fish Lure A wonderful bait that greatly, attracts all kinds of fish. Best bait ever used for nets, traps, and trot lines. No poison. Not unlawful to use. Price 25c a box If you live near a lake or stream write to me and I will give you a box to help introduce it in your neighborhood. Agents wanted. J. F. GREGORY, K-99, Anadarko, Okla.

WORK FOR US and make $3.00 to $5.00 a day. Write at once for particulars and free sample. Address, Taylor Remedy Co., Louisville, Ky.

FIRST-CLASS LODGING at Reasonable Rates to be had at 5215 Constance Street, between Dufossat and Bellecastle Streets.
Apply or write MRS. G. L. COWAN.

SIDNEY S. JOHNSON
Wagons to Hire
All work promptly attended to.
Stand cor. Conti and Chartres Sts.,
Residence, 2500 Napoleon Ave.,
NEW ORLEANS.

"LA CREOLE" HAIR RESTORER

"La Creole" Hair Restorer contains the ingredients used by the most famous Creole beauties. It will restore gray hair to its original color, stop falling hair, cure dandruff, keep the hair clean, soft and glossy and **will make curly or kinky hair lie straight and smooth** for a time.



Miss Nancy Rice.

NOTHING TAKES ITS PLACE.

This is a photograph of Miss Nancy Rice, 185 Beale street, Memphis, Tenn., who has been using our "La Creole" Hair Restorer for years, and who says:

"Nothing I have ever used will take the place of your 'La Creole' Hair Restorer, as it keeps my hair in a splendid condition."

Miss Rice is a woman of striking personal appearance, which is owng very largely to her fine hair, the result of using our "La Creole" Hair Restorer.

MAKES HAIR LIE STRAIGHT FOR A TIME.

HAS DONE WONDERS.

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They Live in Our Memory.

REV. BENJAMIN J. SHANNON.

FIRST.—Benjamin J. Shannon was born in Redick, Florida, in 1865, and died in Daytona, October 3. At the time of his death he was a faithful member of the Florida Annual Conference. He served the following appointments as pastor: As a supply, West Palm Beach, St. Petersburg, Hernando. He joined the conference in 1900, and served the following appointments: Orlando, Lone Star, St. Joseph and Daytona and Ormond. From the latter he was called from his labor to the reward of the faithful. Our departed brother was one of the best theologians in the Florida Conference. His last hour was one of great triumph. He exacted a pledge from those around his bed to meet him in heaven, and then fell asleep in Jesus. He left a beloved wife and a devoted daughter, besides other relatives and a host of friends to mourn their loss.—Jeffrey Grant.

LEE.—Mary Lee, daughter of Mr. and Mrs. Mike Cheatham, was born in Brewton, Ala., November 11th, 1878, and died October 27th, 1905, aged 26 years, 11 months and 16 days. She entered the Methodist Episcopal Church at the age of 13, living a consistent Christian and faithful member of the same church for 13 years. She was an active Christian engaging willingly in every department of her local church. The Sunday school, the choir, the Epworth League, and the general church alike received her labors. She was sweet and winning in her ways and always impressed one with her true Christian worth, and that she was truly born of God. She died on the 27th day of October, in the full triumph of faith. In peace she breathed her last in the arms of Jesus.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

Funeral services were conducted at Shiloh M. E. Church, Brewton, Ala., by W. Winn, assisted by Rev. Henry Hopkins.

RODGERS.—Richard Rodgers died October 10, 1905, at Whites Town, Miss. He left home about the middle of the evening to cut a load of wood, and was found dead by his son, Logan. His funeral was ably conducted by Revs. John Spencer and D. W. Calvert, on the 11th inst., at Bethel Baptist Church, of which he was a faithful member. He was a consistent Christian, and good husband and citizen. Peace to his ashes.—A. S. Glover.

JOHNSON.—Death came to Melville M. E. Church, at Melville, La., on the 6th of November, and took away one of the best members. Sister Josephine Johnson died as she had lived. She was a Christian for 38 years, a faithful and loyal Stewardess Sister. She left this world singing, "It is all right; Jesus has made it all right." Five children and her husband and mother mourn her going. Sister Johnson was 63 years of age, and she crossed the River of Death without fear. The funeral was conducted by Revs. Richard Clay and Ed. Negley, of the Baptist church.—E. V. Taylor, Pastor.

ALEXANDER.—Emma Alexander, an earnest, active worker of Wesley Chapel, New Orleans, passed into the land of peace, October 30.—T. J. Johnson, Pastor.

ALLEY.—John W. Alley, for six years a member of our M. E. Church in Chicago, under Rev. John W. Robinson, passed into the home eternal October 26, from College Hill, Ohio. The funeral services were conducted by Rev. John W. Robinson, who was his pastor for a long time.—P. T. Gorham.

WALKER.—John Walker, of McDonogh, La., died October 4, 1905, in full triumph of the faith. He leaves a wife and five children to mourn their loss. He also leaves a host of friends to mourn. This brother had stood by the church in every instance; when anything was to be at the church he was always there. At class meeting he always was found. He was a district steward for more than five years. His funeral was largely attended by both white and colored people. Rev. J. W. Quinn conducted the funeral service.—W. M. Scott.

JONES.—At Lafayette, Miss., October 5th, 1905 death invaded the home of Sister Cunningham Jones and took her sweet little baby girl, Annie Bell. She was only four years old, but she was faithful to her Sunday school.

SCOTT.—Death entered the home of Sister Mamie Scott, of Fayette, Miss., and took her little daughter Bertha. This sweet little girl was only two years old.—P. H. Rembert, Pastor.

MASON.—Delila Mason, of Edwards, Miss., a faithful and loyal member of the M. E. Church for over 25 years, passed to her reward. She lived a consistent Christian and died in peace with the assurance that Jesus saved her. Age 106 years.—R. W. Baldwin.

HOWARD.—Lucy Howard died August 22, 1905. Her last words were "I have finished my work and am ready to go; why do my moments move so slow?" She was a member of Mount Zion Baptist Church for 30 years, of which her son was the founder. She was 109 years old. One sister and one son are left to mourn her demise.

ADLY.—Sister Mary Adly died August 30, 1905. She arose as usual, did her day's work, and lay down to rest. When the summons came she answered "I am ready and willing to go." She joined Mount Zion Baptist Church in 1868, her husband being the pastor. She lived the life of a Christian. She was 56 years old. "Servant of God, well done. Thy soul has entered within the vale."

WALKER.—Little Charley Walker died August 30, 1905, aged two years. Mr. Jacob Walker and wife have our sympathy and prayers. Funerals of the above persons were attended by Rev. W. Porter, of the Baptist church, and the writer.—P. W. Baldwin, Pastor.

THOMAS.—Douglas Thomas, of Amory, Miss., passed to his eternal home on August 8th, in the blessed assurance of Christ to save. He fell while in a battle warring against sin.—J. R. Nevils, Pastor.

SARGENT.—Laura Sargent, after a long illness and severe suffering, passed away August 4th. Rev. J. R. Nevils conducted the funeral.

WRIGHT.—Hilliard Wright and his wife Ardenia Wright, passed into the beyond July 15th and August 24th respectively. They were both members of the M. E. Church at Canfield, Ark. Four children and numbers of grandchildren and friends mourn their loss.—Gussie Roberts.

BERROW.—Laura Berrow, of Gray, La., died November 2, 1905, in the faith. She was a member of the church for more than five years. Her funeral was conducted by Rev. J. Benn and Rev. Wm. Reiney.

JOHNSON.—Dora Johnson was born in Hempstead county, Ark., September 16, 1849. She was converted and united with the Methodist Episcopal Church March 16, 1873, in old Wesley Chapel, Little Rock, Ark., under the pastorate of the Rev. W. H. Crawford. She was married to Brother G. N. Johnson December 29, 1874. Since then she lived with her husband in Hot Springs, Ark., for 31 years. She was an honored member of the following orders: Eastern Star, Mysterious Ten, Household of Ruth, and Daughters of the Tabernacle. She labored in these orders with an untiring zeal and devotion for 20 years. She traveled throughout the state in the interest of these orders, with credit to both herself and the orders, until she was stricken down with paralysis on Good Friday, 1903, which she patiently but painfully bore until the end came Wednesday, October 25, 1905, at 7 o'clock p. m. She leaves behind to mourn their loss a husband, sister and brother, a host of Christian friends, with many society friends. "Our God giveth his beloved sleep." Funeral from Haven Chapel October 29, conducted by the pastor, W. R. R. Duncan.

JENKINS. — Phorty Jenkins, of Thompson, Texas, at the age of 100 years, passed into the hands of her Maker, who had given her many days in this earthly home. She was full of joy at going home. Her days had been full of loving service. She was always eager to care for the sick and needy at all times. On August 27 she passed into the Home Beautiful. The funeral was conducted by Rev. W. H. Snow.—R. H. Warren.

A rich man died the other day. He died in the very midsummer of life, and he left his family $1,000,000. The doctor's certificate showed that death resulted from typhoid fever. The doctor himself said to a friend: "That man was a suicide. He had a splendid constitution. I could have pulled him through if his stomach had been sound. But he ruined his stomach by hasty meals, snatched in intervals of business and by neglect of symptoms which have been warning him a year past, that his stomach was failing in its duties."



The symptoms of a disordered stomach are, among others, variable appetite, sour risings, heartburn, undue fullness after eating, dull headache, dingy complexion, discolored eye, fluctuations in physical strength, nervousness, sleeplessness despondency. No person will have all these symptoms at once.

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"Please accept my thanks for the benefit which my child received from your medicine," writes Mrs. W. A. Morgan, of Silica, Mo. "He had been troubled for nearly a year with liver complaint, indigestion and constipation. I gave him your 'Golden Medical Discovery' and 'Pleasant Pellets,' and they did him great good. I gave him the 'Discovery' about eight months, and several vials of the 'Pellets.' He seems to be perfectly well now."

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UNITED FOR LIFE.

HUMPHRIES-HAMILTON. — On the fourth Sunday in October, 1905, at the altar of Wells Spring Methodist Episcopal Church, Forest City, N. C., by Rev. R. D. Bethea, Mr. Martin Humphries and Miss Pearlie Hamilton.

CHURCHILL-CHEEKS. — Mr. Oliver Churchill and Miss Mattie Cheeks, both of Fayette, Miss., on November 3, 1905, at the parsonage of First Street Methodist Episcopal Church, New Orleans, in the presence of a company of friends. The Rev. J. A. Tircuit read the ceremony.

GREEN-JONES. — On September 28, 1905, by Rev. W. D. Riggen, Mr. Robert Green and Miss Elvira Jones, at the home of the bride in New Iberia, La.

ROBBINS-WALKER.—At the parsonage of Corrigan Chapel Methodist Episcopal Church, Livingston, Texas, recently, Mr. Jim Robbins and Miss Dicey Walker, Rev. C. Davenport officiating.

CAMPBELL-PRICE.—In the presence of many friends at the parsonage of St. Paul Methodist Episcopal Church, Shreveport, La., on November 7, 1905 Mr. John H. Campbell and Mrs. Thellie Price, Rev. Mack Hubbard officiating.

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All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

Doings of the Workmen

MISSISSIPPI

Forest, N. Toole, Pastor.—My fourth quarterly conference was held at Green Grove Church October 31. It was in every way an interesting conference. Dr. J. M. Shumpert was on time as usual, and at his best. All the interests of the church had been looked after. The leaders, stewards and trustees presented good reports. The amount raised in the quarter was $60.15, and in the three months for pastor $164.64. Total for the quarter, $224.79. This is my fifth year, and the best one I have spent on the circuit of the five. You will hear from us at conference.

Sturges, H. D. Davis.—Starkville District, Liberty Hill M. E. Church: The Epworth League sisters have just closed their grand League rally, November 5th, to make up a purse for the pastor's suit. When the rally was

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Have you bad breath, loss of appetite, and that tired feeling? It is caused from a diseased condition of the Stomach, inactivity of the Bowels and congestion of the Liver and Kidneys. Drake's Palmetto Wine will easily and quickly cure you of all these ailments. If you do not believe this we will prove it to you by sending you a free test bottle.

Don't delay if you are a sufferer, but write to-day to The Drake Co., Drake Bldg., Chicago, Ill.

ed they presented a purse of $35.- The pastor gave many thanks for r faithful work. Our League is e spiritually and financially.

olumbus, L. F. Jones.—Our fourth rterly conference was held at Mill Chapel, with Rev. F. H. Harvey he chair. All reports showed im- vement along all lines. Raised du- the quarter $94.48, and raised in e of quarter $41.42. Total amount ed this quarter $130.10. Paid pre- ng elder in full. He urged upon the ple how important it was to take SOUTHWESTERN CHRISTIAN ADVO-

aiden, Green Spencer.—The M. E. rch, at Vaiden, had a rally last day for the pastor, led by Bro. field, J. L. Harper and J. M. Cain. rally resulted in collecting the sum 44.45. The church lacks about $30 ing out. We also had a glorious re- l in September, which resulted in nty-four conversions, and the same added to the church as members. W. H. Whetlock, of Durant, Miss., dered us good services.

ew Albany, J. H. Bynum. — The rth Sunday in October was a high at New Albany, for the M. E. rch. Our rally was in every way ccess. The pastor being sick, Prof. tson, of the Baptist church, did the aching. The clubs raised the fol- ing amounts: Mesdames F. F. ckwell, $11.13; Jane Morgan, $10.- Alice Turner, $10,15; Edna Brown 0; Miss Mamie Algood, $4.60; Miss eline Prather, $6.50; Miss Mattie ey, $20.00; Miss Matilda Jones, $16.- Mrs. Easter Turner, $6.50; Mrs. nalia Turner, $5.50; total collection the day, $102.50. We have raised all claims this year $1036.40. Our ivals were the best in the history the church. Conversions 26, acces- s 16.

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11:15 a.m.	N. Y. Fast Mail, Daily	.....
.....	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	3:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

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No.		No.	
1, St. Louis Ex.	8:10 p m	3, St Louis Lim	9:10 a m
5, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

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8:10 p.m.	St. Louis Limited	7:30 a.m.
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East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.

Sunday and Wednesday Excursion.

No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom	5:30 p.m.

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Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston	7:05 a.m.
8:50 a.m.	Pacific Coast Express	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

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7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
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Crescent City Notes

Dr. A. W. Brazier passed a successful examination before the State Board of Medical Examiners.

Miss M. A. Gair, of Wilson, La., is a student in the Nurse Training Department of the Sarah Goodrich Hospital, this city.

The members of the New Orleans Preachers' Meeting are requested to meet at New Orleans University, Tuesday, November 28th.

V. CHAPMAN, Pres.

FREE SAMPLE and particulars on request. Agents can make $3.00 to $5.00 a day. Address, Taylor Remedy Co., Louisville, Ky.

Mr. and Mrs. James A. Saunders, of 1559 Gasquet street, celebrated the fifteenth anniversary of their marriage on the night of November 15th, 1905. They were the recipients of many presents, tokens from appreciative friends.

All members and friends of the Young People's Sunday Alliance are invited to the next meeting, which will be held at Wesley Chapel, 527 South Liberty street, on Wednesday night, Nov. 29th, at 8 o'clock.

T. J. JOHNSON, Pres.

Little Catherine Deffernou, daughter of Mr. and Mrs. Harry Deffernou, celebrated her third birthday a few days ago at her home, 1314 Joliet street. She thanks her small guests for their many pretty gifts.

Miss Ola Hays, Servine Hayes and Mr. Martin, relatives of the wife of Rev. M. C. Harrison, of Lutcher, La., have returned to their home in Alexandria, after a pleasant visit of three months.

Rev. A. C. Mitchell, of Booth, La., passed through the city this week enroute to Hahnville, where he goes to visit his parents.

Mrs. Caroline Hamilton, of Wilbert, La., is an inmate of the Charity Hospital, ward 38, where she underwent, recently, a very painful operation. Our city pastors are requested to call and see her.

THE LADIES UNITY HOPE BENEVOLENT ASSOCIATION celebrated their seventeenth anniversary at First Street M. E. Church, on Sunday night, Nov. 19th. This is the largest association of its kind among the ladies of this city. It has a membership of 315; cash in bank $3,089.02. Mrs. E. J. Anderson, a prominent member of First Street, is president. It has an excellent corps of officers. The sermon by the pastor, Rev. J. A. Tircuit, was a master effort and redounded to the edification of all present. Collection of the evening, $49.81.

PLEASANT PLAINS. — Services commenced Sunday morning with a very effective prayer meeting. The pastor, Rev. Wm. Harrell, preached at 11 a. m. Rev. F. Branch preached at the evening service. Collection good.

ST. MATTHEW.—All services are well attended. Last Sunday, Bros. Frank Higgins, R. J. Nash and the choir of Wesley Chapel, Mrs. Crayton organist, and Class No. 3; Revs. F. T. Chinn, E. Rozier, Paul Kennedy and others were shipped to St. Matthew and rendered excellent service. Rev. A. B. Harris preached at 7:30 p. m. a very helpful sermon. The mid-winter revival began Tuesday night and Rev. Collins, of Mt. Zion Church, Houma, La., is assisting the pastor, Rev. Walter Chinn. Collection, $21.75.

WESLEY CHAPEL.—At 11 a. m. Sunday, Nov. 19th, Rev. Shed Ozley preached an acceptable sermon. At 3 p. m., the memorial services were attended by a large gathering. Rev. Cox preached to the satisfaction of all at night. Collection, $43.73. On next Sunday, Nov. 26th, at 3 p. m., the notes (from 1 to 90) of the old debt against Wesley will be burned at the altar by the leaders. All friends and the public are invited to participate in and help make the occasion of great spiritual benefit to all.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

WILLIAMS CHAPEL.—At 11 a. m., Bro P. J. Becnel and Dr. A. E. P. Albert preached to the delight of all. At 3 p. m., the King's Daughters rendered their monthly program. Bro. P. J Becnel preached the sermon. Mrs. L Green read a paper. The song service and League were well attended at 6 p m. Mr. C. C. Wilson, president. A 7:30, sermon by the pastor, Rev. C. W Reeves. The infant of Mr. and Mrs Dauphine was christened. One subscriber for the SOUTHWESTERN. Collection, $17.00.

A surprise party of unusual brilliancy was tendered Mr. and Mrs. E Rose, of 2318 Toledano street, in honor of their thirty years of married life, on the 15th inst. Fully 150 friends were present on this occasion. Mr. Thomas Carr was master of ceremonies. An excellent address was delivered by Mr. E. C Ross. Miss Ella, the eldest daughter, responded. Miss Viola Connerly and Messrs. T. W. J. Tobias, A. M. J. Wilson rendered solos. Among the many presents were the bridal cake, a dinner set, and a beautiful gilt hand-painted card receiver in a satin-lined case, sent by Mrs. Anna Brooks, of Washington, D. C. Refreshments of all kinds were in abundance.

During the early part of the same evening the Misses Ella and Ida Rose entertained in honor of Mrs. Pearl Smith, of Patterson, La.

Misses Isabella, Patience and Eliza Green, of Rosedale, have returned to their studies at New Orleans University.

Our fall revival at Longstreet, La., E. F. Robinson, pastor, was a very successful one. It is said by the older people of the church that it was the best held in twenty years. The results were 15 converts. The revival fire is yet burning, and the church is spiritually alive.

St. Paul M. E. Church, at Union Springs, Ala., O. Nelson, pastor, is coming to the front. They have nearly closed the one thousand dollar debt. Had a rally on October 15 and raised $52.73 with forty-five active members.—

Mrs. Mollie Reeves, wife of Rev. G. W. Reeves, has been sick all this year. She has been a patient sufferer, perfectly resigned to His will. Anything sent to her from any friend will be highly appreciated by her. Send to Box 291, Sylacauga, Ala.

Miss Emma C. Pugh and Miss Eugenetta Parker, a sister to Mrs. H. E. Landry, of Pleasant Hill, La., whose guests they were for several months, have returned to Napoleonville. Miss Pugh assisted Mrs. Landry in her school work for three months.

FREE ADVICE ON CURING CATARRH



CATARRH SPECIALIST SPROULE

Read these questions carefully, answer them yes or no and send them with the Free Medical Advice Coupon. Specialist Sproule will study them thoroughly and write you in regard to your case, without its costing you a cent.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do crusts form in your nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have pains across your forehead?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

Answer the questions I've made out for you, write your name and address on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail to me as soon as possible. 'Twill cost you nothing and will give you the most valuable information. Address Catarrh Specialist SPROULE, *(Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service)*, 432 Trade Building, Boston.

Don't suffer with Catarrh any longer!

Don't let it destroy your happiness—your health—your very life itself.

Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums.

Don't think it can't be vanquished just because you have not sought help in the right place.

Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment, discovered by myself—used only by myself.

Catarrh is more than an annoying trouble—more than an unclean disease—more than a brief ailment. It's the advance guard of Consumption. Neglected Catarrh too often becomes Consumption. It has opened the door of death for thousands. Take it in hand now—before it's too late.

I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

LET ME TELL YOU JUST HOW TO CURE CATARRH

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—today they are free from Catarrh. You've nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my twenty-one years of experience—my vast knowledge of Catarrh and the way to cure it.

FREE MEDICAL ADVICE COUPON

Catarrh Specialist SPROULE, 432 Trade Building, Boston, please send me, entirely free of charge, your advice on the cure of Catarrh.

NAME.....

ADDRESS.....

.....

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Southwestery Christian Advocate

Gammon Biblical Institute

ERT B. JONES, Editor.
N & MAINS, Publishers.

NEW ORLEANS, NOVEMBER 30, 1905

Vol. 39 No. 48

Editorial

oodness is the largest element in greatness.

ve the people a chance to form an estimate of self rather than always informing them who are.

e man who succeeds is not he who tries hard eep from doing more than his share, but he is limited only by his capacity and opportun-

nscience makes cowards, but conscience es heroes also. He who has the inspiration good conscience faces death if need be with a

e may hinder for the time being the progress e Kingdom by our negligence and indiffer- but the Kingdom goes on and we only are osers.

Honesty is the best policy," is an old saying faithful one. Petty stealing cannot be jus- any more than the large stealing. Dishon- robs the individual who is dishonest more the one toward whom he is dishonest. Hon- pays a large dividend on a small investment.

e best evidence of one's strength is the con- ation with which he treats his weaker broth- A superiority that must be constantly pro- ed and protected by every legal manner is ous. He that lays claim to this sort of su- rity deceiveth himself and will some day e it most bitterly.

e final appeal for help of a sin-ridden man is who alone is able to deliver from the tempt- power. Institutions for the correction of s, the destruction of appetite, may have their , but the one method that has succeeded in instance, is the throne of grace, where a r applying, whatever his condition, however g temptation's power, he and God may form rtnership that secures one against habit in of environment and hereditary influences.

natever we accumulate of wealth adds noth- o the sum total of the wealth, for we only w from the inexhaustible storehouse of the te God; whatever we may acquire of knowl- adds nothing to the sum total of knowledge, ll knowledge is second-handed with an all- ing God; but what we are in life is a distinct ibution to the sum total of the world's sin liness. In this arises more clearly our per- ity, and in this we may justify the wisdom r creation. To which side of our life's ac- will we add?

AN ILL USE OF POWER

We stood in the railway station at Savannah, Georgia, recently, the observer of a scene that occasioned much reflection. The chief actors were a Negro prisoner and two white guards. The Negro was either accused or convicted of crime, but this does not concern us now. The prisoner was handcuffed after the most improved style and secured further by a new cotton rope. Not only was he handcuffed but was suffering, if not dying, from gun shots sustained while being arrested. But think of such a creature being guarded by two men, one with a Winchester and the other with a double-barreled shotgun. Either the guards were grafters upon the state's treasury or downright cowards. But the scene more nearly represents a spirit of intimidation; but it is an intimidation that does not intimidate.

This reminds us of another scene which was enacted upon the streets of New Orleans, a Negro and a mule (a historic combination), and the owner of the mule, a white man, were the principals in the affair. The Negro had without mercy cruelly beaten the mule. The dumb beast was whelped and bled from many cuts of the whip. The Negro deserved punishment. This the owner proceeded to give in open square with the butt end of a whip. This was continued until the Negro bled at the nose and mouth. Had the scene ended here, even tho there had been illegal proceedings, still complaint might have been withheld. But the owner of the mule had the Negro arrested for cruelty to animals.

This leads us not to reflect upon the cases of the Negroes involved, but upon the white men. No human power is absolute. God alone holds all the power of heaven and earth and He can withdraw and the giants become as infants. The path of the world's history is marked by the dry bones of many men and many nations that were once strong. Injustice and a reckless use of power may wreak vengeance on a weaker subject, but injustice returns in a hundred fold to smash its perpetrator.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

The problem of the salvation of men faces the church each day with new emphasis. So many are the doors of temptation that Zion stands today actually in need of able-bodied men.

No organization is doing more to fill the ranks of the Christian army with men than the Young Men's Christian Association. Sir George Williams, the founder of this movement, died recently —but he had lived long enough to see a work begun with a few followers reach a membership of 700,000, with 517 buildings and 150 more buildings under construction. During the past year $4,270,000 was spent in association work; in this item alone for that year there was an increase over the year before of $400,000. The Pennsylvania Railroad alone contributed for association work last year between three and four hundred thousand dollars. This road has under construction two stations to be the finest in the world, one at Washington, D. C., and the other at New York City. In each of these buildings there is to be ample space for a railroad branch of the Young Men's Christian Association.

Hon. Paul Morton in a statement concerning railroad associations said they are "good for men, better for the company, best of all for the country." This is equally true of every phase of the association work. Four thousand men were converted last year thro the efforts of the Young Men's Christian Association; seventeen hundred of these men were converted at the railroad branches. These recruits would perhaps have been reached thro no other source.

THE INDIVIDUAL NOT THE RACE

No one for a moment should entertain the thought that education unfits the Negro for usefulness, altho there is a school of false prophets whose sole business it is to decry the education of the Negro. This class has recently had much satisfaction in the criminal record of Louis A. Graves, a Negro, who is an alumnus of Yale University and who is alleged to have said that education for the Negro is wasteful and unwise—unfitting the Negro for usefulness and making him criminal. It is encouraging to have this answered so completely by a representative of the Southern press. The *Charleston* (S. C.) *News and Courier* on this case says:

"This unfortunate incident will be regarded, of course, as an argument against the education of the Negro, but there are some Negroes in the country who have been well educated, and who have not been guilty of the offense charged against the Missouri Negro. Moreover, there are some well educated white men—a great many of them—who have been guilty of forgery and obtaining money under false pretences. There is Capt. Carter, formerly of the United States army, who was highly educated at the expense of the Government, and who is now serving out his sentence in a military prison at Kansas City. Then there are his associates, Greene and Gaynor, in jail at Savannah waiting for trial. Both of these men were highly educated. Then there are the McCurdys, and the Hydes, and the McCalls, in New York City, and hundreds of others who took their diplomas in the best colleges of the country and who have been guilty of misappropriating millions of dollars that did not belong to them. Yet no one would think for a moment of arguing against the higher education of white men because there are so many white thieves and sharpers. It would have been better, doubtless, if the Missouri Negro had never been sent to Yale College, but his departure from the paths of rectitude can hardly be charged to the education which he received in Dr. Hadley's great school."

General Missionary Committee

Second Day's Session, Thursday, November 9.

Bishop William Burt presided.

The record of yesterday's two sessions were read and approved. The Secretary and the Bishops appointments of the Committees on Distribution of Appropriation for Property in Foreign Lands and the Committee on the Chinese and Japanese on the Pacific coast.

Bishop Walden desired to make investigation into the statement that $47,000 had been expended for which there had not been an appropriation. A part of this is for the Open Door Commission. "Where shall this come from next year, unless we take it from the funds at our disposal."

Bishop Foss—"We have determined the ratio of our appropriation and the sum to be distributed. These are $750,368 for Foreign Missions, less $60,000 for property and $548,968 for Home Missions, less $50,000 for cities."

SOUTHERN WHITE WORK.

The committee at this point took up the domestic work and considered Division 2, the white work of the South.

Much discussion ensued concerning appropriation for the Alabama Conference. Bishop Cranston moved to add $500 to the sum suggested by the committee, and presented reasons. Dr. Downey favored the appropriation of last year. Dr. Leonard desired a committee consisting of the Presiding Bishops in the sixteen Conferences of the South, and the District Representatives to consider the needs and report. Dr. Buckley, in opposing this suggestion, said: "The appropriation should be discussed in open committee in order that all might obtain the information which would be furnished thereby. When all the men go away from this meeting they should have a complete understanding of the needs as presented. But if we must have a committee, let it be the largest possible."

Bishop Wilson preferred a large committee. In many places he acknowledged the white work was far from prosperous, but we should generously support the men we have on the field. Many Methodists in the Methodist Church, South, claim that we have no place in the South, for instance, in Texas; we do not concede it. In Fort Worth and Dallas we have large interests. We have a right to labor anywhere in Kentucky, Tennessee or elsewhere.

Dr. Leonard presented his views strongly: "There are a number of places in the South that we could abandon to our own credit and the glory of God; and other places where we ought to strengthen ourselves. We talk about fraternity and fraternal commissions; about common hymn book and common catechism, and then with a sort of pride which is foolish, we say we will not abandon anything that we have started."

Bishop McCabe: "The conversation dismays me. We have sent our men in the South and now talk of abandoning them to their fate. I recently held a Southern Conference; the average salary was $300 for men with families. I had to pay ten preachers $30 each of my own money so that they could move from one place to another. And yet these poor preachers brought in $1,900 for mission and other collections."

After further discussion the committee was ordered to report the following day.

The appropriations to the non-English speaking populations, Division 3, Class 7, was next considered.

ALASKA.

Dr. Leonard spoke at length concerning Alaska, which he has very recently visited: "This country has immense needs as well as immense resources. It is so large that eleven New Yorks in area would not equal it plus a state the size of New Jersey, and then we should have 700 square miles to spare." In rapid manner Dr. Leonard outlined the situation in such places at Ketchikan, Douglas City, Skagway, Fairbanks, Juneau and the Yukon Valley. "Three years ago Fairbanks was a wilderness—now it has 3,500 population. Nome has 4,000 and has a great future. A terrible moral and spiritual dearth prevails in these thriving cities. We should build several churches and send many ministers if we would do our just work."

Bishop Foss referred to the article of Dr. William F. Warren recently published in Zion's Herald concerning the incoming to this country of foreign populations, such as the Slavs, Russians, Hungarians, etc. It has attracted much attention in the press outside of our church as no other article I have known has ever done, and I beg leave to say that the emphasis and the power of that appeal, while it goes first to the pastors, bears also upon us as a committee on our appropriations for foreign poulations.

MISSISSIPPI VALLEY.

Dr. Trousdale: "I speak for the Mississippi Valley, especially the upper part of it: Dakota, Minnesota, Wisconsin, Northern Michigan, an immense territory not yet entirely settled. One Presiding Elder has dedicated this year seventeen new churches. Northern Minnesota and Dakota are immense prairie lands for the most part. There are immense tracts of lumber territory in Northern Minnesota, Northern Wisconsin and Northern Michigan, and these lands are being taken up both by foreigners and English-speaking people, and we should give great attention to this incoming population.

Bishop Warren spoke of Missouri, Illinois and especially of Iowa. "In some of these places the Methodist population is decreasing. I ask why, and find that they have emigrated to the Northwest or to Canada. Take Pierre, for instance—three railroads are starting in there where there is no population. Why? Because the population is sure to come. The railroads push out into new territory, and they say by the time our schedules are ready, the people will be there."

Dr. E. B. Caldwell, of the South, spoke forcefully of the white work, and gave statistics in full measure concerning its needs. He spoke of the wonderful increase in some places of the gifts for church benevolences. "Churches are marvelously developing. Two years ago the New Orleans district had 400 members; now it has 1,000. In the Gulf Conference we sent a man to a place where there was no church and only $75 in missionary money. He has established nine preaching places; reaches every one by boat; had had over a hundred conversions and brings us over $100 for missions. There is a territory down there thirty miles square where there is not a church of any denomination. How strange to talk about taking away appropriations. There is no place in America where there are more consecrated men than down in that Southland. The Austin Conference pays 74 cents per member for missions.

"Take the great Panhandle district, intersected by the railroads. Two years ago a certain city did not exist; now there is a population of many thousands. We cannot afford to give up the Panhandle. Then there is Dallas, in Texas, a city of 180,000 population, and Birmingham, Ala. What wonderful growths in those places. In Dallas two years ago we had three churches, and six now. Fort Worth has a membership of 500. These are only sample facts for you to consider."

AMERICAN CITIES.

Bishop Hamilton: "Let me say one word: One-tenth of the total increase that you are making in the appropriations by virtue of the collection given us last year came from those same white conferences in the South. Now on another subject: The cities. We ought to study facts. I have just read a most wonderful book, entitled 'The Peoples of Foreign Speech,' published by Rowell & Co., Chicago and New York. You ought to read it. Its facts will astound you and thrill you. I am amazed by what I have found in that book. It is a remarkable fact that now quite a Mohammedan influx of population is upon is; even the Turks are pouring in upon us. On the West coast the Koreans are coming by the thousands. Bishop Warren calls our attention to the inflow of Slavs. Brothers, the only friend the immigrant has in this country today is the Christian Church. The South does not want these foreign populations. They have the old spirit of 'Know Nothingn of fifty years ago. In Southern California, wh in five years, thousands of Italians have se tled. They know how to raise grapes and pr duce wine. They are delighted with our wa climate. Then look at Northern California. one conference there is a territory equal to the New England Conferences put together. W have in California twelve different nationali sending their appeals to this general committ There turned up in my home the other day man from Finland, who said to me: 'Do y know what is going on in the city of San Fra cisco?' I said: 'No, I don't.' 'Well, said h 'there are 3,000 Finns settling here and one m a godly Christian man, is taking that whole pop lation on his heart. In Hawaii we have 7,0 Koreans, 1,600 of whom are members of o church. The sugar planters have discovered th these Koreans are splendid workers and g them precedence over the other races. We ha a great work among the Japs in Hawaii, and property in Honolulu of $30,000. Do not di criminate against these foreign populations. W are doing well for your treasurer. One confe ence in Southern California has increased in ratio of giving to missions more than any oth conference in the entire church; that is, $4,0 in excess of its gifts the preceding year. L Angeles has sixty churches and thirty of th are Methodist Episcopal Churches.

NEW ENGLAND.

Dr. Stevens: "I speak for New England. T total population of New England in 1900 w 5,592,017; of this number (54 per cent) w foreign born or children of foreign born paren The total increase in population in New Engla from 1890 to 1900 was 891,272; of this num 816,029 were foreign born or children of f eign born parents. The increase of native popu tion from 1890 to 1900 was less than 3 per c in all of New England. In the States of Ma New Hampshire and Vermont there was a crease in the native population. A decrease

"Maine of 3 per cent.

"Vermont of .7 per cent.

"In New Hampshire of 4.7 per cent.

"From 1900 to 1903 New England added o 300,000 to its foreign population by immigra alone. The present foreign population of N England is nearly 60 per cent of the total.

"The following cities:

"Lowell, 77.9;

"Lawrence, 83.1;

"Holyoke, 83.2;

"Woonsocket, 86.1,

have a larger percentage of foreigners than

"New York, 76.9;

"Chicago, 77.4;

"San Francisco, 75.2."

Dr. Leonard suggested that the missionar present be introduced this afternoon, and t Dr. Luering, missionary in Borneo, address committee tomorrow morning at 10:30.

Bishop Fowler said: "Some years ago I h occasion for an interpreter when I was in D mark. He was this brother Leuring. He co at that time speak in twenty different langua He can now preach in twenty-seven, and get well in more than 20 others. When in his te he received his doctorate in Strausburg, G many, and his thesis was on 'The Egyptian Hi oglyphics.'"

AFTEROON SESSION.

Bishop Henry Spellmeyer presided. Dr. Tro dale conducted devotional services.

Bishop Spellmeyer: "Under the rule fixed morning the general discussion is before us."

NEW ENGLAND.

Dr. Edward M. Taylor, one of the field s retaries, presented statistics concerning N England: "I am not a native New Englan but I have been there twenty years, and k somewhat of her needs. Let me first giv comparison. The Northwest Kansas Confere has 121 charges and 14,138 members; the N Hampshire Conference 147 charges, with 13 members. The Northwest Kansas Confere

as forty-five charges, with a membership of 100 r less. The New Hampshire Conference has 01. The North Kansas Conference has four harges, with a membership of 50 or less; the New Hampshire Conference has sixty-four. The Northwest Kansas Conference has twenty-ine charges paying $500 or less for pastoral upport; the New Hampshire has fifty-six. Now otice this, brethren: You give for the North-vest Kansas Conference $7,000 of your mission-ry money, but to New Hampshire only $1,480. This is a radical inequality to be endured. Look t the situation. ;New England has five cities vith a larger per cent of foreign population than New York, Chicago or San Francisco; these are owell, Lawrence, Holyoke, Fall River, Woon-ocket—all having over 60 per cent of foreign opulation, and Fall River has over 83 per cent f any section of the country needs your sympa-hies, your prayers and your help it is New Eng-and."

THE AMERICAN CITIES.

Dr. North spoke for the cities of the country. The cities," he said, "are central to almost all ur work; in fact, to all except that for the In-ians. This is true in foreign lands as in our home nds. We shall never save China, Japan or ndia until we get to the very center of their city fe. We have heard something about Alaska oday and its 76,000 population. We were told f the influence of the chief cities of Alaska. The ame is true in all our broad land. Look at the onditions as they are. We are facing a new ivilization, one as distinctly new as that which onfronted the world when the vandals came. There has been a distinct revolution in the indus-rial world; unless we find the centers of power nd see where the great dynamic forces have heir realization and their center we shall not be ble to know the powers of the future civiliza-on. Do you realize that in five years there ave come into New York City eight times more eople than in all Alaska today? The cities are ot great merely in population, but are such ynamic forces as will make the new civilization f this country. The birth rate of New York is 0,000 a year, and largely from a foreign popula-on. I wonder if we realize that in the seven-een States and Territories west of the Missis-ppi, excluding Alaska and Texas, there are no ore people than in the great cities which have 00,000 population and over ? We must some-ow, from some source, gather the forces of men nd women and put them into these great cen-ters if we would control them for Jesus Christ and His Church. We do not control them now. Our city in the last election gave us some most tremendous warnings as well as a tremendous illustration of the power of the people. If you ask me the question how to master the forces that will control the best of our nation, I do not tell you just how to do it. I have been studying the questions for a dozen years, and I am not clear on some points; but somehow, by resources intellectual, moral and spiritual, we must bring to bear at their fountains the influence that shall sweeten the streams going out all over the nation."

Bishop Moore spoke for the Northwest.

A PLEA FOR THE FOREIGNER.

Dr. Smith: "You have had eloquent addresses from all kinds of people except one. I supply in part that omission. I have not forgotten my origin. You ought to greatly sympathize with the foreigner coming here. They bring you forces and strength if you will use them well. When my father was dying the rector of the church came to see him and my mother objected to his coming (fox hunting parson as he was), with his clothes smelling of the hunt. She called in the Wesleyan minister who lived down the street. I had never been in his church but once, and then went out before the Doxology was sung. He came to the house and won us all by kindness, sympathy and love. When father died, the question was, what should we do? We had to come to America, like many other Americans born on the other side of the sea. Standing on the railway platform, I met the Wesleyan minister, and he said: "You are going to a country where there are more Methodists than any other Protestant church." I couldn't believe it any more than the King of Siam could not believe that you could drive your horses across the water in the winter time. My mother's pastor gave me a letter with this address: "To any Minister of the Methodist Church in the United States or Canada." What magnificent credentials! I came to old Castle Garden, New York. I said: "Am going to find a Methodist minister, but I don't know what he looks like." I kissed my mother and went out to look for him. I went up Broadway and I saw someone whose face looked familiar; he was a policeman. Yes, there was something familiar about his face. I said: 'I want to know where there is a Methodist minister,' He said: 'My boy, I don't know where there is a Methodist minister, but do know where there's a Methodist church,' and I soon found myself beside the noblest of God's houses, old John Street Church, and I found also that noblest of women on the face of the earth, Mrs. William B. B. Skidmore. Now, if I had time I would like to talk about the Japanese on the Pacific coast. But I will not take your time, only to say this concerning the Japanese—the little Japanese terrier has caught the European bull-dog by the throat and made short work of him, and now Japan is leading the Oriental world. Let us go to the Japanese on the Pacific coast."

Dr. Buckley: "I was impressed by the figures Brother Stevens gave us concerning New England. I had prepared a few of my own. I want to show that section which has given us a large majority of our ablest writers and ministers is undergoing a transformation most astounding in character. Let us say, Vermont's foreign population increased 12 per cent from 1890 to 1900; Maine's foreign population, 32 per cent; New Hampshire's, 38 per cent. Vermont's native population decreased 7 per cent in that time; Maine's 3 per cent, New Hampshire's nearly 5 per cent. What does that mean? A large proportion of ministers on starvation wages; a large number of ministers with less than $100 salary; another large number with less than $200, etc., and few churches in that State gives salaries of any size. I know Vermont, New Hampshire and Maine. I am acquainted with all that section. There are many instances of heroism and many in the barren parts of Connecticut in the New England Southern Conference."

Bishop McDowell spoke of his observations in the Idaho Conference and of the great Pacific Northwest. He made a strong plea for Oregon, for the Puget Sound and the Columbia River.

Dr. Leonard, through the President, introduced the following missionaries: Miss Long, of South America; Mr. McFarland, of the Philippines; Mr. Rockey, of North India; Mr. Swearer, of Corea; Dr. and Mrs. Spencer, of Japan; Dr. Draper, of Japan; Mr. Jackson, of India; Mr. Chang, from Boston; Dr. Butler, from Mexico; Dr. Draper, from South America; Dr. Wright, from Rome; Dr. Haywood, from Porto Rico; Mr. Barrett, of Norway; Mr. Faust, of Liberia; Mr. Jones, of Corea; Dr. Luering, of Malaysia; Dr. Cherry, of Singapore; Professor Yamata, of Japan, and Mr. Caldwell, of Fouchaw.

New York Letter

By L. H. Smith

Prof. Kelly Miller, of Howard University, Washington, D. C., was the principal speaker at meeting of the Literary League held in St. ames Presbyterian Church on Friday evening, he 10th inst. The theme of his address was a eply to Thomas Dixon, Jr., author of "The Clansman," a work which reeks with race ha-red. Mr. Dixon, through his widespread in-luence as a writer, has for years constantly gitated the race question, and under the guise f friendship, has mercilessly scored the black nd heaped vindictiveness upon the heads of his atient, long-suffering brothers. In the words f Professor Miller, Thomas Dixon has truly ecome "the chief priest of those who worship at he shrine of race hatred and wrath."

The attendance at the meeting was not as arge as it should have been, considering the rominence of the speaker. Still the audience as a representative gathering of the people in hich there were many of the professional and usiness men of the city. President G. W. Allen, fter a few words of introduction, presented Pro-essor Kelly Miller. It was the first time that any in the audience had ever seen the dis-inguished gentleman, though his writings, es-ecially his open letter to the author of "The eopard's Spots," had been widely read. His ddress was a calm, dispassionate counsel to his eople to live moral, upright lives and become good citizens, and a sane, judicious argument in defense of the Afro-American that was unanswerable. He dwelt most upon the course the race should pursue as individuals and as a people. He declared that unless the race learned to appreciate organization there was little hope for it. Individual fitness would not open up the avenues of opportunity, said he. Co-operation alone would prove the mentor of the negro's ultimate salvation as a race here upon earth.

In speaking of the education of the people, he said: "Industrial schools form the base; higher education the altitude," claiming that each was essential to the other in the fitting of the individual for citizenship. The speaker strongly advocated higher education. He used Dr. Booker T. Washington as an example of what higher education would do for a man, and called attention to the fact that the eminent educator had no trade, yet Tuskegee Institute existed as a monument to his capabilities. In the course of his remarks, Professor Miller referred to Postmaster-General Charles Bonaparte as the greatest champion of humane rights, next to President Theodore Roosevelt, since Charles Sumner.

For more than an hour Professor Miller held his audience's rapt attention, though at times he was interrupted by the applause of the sympathetic and appreciative hearers. In this city of wealth, culture and education, it is seldom that there stands before us on the lecture platform a more polished gentleman and finished speaker than Prof. Kelly Miller, of Howard University.

Clarksdale District

Dr. B. F. Woolfolk held a very successful meeting of the Clarksdale District, Nov. 15-19. Many were in attendance, and there was much enthusiasm in the sermons, addresses and helpful discussions. The meeting was held in the new church in Clarksdale, built by the heroic efforts of Rev. William Bell, with the generous assistance of the other denominations of the town. The conference was well cared for by the people at large through the influence of Brother Bell, whom all the people love and honor. Brother Woolfolk is a genuine Methodist, dispatches business promptly and with ease, and manages all the affairs of his office with defined methods and success.

His men highly respect him and co-operate with his plans. They have accomplished much during this year.

Rev. N. R. Clay, of Rust University, was present in the interest of the school and delivered a good address for the same, and preached a sermon which the people greatly enjoyed.

Revs. C. W. Walton, of the Greenwood District; A. A. Cosey, A. B. Cockrell and Prof. J. A. Fuller, of the Baptist Church, and Dr. C. S. Bowman, of the A. M. E. Church, were present and addressed the conference in helpful words.

Our people here own a great number of homes. The writer was entertained by Mr. and Mrs. A. B. Petteus and Mr. and Mrs. J. W. Reeder, whose kindness he much enjoyed.

The people were very generous in their giving during the session. Over $200 was raised, and $65 for Rust University. The brethren and visitors gave the SOUTHWESTERN a half hundred subscriptions.

The district is in fine shape. Most of the benevolent moneys for the year are already raised.

W. F. W.

THE CHRISTIAN LIFE

Misunderstood

BY MAJOR D. R. LOWELL, D. D.

Misunderstood! O cruel word!
"Of all sad words of tongue or pen,"
This ranks them all in bitterness;
Far sadder 'tis than "might have been."
What memories come, and grief,
Anguish without relief,
Recalling, we are *misunderstood!*

As backward through the misty years
Winged memory speeds its hasty flight,
There come from out this tear-stained past
Visions dark as murky night—
Visions of sick'ning pain,
Sad wailing's deep refrain,
Wrung out from crushed and bleeding hearts.

Misunderstood! Misunderstood!
Actions born of earnest prayer,
Sublime the deed, purpose divine,
Motives pure and heavenly fair,
All meant for truest good;
All, all misunderstood;
Yea, worse—misjudged, maligned, misturned.

But O, what comfort! what relief!
Comes with thought that *Thou*, above us all,
Dost ne'er misjudge, misunderstand;
No act or motive pure shall fall
Unseen, nor fail to be
Rewarded full by Thee,
Our blessed Lord, just Judge and Friend!

Somehow we move with firmer tread
Along this troubled way of life,
Knowing that *He doth understand*,
And hoping that, above earth's strife,
Revealed in heaven's clear light,
In judgment just and right,
Before God's throne *we'll stand approved.*

Middletown, Conn.

After the Harvest

"The summer is past; the harvest is ended." All around us are the empty fields with stubble brown and sere, their rich sheaves of golden grain all garnered safely in. Autumn is here, with its soft, hazy sunlight resting on hill and vale. How swiftly the time passes by! The year is drawing near a close, and soon we must say good-bye forever to 1905.

Each year has just one spring, with its singing birds, its opening flowers, and laughing brooks; just one summer, with its sweet-scented hay and harvest of golden grain; just one autumn, with its ripened fruit and hazy sunlight. Then cometh winter, and that year is ended forever.

Herein is a lesson, O soul, for you. Your life can have but one springtime—only one—with its golden opportunities to scatter far and wide the precious seed; one summer, with its harvest of golden grain, which must be taken care of at once, or else forever lost; one autumn, when the pulse grows faint and the step is slow; then comes winter and a hush and a long, long rest. O soul of mine, are thou making good use of the seedtime and the harvest?

All around us the autumn leaves are lying; dead and withered, they shiver and tremble and fall. But grandly they have fulfilled their mission, "affording shelter to the birds, shade to the beasts," and often cooling the tired brow of the traveler with their soft, gentle breezes. Not in vain have they lived. And as we tread on their lifeless forms in the forest, they still whisper some grand lessons to the heart of man.

"We all do fade as a leaf." When our bright summer of human life is ended, and the harvest is passed, O soul of mine, can it be said of us that we fulfilled our mission as nobly as the leaves?

One seedtime—one harvest—only one; hasten into the field while yet it is day, for the night cometh, when no man can work!—*Pleasant Hours.*

Lowly Service

It is easy for us to overlook the blessedness of lowly service. The thing that is wrought in the eyes of the world is the thing we most aspire to. But in the eyes of God this may be a most menial service, and one all unworthy of our exalted destiny. The lily, though it bloom in the valley, and low among the grasses, hath a mission as beautiful as the cedar on the top of the mountain. Men admire the higher rather than the lowlier stations. We feel that we are equal to the highest, and the ambition may be wise. But perhaps the endowment God has given us is only such as can successfully be used down by the side of the lily, and not up where the cedar grows. It may be our mission in life to carry out His work in spheres that are hidden from the public gaze. And this, for us, and for Him, is best. It is better to be the strength of the foundation than a piece of ornamental sculpture over the door to be gazed at by the passer-by. To be unseen and unknown, yet faithful to our God-appointed mission, is better than to seek a station for which we are unfitted and where only failure awaits us. Success in life lies, not in rising higher and higher until we reach the top, but in doing the very best possible in the station which we are.—*The United Presbyterian.*

A Thanksgiving Thought

In planning for the Thanksgiving dinner and the happy reunion in connection therewith, will it not be possible to open the door just a bit wider and include one or two of the lonely ones—those living in the boarding house or who may have no regular boarding house, but are just "rooming?" It is not poverty, nor the loss of an elaborate meal that hurts so much, but the awful loneliness that comes into the heart of one far away from home and those most dear. Just to bring a little sunshine into these starving hearts by kind thoughtfulness and cordial fellowship is worth much, and the blessing is equally bestowed upon the donor and recipient.

Some years ago a wealthy woman invited one of these heartsick boarders to the home table. The memory of the cheerful companionship will never fade away, so long as reason lasts. With the return of each Thanksgiving season, there comes a longing to re-live that happy day. This being impossible—as many miles now separate the parties—the once lonely boarder, who now has a happy home of her own, seeks to bring to those of her acquaintances who are away from their own homes a bit of pleasure.

Let those who are blessed with home and friends not forget the desolate—those needing most what money cannot buy. Make others happy, then will Thanksgiving most truly come. —*Selected.*

The Thanksgiving Tables

BY FRANK WALCOTT HUTT.

The white-spread tables everywhere
Gleamed with the season's vast array.
O glad and festal hearts that share
The bounties of Thanksgiving Day.
Give of your gifts and do not spare,
From white-spread tables everywhere.

Within my heart a table's spread.
Dear Lord, if Thou wilt be my Guest,
Enter, and let me lay my head,
Like one of old, upon Thy breast;
There let my willing thanks be said
Where, in my heart, a table's spread.

—*Christian Endeavor World.*

Never be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it again. Make up your minds to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits, though the day may be a dark one.

"Troubles never last forever;
The darkest day will pass away."

—*Selected.*

A beautiful smile in his service,
A beautiful word of cheer,
A beautiful act unselfish,
A beautiful hint, "He'll hear!"
A beautiful tear sympathetic,
A beautiful healing of strife,
A beautiful touch of a brother—
The result is a beautiful life!

—*Harold Farring*

Begin At Once

A young man who had heard the gospel accepted Christ. A little while after this a Christian teacher asked him:

"What have you done for Christ since you believed?"

He replied, "O, I am a learner." "Well," said the questioner, "when you light a candle, do you light it to make the candle more comfortable, or that it may give light?"

He replied: "To give light."

He was asked: "Do you expect it to give light after it is half burned, or when you first light it?"

He replied: "As soon as I light it."

"Very well," was the reply, "go thou and likewise; begin at once."

Shortly after this there were fifty more Christians in the town as the result of that man's work.—*Selected.*

What God Bids

BY L. G. ANDREWS.

When I would toil God bids me rest,
And day seems long;
When I would brood upon my fears,
He calls for song.

When I am poor and fain would beg,
He bids me give;
When pain would make death seem most sweet,
He lets me live.

Whom I would love He calls within
And shuts the gate,
And sends to me to learn to love
Whom I would hate.

But stooping to receive the blow
I kiss the rod—
'Tis sweet submission to the stroke
Refines the clod.

Constantinople.

LIFE COMES IN LARGE MEASURES

Why should we be so insistent, so full of rest, so fearful of ill, so anxious as to the sults of our work? Why not, rather, feel sing, with Elizabeth Barrett Browning:

"Oh the little birds sang east, and the little b
sang west,
And I smiled to think God's greatness flo
around our incompleteness,
Round our restlessness, his rest."

Life comes in large, generous measure to even-minded and happy hearted who greet new day with a smile of expectancy, hope trusting, exulting in the good it brings. To t others—well, the long faces tell the story. law of attraction works as surely in the uns world as in the seen. Thought draws to it its counterpart in actuality as certainly as a m net attracts iron filings.

"Then cheer up and bear up, and laugh at
Fate;
Let her wreak on your head what she will;
With noble and fearless forbearance await
Every blow, every loss, every ill.

"Hope on, and remember the dreariest way
Has nothing of sadness or sorrow
For the brave heart that smiles at the ills of
day,
And hopes for a brighter to-morrow."

—*Succes*

Educational

The Cookman Institute



Main Building

is pio-
school,
ldest for
colored
e in the
of Flor-
as had a
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opening
s thirty-
year.
e enroll-
at the
of the
month
ds the whole number of last year, and indication now points to this being the successful year that the school has had for y-five years.
e large increase of students this year has it necessary for much additional expense e line of furnishing for the boarding de-ent and for enlarged accommodations in lass rooms.
rty-five combination desks and seats have placed in the class rooms, and a beautiful Emerson piano has been purchased for the building. This year the boarding depart-has had so many applicants that the Presi-has been obliged to turn away all applica-from the city students, and to give the rence to non-residents who otherwise would nied the advantages of the school.
e Rev. Dr. Docking and his corps of teach-band of united Christian workers, are look-rward to a year of great prosperity in all de-ents of the school.
Already the students are beginning to feel eep religious influences of the school life, t is hoped that another great revival will over the school again this winter.
very encouraging feature of the work this s that so many of the new students are en-the advanced classes. At this date there hirty-five pupils in the freshman depart-

ese young men and women come from all ns of Florida, and even Georgia is repre-d, so that Cookman Institute is greatly ex-ng its influence and is reaching a greater er of homes than in many previous years. the wish and prayer of teachers and stu-that in the very near future means will be ded so that old Cookman may continue to ge its borders and accomplish even greater for God and humanity.

MARY NEFF, Secretary of the Faculty.

Gammon Theological Seminary

mmon Theological Seminary is in the midst nother year of great prosperity. The en-ent of November 1 was four in advance of of last year at the same time, notwithstand-many were delayed by the quarantine regula-

rmal opening day, Thursday, November 9, not soon be forgotten. Sacramental service Love Feast was an occasion of great power. e has not been in the seminary such a meet-n many months. Dr. G. H. Trever's address in the afternoon on "The Preacher and the Bible," held the close attention of a great audience in Chrisman Hall for an hour and twenty minutes. Having the address in the large chapel was a new departure that met with great favor and more than doubled the number present. The reception given by President and Mrs. Adkinson in the evening to the students of the seminary and the faculty and their wives, with the senior class of Clark University, was a most delightful occasion. The social life of the two institutions is exceedingly pleasant, and everything promises a most succesful year.

December 15, when the winter term opens, will witness the gathering of a large number of new students, as they can take up the work at that time to advantage. Let anyone thinking of attending write the President for catalogue.

L. G. A.

Samuel Huston College

The cornerstone of the boys' new hall at Samuel Huston College was laid Tuesday, November 14, under very auspicious circumstances. Nature was clad in her loveliest garb; in fact, everything conspired to make the day and the event memorable in the history of Samuel Huston.

The citizens of Austin, both white and black, manifested great interest in the occasion and evidenced the fact that the great work being prosecuted by this Christian institution in this city and in this State is upon their hearts, and, in consequence of this, are earnestly and loyally supporting the school in every possible way.

The first exercise of the day was rendered in the chapel at 11 o'clock by students and teachers. The old chapel was filled with loyal and patriotic students, the walls resounded with sweet college songs and snappy yells.

Messrs. Simmons, Morrow and Miss Moore, of the student body, in eloquent speeches, fervently expressed deep gratitude to Mr. E. T. Burrowes and other benefactors who made this school and occasion possible. Glowing tributes were paid the sweet-spirited President Lovinggood, who has wrought great things for the Negro in Texas. At the close of the program, a collection of $105 was taken among the teachers and students.

At 4 o'clock the cornerstone ceremonies took place. Before the appointed hour a large crowd of citizens had gathered around the foundation of the new building. Over three hundred Samuel Huston students marched from the main building to the grounds.

Promptly, President Lovinggood, in fitting words, introduced the principal speaker, Dr. Worlein, of the white Methodist church. His was an earnest, eloquent speech, sparkling with optimism and brim full of good, wholesome advice.

Rev. Moses Smith, Dr. Olander, Rev. Abbington, Prof. L. C. Anderson addressed the audience, after which the masons, under Mr. J. W. Madison and L. D. Lyons, performed the beautiful ceremony of laying the cornerstone.

When the sun had almost sunk behind the Western hills, the benediction was pronounced, and hundreds of happy citizens returned to their homes with grateful hearts.

C. L. EASON.

The Passing of a Great Teacher

the morning of November 16 the sum-came to Prof. Wesley Patterson, A. M., tant Professor of Chemistry in the Meharry cal College of Walden University. In point rvice he was one of the oldest of the teachers e Freedmen's Aid Schools. He was a sol-during the late Civil War, and was con-d with a division of the Pennsylvania cav-which was in nearly all the battles of the of the Potomac. After being mustered out turned to Maine, his native State, thence le College, where he graduated with honors. ng witnessed the triumph of the cause which poused, he turned his attention to the work ucating the children of the race for whose y he fought and suffered. He came to ville in 1874 and was associated with Dr. Braden, president of the Central Tennessee College, where he devoted eleven years of precious service in the literary department of the institution. In 1886 he was appointed to the chair of chemistry in the Meharry Medical College of the same institution, where he made for himself and the profession a name which will be honored as far as the race is known. He was an ardent, enthusiastic worker. Affable, genial, helpful. During nearly all the years of his residence in Nashville he had been a member of the family of Dr. G. W. Hubbard; between them there was a daily exemplification of that love which was a constant inspiration to all who were permitted to behold it. Professor Patterson was a member of the Tennessee Conference, a faithful, earnest, practical Christian, and was fully prepared when the summons came. He had expressed a desire to "die in the harness" and to "cease at once to work and live." His end was peaceful and tranquil. The funeral, which took place on Thursday afternoon, was largely attended, the spacious Meharry auditorium was filled with members of the faculties and students of the university. There were many others of the most prominet citizens present. The scene was indeed pathetic, as Dr. Hubbard, the lifelong friend of the late professor, with tenderness and emotion, paid a loving tribute to the life of him who had been a constant, faithful companion during all these years. President J. A. Kumler, D. D., added a loving tribute, then the casket, which was beautifully draped with the American flag, with other tributes of the faculties and pupils, was borne away to sleep with his comrades in the National Cemetery.

E. W. S. HAMMOND.

Postal Card Sermon

BY B. F. WITHERSPOON, D. D.

Text—Gen. 45: 27. Theme—The Wagons Which Joseph Sent.

Joseph had long been mourned as dead, but he was not; and it was no wonder that Jacob's heart fainted when he was told that Joseph was still alive, and was governor of all Egypt. A mass of incredibility was mentioned when Jacob's sons told him that Joseph was alive, yet alive, and the second ruler of Egypt, for they had sold him for a slave, and God had made him a prince over the first great kingdom of the world.

The wagons sent, were wagons of winged faith. Jacob had in former years seen that his faith had failed to realize for him all he desired. Joseph's wagons revived and confirmed Jacob's faith and assured him that there was another country where all that faith desires and longs for are fully realized.

The wagons Joseph sent were wagons of reviving love. After many years of mourning Jacob had learned to love Benjamin in the absence of Joseph. The wagons sent by Joseph healed the breach that had been made in the family by the selling of Joseph. Gen. 42: 21-23, 36, 38.

The wagons Joseph sent were wagons of inspiring love. Jacob's hope of ever seeing Joseph alive in the flesh had died, after having been deferred so long. Gen. 37: 31-35.

The wagons were filled with provisions such as he would need in the journey crosing the hot desert; their presence, in visible evidence, made possible that which was impossible, for they were the king's servants bearing his command and Joseph's love, and they were the means by which the trip was to be accomplished successfully, the hot, long desert to be traversed without peril and excessive fatigue. Joseph in sending the wagons for Jacob represents our Lord Jesus Christ, who graciously remembers us in His prosperity and sends us an invitation from His Father to come up to Him. Gen. 45: 16-24. He does not bid us come to Him in our own strength and by our own conveyance. He does not ask us to use our own food which our famine struck hand yields. He does not force us to brave the dangers of the burning desert where the lion and other ravenous beasts roam, without His protection and provisions of every kind. Jesus, our true Joseph, has sent us gospel wagons and chariots, gospel ships and trains ladened with the sacraments and other means of grace to relieve us during the long journey in the wilderness and desert of life, to carry us when we faint, and to encourage us lest we lose our way and sink down in hopeless despair.

Thoughts of Gold—Let us not despise the means Jesus has given us. The world may not want the wagons of faith, love, hope and assurance, but true Christians do. The world may not need the wagons of prayer and testimony, but men born of the Holy Spirit do. Men of the world and those who have ceased to follow Jesus may ride in their own wagons, if they are foolish enough to try, but they should not laugh at those who have taken refuge in the means of transportation furnished by our true Joseph. The wagons sent by our true Joseph have borne many a poor soul over the desert and through the wilderness of life into the city which hath many foundations, and they are now resting in the Goshen of eternity. There are innumerable conveyances of grace which assure us that Jesus is yet alive, and that He will some day soon send His wagons, and chariots, and ships, and trains, for us to triumphantly ride home, to be ever-present with Him.

Greenville, S. C.

SUNDAY SCHOOL LESSON

By Rev. G. N. Jolly, D. D.

Lesson XI.—December 10, 1905. Reading and Obeying the Law. (Neh. 8: 8-18.) Golden Text—"Blessed are they that hear the word of God and keep it." (Luke 11: 28)

By Rev. G. N. Jolly, D. D.

The work of rebuilding the walls of Jerusalem, and of hanging again her gates, had been accomplished in the short period of fifty-two days. In less than one week after this the event of this lesson occurred. We have here—

I. *A time of worship:* "Upon the first day of the seventh month." This was the month of Tisra, and began in the latter part of September. It was the time of the feast of trumpets (Lev. 23: 24), and of the celebration of the New Year. They would begin the year by blowing trumpets and offering sacrifices. It was also their Sabbath. The Sabbath should be a day of *rest*—only works of charity, of necessity, and of devotion may be done. It should be a day of *devotion*—we ought to come together and worship God on the Sabbath day. A day of *meditation*—the mind should dwell on the dealings of God with man on the Sabbath. And a day of *anticipation*—the soul should sweep forward and grasp all that God has in reservation for those who love Him.

II. *A place of worship:* "The street that was before the water gate." It was probably an open place south of the temple precincts. The temple was near by, but there was no court in it large enough for this congregation. At some convenient place, in this open court, was built a tower, pulpit, or platform of wood. It was tall enough to allow all the congregation to see those who read and spoke, and sufficiently large to give twelve or fifteen persons good standing room. This was likely the first pulpit ever erected for a minister to stand upon while he read and explained the Bible. *Note*—we may worship God in the open air in the warm season of the year. We need a house of worship. From the erection of the tabernacle in the wilderness to the present day the people of God have had temples in which to serve Him. Ability, accommodation, comfort, health, heat, light, and other things should be taken into consideration in erecting churches.

III. *A congregation of worshipers:* "Men and women and all that could hear with understanding." 1. This was a *large* assembly. There were no doubt multiplied thousands here. More than could hear any one man when he read and gave the sense of the reading. Our Savior, and the apostles, did not always preach to large audiences. The minister should "preach the word" to those who come together to hear him. Success does not always depend on numbers. 2. It was an attentive assembly: "The ears of all the people were attentive unto the book of the law." Their own affairs were laid aside, and those who read and gave the sense were not observed. It was God talking to them and they wished to catch every word. When God speaks we should listen, consider and act. The devil rocks the cradle when we sleep at our devotions. 3. They were *reverent*. When the book was opened, or unrolled, they stood up; when prayers were offered they bowed their faces to the ground; when the Lord was praised they said "amen;" and when blessings were asked they lifted up their hands. There was no moving about, although the services lasted five or six hours. Every one remained in his place. What an example for a congregation to-day.

IV. *A method of worship:* 1. *Bible.* The book of the law was brought. This may, strictly speaking, refer only to the five books of Moses. But we may safely let it represent the entire word of God. The Bible as we have it is composed of sixty-six books. They were written by about thirty-five persons. They cover a period of nearly fifteen centuries. The Bible is the testament of God to man: the covenant of God with man; the contract He entered into to redeem man by the suffering and death of Jesus. The subject of the Bible is the redemption of the world through Christ. These books were likely written on broad straps of leather, and as the minister read he unrolled from one end and rolled up at the other. Each book of the Bible was a separate roll. The work of copying and editing the books of the Old Testament was likely done by Ezra at this time. Our churches should be furnished with the sacred Scriptures, and they should be read to the congregation. 22. *Prayer:* "They bowed their heads and worshiped the Lord with their faces to the ground." Ezra invoked the blessings of heaven upon them. Often during the prayer they responded with a hearty "amen." If such responses characterized ancient worship, they should be used to-day. Amen in Hebrew means firm, or be it so. They also lifted up their hands as though waiting to receive the gifts of God. When we pray we should believe we do receive the things we ask for. Ezra likely magnified the Lord, confessed the sins of the people, and asked the blessings of God upon them. The minister should pray for himself, for the church, and for the world. His prayer may embrace adoration, confession, intercession, supplication, and thanksgiving. 3. *Preaching:* "They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." Noah has been called by St. Peter "a preacher of righteousness," and Solomon is spoken of as "the preacher," but we know of no one before Ezra who read the "book of the law, gave the sense, and caused the people to understand the reading. Jesus in the synagogue at Nazareth, Peter on a day of Pentecost, and Philip in the nobleman's chariot, based their sermons on passages of Scripture. We have here a fine definition of gospel preaching. (1) He read the word distinctly. The Bible should be read in the great congregation. Usually ten or twelve verses are enough to read in one lesson. The articulation should be clear, and the pronunciation correct. The voice should be sufficiently loud for all to hear. (2) He gave the sense, or explained the passage. The prophets and apostles expounded the word of God. The sermon may be topical, textual, or expository. The minister should understand the Bible before he endeavors to explain it to others. (3) He caused the people to understand the reading. He used words familiar to all. He gave line upon line, and precept upon precept. He gave illustrations.

V. *Some results of worship:* 1. "All the people wept." By the law is the knowledge of sin. They were under deep conviction. 2. Ezra the Scribe, Nehemiah the Governor, and the Levites who assisted in the service, taught the people that they should not weep or mourn on that day, for it was holy unto unto the Lord. Sorrow for sin will be all right on other days but not at this time. 3. They sent the people away to eat the fat and drink the sweet, and to send portions to those for whom nothing had been prepared. Make this a day of feasting and charity, and not of mourning.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic December 10.

The City of God

Scripture Reference: Rev. 22, 1-8.

The Word—Our lesson is from that wonderful description of the holy city, the New Jerusalem, which John saw in apocalyptic vision. The entire chapter preceding should be read in connection with this lesson, as it is a part of the description. It is sometimes asked: "Is this a true description of heaven?" What higher heaven can be conceived than the one pictured here? We may well believe that this is figurative language, but under these figures we may conceive of an exalted and spiritual existence that harmonizes with our partial knowledge of the celestial state. The river, the throne, the street, the tree of life, and its fruitage may be but symbolical, yet it is the symbol of something which could only be thus pictured to our imagination. The facts revealed are that heaven is a place as well as a state; that the inhabitants enjoy a salubrious and sinless immortality; that they see the King in his beauty; and that there is "no night there." The city of God is the permanent abode of God's redeemed saints through all the endless vistas of eternity.

Our Homily: The Heavenly City.—We have had other lessons recently on heaven. The destiny of the Christian led us to its glories. The preparations for our heavenly home led us to study its conditions. But now as a crowning lesson of all we look upon the city of God. It is the closing lesson of the New Testament and the last vision of the Apocalypse. Let us group some of the suggestions of the lesson:

Heaven is a City. The first paradise was a garden; but the ultimate heaven is a city. This implies that it is a permanent, not a transitory, place. It also implies that it has a social life. It is not a place of solitude, but of reunion and intercourse of spirits. It is not sparsely populated, but inhabited by an innumerable company. It has its throne, its rivers, its streets, and its fruit. As Faber sings:

The home to which I'm hastening is not some
silent glen;
The place where my hopes are resting is a city
of living men.

It is a "shut-in" City. There are eleven things mentioned that can never get into heaven: No sea, no tears, no death, no crying, no sorrow, no pain, no temple, no sun, no moon, no night, no curse. There will be no graves, no funerals, no sin, no trouble in heaven. It will be quarantined as no earthly city is. And not only will evil things be shut out, but we shall be shut in. There will be no possibility of falling. Probation will be over. Destiny will be fixed. Eternity will be one everlasting day. Its rivers and tree of life indicate that blessings will perpetually flow, and that desire will ever be satisfied and realized.

It is the Capital of the Universe. We look for splendor at the capitals. Washington is in many ways the type of America, London of England, Paris of France. Heaven is the capital of the universe. Here is the throne. Here is the glory of the King's presence. Here is the center of all the life and splendor and glory of God. Surely here we will not lie idle. Surely there will be some service which shall engage the attention of God's saints. The city of God is the "place he has gone to prepare for us." Here are the "many mansions," here the eternal home of the Soul.—*From Notes on the Epworth League Devotional Meeting Topics.*

No woman is worth very much until she has been through a good deal of sadness, a great deal of wanting that which she cannot get. I hope you will go through that. But, dear, if you turn bitter under it you had better not have lived, and certainly you had better die, for death is better than bitterness. But if you take the woe and the sadness which is inseparable from life, without bitterness, it strengthens and cleanses you. And you will certainly emerge from it a far finer creature than if you had never been through it. Emerge? Ah! it may last till the day of your death, but what then? What does that matter? —*E. F. Benson, in "The Challoners."*

If our best moods continually dominated our whole life, we should all live well. We all mean to live well; at least there are times with all of us when we resolve to do so; New Year days, birthdays, and other times. It would be well for us if there were some way of perpetuating these better moods, and living up to these good intentions. If a life is to be admirable when finished, its periodical good intentions must become strong, self-sustaining principles, shaping its every act, and ruling all its days and hours.—*J. R. Miller*

The Colored Conferences and the Sunday School Union

By Rev. O. S. Baketel, D. D., Supt. Special Correspondence, S. S. Union

e are coming to a better knowledge of the work e Sunday School Union. Many pastors have paid ttle attention to it in the past, that in some quar- the people have hardly known what it stood for; amid the general awakening that is taking place o many lines, there is an awakening here. The lay school is coming to be regarded as the most ful field of service in the church. About 85 per of the converts are gathered from this depart- . What a record that is for the growth of the ch. What an inspiration it should be for the lay-school worker. An old farm that has been ed out gives very little courage to the laborer, he is sure there will be but a small yield; but n he strikes new and fresh soil, what cheer it s him every time he puts in the plowshare. It ounces the assurance of a harvest. The Sunday ol is the fresh soil.

ith such conditions of hopefulness confronting y pastor, he should aim to make the most out of school as a local organization. It means much— me cases everything—for the religious education he young people. They need to know God's d. In many homes it is not studied, nor even , and may not even be there as a book. The place for such persons to get the knowledge ed is the Sunday school.

should be made much of as an evangelistic insti- n. If it fails here, great is the failure. From best sources where we can gather information, it s sure that a very large majority of those now stians, have been converted at or about sixteen s of age. The percentage grows smaller very ly when they pass twenty. It is a most interest- study to read carefully the first chapter of "The itual Life," by Dr. Coe. A careful figuring shows very strong probability that unless our young le are saved to the kingdom of God and the ch before reaching twenty years of age, they are ncreasing danger of not coming at all. This ld stir the thought and energy of every Sunday-school worker, until they are made to feel how highly important this matter is.

If we are really interested in the work of the Sunday school, we ought to be in the work of the Sunday School Union. On the other hand, if we are intelligently interested in the work of the Sunday School Union, we will be more concerned to see that the Sunday school does its best work. With us as Methodists the two are closely related. The Sunday School Union is coming to the front in our thought. It is a pleasure to know that many of the colored conferences are placing it alongside the other great benevolences, and that their appreciation of its worth has caused some of the conferences to give toward its work a much larger percentage than that given by the white conferences. The apportionment for the Sunday School Union is one-twentieth of the amount asked for the Missionary Society. That is, if a church is asked to raise one hundred dollars for Missions, the amount they are asked to raise for the Sunday School Union is, five dollars. We have not the figures of the amounts asked for, but we have of the amounts *paid* for missions, and taking that as a basis, and using it through all the church, we have these results. The giving by the white conferences will hardly average 3 per cent. of what they give for missions: but when we come to the colored conferences, here are some of the figures—without giving the names of the conferences, which we can do if desired—7.21, 6¾, 3, 6½, 6, 4½, 20, 21, 13, 19¼, 12¼, 3¾, 4⅝, 18, 5¼, 4¾. This is certainly a fine record.

It may be argued that the giving for missions is not as large in proportion as that of the white conferences. That may be, and yet we are not sure of that. Still we can only take the figures as they are and they show the good interest of the colored people in the Sunday-school work. Much credit should be given to the faithful work done by the Field Workers, Jacobs and Jones, who have put inspiration into the church by their exploiting the work of the Union, and the better methods they can employ.

We congratulate the colored conferences and hope their interest will continue and grow.

Recent District Conferences

VICKSBURG DISTRICT.

r district conference convened at Hickory Block. 8th, Rev. R. P. Threlkeld presiding. Religious ices were conducted by Brother Q. A. Ford, after h the welcome address was delivered by Dr. Graf- of Union Church, and responded to by Rev. W. P. Morrison. Rev. N. D. Hopkins was appointed to esent the SOUTHWESTERN and secured thirteen new cribers. Everything considered, our benevolent ction was very good. The pastor, Rev. A. Howze, forth every effort to make the conference a suc-

W. N. G. LISPCOMB.

NEW ORLEANS SOUTH DISTRICT.

he New Orleans South District Conference met in ion at Franklin, La., Nov. 15, 1905. After some liminary remarks by the presiding elder, Rev. W. Butler, the conference organized, with Revs. Wm. s and D. S. Sloan as secretaries. The calling of roll showed nearly all pastors present. The pre- ng elder then reported, and as he was closing up term of six years as presiding elder of the dis- , he gave a summary of his work for the term. report showed that during the time a number of churches and parsonages had been built, quite a ber of others had been remodeled, while some rovements had been made on church property the entire district. Besides this, every church on district had gained in membership, and the be- lences had increased over 100 per cent. The pas- then reported, and spoke encouragingly of their , although nearly every church on the district embarrassed by the restrictions growing out of quarantine regulations. Revs. J. A. Tircuit, T. J. nson, D. Shelby and P. C. Colton were elected as conference preachers and right well did they per- the duties assigned to them. During the ses- the conference visited in a body Franklin Insti- Rev. W. R. Butler gave a short history of the gress of the school during his administration on district, and a very excellent address was after- ds delivered by Rev. J. A. Tircuit. The people of Franklin showed their appreciation for the presence of the conference by crowding the church at every session. As tokens of their esteem the Sunday school and church of Franklin presented the presiding elder with two valuable gifts. One hundred annual subscribers were pledged by the district to the SOUTHWESTERN to be brought in at the Annual Conference.

The following resolutions touching the work of Presiding Elder Rev. W. R. Butler were adopted by the conference:

WHEREAS, our esteemed presiding elder, Rev. W. R. Butler, having served faithfully on the district for six years, and whereas, the work of the district has made great progress during his term, therefore, be it

Resolved, That we, in district conference assembled, extend to him our heartfelt appreciation and gratitude for the noble work he has accomplished; and resolved, further, that we shall pray for his continued success wherever, in the wisdom of the church, he shall take up his new field of labor. Resolved, further, that these resolutions be made a part of the conference record, and also be sent to the SOUTHWESTERN for publication.

WILLIAM PORTER.

TUPELO DISTRICT.

The Tupelo District Sunday School Convention convened in its fourth annual session in McDonald M. E. Church, Pontotoc, Miss., Oct. 25th and 26th, Rev. J. T. Cannon presiding. The convention opened at 9 a. m., with a glorious praise service. The president then read his annual report, which showed that some advancement had been made along all lines of Sunday-school work. The superintendents from most of the schools read good reports. At 11 o'clock, on the first day, Rev. S. D. Hudson preached the annual sermon. There were splendid papers read on the graded Sunday school, by Mrs. Annie Tabbs, Misses Anlee Lumpkins, Lela Fikes, Maggie Lyles, Mary Love, Anna Campbell, Mabel Jones, Emma Knox, J. Prather; Messrs. S. Pinson and W. M. Triplet. At 7:30 o'clock p. m., Rev. J. C. McGee preached the educational sermon, which showed preparation and thought. The Freedmen's Aid and Rust University Anniversary was held on the morning of the second day and there was a collection of $118 raised for the new building at Rust. The following named officers were elected for the ensuing year: Rev. J. T. Cannon, president; Miss Anna Campbell, secretary; Miss Maggie Lyles, assistant secretary; Miss Mary Love, corresponding secretary; Miss Lillie Crawford, treasurer; Miss Lela Fikes, librarian. The convention was favored with the presence of Prof. J. A. D. Williams, of Rust University; Dr. G. G. Logan, field agent of the Missionary Society; and Mrs. W. A. Battles, wife of the president of the Okolona Industrial College.

ANNA CAMPBELL.

BATON ROUGE DISTRICT.

The Baton Rouge District Conference convened in St. Mark M. E. Church, Baton Rouge, La., Nov. 8-9. The meeting was called to order at 9:30 a. m. by Rev. J. W. Turner, presiding elder, who conducted devotions. A goodly number of the pastors were present. J. H. Thompson was elected secretary, Revs. C. D. C. Bryant and C. W. Kershaw, statistical secretaries; Rev. S. Carroll, treasurer; Rev. G. A. Payne, reporter. A committee was appointed on Condolence and on Woman's Convention, for May 1906: S. Carroll, A. Luster, J. Tutson, E. J. Harrison and M. P. Franklin. The following pastors preached very acceptably on first day: Revs. J. Tutson, M. J. Dyer and T. A. Brown. Rev. H. Jones made brief remarks. The following brethren preached good sermons at Wesley Chapel, Nov. 8th: Revs. W. Ford, C. D. C. Bryan, J. O. Richard, presiding for the pastor. Elder Turner took opportunity to commend the brethren for their faithful service towards him, whilst he was quarantined in New Orleans, which was highly appreciated by him and his family. His report showed energy and push, and a great deal of actual work done by himself and the pastors; it was full of good cheer. He has won the love and respect of every pastor and every congregation. Our District prospers under his supervision, every charge has been visited by him, every pastor strengthened, every congregation inspired by his able advice and noble sermons. The benevolent collections are on the increase; revivals are carried forward, and souls, many souls, are being saved; churches are being remodeled and rebuilt; parsonages repaired, new ones completed; others are in course of erection. Sunday schools are progressing; new ones are being organized; the Epworth Leagues are doing well; our SOUTHWESTERN subscription list is being increased. Strong resolutions were adopted on behalf of St. Peter's Church at Donaldsonville, every pastor pledging to take an after collection for the church and forward same to Rev. T. A. Brown; resolution also thanking the members and pastors of St. Mark's and Wesley for our entertainment. In the memorial service held Thursday morning, the following brethren preached able sermons: Revs. J. W. Turner, J. O. Richard, T. A. Brown and S. Carroll. Visitors present: H. J. Yoist, M. D., Mrs. C. C. Lunn, Mr. Marshall, Rev. L. Estavan and Rev. A. B. Harris. The following appointments were made by the presiding elder: Slaughter and Rylander, Rev. W. Ford; Asbury, Rev. G. C. Priestly of New Orleans; District Secretaries; Missionary Cause, J. O. Richard; Church Extension, J. H. Thompson; Freedmen's Aid, S. Carroll; Conference Claimants, M. P. Franklin. The pastors, through Rev. J. O. Richard, presented the presiding elder a very fine gold watch and chain valued at $65.00, as a token of their esteem. The district stewards' meeting was a success. Thus closed one of the best sessions of the Baton Rouge District meetings ever held, to meet in Clinton in 1906.

J. H. THOMPSON.

Opportunity is a shy creature, and does not wait long for any hesitant soul to make up its mind to follow its leading. "Come with me and I will do thee good!" says Opportunity, and always adds immediately, "Come now!" There is no opportunity for to-morrow, but only for to-day. The fragments of ability and favorable occasion lie all about—as did the bits of broken bread which fell on the greensward above Galilee when the Master had multiplied the loaves—but if they are not at once gathered up they will decay and perish, and we shall go hungry and unsatisfied. Act now in the living present, and the future shall take care for itself.—*N. Y. Observer.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the Advocate does not arrive regularly, notify us primptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

WHAT IS THE DATE

Of your great Mass Meeting for the Southwestern? The Rally is coming to a close and the pastors and friends are handing in their lists.

You have not sent in yours list yet.

Now is the time to make a Canvass. The money season is here and the people will subscribe if you will urge them.

Send us ten or more names for the roll of Honor. Write us at once what day you have set for Southwestern Rally Day.

CLERGYMEN TO HONOR GARRISON

The following letter of the Boston Suffrage League, in which the clergymen of the country are asked to fittingly recognize the Garrison centenary has just been issued:

"To the clergymen of New England and the United States:—The undersigned, a sub-committee of the Garrison Centenary committee of the Suffrage League of Boston and vicinity, under whose auspices a celebration is to be held in Boston on December 10 and 11, believing William Lloyd Garrison to be one of the noblest characters in our country's history and one of its greatest benefactors, as well as one of the world's greatest moral agitators, earnestly petition you to take cognizance of the 100th birthday of this great American on Sunday, Dec. 10.

"As representatives of that element, for whose freedom Garrison gave the best efforts of his life with such success, we appeal to you to utilize this occasion to arouse the American people to a sense of the enormity of the present evil of Negro-American serfdom through the nullification of those amendments to the constitution which are the dearly bought fruits of the war for freedom, and to start a second Garrison movement to abolish Negro-American serfdom in this land as the first Garison movement abolished Negro-American chattel slavery in the past, that it may be in very truth the 'land of the free.'"

(Signed) Emory T. Morris, Cambridge,
Rev. Wm. H. Scott, Woburn,
Chas. H. Hall, Cambridge,
Committee.

A SPECIAL CALL TO PRAYER

One of the most eventful years of human history draws to a close. We most urgently request that its last three days may he days of importunate prayer for the revival of the work of God in all our borders. There were never greater needs than now. God's promises cover all our needs and all the needs of humanity. If we will bring all our tithes, everything we ever call our own, and lay it on the altar of divine service surely God will open the windows of heaven, and pour us out a blessing; that there shall not be room enough to receive it.

Please notice that the year closes on Sunday. Why should it not be the most blessed Sunday the world has ever known? It will wonderfully help to this consumation if all our services, public worship, Epworth League and Sunday-school alike shall be made wholly and intensely evangelistic, and then let the day be closed with an enthusiastic evangelistic Watch Night service. God waits to be gracious. A church consecrated and loyal, crying to him with all conquering faith, will surely lift this world up into the sunlight of divine love and mercy, and countless thousands will be gloriously saved. Let us remember Dec. 29, 30, and 31, 1905.

For the Executive Committee:

W. F. Mallalieu, Pres.
J. P. Brushingham, Sec.

LINCOLN CONFERENCE SCHOOL

The committee on locating a site for a Freedmen's Aid and Southern Education Society School, met in Muskogee, I. T., a few days ago. Concerning this movement, *The Muskogee Times*, a leading white paper of that city, has the following to say:

"Dr. D. G. Franklin, of Guthrie, Oklahoma, was elected chairman, and Hon. H. R. Pearson, secretary.

"After appropriate remarks by the members the following named persons were elected trustees: Dr. D. G. Franklin, Rev. A. J. McAllister, Rev. A. R. Norris, J. B. McCollouck, J. M. Davis, M. D., Rev. J. N. Wallace, H. South, H. R. Pearson, L. E. Hains.

"The trustees purchased fifteen acres of land in Cannard Addition for a campus at a cost of $1,500.

"Dr. D. G. Franklin, of Guthrie, Oklahoma, was elected president with Prof. H. R. Pinkney, of Kansas, and Miss Lula McCulloch as teachers.

"The school will open in the Methodist Episcopal Church, a brick building, on Seventh street, the first Monday in December.

"Arrangements have been made for a girls' home. The members and friends of Spencer Chapel Methodist Episcopal Church subscribed $1,100; Oklahoma friends, $1,300; total subscription, $2,400 for this enterprise, to be added to the already flourishing city of Muskogee."

Delaware Conference Letter

A very successful session of the Annual District Conference of the Philadelphia District was held at Atlantic City. Dr. S. S. Jolley, the versatile young pastor of the Asbury Church, aided by a faithful corps of laymen, did everything possible for the comfort and convenience of the brethren. Mayor F. P. Story gave a hearty welcome address and Gov. E. D. Stokes sent greetings. Dr. H. A. Monroe presided over the deliberations with grace and dignity and the Rev. F. C. Wright was the efficient secretary. Fraternal greetings from the Wilmington District were given by the Rev. W. E. Hilton, from the Cambridge District by the Rev. C. S. Sprigg, from the Salisburg District by the Rev. J. H. B. Hubbard, and from the Centreville District by the Rev. J. M. King. Presiding Elders O'Connell of the Salisbury, and Nutter of the Wilmington Districts were among the visitors.

We had the pleasure of visiting the annual meeting of the Centerville District at St. Michaels. There was a large attendance and an interesting and instructive programme. The Rev. R. G. Riley has completely renovated the church at this point and entertained the meeting in royal style. The address of welcome was delivered by the Rev. G. W. Bounds, pastor of the white M. E. Church of the town. The Rev. N. W. Moore presided in his usual calm and courteous manner. The Rev. W. J. Moore delivered fraternal greetings from the Philadelphia District, the Rev. C. W. Pullett from the Salisbury District and the Rev. D. A. Ridout from the Cambridge District.

The fall rallies are about over. Bainbridge St. and Zoar raised over $1,300 each. Germantown raised over $1,000. Ezion and Montclair over $800. However, Philadelphia has succeeded in raising the last $500 on the long standing Church Extension debt. Bro. W. T. Hemsley and his people deserve great credit. Dr. I. L. Thomas preached on the day of the mortgage burning. These people need a larger church to meet the needs of a growing membership.

At Magnolia, New Jersey, the Rev. W. J. Moore has completed and dedicated the new church. The building is a model of beauty and convenience. Over $400 was raised on the day of dedication. Bro. Moore and his people have worked faithfully to bring about this long hoped for result.

The Rev C. W. Pullett is meeting with admirable success at Princess Anne. The parsonage has been completely renovated within and without. The finances were never in better shape and the spiritual prospects bright.

The Rev. Emory Nichols has consummated a deal by which a new church has been purchased at Wittman, Md., which is quite an improvement on the old one. Most of the purchase money has been made good. Bro. Nichols is doing an excellent work among these people and has greatly improved the standing of the charge.

The Rev. D. D. Turpeau has won the banner as a successful lecture manager. An audience representing the culture and refinement of the Orange, Newark and Motclair churches, packed the St. John's Church, Orange, on Wednesday evening, November 8, to hear Dr. M. C. B. Mason on "Napoleon at Waterloo." Dr. Mason was fittingly introduced by the Rev. F. H. Butler and enthusiastically greeted. His lecture was a masterpiece of historical narrative, vivid portrayal and fervid eloquence. The audience was delighted and voiced its approval in rounds of applause and a rising Chautauqua salute at the close. The admission was 25 cents and over sixty dollars was cleared after paying all expenses.

The defeat of the Poe amendment has caused general rejoicing among our people in Maryland. Much credit is due to our preachers for the way they conducted themselves during this campaign. They did not go right into politics for they never do, but in a dignified, Christian way advised the people for their best interests. Their policy was safe and sane and not only helped our people to stand firm, but won many friends from the other race.

F. H. Butler.

Colonel John Van R. Hoff, Medical Department, U. S. A., who has recently returned from the Russian army in Manchuria, reports that the number of killed and those who died of wounds was 27,642 men, and the number of men dead from disease 18,830. These statistics are exclusive of casualties at Port Arthur, and show almost exactly that two men died from results of battle to one man dead from sickness.

The December number of *Woman's Home Missions* will present a full report of the annual meeting of the Woman's Home Missionary Society held in Indianapolis. A beautiful group picture of the convention was taken by Chas. F. Bretzman, photographer, 142 South Illinois street, Indianapolis, Ind., which has been reproduced for this number of the paper, though in order to give room for clear reproduction of the faces it has been divided into sections. This picture can be ordered of the photographer for $1.00 by any who wish to preserve this view of the Silver Anniversary Convention.

Westminster Chapel, London, has decided to contribute one-tenth of its income to foreign missions.

Personal and General

The Rev. Jas. F. Page was appointed pastor at Spartanburg, S. C., three years ago, and has done a good work for the cause of Methodism and in upbuilding a high moral standard among the people of the community. He and his congregation have just completed a new addition to the already beautiful church at a cost of over $2,000. He has lived an exemplary Christian life and is loved by all classes of people regardless of religious affiliations. He is a young man, educated at Claflin University and Gammon Theological Seminary, a minister of high moral ideals, uncompromising in the right, exact in example, earnest and vigorous. The past year has been one of the most successful in the history of the church. The fourth quarterly conference of the Spartanburg charge was held in Silver Hill Church. The retiring presiding elder, Rev. R. L. Hickson, presided and the reports upon all lines were gratifying to all Methodism. Silver Hill Church raised for all purposes over $3,200 during last year. The Rev. R. L. Hickson has finished a successful term as the presiding elder of the Spartanburg District. He is another young minister, well-educated and equipped, an eloquent, pleasing and attractive speaker; a sweet singer and a dignified Christian gentleman. He leaves a good work with the best wishes of the people among whom he labored.



Rev. James F. Page

As an evidence of the high esteem and appreciation in which the presiding elder and pastor are held, the conference tendered them a banquet, and unanimously passed the following resolutions:

WHEREAS, The Rev. R. L. Hickson has faithfully labored as the presiding elder of the Spartanburg District for the past six years, promoting the cause of christianity and advancing Methodism among us, and

WHEREAS, His Christian life has been as a genial ray of light shed upon us, encouraging those who would falter, and giving impetus to the strong; be it

Resolved, That the fourth quarterly conference of Silver Hill Church hereby tender him a hearty expression of our approval of his Christian life among us and his service in advancing the cause of christianity and the upbuilding of Methodism on the Spartanburg District.,

WHEREAS, The Rev. J. F. Page has so successfully labored during the past year, as pastor, promoting the spiritual and material interests of Silver Hill Church, and

WHEREAS, By his sterling Christian qualities—pure, upright life, he has been an inspiring example of exalted manhood and a living exponent of a Christian life, be it

Resolved, That we hereby express our hearty approval of the work he has done, and commend the life he has lived among us.

Miss Mary L. Clay, of Holly Springs, Miss., is the teacher of music in Meridian Academy.

The Annual Fair of St. Mark's Church, New York City, began Nov. 27 and will close Dec. 8.

Miss Norma E. Walton, of Aberdeen, Miss., one of the teachers in Wiley University, made a very pleasant visit to Meridian Academy enroute to Wiley.

The graduation exercises of the Nurse Training School of New Orleans University will take place during the session of the Louisiana Annual Conference.

Rev. S. A. Peeler, president of Bennett College, was appointed by the Board of Bishops, at their recent meeting, fraternal delegate to the Colored Methodist Episcopal Church of America.

Upon Mr. Daniel B. Willcins, the able editor of the *Chicago Conservator*, has been worthily bestowed a high honor. He has been selected by Mayor Dunne as a member of a convention to frame a new charter for the city of Chicago.

Central College, Mason City, Alabama, has opened most encouragingly. Dr. Wm. R. A. Palmer enters with enthusiasm upon his new work and has the cordial support of a splendid faculty.

Bishop John H. Vincent is to deliver the Union Thanksgiving sermon at Roberts Park Church, Indianapolis, Ind., and at this service Governor Hanly will read the Thanksgiving proclamation.

The Garrison Memorial address will be delivered in New York City by Mr. T. Thomas Fortune; in Boston, Mass., by Rev. R. C. Ransom, D. D., and in Cleveland, Ohio, by Rev. R. L. Dickerson, D. D., pastor of Cory Methodist Episcopal Church.

The *Christian Recorder* says of the series of lectures being delivered by Rev. J. Mercer Johnson, D. D., pastor of Ebenezer Methodist Episcopal Church, Marshall, Texas: "They are inspiring and intensely interesting and will prove especially helpful to the youth of the race."

Dr. H. E. Connor, of Brookhaven, Miss., after December 1st, 1905, will be located in the city for the practice of his profession, giving especial attention to surgery and the diseases of women and children. Dr. Connor has been appointed Professor of Surgery in Flint Medical College.

Invitations have been issued by Mr. and Mrs. Joseph Strotter announcing that the marriage of their daughter, Leontine, to Mr. Nicholas H. Jackson, of New Orleans, will occur Thursday afternoon, December 14, 1905, at St. Paul Methodist Episcopal Church, Pass Christian, Miss.

A grand Rally and Educational Conference, under the supervision of the International Executive Committee, through their sub-committee on "Work Among the Negroes," represented by Dr. James E. Shepard, Field Superintendent, will be held at Little Rock, Ark., December 4-6. At this conference, for which an excellent program is issued, it is hoped to form a state organization.

At the home of Mr. and Mrs. W. E. Burns, Montrose, Ark., Miss Carrie B. Turpeau, A. B., was united in marriage to Mr. Alonzo C. Connelly of Greenville, Miss., Nov. 21, 1905, by Rev. P. R. Washington of the African Methodist Episcopal Church. Mrs. Connelly left the same day for New Orleans to enter Sarah Goodrich Hospital, as she has been in a very poor state of health for several months.

We are under great obligations to Doctors J. W. E. Bowen, I. G. Penn, E. M. Jones, C. C. Jacobs, I. L. Thomas, J. P. Wragg, E. H. Oliver and M. W. Dogan for filling engagements in the interest of the SOUTHWESTERN during the latter part of October. Not only did these brethren create favorable sentiment for the SOUTHWESTERN, but also sent large lists of subscriptions. Thanks, brethren!

Mrs. Osee Matilda FitzGerald, mother of Bishop J. N. FitzGerald, died at her home in Newark, N. J., Saturday, November 18th, at the age of ninety-three. Of her the *Western Advocate* says: "She had for more than fifty years conducted revival and other religious services on the famous Methodist camp-meeting grounds in Mt. Tabor during the summer. In other seasons she had for the same time been conducting holiness meetings in her home every Friday. She was a grand women."

The Rev. Dr. J. W. E. Bowen made recently a visit to Macon, Ga., spending the Sabbath with Warren Chapel, of which Rev. C. R. O. Rowland is the pastor. The Doctor preached at the morning and evening services and lectured in the afternoon. He was given a most enthusiastic hearing, which he so richly deserves and which he always commands. The church was packed at all the services and the music of the united choirs of the city was excellent. Bro. Rowland closed a good year's work.

Rev. Wm. McMorris, Jackson, Miss., has just closed a successful rally at Central M. E. Church. He has added to this church over sixty members during the year. The church has also been completely renovated at a cost of $2,000, slating the roof, putting in corrugated ceiling, a choir stand, and separating the class rooms from the main auditorium by Wilson roller partitions.

Rev. F. H. Butler, of Mont Clair, N. J., delivered the annual address of the Home Missionary Society of the Congregational Church of that city, Rev. Amory H. Bradford, D. D., pastor, Tuesday evening, November 14th, on the subject, "The Education That Educates." He has been selected also as one of the lecturers this year in the Public Night School of Mont Clair.

NEWS NOTES

The Czar of Russia will invite South America to participate in the Hague Conference.

Samuel Huston College, Austin, Texas, has an enrollment up to date of three hundred and fifteen.

A single deaconess in Milwaukee made 23,000 calls last year, every one with the definite purpose of some good being done.

Miss Helen Peabody has left her entire estate, estimated at a value of $50,000, for the founding of a home for aged and infirm missionaries.

From the Adeline Smith Home, Little Rock, Arkansas, during the past fifteen years nine of its graduates have gone as missionaries to Africa.

In Morton Park, Nebraska City, Neb., October 28th, 5,000 people witnessed the unveiling of a statue of J. Sterling Morton, the founder of Arbor Day.

The City of Mexico is to erect soon its first high building, which will consist of ten stories and cost several million dollars. Its highest building at present is five stories.

The National Association of Colored Women's beautiful floral tribute in honor of the late Judge Albion W. Tourgee was designed to represent an open book with the inscription "Justice to All' inscribed.

Mr. Robert Hemmings, of Boston, Mass., who is studying art in Paris at one of the Julian Academies, received recently the second prize in painting out of a class of sixty-two, almost all the other art students being French.

"We are informed," says *The Voice of Missions*, "that a Missionary Training School for colored women and girls who wish to do missionary work in Africa, will be opened in North Carolina under the auspices of the Missionary Alliance."

A Professor of the Theory and Practice of Missions has been added to the divinity faculty of Yale University. The appointee is Rev. Harlan P. Beach, who was for ten years a missionary in China and is the author of a standard work on Missions.

The Amerika, a Hamburg-American steamer, has just completed its first voyage across the Atlantic. It is 687 feet long, 74 feet 6 inches wide, has 42,000 tons displacement, a crew of 520 men and its registered cargo is 16,000 tons. The Amerika has nine decks and cost $2,500,000.

There were two colored delegates among the five hundred who attended the recent session of The Woman's Christian Temperance Union at Los Angeles, California, namely: Mrs. Frances Preston of Newport News, Va., and Mrs. Lucy Thurman, of Jackson, Miss.

The Negroes of Fort Worth, Texas, have pledged $1,146, to be applied toward installing an industrial training department in the colored public schools. A citizen of Fort Worth agreed to contribute $1,000 for this purpose if the Negroes would raise a like amount, hence this movement.

James Speyer, of New York, has given $30,000 to endow the Theodore Roosevelt professorship of American History and Institutions in the University of Berlin. The German Government will establish at Columbia University, New York, a professorship of German History and Institutions.

An exchange says Ruhusana, a full-blooded Kaffir, a savage until his eighteenth year, is today a poet, a pastor and a patriot; a scholar who has mastered English, Greek, Latin, and Hebrew and is engaged in London, Eng., in completing the first authentic translation of the Christian Bible into his native tongue.

The national debt of Japan, which before the war was only $261,000,000, is now $1,250,000,000; the interest is $75,000,000, which the revenue from Japan in 1903-04 from every source was only $128,000,000. This means that $25 must be raised instead of $6 for every man, woman or child, as his proportion of the cost of the war.

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Doings of the Workmen.

CHANGES OF ADDRESS.

Rev. J. F. Neal's address is now Springville, Tenn.

Address Rev. Jessie P. Price, Box 243, Union City, Tenn.

Rev. J. H. C. Mean's postoffice is now Friendship, Tennessee, instead of Slaughter, Louisiana.

ALABAMA.

We gave a rally for our pastor, Rev. B. C. Corrthers on Nov. 5 at St. Stephen's M. E. Church and raised $13 and some cents. We lack but a little of paying him off in full, which we mean to do and send him to conference with a round report.

Tuscaloosa, A. L. Boyd, Pastor.—Our fourth quarterly conference convened on Nov. 4-5, Dr. W. H. Nelson presiding. Roll was called and all officers responded with good written reports save two. This has been quite a successful quarter, in which we have had five accessions, making a total of 20 added to the church this year. The elder preached three powerful sermons on the Sabbath and administered the Lord's Supper to a goodly number at night. Through the heroic efforts of the Ladies' Aid Society, Nos. 1 and 2, we raised $37. Paid presiding elder in full. My benevolent collections are in advance of last year and the indications are that there is a great future for our church at this place.

Hobson City.—The Woman's Home Missionary Society of Rising Star Church, Mrs. E. J. Fisher, president, yet lives. We gave our beloved pastor, Rev. L. W. Goodson, on Nov. 12 a purse of $34.81 on his conference suit. He has and is still receiving other valuable presents.

Warrior, S. H. Donaldson.—Sunday, November 19, was our last Sabbath here. At 11 o'clock we had class meeting, in which 27 persons participated. At night Rev. E. Mixon preached a noble sermon.

Booth, J. W. Smith.—Lucas Bluff Church gave a grand picnic for the Sunday school scholars. The superintendent selected the subject of the papers for that occasion and they were well prepared by Thomas Homer, Astory Smith, J. R. Hansar, J. H. Goodson, S. Smith, P. Smith, Ruth Smith and W. H. Smith. Each subject was discussed. It was a very pleasant occasion, with plenty of good things for all.

ARKANSAS.

Clarendon.—On Sunday morning, Nov. 12, at Corner Stone Church, Rev. J. W. Burns, pastor at Altheimer, who is now State President of the Epworth League, preached an able sermon and at 4 p. m. lectured to the young people. He brought new light to the Leaguers at this place and kindled a working spirit in them. At 8 p. m. Rev. Burns preached again. He will never be forgotten by the Leaguers and Christian people at this place. Rev. Burns is an able speaker and a great League worker.

Holly Grove, G. B. Donley, Pastor.—Our fourth quarterly conference convened Oct. 28-29, Presiding Elder D. B. Harston in the chair. The conference was held at the winding up of a glorious revival and was a success. Paid presiding elder in full. Sunday at 11 o'clock the elder preached and administered the sacrament to 40 persons. Total collection $18. At night Rev. Harston preached again an able sermon and four persons were connected with the church. Secured also four subscriptions to the SOUTHWESTERN.

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GEORGIA.

Grantville Circuit, Joseph Griffith, Pastor.—This has been a good year for us. Up to date we can report an increase for all claims over that of last year. Number of souls saved in 1904, 40; number of accessions for 1905, 63. The attendance is better, the spiritual services are better and collections are larger than last year. We paid the presiding elder, Rev. E. H. Oliver, D. D., $110, the full assessment, an increase of $6. We will report more benevolences at the annual conference than has been reported in any one year in the history of this charge. The Lord has blessed us from one end of the circuit to the other.

Hoschton, I. J. Arnold.—We are still in the lead and are going on to victory. We have renovated our church here at a cost of $200 and the same will be dedicated on December 10 by Dr. G. W. Arnold, D. D., our presiding elder, and also Rev. E. H. Oliver, D. D., presiding elder of the Atlanta District, and Rev. C. H. Blake, ex-pastor. The debt that has been hanging over our church at Auburn for six years has been paid and the church is free of debt. The same was $53.31. The Duncan Camp Ground has been renovated, amount $48.49; grand total, $281.80. Our last quarter will be held in a few weeks, when we will pay the elder every cent due him. All of his quarterly members and friends love him. Our pastor's wife, Mrs. I. V. Wims, has been so faithful in building up the cause of the church work here.

KENTUCKY.

Lexington, J. E. Wood, Pastor.—October 29 was our first big rally for the church extension debt against Asbury Temple. It was a great day. Rev. I. I. Thomas, D. D., was with us and rendered splendid service. We will not soon forget his splendid sermons. Captains, lieutenants, members and friends responded nobly to the calls of the pastor and $556 were raised and on Monday $559 were paid to the Board of Church Extension through Brother Thomas. Lexington churches have all had a splendid financial year and this magnificent rally puts Asbury Temple in the front ranks once again. No longer disheartened, the members are greatly encouraged and the outlook for the future is indeed hopeful. We are now looking forward to a great revival.

Covington, A. D. Kelly.—Ninth St. Methodist Episcopal Church is enjoying a most prosperous year under the pastorate of the Rev. John W. Robinson. Ninth St. church is one of the older charges of the Lexington conference and for the past twenty-five years has ben regarded as one of the foremost, if not, indeed, the leading charge of the conference. With a magnificent building worth $35,000 and a loyal and progressive membership it has easily contended for the banner. It has been most fortunate in the eminent ministers assigned to its pastoral oversight. Perhaps the most eminent men of the Lexington Conference have honored her pulpit in the past with distinguished service. Prominent among these should be mentioned Dr. Joseph Courtney, presiding elder of the Louisville District; Dr. L. M. Hagood, presiding elder of the Lexington District; Rev. T. L. Wilson, B. D., Sec. Conference Claimants' Fund; Rev. W. H. Evans, and Rev. W. H. Vaughn; and the Rev. Dr. E. W. S. Hammonds, now Dean of Walden University, Nashville, Tenn. The Rev. Mr. Robinson is perhaps the youngest man ever assigned to this important field. As pastor of St. Mark M. E. Church, Chicago, for six years, Rev. Robinson made many friends who will be delighted to know of his success. Covington from the present outlook will be able to sustain its past history in the conference. Rev. Dr. I. L. Thomas, of the Church Extension Board, was at Ninth St. church Monday night, Oct. 30, and a good congregation listened attentively to his able address. The apportionment for Church Extension was raised. Dr. I. L. Thomas is destined to prove himself of incalculable worth to the race and the church.

LOUISIANA.

Washington, Sam Green, Pastor.—The corner stone of Green Chapel Methodist Episcopal Church, on Bayou Teche, was laid October 22, 1905, by Rev. E. C. Goins, assisted by Rev. S. A. Mason and the pastor. The meeting was one long to be remembered at this

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place. The sermons were interesting, the people were spiritually revived. God was glorified, and sinners were touched. Rev. E. C. Goins deposited a Bible in the corner stone in memory of Rev. S. Green, in erecting a church on Bayou Teche. The year's record was deposited in the corner stone. Prof. P. H. Nash and Prof. S. A. Gray were present and spoke highly concerning the erection of an M. E. Church on Bayou Teche. We raised $57.35. S. Green, P. C., thanks Revs. E. C. Goins, S. A. Mason and Brother S. Strode, the oldest local preacher as well as also one of the most active and useful on the charge.

(By the Rev. Pierre Landry, New Orleans.) To the extent that the quarantine restrictions, now happily a thing of the past, permitted, and upon the invitation of my brethren, it has been a source of pleasure for me to visit their homes and assist them in their work.

Rev. E. B. Richards, n Trinity, our College Chapel in Baldwin, stands up boldly for everything calculated to make the people good. He is a trustworthy friend, a man of marked Christian piety.

Rev. R. C. Worsham, our pastor in Franklin, is looked upon by the people of that community as a faithful shepherd, an upright citizen, a true husband, and a loving father. To his credit as a faithful father and lover of education, Oscar, Adele and Christina are diligently pursuing their studies in Gilbert, Ind., College.

It is with delight and satisfaction that we view the spiritual and the material success of the Rev. C. C. Landry, who is being so nobly assisted by his helpmate in the Master's vineyard. They are determined that Centerville and Verdunville shall be one of the most inviting fields in the Louisiana Conference.

Rev. Osborn Harvey, son of our old friend, the late Rev. Frank Harvey, is the beloved pastor of the people of Godman M. E. Church, Charenton and Sorrell. He is the only seven year pastor in the Louisiana Conference.

Rev. A. S. Rolax is to be found grandly leading the people of Hubertville. He is a kind and strong pastor. He delights his hearers at the organ in song service as well as with his thoughtful sermons. He is doing an acceptable work for the church and is thoroughly loyal to the cause.

The Rev. D. S. Sloan is not alone the worthy pastor of St. Paul Church, in the wealthy and prosperous town of Jeanerette, but he is the prince of good fellows. To him and his faithful wife is the writer indebted to perhaps more than any other two persons in the ministry for recent favors. It was my pleasure, upon his special invitation, to assist in one of the most successful revivals in many years, so said many of the old heads of that, the St. Paul Church. As the fruit of three week's service eighteen persons were converted, among them his dear brother, and at this writing they are yet coming It was also our good pleasure on the 30th ult. to have met at this point Rev. W. R. Butler, presiding elder, who expressed much pleasure at the healthy conditon of the church. Bro. Sloan is not alone ready to meet the fourh quarterly conference, but ready to meet the annual conference also.

Mandeville, Geo. W. Forest, Pastor —I take pleasure in acknowledging my thanks to the following captains, Mr. Ben Harding, Sisters A. Boyd, Florine Harding and Miss Corinne Johnson for a purse of $12 on pastor's support.

Torras, E. F. Harrison, Pastor.—Sunday, November 5, was a happy occasion. Twelve persons received holy baptism. Rev. E. W. Williams preached a noble sermon and one hundred persons communed. Collection for the day $26.20.

Many Circuit, S. P. Brand, Pastor.—The Marthaville Epworth League held a successful meeting Sunday afternoon, Oct. 29, at Bayou Scieo church There were papers and discussions on the following subjects: "What is the Relation of the E. L. President to the Pastor?" "What help is League to other churches as well as its own?" "How should Children be raised at home to become good E. L. Members?" etc. The Rev. A. Franklin, of the A. M. E. Church, Marthaville, was with us, also his people, and took an active part in the League service. Rev. T. H. Monston preached an acceptable sermon and all returned home pleased and benefited by the meeting.

Baldwin.—The people of Trinity Chapel appreciate their pastor. Rev. E. B. Richards, after serving the people here four years, was returned two years ago and has grown still deeper into the hearts of his people. On Saturday night, October 14, it did seem that in their zeal and intense appreciation they would outdo themselves. A grand reception was tendered the pastor and wife in honor of the 16th anniversary of their marriage. The address of the evening was delivered by Prof. H. W. McDonald, Principal of Gilbert Academy. Mr. M. S. Alexander, Dean Pierre Landry and Mr. A. D. Posey followed with short and spicy addresses. Rev. O. J. Harvey was a special guest and representing the presiding elder of the New Orleans South District, was chairman for the occasion. A long table, tastily spread to accommodate fifty at a time, groaned under the rich viands and delicacies which were served in courses. Among the ladies who constituted the reception committee were the following: Mmes. Ella Davis, Lillie Allen, Zoutia Johnson, Peggie Crowley, Eunie Bowels, Everliner Dright, Bettie Johnson, Selena Kinchen. From the early Sunday morning prayer service to the services closing at night, the people turned out largely. The Sunday school, under its present superintenency, is one of the best.

Lake Providence, D. W. J. Lloyd, Pastor.—For nearly three months or more our town was locked up. The church bells ceased to ring, also the village bells. Very few services were allowed. Owing to the quarantine we were unable to complete our new church on the Island. A revival fire broke out in an empty room in which we held services, and the lives of 18 souls were saved. On Sunday, Nov. 13, with the Rev. S. N. Garther, pastor of North Star Baptist church, one of the leading Baptist churches of North Louisiana, and Rev. Ross, of Cain Ridge Baptist church, we all assembled together and at 12 o'clock marched down to the lake with 13 souls to be baptized, after which we returned to the Baptist church to partake of the Lord's Supper. Joyce and Island Circuit are alive. We expect to go in our new church very soon. We are in union, love and peace with our sister churches.

Booth, W. L. Jefferson.—The fourth quarterly conference convened at Wesley Ray Church November 18-19. Dr. J. F. Marshall presiding. Good reports from the officers showed some improvement on all lines of church work. The pastor reported converts 5, members received into the church 9. J. W. Sam. the pastor, A. C. Mitchell and the presiding elder preached. The sacrament was administered to 55 members. Total collection for the day, $24.20, and two subscriptions for the SOUTHWESTERN; when our pastor came here we had only 4, now we have twenty. Paid presiding elder in full.

Prairieville, D. G. Pharris, Pastor.—I am thankful to my Master that he saw fit to spare me and after a month's illness I am now able to get up and go around a little. My call for help was responded to by only one brother —Rev. J. A. Tircuit, pastor of First Street Church, New Orleans. I cannot say too much in praise of this dear brother who proved himself a friend in need. May he live long and prosper in his field of labor. I have received from my work during my illness 55 cents, nevertheless I am standing on His promises. 10-12-05.

Lake Charles, B. J. Reddix, Pastor. —Our fourth quarterly conference was held Nov. 14 by Rev. J. J. Obee. The reports showed an improvement on all lines. Accessions 29; SOUTHWESTERN subscriptions, 11. I hope to increase the list of subscribers by conference. We are planning to build a church at this place. The steeple of the present one has been torn down and parsonage renovated. Lake Charles will answer the roll at New Orleans with a full report. We have some loyal people in this city who will stand by our church. The presiding elder is hopeful of our church and thinks this Southwest country needs the annual conference of 1907 since our members are preparing for it.

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Doings of the Workmen

MISSISSIPPI.

Holly Springs, N. R. Clay, Pastor.—Flag rally at Asbury M. E. Church, November 19. The following parties raised amounts opposite their names: Mrs. H. B. Brothers, $30.25; Mrs. Dr. N. H. Williams, $14.10; Mrs. Dr. W. C. Clay, $8.90; Mrs. Prof. C. A. Greene, $28.35; Mrs. Pearl Forbs, $10.10; Mrs. J. C Oglesby, $26; Mrs. Tannie Gorman, $1.25; Mrs. E. D. McDonald, $1; Mrs. J. J. Elliott, $13.52; Mrs. Ida McCorkle, $4; Mrs. Moriah Richardson, $7.15; Mrs. Mollie Hill, $18; Miss D. B. Lumpkin, $4; public collection, $6.61; total, $185.23. The pastor is paid out for the year within almost two months of conference, with quite enough money left to pay the first month's salary for the next year.

Harriston, N. G. Lipscomb, Pastor.—I came to this work January, 1904, and found only one room and shed for a parsonage. Now we have 4 good rooms and a six-foot hall. This was done at a cost of $135. At one point on the work, Pleasant Grove, we had no church and my people were out of doors, but now we have a good church 25x40, which is paid for. At the other point we have put glass windows in the church and are preparing to make the church at Harriston almost a new one. The Harriston charge is in a good condition, the work is advancing on all lines. Though we met with about $165 debt to start with, it is entirely wiped out, and we do not owe a cent on the work. Our presiding elder, R. P. Threlkeld, is a true and faithful Christian gentleman and a heroic leader on this district.

Durant, W. H. Whitlock, Pastor.—On account of the recent rigid quarantine our church work has been on the standstill for some time. We had a glorious time in our fourth quarter. Paid the presiding elder in full. Had fifteen conversions and accessions and secured five subscriptions for the SOUTHWESTERN. The young people, led by Mrs. B. G. Lashley, have stood nobly by the pastor; also Sister Silvie Derick in raising means for his support. The crowning effort was made by Sisters M. M. Scott and C. C. Holmes on Nov. 16. The Floral Queen entertainment was a "bon ton' affair. The admission was 75 cents per couple. Quite a snug sum was realized and presented to the pastor.

Edwards, J. A. Patterson, Pastor.—Our rally at Kingly Chapel on the fourth Sunday in October on pastor's salary was a great success. The loyal members and good friends stood nobly by us. We have some good working sisters on this charge, several giving $1 each. The working sisters raised and turned over the following amounts on short notice: Sisters Julia Balwin, $5.76; N. L. Patterson, $8.40; V. Washington, 50 cents; Rev. R. H. Moore, $4.35; Sisters Minnie Morgan, $6.40; Matilda Moore, $1; Minnie Parks, $1.80; Rev. S. P. Brown, $1.35; Sister Elsie Smith, $2.05; Rev. Alex Sizor, $3; Sister Francis Frazier, $1.25; Rev. Thurston, $1.80; Sisters Mattie Parks, 90 cents; Missie McCertis, $4; Lucy Coplaland, $2.70; by roll call, $28; Rev. Joe Kyles, $3; total for Kingly Chapel, $80.05, and three subscribers to SOUTHWESTERN. Mt. Zion Church's rally on the fifth Sunday resulted as follows: Patsie Ross, $2.55; Amandy Gice, $2.20; Classy Smith, 25 cents; Mamie McGhee, 25 cents; Annie Ross, $4.80; Ella Collins, $1. The preachers in Mt. Zion's rally were Charley Brady, Rev J. W. Davis, Ed. Jossell, Rev. Giles Gooden, H. Price. Charley Brady's, a boy about 14 years old, sermon caused tears to fall from the eyes of his hearers. He raised the largest collection. Total for Mt. Zion, $28.70; total for Kingly Chapel, $80.06; grand total, $108.76. Edwards has a thrifty people. Peace and harmony prevails among them. The majority of people here own good homes and are doing well. We mean to have a good report at Annual Conference.

Stephensville, C. A. Jordan.—My 4th quarterly conference convened at St. Paul M. E. Church Oct. 14, with Rev. J. W. Winbush presiding and most of the officers present with written reports. We were unable to have revival meeting on the work owing to rigid quarantine regulations, but we are doing nicely now. The elder preached two wonderful sermons on Sunday and administered the Lord's Supper to 45; additions to the church this quarter, three, deceased, one. We raised for elder this quarter, $19.50; for pastor, $50.30; total raised for the quarter, $69.80. Secured two subscriptions to the SOUTHWESTERN.

Duck Hill, G. M. Frazier.—The Duck Hill Charge is composed of two churches and 17 class leaders, with 125 members in their respective classes; six stewards, two Sunday school superintendents; three local preachers; two exhorters; two Epworth League presidents, with Rev. P. A. Lemon, pastor and N. H. Williams, D. D., presiding elder of the Holly Springs District. New Salem is a part of the Duck Hill Charge, with a membership of 60. We have eight families belonging to New Salem that own and control more than 1,200 acres of land. This is a fine farming section, and we are looking for great thing in the near future for our church.

Athens Circuit, A. E. Franklin, Pastor.—The month of October was a great month for Athens Circuit. We have had successful revivals all over the work; 42 precious souls were converted and joined our church. This is my third year on this work. On the first Sunday in October our rally at Vallie Chapel was a success; raised $41.40. The second Sunday we were at Tabernacle. We collected $38.50. Third Sunday at Athens, our collection was $82.10. Fourth Sunday at Quincy and collected $18.50. Our fourth quarter was on Saturday before the third Sunday. Collected Saturday in the quarter, $30. Paid presiding elder in full, $80. Total amount paid pastor the month of October, $180.50. The fifth Sunday was a great day in Zion at Athens church. We raised $277.39 towards building a new church; grand total for the month of October, $387.89.

Collinsville, Henry Backstrom.—The people of Cedar Grove Church, under the leadership of three ladies, gave a pound supper for Rev. L. K. Roberts, the pastor at this place. At this supper there was a pleasant gathering of the young people of this settlement. The ladies in charge received 27 pounds of valuable articles and $2.83 in cash and on Sunday the collection was $15.14. Committee: Mesdames E. A. Backstrom, B. T. Childres and Ellena Matthews.

Alva, G. M. Frazier.—The fourth quarterly conference of the Duck Hill Charge convened in New Salem Church Nov. 4-5, with Rev. N. H. Williams, D. D., in the chair and a good many officers present. Reports showed that the charge was in a thriving condition. With Rev. Lemon as our gallant pastor, we are planning to wind up a successful year's work. The elder made many helpful remarks. On Sunday Rev. Williams preached a fine sermon. The Sacrament of the Lord's Supper was administered. Paid the elder in full, $14.90. Paid during quarter, $42.58.

Carthage, R. R. Davis, Pastor.—Our last quarterly conference, held by Rev. J. C. Hibbler was a glorious meeting. The elder preached an able sermon and the church was infused with fresh courage. Paid Rev. Hibbler his year's salary in full, $50. Raised all of our benevolences, amounting to $20. Paid the pastor this quarter, $16.

SOUTH CAROLINA.

Greenwood, E. M. Boswell.—Things are moving on very well at Trinity M. E. Church. The pastor, Rev. W. G. Deas, is doing well the work of the church. He is an experienced hand at the work. He had to his help Revs. New and H. J. Kirks on the 5th Sunday. These brethren did good service. Rev. Dr. J. D. Wilson, of the M. E. Church South was with him on the first Sunday inst. Though a Southerner he made himself at home among us, preaching the New Testament and assisting in the communion service. He also gave some wholesome advice. Every department of the church is looked after with care by the pastor, who has also a class in the Sunday school, and meets the League chapter every week. The Sunday school is organized into a misionary society. There has been some improvements made on the building, seats have been added. Peace and harmony prevail.

Olio Circuit, W. B. Bowers, Pastor. Mt. Pleasant Church presents a beautiful interior. It has been painted recently. At Springfield Church we have built a pulpit bay and have purchased a splendid organ for the church. At Deep Creek we are planning to build a new church, and have all the frame work prepared. The trustees have had two rallies recently and raised $137.75. Our fourth quarterly conference was held Saturday, November 4th by the presiding elder, M. M. Mouzon, it being his last one with us. A soul stirring time was had. The reports were full. Paid the presiding elder $20.00; pastor $132.15. Other collections $210.99. Total, $363.14. At the close of the conference, Mrs. L. Williford, chairman of the committee of sisters, came forward with appropriate words for the presiding elder for his Christian dealing and work during the past six years, and presented to him two beautiful rugs. On Sunday Elder Mouzon preached a fine sermon.

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Gentlemen—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,
B. H. Chalker, Ex-Chief of Police,
Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brickdust or sediment in the urine, catarrh of the bladder, uric acid, constant headaches, dizziness, sleeplessness, poor digestion, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of Christian Advocate May Have a Sample Bottle Absolutely Free by Mail.

EDITORIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE. The Proprietors of this paper guarantee the genuineness of this offer.

Conference Notices

DISTRICT CONFERENCES.

Cumberland, Nashville, Tenn., Nov. 29, Dec. 3

ABERDEEN DISTRICT.

The second session of the Aberdeen District, Upper Mississippi Conference, convened at West Point, Miss., in St. Paul's M. E. Church, Nov. 15-19, with Rev. F. H. Henry presiding. G. J. Dobson was re-elected secretary, with A. E. Franklin assistant. A. D. Sherman was elected statistical secretary. All pastors except H. A. Robinson were present and a goodly number of local preachers and other delegates, all of whom made excellent reports. The welcome address was delivered by Prof. Mosely. The response in behalf of the conference was made by the Rev. Dr. W. C. Clay, presiding elder of the Tupelo District. Reports from the presiding elder, pastors and delegates showed that the district work was in a prosperous condition. Thursday was a great day. It was used entirely for missionary purposes. The missionary topics discussed left a profound impression upon each heart. This was indeed an excellent conference session in every way. Our visitors were: Dr. W. C. Clay, Revs. J. D. Gipson, G. W. Baker, W. C. Conwell, C. E. Moody, Dr. Macklin and Peterson of the Presbyterian Church, and Rev., Dickerson, of the A. M. E. Church. We were favored also with the presence of Prof. J. A. Q. Williams, who made an excellent speech touching the work of Rust University. The speeches delivered by Dr. Clay and others were very helpful and inspiring. The following preached acceptably during the conference: G. J. Dobson, C. W. Butler, Dr. B. H. S. Ferguson, D. Vanlford, C. R. Cannon, J. M. Thompson and J. J. Johnson. The statistics show that $938 have been raised for the regular benevolence and $212 for Rust new building fund. The assistant business manager of the SOUTHWESTERN could not possibly arrive until Saturday evening, but the paper was ably represented by Dr. Ferguson, and a goodly number of subscriptions were secured. Too much praise cannot be given to the pastor and the good people of West Point for the hospitable way in which they cared for the conference. The pastor did not leave a single stone unturned in beautifying and remodeling the church and in making it pleasant for one and all. The next session of the conference will convene on the Macon Circuit in the Bethel M. E. Church.

G. J. DOBSON.

GREENWOOD DISTRICT.

The Greenwood District, Upper Mississippi Conference convened at Lexington, Miss., Nov. 7-12. The missionary convention occupied the first two days. Prof. Williams represented Rust University and spoke eloquently of the great work being done by that institution. The preachers and delegates showed their hearty co-operation and interest in the work by giving to Prof. Williams $75, having previously sent $49 from this district, making a total of $124. On the 9th day the conference convened with all the pastors except two present. Presiding Elder Nevils presided. Reports from the preachers were most favorable, the greater portion having raised all or most of their benevolences and their work is in splendid condition spiritually and financially. The churches in Holmes county deserve special mention as the quarantines in that county prevented services for three months. Rev. Jas. Marshall, pastor of Asia Baptist Church, delivered the welcome address. It was full of good will and love and as it was said by Rev. Whitlock who made the response, "He proved his intelligence and broadness of mind by giving to us facts about our church that could be gotten only by reading our literature and associating with our leaders." Prof. M. S. Davage, of the SOUTHWESTERN, was with us and with his pleasing manner, eloquent speeches and the hearty co-operation of our beloved elder and preachers, secured forty subscriptions for our paper. Revs. Whitlock, Gallian, Bragg, Wilbon, Turner, Spencer, Hunt and Presiding Elder Nevils preached. The choir, with Rev. C. E. Moody as director, and Mrs. S. C. Philips as organist, Prof. M. S. Davage and Miss M. M. Robinson as soloists, rendered sweet music. Too much cannot be said of how the pastor, his amiable wife and daughters and the good citizens of Lexington cared for the conference. One hundred and eight partook of the Lord's Supper. Total collection, $235. The preachers, desirous of showing their love and esteem for their elder, presented him with a purse of $20.

S. C. ROBINSON PHILIPS.

MISSIONARY CONVENTION.

The Greenwood District Missionary Convention met in Lexington, Miss., Nov. 7-8, two days prior to District Conference, with Rev. W. H. Whitlock chairman. We had quite a successful meeting. Revs. G. W. Hunt, A. J. Pippins and W. H. Whitlock preached able sermons. Prof. Williams, of Holly Springs, Miss., made a very interesting speech concerning Rust University, and the missionary convention paid him $76 for the benefit of the school. Total collection for the convention, $80.15.

BETTIE L. HARMON.

SEDALIA DISTRICT.

FOURTH ROUND.

Dresden, Nov. 25-26; Georgetown, Dec. 9-10; Sweet Springs, 16-17; Salt Pond, 19-20; Blackburn and Pleasant Grove, 21-22; Odessa, 23-24; Wellington, 30-31; Malta Bend, Jan. 6-7; Marshall, 13-14; Penny Town, 17-18; Lexington, 20-21; Knobnoster, 25-26; Warrensburg, 27-28; Holden, 30-31; Clinton, Feb. 3-4; Humansville, 7-9; Springfield, 10-11; Ozark, 14-15; Neosho, 10-11; Greenfield Ct., 17-18; Joplin, 24-25; Carthage, 24-25; Sedalia Ct., March 1-2; Sedalia, Taylor, 3-4; California, 6-7; Versailles, 8-9; Smithton Ct., 8-9. Dear Brethren: This is our last round in this conference year. Let us faithfully discharge all of our duties and meet in full all of the requirements of the discipline. Yours Christianly, W. H. SMITH, P. E.

THE WASHINGTON CONFERENCE MINUTES.

The minutes of our conference cost about twelve cents per copy, including everything. Twenty-four hundred copies have been sold this year at 20 cents per copy, making a net gain of $200, provided these minutes are all paid for. Suppose that each pastor should sell all the minutes he could and ought to sell, 5,000 copies would be sold as easily as 2,500 copies, the number actually ordered and needed this year, $400 would then be our gain, which sum could be turned into the Conference Claimant Fund, Preachers' Aid Society, or used to run a conference paper, etc. Brethren of the Washington Conference, let us make a business of selling our minutes.

S. H. NORWOOD, Secty.

RESOLUTIONS.

Be it Resolved, That we extend to Prof. J. A. Q. Williams, B. S., of Rust University, a vote of thanks for his strong and able speech touching the work and needs of Rust University. And resolved, further, that we the pastors of the Holly Springs District, pledge ourselves to stand by Rust University and use every means to break down every sentiment that has a tendency to assail or hinder its progress. P. A. Lemon, J. A. Abston, J. H. Talbert, Committee.

Whereas, the SOUTHWESTERN CHRISTIAN ADVOCATE is the official organ of our church in this territory, and whereas, Dr. R. E. Jones, our most worthy editor, through his untiring efforts, is making it one of the best papers in this Southland, and whereas, it is our desire to make the paper self-supporting, Resolved, that we the members of the Holly Springs District, pledge the editor our support and that each pastor take to the Annual Conference a number of subscriptions to the SOUTHWESTERN. Whereas, it is the duty of each local preacher and exhorter, also each official officer of our church to subscribe for the SOUTHWESTERN, Resolved, that we request each one to become a subscriber to the paper. P. A. Lemon, J. A. Abston, J. H. Talbert, Committee.

Doings of the Workmen

TEXAS.

A SUCCESSFUL RALLY.

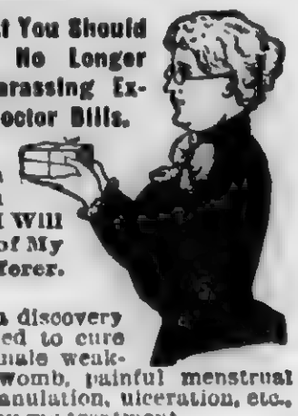
BY REV. J. E. BRYANT, P. E.

The rally at Trinity M. E. Church, Houston, Texas, Oct. 29th, of which Dr. W. H. Logan is pastor, was in every respect a wonderful success. Dr. Logan and his excellent wife, Mrs. A. D Logan, deserve much credit for their untiring labors not only in the erection of the finest church edifice in the Texas Conference, with all modern equipments, but their earnest efforts and struggles to have the debts liquidated. Although he is serving his fifth year as pastor, yet his good people love him and his wife as never before, and are loyal to him and the great cause of the church. His congregation on Sunday morning was most pleasing. The spacious and beautiful auditorium was crowded with anxious hearers, who were fully ready at the close of the sermon to give of their earthly substance. The captains worked heroically. At 3 o'clock there was a union service. Drs. Moody and Jones, city pastors of the A. M. E. Church, and a few of their members were present. Revs. J. O. Williams, Wade Hamilton and H. Smith, of our own church, and pastors of the city, were also present. Dr. Moody at this hour preached a very practical sermon. At night the magnetic Rev. J. O. Williams, who is always full of good things, preached to the edification of all. Even in the heat of a financial struggle, Dr. Logan never forgot the spiritual interest of his church and people. The doors of the church were opened at each service. Many came and joined God's army. Mrs. Logan is an excellent pastor's wife. She is kind, affable and congenial in the parsonage, and an untiring worker in the church. She was one of the captains, and as usual reported the highest amount. When I left on Monday night, the collection was pushing one thousand dollars. Excellent report; for a few months ago they had a big rally, and one also before that. As I am informed, about $2,500 have been paid this year on church debts. As soon as the banks of the city opened their doors Monday morning, the pastor and trustees sent every cent to the Board of Church Extension.

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I Will Cure You So That You Should Stay Cured—Women No Longer Need Submit to Embarassing Examinations and Big Doctor Bills.



To Show Good Faith and to Prove to You That I Can Cure You I Will Send Free a Package of My Remedy to Every Sufferer.

I hold the secret of a discovery which has seldom failed to cure women of piles or female weakness. Falling of the womb, painful menstrual periods, leucorrhea, granulation, ulceration, etc., are very readily cured by my treatment.

I now offer this priceless secret to the women of America, believing that it will effect a cure in almost any case, no matter how long you have suffered or how many doctors have failed.

I do not ask any sufferer to take my unsupported word for this, so will send you some of the medicine free. If you will send me your name and address I will mail you a trial package absolutely free, which will show you that you can be cured. Do not suffer another day but just sit down and write me for it right now.

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MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 3 or 10 days, giving you a youthful, clear, sweet complexion, at least three shades fairer. Price, $1.00. Soap free. Send all orders to our Beautifying Parlors.

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Any season of the year if you use Magic Fish Lure. A wonderful bait that greatly attracts all kinds of fish. Best bait ever used for nets, traps, and trot lines. No poison. Not unlawful to use. Price 25c a box. If you live near a lake or stream write to me and I will give you a box to help introduce it in your neighborhood. Agents wanted.

J. F. GREGORY, K-29, Anadarko, Okla.

They Live in Our Memory.

MISS S. J. GALE.

On the 31st of October, 1905, our beloved deaconess, Miss S. J. Gale, born in Eden, Maryland, passed from labor to reward from Philadelphia, Md., in the 31st year of her life, and at the annual meeting of the Philadelphia District Convention the enclosed resolutions were drawn:

Whereas, we have learned with sad regret of the decease of our dear friend, sister and co-laborer in the work of the W. H. M. S., Miss S. J. Gale, our deaconess, we the members of the W. H. M. S. of Philadelphia District, Delaware Annual Conference, feel most deeply our loss and with heads bowed in submission to God's divine mandates, we pray for grace to sustain us in this hour of severe trial and bereavement. Therefore, be it resolved, that we, the members of this convention here assembled, extend to the bereaved family our heartfelt sympathy and pray that he who rules in the destinies of men may sustain and comfort them. Be it further resolved, that we extend these words of condolence to Zoar M. E. Church, of which she was a faithful and earnest member and to the auxiliaries in which she was a tireless, patient worker. Be it further resolved, that we will do our best to carry on to successful completion the work of the W. H. M. S., which was the burden of her soul.

S. D. WRIGHT, Secty.

ROBINSON.—Hagar Robinson died in Algiers, La., and was buried Wednesday, November 15, 1905. Rev. Walter Chinn, pastor of St. Matthew church, of which Mrs. Robinson was a faithful member, conducted the service.

HAZLEY.—Georgia Alberta Hazley, a faithful member of our church, passed into the beyond October 15, 1905. She was the daughter of Jane and Asa Simpson, of Kosciusko, Miss., and was born November 1st, 1869. In early youth she joined the M. E. Church, and thereafter lived a consistent Christian. Being a great lover of the Sabbath school, she sought, with unceasing energy to promote its progress. Naturally quiet and meek, from her youth up, she never caused any one a moment's trouble, and was always ready to lend a helping hand to the needy or distressed. Naturally hopeful and cheerful, she had always a pleasant greeting for all whom she met. On September 30, 1891, she was married to Prof. D. M. P. Hazley. Then began an era in her life which further exemplified her Christian character and womanly virtues. She ever proved herself a tender, loving mother and an amiable, devoted wife. During a period of about six weeks' severe affliction, her fortitude and reliance on the Heavenly Father seemed ever to enable her to bear all with meekness and resignation to the end, which she seemed to know was not far off. At 7 o'clock p. m., October 15, 1905, she quietly passed away.—M. C. McEwen.

MITCHELL.—Death entered the home of Brother Matthew Mitchell, Ackerman, Miss., October 28th, and took from his side the choice of his life, Lummie Mitchell, an affectionate wife, a kind mother and a model woman. She would quickly win the hearts of all who came in touch with her. Earth's loss was heaven's gain. She said that she was ready and waiting for the Lord. Her funeral was attended by the pastor, Rev. J. W. Byrd.

SAPP.—Ellen Sapp departed this life at Calvert, Texas, November 6, 1905 She was a faithful member of the M. E. Church for 35 years. After suffering about ten months, she told her sister she was going home to heaven. She died in full triumph of faith. She leaves a husband, two sons and two daughters and several grand-children and a host of friends to mourn. The funeral sermon was preached by the pastor, assisted by Rev. J. H. Swann, presiding elder.

AVANT.—E. Winter Avant was born in Nashville, Tenn., in 1874, and died at the same place October 21st, 1905. In 1896 she was joined in holy matrimony to Professor Henry Avant, graduate of Rust University, Holly Springs, Miss., and now principal of the Peabody High School, Helena, Ark., with whom she shared for nine years all the toils and joys of a business and teacher's life. She was a graduate of Fisk University, and for some time has been in the employ of the American Missionary Board as music teacher in the Helena Normal School. She was a friend to everybody. Her sudden death, due to an unsuccessful operation, brought a pall of gloom over a wide circle of friends and relatives. The fragrance of her life will cheer many a sad traveler for years to come. The funeral services were held in Nashville with special floral decorations, in accordance with her wish. Her body was placed in the vault in which our beloved Bishop Scott's daughter rests. Unselfishness and frankness were marked characteristics of her life. She was a devoted wife and Christian, and has entered into her rest.—A. M. Brooks.

PIER-EDMOND.—Mrs. Jerlene Pier and her daughter, Emily Edmond, of Baldwin, La., passed into the beyond during the month of October, with just two days' difference in their passing. To the loved ones who mourn their loss we offer our deepest sympathy, asking God's blessings upon them.—E. B. Richards, Pastor.

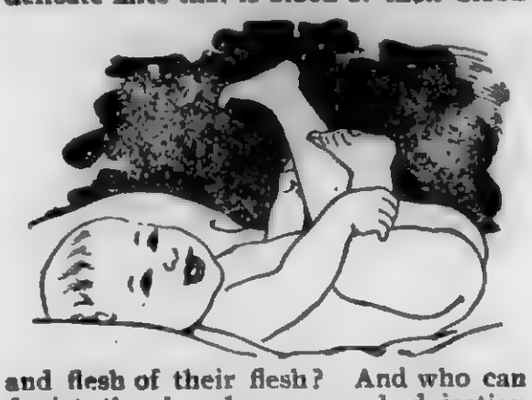
WELLBORN.—Henry Wellborn, of Union Grove Church, Mantua, Ala., died recently. He was faithful to the end and died without fear, being assured of the Heavenly Father's care.—V. D. Oatman, Pastor.

BLUDSOE.—From Wesley Chapel, New Orleans, passed Sister Jane Bludsoe, October 15, 1905.—T. J. Johnson, Pastor.

VANLUR.—Delilah Vanlur, a faithful member of the M. E. Church at Cumberland Furnace, Tenn., departed this life October 8, 1905. She lived so as to have no fear when the messenger came. For 40 years she has been a member of the church. Nine children survive her and a host of friends mourn her going.—J. R. Reasonover.

LAING.—J. T. Laing, a local preacher and a member of Trinity M. E. Church, Wilmington, N. C., died in peace October 17, 1905. Bro. Laing leaves a wife, one son and one daughter to mourn their loss, and two sisters and a host of friends. The family has our sympathy. The funeral services took place in Trinity M. E. Church October 13, 3:30 p. m. The sermon was preached by the pastor, C. W. Walton. He was assisted in the funeral ceremony by Rev. W. B. Williams, pastor Mt. Zion A. M. E. Church.

No joy or pleasure on this earth quite equals that which comes into the home when baby arrives. Who can describe the happiness of man and woman, joined in wedlock, as they look upon the fragile, delicate mite that is blood of their blood



and flesh of their flesh? And who can depict the hopelessness and dejection that hover about the home where the wife is incapable of becoming a mother? Barrenness proceeds from some derangement of the distinctly feminine organs. Many of the common ailments known as "female troubles" cause it. Dr. Pierce's Favorite Prescription overcomes barrenness by stamping out diseases of women, and by healing and curing ulceration. It tones up the system, stops drains, and restores strength. During gestation it modifies morning sickness, gives elasticity to the overstrained parts concerned, makes the hour of baby's coming short and almost painless, and gives wonderful recuperative power to the patient. By making the mother strong and cheerful, it makes the little one healthy, vigorous and good natured. Insist upon the medicine dealer giving you Dr. Pierce's Favorite Prescription when you ask for it. Substitutes are often dangerous.

Mrs. James W. Blacker, of 629 Catherine St., Syracuse, N. Y., writes: "Your medicines have done wonders for me. For years my health was very poor; I had four miscarriages, but since taking Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription' I have much better health, and now I have a fine healthy baby."

For 21 one-cent stamps to cover cost of mailing *only*, you can get a free copy of that celebrated doctor book, the Common Sense Medical Adviser, 1008 pages, illustrated. Cloth-bound, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

HALL.—Louis Hall, a well known citizen of Hubertville, La., fell asleep in Jesus September 7. He was a probationer and trustee of Boynton Chapel. He leaves a property valued at $4,000. He confessed religion about a month before his death. Bro. Hall was a member of the Tabernacle No. 56 for 20 years. His funeral was conducted by Revs. D. S. Solan, R. H. Williams, Wilt Stewart, Wilst Carr, Jore Simon and J E. Rolax, pastor.

JAVINE.—D. Javine, an exhorter and trustee in Union Grove Church, at Mantua, Ala., entered into eternal happiness during this quarter.—V. D. Oatman, Pastor.

BELLORE.—Death has removed from the scenes of his labors Brother All Bellore, one of the oldest members of the church. Faithful and true to his church always was he. He was born March 6th, 1825, and died October 4, 1905. He became a member of the M. E. Church August 5, 1865, and was licensed as local preacher in 1870. Ever since then he has done a great work for the Lord. Brother Bellore leaves a wife, true and tried, children and grand-children mourn his passing.—D. D. Ried.

LAKE TOXAWAY AND ASHEVILLE, N. C.

Two of the most salubrious sections anyone can visit. The thermometer ranges from 62 to 70 degrees at 8 a. m. daily by government report. Just think of it, this lovely section is less than twenty-four hours' ride from New Orleans, and $27.80 for the round trip covers a great portion of the numerous resorts in this mountain section of North Carolina, with reasonable rates at all hotels and boarding houses. For further information call at Southern Railway ticket office, No. 704 Common street, next to ladies' entrance of St. Charles Hotel, New Orleans, La.

UNITED FOR LIFE.

BAILEY-WALTERS.—On November 9, 1905, Mr. Jas. Bailey and Miss Agnes Walters, at the home of the groom's parents on Audubon street, New Orleans, by the Rev. C. W. Reeves.

THOMAS-NATHON.—At the home of the bride's parents in Moss Point, Miss., by Rev. S. H. Cannon, Mr. J. E. Thomas and Miss Olie L. Nathon. The bride is a Christian young woman of high standing. Mr. Thomas is at the head of the Mutual Aid Company, a flourishing organization of Moss Point; he holds also several official positions in St. Paul Methodist Episcopal Church.

HEFLIN-TOLBERT.—On the evening of November 12, 1905, Mr. J. H. Heflin and Miss Queenie Tolbert, at the home of the bride's parents. Many friends of both contracting parties were there to witness the occasion. The bride has been the public school teacher at Sardis for several years. She is very active in the church and Sabbath school. Rev. W. E. Smith performed the ceremony.

STEWART-JACKSON.—At the residence of Mrs. D. Stewart, of Adam street, New Orleans, on Wednesday, November 15, 1905, occurred the marriage of her daughter, Miss Cecelia R. Stewart to Mr. Emile N. Jackson, Rev. C. W. Reeves performing the ceremony. The parlor was beautifully decorated with ferns and flowers and the bride was beautifully gowned. Her maid of honor was Miss Selena Washington; the best man was Mr. Joseph Stewart. Mrs. Beulah Brown played the wedding march. The happy couple received many beautiful presents. Refreshments were served, and soon thereafter Mr. and Mrs. Brown departed for their future home in Hamburg, La.

CONRAD-JOHNSON.—Mr. Jessie R. Conrad, Jr., and Miss Mamie T. Johnson, November 8, 1905, at the residence of the bride's parents, New Orleans. Rev. F. T. Chinn officiated.

WILLIAMS-BENCEL—On Tuesday night, November 14, 1905, at the residence of Mr. Edward Ovelton, of Covington, La., Mr. Charles Williams, of Chicago, and Miss Louisa Bencel, of New Orleans. The following morning they departed for Chicago. Rev. B. R. Jackson officiated.

Doings of the Workmen

TENNESSEE.

The revival held recently at Tazwell, Rev. A. Roach pastor, closed with twenty-six conversions.

Sharon, Ella Robinson.—Our first quarterly conference was held in Linton Chapel, Saturday, November 4, Rev. J. A. W. Moore presiding. The reports showed progress on all lines of church work. Saturday night at 7:30 p. m. the League and church gave a hearty reception to our new pastor and presiding elder. The program was as follows: Miss Jennie Tucker, first vice-president, presiding; Miss E. Robinson delivered the welcome address on behalf of the trustees; on the part of the stewards, Rev. F. Douglas; Sunday school, G. W. Love; day school, Miss Cynthia M. Howse; in behalf of other churches, Mr. M. T. Freeman. Music by the choir. Responses by pastor and elder. Resolutions were offered thanking the conference for

Bishop for sending us Rev. J. T. Price and Rev. J. A. W. Moore. The elder preached on Sunday and at night a very interesting sermon. Raised this quarter: At Union City, $4.75; at Sharon, $9.05; trustees $8; benevolent claims, $2.

Lewisburg, Mrs. Inez Norris.—At the last session of conference held at Murfreesboro the good Bishop McCabe saw fit to send to us for pastor the Rev. A. L. Nelson. Our quarterly conference convened Nov. 18-19, Rev. A. Phillips presiding. Reports showed good work. The timely remarks of presiding elder of year's work seemed to impress the officials and to inspire them to higher aims. Sunday at 11 a. m. the elder preached a wonderful sermon upon duty and brotherly love, bringing his hearers to a deeper consideration of the relation between the pastor and members. At night the sacrament was administered. Raised this quarter, $34. Presiding elder paid in full.

Lewisburg, Inez Norris.—The conference year closed out successfully at Galilee and with the best report that we have ever made along all lines. Our pastor, Rev. T. W. Pratt, preached his farewell sermon for this conference year on the first Sunday in November. Collected $20.75. We, the members, can rejoice and be exceedingly proud, for we have paid out our pastor and presiding elder, Rev. A. Phillips. Bro. James Hill preached his farewell sermon Monday night. Bro. Hill is a young man in the cause. We wish him much success. Bro. J. C. Smiley, our Sunday school superintendent, is on the sick list. We hope that he will soon be able to be with us in the Sunday school again.

Springville, J. F. Neal, Pastor.—On Sunday, November 12, a rally was held, the proceeds from which to go towards the completion of our church. The result was a collection of $22.50. My first quarterly meeting was held Nov. 15-16, Rev. J. A. W. Moore presiding. The quarter was a success spiritually and financially.

THE SOUTHERN RAILWAY

Resumes old schedule, leaving New Orleans 9:25 a. m. and 8:15 p. m., with through Pullman from New Orleans to New York without change or delay. For Pullman reservations, tickets and information call or address SOUTHERN RAILWAY Ticket Office, No. 704 Common street, next door to ladies' entrance St. Charles Hotel, New Orleans

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	.....
———	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	—Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

Queen & Crescent.

No.		No.	
1. St. Louis Ex.	8:10 p m	2, St Louis Lim	9:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 pm
5, Local	4:45 p m	6, Local	6:00 am

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.

Sunday and Wednesday Excursion.

No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom.	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd.	4:00 p.m.

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston	7:05 a.m.
8:50 a.m.	Pacific Coast Express	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

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7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
3:05 a.m.	Port Allen Local	3:15 p.m.
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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Crescent City Notes

Miss Amy Evelyn Davis, after a pleasant stay of three months in the city, at the residences of Rev. A. B. Harris and Mrs. Mary Brown, returned to her home at Clinton, Nov. 4th.

All are cordially invited to the Thanksgiving services, Thursday, Nov. 30, at 11 a. m., and stake driving for the new Ross Chapel Church, Rev. A. B. Harris, pastor, on the ground in Camp Parapet, where the former church burned down. Thanksgiving sermon preached at Macedonia Church at 11 a. m., then at 12m. the members and visitors will march around the corner to church grounds and drive stakes, $1 each drive. Refreshments will be served.

To the Presidents of each Auxiliary of the W. H. M. S.—Sisters: Rally your members to pay their dues. It is true we have been hindered during the summer months on account of the yellow fever, yet let everyone who is interested in the silver birthday offering give $2.50 or as much as you can and receive credit for the same. Let every auxiliary raise their assessment by January. Sisters, begin now. Send in your reports at once. Do not wait for a notice. By order of president.

MRS. M. HILL.
D. M. WALKER, Cor. Sec.

To the Board of Directors of the Laton Home—We, the undersigned, members of the Breeden family, wish to express our grateful appreciation of the untiring care and kindness given to our "Mammy," Eliza Washington. We especially wish to thank the able and capable matron of the Home, who by the efficient discharge of the duties entrusted to her guarantees the comfort and happiness and well-being of those poor old souls under her care. Mrs. S. H. Breeden, Fanny Breeden, Judith Breeden, Mrs. H. C. Whitesen, Robert W. Breeden, M. L. Breeden.

WESLEY CHAPEL.—Sunday, Nov. 26, was well observed from early morning until 7:30 p. m. At 11 a. m. two persons were baptized by immersion. At 3 p. m. the notes were burned at the altar and a joyful time was had, both spiritually and financially. They raised $40.00 during the evening services. At 7:30 p. m. the woman's Christian Temperance Union had their annual state sermon preached by the pastor, Rev. T. J. Johnson. The eighth annual state convention was held Monday, Nov. 27th, at Wesley Chapel. Collection for the day, $71.12.

ST. MATTHEW.—Services were good throughout Sunday, Nov. 26th. Local preachers' rally at 3 p. m. and services at night. The Self-Denial Band begins their mid-winter series of self-denying by prayer and consecration for the entire church, also to finish raising the benevolent money. Thanksgiving Day will be duly and appropriately observed. Sermon at 12 m. and concert at 7:30 p. m. St. Matthew is preparing for the fourth quarterly conference on December 6th and hopes to make a full and creditable showing along all lines.

WILLIAMS CHAPEL.—On last Sabbath the prayer meeting and Sunday school services were well attended. At 11 a. m. the pastor, Rev. C. W. Reeves, preached. At 3 p. m. the Stewardess sisters held their monthly meeting. Mrs. H. E. Brazeley, president. At 6 p. m. the League and song service, under the leadership of Mr. C. C. Wilson, had a good attendance. The pastor preached again at night. Collection, $60.61.

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Literary Notes

BOOKS RECEIVED.

Publishers: Jennings and Graham, Cincinnati; Eaton and Mains, New York.

Freedom of Faith Series—The "Economics of Jesus," by E. Griffith Jones, B. A.; "A Reasonable View of Life," by J. M. Blake, M. A.; "Common Sense Christianity," by C. Silvester Horne; "Prayer," by William Watson; "Inspiration in Common Life," by W. L. Watkinson.

Price, 35c net per copy.

"Evangelists of Art" (picture sermons for children) by Rev. James Patrick, B. D., B. Sc. Price, 75c net.

Publishers, Jennings and Graham, Cincinnati, Ohio.

"From Servitude to Service." An important volume on the great question of the education of the Negro in the South is announced as ready for publication shortly by the American Unitarian Association. This book gives the history and work of six of the leading Southern institutions engaged in Negro education, and its contents are made authoritative by the standing of its contributors. The chapter on Howard University is written by Professor Kelly Miller, on Berea College by President William G. Frost, on Tuskegee Institute by Professor Roscoe Conkling Bruce, on Hampton Institute by President H. B. Frissell, on Atlanta University by Professor W. E. B. DuBois, and on Fisk University by President James G. Merrill. Here is brought together into one volume of moderate size the story of much of the effort in the South for the elevation of the Negro through education since the Civil War, written by men who are actually on the ground spending their lives in the work and in close and sympathetic touch with this tremendous problem. No student of Southern educational institutions and the questions with which they are dealing should fail to peruse this book. Published by the American Unitarian Association, Beacon street, Boston, Mass. Price, $1.10 net.

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"THE TEXAS RAILROAD," Palestine, Texas.

A rare portrait of Lincoln will accompany Frederick Trevor Hill's "Lincoln the Lawyer" in the December number of *The Century*. The copy used was discovered recently in Lee, Massachusetts. This picture represents Lincoln as he looked before entering the White House.

The printing of Alfred Domett's "Christmas Hymn" in illuminated text with four illustrations by F. X. Leyendecker in full color, beside eight other pages in tint, makes the Christmas *Century* a magazine rich in color. Among the pictures in tint will be Timothy Cole's wood-engraving of Zurbaran's "Saint Catharine in Prayer," a picture of the Christ by Paul Julien Meylan, and Andre Castaigne's drawing of an interior of the Hotel de Crillon-Polignac. There will be also four full-page productions, in black and white, of drawings by Thornton Oakley of interesting scenes in lower New York.

Doings of the Workmen

TENNESSEE.

Paris, Mary W. Dortch.—A meeting of the Epworth League was held at Bethel M. E. Church on Friday evening, Oct. 27, under the auspices of its official board. The program as rendered proved to be a most attractive feature of the season. Rev. R. B. Ross, the pastor in charge, offered a few introductory remarks. Rev. J. P. Price followed with a very eloquent and touching appeal to the Chapter. The remainder of the evening was spent in a social way. The occasion was both pleasant and profitable. Among the distinguished visitors were Rev. J. A. W. Moore and Rev. S. J. Boone. These gentlemen also addressed the League. On the following day Rev. Moore spoke to the children of the public school. He was in one of his happiest moods and in earnest words plead with the children for obedience to their teachers and duty to the work before them. In the afternoon of the following day our esteemed friends, Rev. J. P. Price and Rev. R. B. Ross, visited the children. Earnest words of counsel came from their lips and the children were proud to welcome these men. Nobly too does our work go on. Our League at New Bethel is doing well.

TEXAS.

Thompson, R. H. Warren, Pastor.—My fourth quarterly conference convened at St. Matthew Church, Rev. E. Lee presiding. Officers present made good reports. The work is progressing along all lines. The elde came to us after an illness of three weeks. His sermon was delivered with great power and left a lasting impression on all who heard it. Raised this quarter for: all: Presiding elder, $21.00; pastor, $107.55; for Wiley University, $11.00; benevolence, $38.50; bill, $15.50; ceiling of church, 65.75. Added to church 12 members this year; increased growth of Sunday school. The church is spiritually, financially and intellectually advancing. Total amount raised $258.80.

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Southwestery Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, DECEMBER 7, 1905

Vol. 39 No. 49

Garrett Biblical Institute

Editorial

The attempt of the Powers to coerce Turkey seems to be fruitless. Turkey would not be bluffed. What Turkey deserves is its government dethroned and its people placed under another flag, but this the Powers hesitate to do.

The condition in Russia grows more serious daily. The strikes spread and the revolt is taking possession of the army. At this writing all telegraphic communications are cut off on account of the strike of telegraph operators and the only news to be received comes by couriers. Russia's condition is indeed a sad one.

Bishop Turner at session of the African Methodist Episcopal Church, held recently at Macon, Georgia, made several characteristic and erratic statements. He openly declares that no man hates this nation more than he and said further that when he attempts to pray it is a struggle for him to allow the United States Supreme Court to have a part in his prayer. In the first place all that Bishop Turner is this nation made him and the best ten milion Negroes of the world are to be found in the United States in spite of all that has been done or said. The Negro owes much to the American flag and there is nothing to be gained by being unpatriotic, and it is to be deplored that the Bishop should go so far out of his way to denounce the nation, which in spite of the many discriminations and oppressions that are heaped upon the Negro, offers him the best chances that are yet to be found for him in this wide world. But Bishop Turner is nothing if he is not himself and for himself he speaks.

Some speakers in the discussion of the race situation have grown eloquent in their statement that the South is taxing itself to educate the Negro. We had an occasion recently on this point to refer to an editorial in the *Morning Post* of Raleigh, North Carolina. On this point Rev. C. R. Brown, presiding elder of the Florence District, in his recent report before the South Carolina Conference at Yorkville, S. C., said that it might have been once true that the South taxed itself for the education of the Negro, "but it is not true to-day. Where does the money come from for educational purposes? A number of mills on property, poll tax, the profit from the dispensaries and tax on the guano all go for school purposes in this state, and we as a race pay more through these four channels in one year for school purposes than we receive in two years." Dr. Brown is no novice in reaching conclusions and after most careful investigation it is proven the Negro in South Carolina pays in taxes on property, poll, dispensary and fertilizer an amount that exceeds the amount he receives in turn for school purposes. It would appear that the Negro is not altogether a burden to the state of South Carolina.

THE INTER-CHURCH CONFERENCE ON FEDERATION

The Inter-Church Conference on Federation, which held its meeting recently in Carnegie Hall, New York City, was an epoch-making event. While the results were not all hoped for, nevertheless, sufficient was accomplished to aid the growing bond between the Christian churches. Federation is a slow process. Men do not surrender nor even suppress their convictions easily, but the signs of the times unmistakably teach that the difference in the dogma no longer will separate the churches when a united movement would mean the common good of all.

The program constructed was the most remarkable program of its kind ever offered to the American people. Men of renown of the several churches represented, inspired the occasion with appropriate addresses. In spite of the wealth of the program it appeared that the movement did not receive the local interest it deserved and failed to attract the attendance it should have had. Carnegie Hall is a large auditorium, 'tis true, but the meeting was held in the largest city in the Union, yet at no time was the building crowded to its limit. Still the meetings were well attended, the interest ran high, and Christian fellowship promoted through the entire program. Dr. William Hayes Ward, venturing an opinion as to the growth of federation said:

"It is a fact, not sufficiently considered, that the spirit of unity has grown out of the zeal for evangelism. These are the two notes of the church of the present day—evangelism and union—which distinguish it from the church of a century ago; the sense of the duty to convert the world, and the sense of the duty to come together that we may convert the world—'that they may be one, that the world may know that Thou hast sent me.'"

At the opening of the meeting letters of greeting from several prominent persons were read, among them being one from President Theodore Roosevelt, in which was found this very significant statement:

"I have the very highest sympathy with the movement; for instance, I feel that indirectly in addition to the great good it will do here it is perfectly possible that the movement may have a very considerable effect in the Christianizing of Japan, which I feel to be retarded by the divisions among ourselves and by the failure to recognize the fact that the Christian Church in Japan must of course assume essentially a Japanese national form."

There was but one discordant note in the meeting and that was occasioned by the fact that Unitarians, Universalists, and Roman Catholics were excluded from the fellowship. But in the adoption of the report which provided for the denominations to be embraced in the Federal Council the number in favor of including of these denominations was very, very small, hence they were excluded. The following plan on federation was practically unanimously adopted:

PLAN OF FEDERATION TO BE RECOMMENDED FOR APPROVAL BY THE CONSTITUENT CHRISTIAN BODIES.

PREAMBLE.

WHEREAS, in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service, and co-operation among them, the delegates to the Inter-Church Conference on Federation, asembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this conference for their approvval:

PLAN OF FEDERATION.

For the constitution:

1. The name of the body shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

Baptist Churches, North.
Baptist Churches, South.
Free Baptitst Churches.
Negro Baptist Churches.
Christian Connection.
Congregational Churches.
Disciples of Christ.
Evangelical Association.
Evangelical Synod.
Friends.
Evangelical Lutheran Church, General Synod.
Methodist Episcopal Church.
Methodist Episcopal Church, South.
Primitive Methodist Church.
Colored Methodist Episcopal Church of America.
Methodist Protestant Church.
African Methodist Episcopal Church.
African Methodist Episcopal Zion Church.
Mennonite Church.
Moravian Church.
Presbyterian Church in the U. S. A.
Cumberland Presbyterian Church.
Welsh Presbyterian Church.
Reformed Presbyterian Church.
United Presbyterian Church.
Protestant Episcopal Church.
Reformed Church in America.
Reformed Church in the U. S. A.
Reformed Episcopal Church.
Seventh-Day Baptist Churches.
United Brethren in Christ.
United Evangelical Church.

3. The object of this Federal Council shall be:

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into harmonious service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this

(*Continued on Page Eight.*)

General Committee of Missionary Society

Third Day, Friday, November 10:

Bishop L. B. Wilson presided.

After the devotional services, led by Dr. John F. Goucher, and some discussion on the increased appropriations and the method of scaling, Dr. Leonard moved to take up the order of the day and Dr. Leuring of Borneo addressed the Committee for a halt hour. We are sorry we cannot give his address in full. In substance, he said: "Your request was unexpected. I appreciate your goodness of will. I have not had your American training in the matter of condensation. The Eastern field has thirty-seven different languages and a hundred races among whom we work and cannot be fully sketched in thirty minutes. I choose one little section. I speak of Borneo. I was permitted to spend ten months in that country. I have seen a little of it; the second largest island in the world almost a continent of itself. Ever since I landed in Singapore the call of the island that waits for the Lord came into my ears. Dr. West and I took a steamer to accomplish our journey and we visited the great island. We heard of the Dyaks, or head hunters. Some call them cannibals. The Malays call them the fail people, supposing they were much like monkeys, but when I first saw them with their pipes and arrows and swords at their side, and their great muscularity and almost naked, I felt that I loved them and could work for them. It took a whole year before we sent a missionary there, and I was the privileged one. Dr. Floyd, who is now here, was my companion on the journey to the island. He returned to Singapore and I remained in that vast territory surrounded by vast tribes of savages. Nevertheless, I had my Eternal Friend with me. I will not detain you in telling you how difficult it was to impress upon them Gospel truth, such men whose ambition was to secure the heads of their enemies; nevertheless, in ten months, these people opened their hearts to me; a seemingly slow work but really a feasible work, and they were impressed with the Gospel through a work most beautiful and desirable beyond any other I have ever done.

"A message came to me which almost crushed my heart. We need you in Singapore. I went back as a dutiful son in the Gospel, but before I did so, I called on my friends whom I had made there—a few Malays, a few shop-keepers and then on the Dyaks, who had welcomed me and especially the chieftain, who had given me a beautiful plot of land for a large house. When I bid them good-bye, they gave me loving farewells. I came to the Chinese and they showered me with their presents. I said good-bye to all the Dyaks, except the chieftain. That was my hardest task. I went out to find him. I had to swim a river and go half a mile to come to his home. I ascended the height to his house. I saw him standing on a stook. The light was falling on his face. I knew the place well. The women passed by quickly like the shadows. I took my seat in front of him and told him that I had to go away. He said, 'I am very sorry that you go. Why is it? Have you not been treated well?' I told him I doubted it. 'But can't you send a missionary who will do the work you have done? 'Why,' said I, 'do you want a missionary? Have you become Christian while I have been here? Has anyone of your people? You have listened to the white missionary, but have you paid attention to his words?' He said, 'Don't you misinterpret that. It was our duty as wise men to consider your life and compare it with your teaching to see if they agreed, and now we would be Christians, but we have no one to teach us. We would like to eat from the food you bring us and even now our mouth waters, but you are taking the good away.' I pointed up to the heads hanging over me, and said, you love those heads far better than you do the missionary. I knew what I said for no Dyak desires anything better that the heads of his enemies and regard them as the great possession of the tribe. He said, 'No, sir; I would like to have a missionary.' Now, I saw my chance and I said, as a proof of your meaning, give me one of those heads. I had scarcely finished the last sentence when he rose from his seat, with his right hand on the hilt of his sword and stood before me with his eyes flaming with fire, and he trembled before me, and I said to him, as he was held by some invincibe power, 'You know me; you know I am a man of one work. Give me one of those heads and I will take it to my friends in pledge that you have broken with the customs of your ancestors and desire a missionary, to become a Christian.' He immediately thrust his sword back into the sheath, dropped back on to his stool and with a motion of his hand, said, 'Take one, choose one yourself.' I stood up on the stool, raised myself on the pillar where the bundle of thirty heads was—there were 120 heads, ninety of which he had taken in a single night from a hostile tribe—and I took one, the one which you see here today, the head of a young man nineteen years old. I wrapped it in a pocket handkerchief and intended to say good-bye. His wife came. I put the package under my arm. Those two chieftains remained silent without saying a word and without moving; they were speechless. I said good-bye to him, descended, and came to my house and that was the last visit I made in Borneo. My boat was ready; all my things in it and the distance was 120 miles to the nearest steamer. The boat was old and leaky. I said to the Chinese man, what if this boat should never reach the end; he said, 'Well you need never send it back.' As we crossed the bar, the lines of Tennyson came to my mind: 'Oh, may there be no moaning of the bar when we put out to sea.' It was December and the storms came from the north and beat on the coral reefs of the island and we had much trouble to get away."

Our space will not permit us to describe his wonderful experiences of his journey and the personal observations he made in his travels. In his closing words, Dr. Leuring said: "Three years ago in Africa as a missionary, I baptized the first Pigmy of the forest, a Pigmy of the Malay Peninsula. She was the daughter of a Dyak, and is now a member of the Methodist Episcopal Church, a Pigmy of the Malays that inhabit the very summits of the backbone of the Malay Peninsula."

The Committee of Fifteen, appointed to consider the work in the South among the white and colored populations, gave a carefully constructed tabulated suggestion as to appropriations, which on motion was read in full by Mr. Mott for the committee. This report showed a total of 53,400, an increase of $940 over last year for the white work, and a total of $46,015, or an increase of $385 for the colored work. The white work was first considered: A motion to adopt the report as a whole was made. Dr. Buckley moved to amend that the list be read with the suggested appropriations one after another, and if there is no debate, an appropriation can be accepted or debate given where needed. Dr. Buckley's amendment prevailed. The various conferences were called in their order, and at various points the Bishops and members made extended discussions.

The following appropriations were voted:

White work in the South, Maryland and Delaware excepted.

Alabama	$2,603
Arkansas, of which $300 is for Texarkana at disposal of presiding Bishop	4,500
Atlantic Mission Conference, of which $500 is at the disposal of the presiding Bishop	2,500
Austin, of which $840 is for new work	4,825
Blue Ridge, of which $305 is for new work in South Carolina	3,105
Central Tennessee, of which $300 is for new work	3,475
Georgia	2,300
Gulf, of which $1,000 is for new work	4,785
Holston, of which $405 is for new work	1,830
Kentucky	4,500
Missouri	3,570
St. John's River	3,000
St. Louis	4,235
Virginia	3,000
West Virginia	5,055
	$52,745

At this point Mr. L. Skidmore opened an interesting debate as to the advisability of our white work in the South. He said: "I think this is the time to call a halt. I have long thought and said that this work has been unsuccessful, laborious and a burden upon the church not to be increased. You may increase the other work as you will; let the Church South do the work among the whites down there."

Bishop Wilson energetically replied: "Sir, we have more members in our church in the same territory than the Methodist Church South. In Chattanooga, the most influential church is ours. In Knoxville, the leading Protestant church, perhaps, is ours. What do we mean by such talk about our failure in the South? We should encourage those there by giving means for the maintenance and advancement of the work. That does not mean driving the Methodist Church South out of it. We cannot abandon our own people. We are there. We are in eastern Tennessee, always loyal to the Union and we are there by right."

Bishop McCabe said: "I have heard as much as I want to about the failure of our church in the South. It has been no failure, but a glorious success. Our church and school property has increased in value at the rate of a thousand dollars a day, since Father Abraham issued the Declaration of Emancipation on the first of January, forty-three years ago. Multiply 43 by 365 and then multiply that by a thousand and you will have about the value of the church and school property since January 1, 1863. I think it is wonderful. I have been weeping still over the sending out of the members of the Tennessee Conference a few days ago with their salaries only two-hundred and fifty or three hundred dollars, and yet those noble fellows brought in $1,900 for missions and church extension. It is a bigger collection than $60,000 from the New York East Conference. If you want fraternity that is the way to get it. Stay there and do your duty and get the Church South acquainted with us; that will help on fraternity."

Dr. Buckley made a significant statement about the work in the South. The statement will be used in another connection.

COLORED WORK.

Dr. E. M. Jones represented the work in the South. He said: "In our twenty colored conferences we have 300,000 members. Last year the Missionary Society appropriated $46,600 to these 20 conferences. We also returned in our missionary collections, $28,181, seventeen conferences made an increase and 3 a decrease; the increase was $4,800; this increase is not spasmodic. The Missionary office has displayed much judgment in scattering all through these conferences illuminating and inspiring literature, and they have also given us Dr. Logan, who goes to our conferences and conventions, speaking directly to our members and ministers and leading us in our work. Three Conferences are self-supporting and four or five nearly so. The three Conferences received from the Missionary Society last year $6,200 and returned missionary collections of $12,828. We are also increasing our collections for all other objects, building churches, paying church debts, supporting our preachers, etc. Our salaries are small, yet we increase our missionary collections. We have canvassed our needs down there very carefully and bring these conservative recommendations as to appropriations:

The following appropriations were made:

Atlanta, of which $170 is for new work	$1,170
Central Alabama	1,605
Central Missouri, of which $400 is for new work	2,000
Delaware, of which $600 is for Manhattan and the Bronx to be administered by the resident Bishop, through the New York City Mission and Church Extension Society, and $400 is for new work	1,915

East Tennessee, of which $400 is for new work	2,000
Florida	1,200
Lexington, of which $100 is for Union Church, Cincinnati, and $300 is for Chicago	2,265
Lincoln	2,665
Little Rock, of which $300 is for new work	3,000
Louisiana	3,300
Mississippi	2,175
Mobile, of which $105 is for special relief at the disposal of the presiding Bishop.	1,405
North Carolina	2,300
Savannah	1,400
South Carolina	2,000
South Florida Mission, of which $200 is at the disposal of the presiding Bishop.	515
Tennessee	2,370
Texas	3,800
Upper Mississippi	2,440
Washington	2,000
West Texas	4,000
	$45,525

PORTO RICO.

The General Committee took up, out of its order somewhat, the presentation of the appropriations for Porto Rico.

J. C. Nicholson said: "It is true that the Church Extension Society has appropriated for churches in Porto Rico $6,000 straight and an additional sum conditional. There has been a phenomenal success in Porto Rico. Dr. Dress went there in 1900. In April, 1904, he reported 200 members and a thousand Sunday school scholars; now our membership is 2,500, more than double what it was then. We have 83 congregations and these are more than the Roman Catholic Church has in that island to-day, after 400 years. I submit to you that this is a wonderful success and justifies the largest appropriation possible. This is our opportunity in our Christianizing that people. They are doing things; having contributed $1.10 a member for self-support, and will make it $1.60 next year. The call for church property is great, the need certain. In Guayama there is a chance to buy property at a greatly reduced rate. It has a population of 40,000. We desire to erect a church that will command the respect of the people. We want to obtain a site which will be eligible and the superintendent assures us that if you will appropriate $4,000 they will more than duplicate it."

Dr. Carroll said: "This is one of our most successful Spanish-American fields, with wonderful success in a few years. The outlook and promise are very great. Now is the time to invest our money there. It is a beautiful island; the people are becoming Americanized; they are turning away from the old religion; they join our churches; they go to our Sunday schools."

Bishop FitzGerald, in speaking of our work in Porto Rico, said: "Let us refer to one or two incidents showing the sentiment which has been created and how speedily. On the road from Arecibo to Ponce is the town of Utuado. When Dr. Stevenson went to that town as a preacher it was difficult to secure entertainment. Then the house was stoned and he was ridiculed and hooted on the streets; he had great difficulty in getting a footing. I was there just three years after. See the difference in the sentiment of the people. When it was learned that I was in the city the municipality sent its representative to greet me and arranged for a public reception in their largest hall and asked if I would be pleased to meet them there. At the proper time they sent the town band to my stopping place and so we marched through the streets, led by the band to the hall. Addresses were delivered by the representatives of the town and I responded. That city gave our church a plot of ground fronting on three streets on condition that we build in a certain time."

After describing several of the important centers and the work, Bishop FitzGerald said: "We were not wanted there. In order that you may know the anti-American sentiment still prevailing, note this fact: At the time of the war they had a coat of arms old and Spanish on which were the letters F. and I. (Ferdinand and Isabella). On it was the lamb, the emblem of the Roman Catholic Church. When the island came into our possession that seal was changed and a new design made. New colors were placed there. Of course the Roman Catholic Church did not like it and determined, if possible, to prevent its use; and last winter, through the Council, which is made up, I believe, partly by elected persons and partly by persons appointed from Washington, a new coat-of-arms was prepared, or the old coat-of-arms was restored, and to-day the coat-of-arms of Porto Rico bears the initials F. and I. and the emblem of the Catholic church, and I have not seen in any paper published in this country any statement of the fact except *Harper's Weekly*, a week or two ago.

Bishop Cranston again spoke concerning the building of our church at Vieques and the conversion of the young boy Filippe Cruz and his wonderful work in building the church. Bishop FitzGerald followed with further descriptions of the boy's earnestness and method and how by his own fidelity he had won his family to Christ.

At this point Bishop McCabe arose and said: "I want to be put down for ten of those mountain chapels, and you may put down ten for my wife, and I move also that the government be requested to substitute for the 'F. and I.' on the coat-of-arms the initials 'T. R.'"

Fourth Day—November 11.

On motion of Bishop Mallalieu a committee of five was ordered on Method of Procedure to report next year a method of facilitating the business of the committee. The committee was as follows: Bishops Andrews and Fowler, Drs. Buckley and North and Messrs. Skidmore and Mott.

Treasurer Eaton announced a possible increase of appropriation to the foreign field of $18,800, or a percentage of 2.57.

SOUTHERN ASIA.

In the consideration of Southern Asia, Bishop Thoburn said: "The work has outgrown its resources; this is also true of Eastern Asia. In our great Missionary Conventions we have laid great stress on the foreign work, but now there seems to be only a very small sum available for the different fields. We have in India nine Conferences, three being Mission Conferences, and any one of these could use twice as much as the increase available. We are having great emergencies and great trials; think of the thousands killed by the famine. A few days ago the New York *Evening Post* in a paragraph stated that in a certain territory of the size of one of our presiding elder's districts, there, in the space of twelve weeks had been 250,000 deaths by famine. Spread that ratio over India, and it will be 3,700,000. The people, noticing that not so many Christians died as others, are tempted to think there is some kind of charm about it, and the presence of Christians in villages brings the plague, and they themselves become sufferers, so that in the Punjab our missionary work has entirely ceased; and yet in the face of all this our Conferences will report an increase. Thousands are awaiting baptism, but nobody to baptize them. A good brother in Kansas is enabling us to open a school for them. Our good Brother Collins of this committee is helping us to build a very powerful institution in the city of Calcutta, to which he sent $10,000 the other day. The need is great; we want fifteen new missionaries. When I went to India, forty-six years ago, Dr. Durbin's plan of full equipment embraced twenty-five missionaries as a permanent force, but we ought to have many more. In 1888 this General Committee debated the question of a mission in Malaysia. Many thought we were going too fast and called a halt. I said we could not halt. Now who wishes us to give up Malaysia. It has developed and passed over into the Philippines, where our work is the most successful we have ever had in a Roman Catholic country, where inquirers are counted by the thousand.

"Then there is Borneo, a growing empire. We think of it as we do about Cuba, relatively, but it is as large as all New England, New York, Pennsylvania, Delaware and New Jersey, and we might almost include Ohio. It has 280,000 square miles. Then there is Java, with a population of 37,000,000, much smaller than Borneo. Look at Sumatra, which we touch at only one point. And what interests you Americans is this: These three islands can absorb a hundred million Chinese; and the Chinese are flocking into Africa, and Bishop Mallalieu is thanking God they are going there to civilize and Christianize it. They go by the million when they once go for a tropical country, and are more accessible to the missionary than when in their own country. They amalgamate with the races among whom they settle, and this is true. The Chinaman who has married a Burmese wife in Burmah and reared a family with Chinese customs will bring up a family superior to the Burmese, and they are there by the thousand. If there is anything in which the American people are foolish, it is their fear of the incoming Chinese. You can handle them a great deal more easily than has been supposed. The Chinese are not coming to this country in such quantities as you suppose. There are many countries more hospitable to them than the United States, and all the rest of the world, except America and Australia, receive the Chinese as Christian people ought to receive strangers; but the Americans, unlike us Orientals, do not wish to see the "nigger" and the Chinamen alongside of the people of their own race; and they show thereby only their want of manly courage and Christian love. But we are laying foundations in the Eastern world; the task is difficult. We can get plenty of missionaries, men and women; but I am almost afraid to ask them to go, for I have not the money to send them. But if our people would give a penny a day it would give you a missionary revenue of nearly $11,000,000 a year. Many of you will see the day when our church will give ten million dollars a year for the salvation of the world; and you will send out a thousand missionaries and think nothing of it. Now we ask you to give us our full proportion of the funds available."

THE PHILIPPINES.

Secretary Leonard spoke concerning the Philippines. We entered the Philippines about the time we entered Porto Rico, and have a membership there of 15,000; in Porto Rico, 2,500 gathered during the same length of time. Not one single dollar has ever been appropriated by this General Committee for the support of native preachers in the Philippines, but we must have reinforcements there very soon. The Aglipay movement is fading out and breaking down, and the people are naturally turning to us, and it is simply a question of our ability to receive and take care of these native church members. We need preachers and more missionaries to guide them. We have as yet no theological training school in this island, though we will soon, by the munificence of a member of this body. You gave last year to the Philippine Islands $16,000, and you allowed Porto Rico, with its one million in comparison with the Philippines with seven or eight millions, about $10,000. That is about as much as we are asking for the whole of Southern Asia. Both Porto Rico and the Philippines are under the flag. The work is about the same in many particulars. If there is any people on the face of the earth where the Lord has given manifestations of his favor in an increase of communicants, it is in this great field. It makes me sad to see the present condition of things; old missionaries are breaking down; men on the field who have fought for thirty and forty years are breaking down. We have no money with which to replace them. It looks to me as if in some quarters we are doomed to disaster, simply because we cannot provide men to take care of this great field.

JAPAN.

Dr. Leonard also spoke for Japan. He said: "This is the most dominant nation in the Far East, and is open to Christian missionary effort. The government itself favors Christianity. The Emperor has made a generous donation toward the erection of a Y. M. C. A. building. We have rebuilt, during the past year, the College in Tokio, and you must provide $5,000 this year for that building. It was voted by the Board of Managers and approved by this General Committee. The evangelistic work in Japan makes steady headway, and the outlook was never brighter than to-day. The same may be said of South Japan. We have completed our college in Nagasaki, and have a large and successful school work. Two new missionaries are asked for by the Japan Conference and two by the

(Continued on Page 7.)

THE CHRISTIAN LIFE

If Life Were All

If life were all,
Where were the recompense for all our tears?
The troubled toil of all the long-drawn years,
The struggle to survive the passing show
Were scarce worth while, if life were all.

If life were all,
What were it worth to live? To build on pain
So soon to learn our buildings were in vain?
And then to pass to some vague nothingness,
Were scarce worth while, if life were all.

If life were all,
How might we bear our poor hearts' grief?
Our partings frequent and our pleasures brief?
The cup pressed to the lips, then snatched away,
Were scarce worth looking on, if life were all.
Life is not all.

We build eternally, and what is ours to-day
To make existence sweet, is ours alway.
We stand on solid ground that lasts for aye and aye,
And makes life's sojourn worth the while—Life is not all. —*Selected.*

The Certainty of Jesus

When Jesus said, "I know," there was cleared up with one burst of light the moral and spiritual darkness of humanity. It means positive assurance and hope and joy to us in every perplexity. The Christian comes back at last to rest sweetly and bravely upon this great declaration of the Master. In the midst of all the guessing and the groping after solutions and foothold in life, the message of Jesus rings like the drumbeat of rescuers in the ears of a besieged garrison—"I know."

In clearing up the meaning of His own life, Jesus also shed full light upon our own problems. We mean essentially to God and the world what Jesus meant. This does not in the least degrade or invalidate His uniqueness; it only claims for us what Jesus endowed His followers with in the upper room, Himself dwelling in us, and His mission repeated in our own.

Because Jesus knew, we no longer guess. In Him we discover the meaning of our own life, our potential selves. Therefore with assurance and joy the Christian hails the advent of every new day. His task is not turned up for him at haphazard; he knows the way which he ought to take, and he takes it in serene, rejoicing confidence. He knows because Jesus knew.—*Zion Herald.*

Forgetting Self

It is well that we turn away from ourselves, forgetting, if but for a day, our cares and sorrows and burdens, and dwell with grateful remembrance upon those blessings which we do have. If the cup of wormwood and gall be pressed to our lips, however bitter it may be, we shall still find in it some drops of sweetness and consolation. It is a cup from the Father's hand, and meant for our good. We may not see it now, but goodness prompts his every act, and hereafter his infinite wisdom, which our finite reason cannot fathom, will be clear to us. For even those things "be ye thankful." Take them with thanksgiving, and with a trusting heart of courage for the future. So shall you be strong, and no tempests or stormy winds shall work you any harm.—*Christian Work.*

God of joy and grief, do with me what Thou wilt; grief is good, and joy is good also. Thou art leading me now through joy. I take it from Thy hands, and I give Thee thanks for it.—*Amiel.*

It is easy to *see* through one pane of blass; but through ten, placed one upon another, we cannot see. Does this provve that each one is not transparent? Or are we ever called upon to look through more than one at a time? Just so it is with life. We have but to live one moment at a time. Keep each one isolated, and you will easily see your way through them—*Schleiermacher.*

Broad Christianity

The unit that *thinks* must in his thought embrace the race. It is not one's principal object to seek personal salvation. In one sense, to be sure, to guide others on a dark night your lamp must be lighted, your foot sure, your hand firm; but these are not ends. They are preliminary processes by which your light may reach those who are in darkness. "Liberty Enlightening the World" in New York Bay does not hold her flaming torch through the dark night for the sake of the solitary keeper of the little island on which the lighthouse stands. No man has a right to live for himself. No man has a right to be content with an inward peace and hope of his own eternal life. He is a Christian to represent his Master, who took a whole world into his aching and bleeding heart. We need to-day Christians who will think about humanity, devise plans for the good of the race, give to enrich those most in need, sympathize with the most remote, those who know the least and suffer the most. We are to dream the dream which embraces truth, justice, purity for all races, not alone for ourselves and our families, our religious denominations, our educational institutions, our nation, but for the whole world, for all races —Turk, Negro, Russian, Japanese, Chinese, and the lowly peoples of the islands in the seas—*From The Vesper Hour, by Chancellor John H. Vincent, in the Chautauquan for October.*

I Forgot

I saw a friend in need of just the care
That I could give, but I forgot;
In other worlds will it be shown to me
The harm that my forgetting wrought?

I saw a timid, shrinking one pass by,
To whom I might have given cheer;
A smile, nay, just a kindly, friendly glance
Could quick have stayed the falling tear.

I knew of one weighed down with sin and shame,
Whose need of help was very great,
But when, at last, I reached my hand toward her,
I found it was too late, too late!

How much of heartache I might thus have saved
If I had always really sought
To give a bit of comfort to each one
Whose life touched mine when I forgot!

What if God's love forgot to answer ours!
What if He failed to heed our cry,
And turned away until it was too late,
And let our sin-stained souls pass by!

Dear Lord, I thank Thee, Thou dost not forget,
That Thou dost pity and forgive;
So help these souls I might have comforted,
That they may come to Thee and live.
—*The Christian Advocate.*

Christian Modesty

One of the greatest virtues which a Christian can possess is sincere modesty. He who has this virtue in a commanding measure cannot be induced to frequently proclaim his spiritual advancement, nor will he herald his moral victories. He is willing to encourage others by his own experiences, but he generally waits until he is drawn out in a quiet way by some questioner who asks for advice or some spiritual help.

Rev. George W. Hervey, in a conversation years ago with the late Prof. S. F. B. Morse, the inventor of the telegraph, asked him the following questions: "Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?" "O, yes, more than once." "And at such times, what did you do next?" "I may answer you in confidence, sir, but it is a matter of which the public knows nothing. Whenever I could not see my way clearly I prayed for more light." "And the light generally came?" "Yes. And I may tell you that when flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt I deserved them. I had made a valuable application of electricity, not because I was superior to the other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me." The first message which Mr. Morse sent by his telegraph was, "What God hath wrought!" That truth was in strict harmony with the modest spirit of the Cristian man. He had many times humbly asked God for the wisdom which was necessary for the success of his inventive industry, and after securing success he sincerely gave God the credit for the achievement. He was as humble in his acknowledgment of God's help as he was in asking Him for the help. He had no disposition to claim superiority over other men who sought to accomplish such an invention. He did not say that God helped him because he himself was a better Christian than other men were. If he had possessed such a spirit, it is quite certain that he would have failed to secure the victory. This man's example is a rebuke to those who delight in telling others that they possess much more real spirituality than the most of Christians do. But the most spiritual have the least to say about their virtues and attainments.

C. H. WETHERBE.

Postal Card Sermon

By REV. B. F. WITHERSPOON, D. D.

Text—Phil. 3: 14. Theme—The high calling of God.

There is a dignity about the religion of the Lord Jesus Christ that is surprisingly high, profoundly deep, methodically progressive, extremely beautiful, strikingly great and everlastingly pleasant and fascinating. Among the lowly people of the earth you will find it to be the one thing that surpasses the glory of the Cæsars, the philosophy of the Greeks, and the courage of the Spartans. It has taken hold on all the powers of the earth and converted them into willing and obedient servants of Jesus Christ. It promises and really gives happiness to all men far beyond what man can now conceive of, just such as God only can give to all who ask Him. The high calling of God is to all men, in many ways and at sundry times. The high calling of God is from idleness, neglect, pollution, low ideals, evil speaking, jealousies, disobedience, and slothfulness. The high calling of God is to many lofty and inspiring things, such as repentance for all sins; perfect mastery over self; pure obedience; adoption of sons of God; constant growth in grace; willing and enthusiastic service; Christlike character; peace among all men; a kingdom of glorious two-fold citizenship; a fadeless crown, and an everlasting home in heaven.

The high calling of God is to all men, and yet "not many wise men after the flesh, not many mighty, not many noble are called."

Let us show ourselves worthy of this high calling of God by giving heed to the things which we have heard, and thus make our calling and election sure beyond all doubt.

Will it not be a glorious call when our blessed Lord Jesus shall say unto us at the end of life "Enter thou into the joy of thy Lord?" There shall nothing come into the life of the Christian greater than the last, high, glorious calling of God, than that which shall follow after the great judgment on the last day, when Jesus the King shall say: "Come ye blessed of my Father," etc. Matt. 25: 34-36.

Greenville, S. C.

The world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and, if you can help the poor on with a garment of praise, it will be better for them than blankets.

The week-day side of our life has a great deal more to do with our spiritual life, with the building of our character, with our growth in grace, than many of us think. Some people seem to imagine that there is no moral or spiritual quality whatever in life's common task-work. On the other hand, no day can be made beautiful whose secular side is not as full and complete as its religious side.—*J. R. Miller.*

YOUNG FRIENDS

The Last Red Leaf

On the topmost bough, the nearest the sky,
The last red leaf had its beautiful place;
It knew the winds as they wandered by,
It felt the kiss of the sun on its face;
When the rest of the leaves had grown tired and gone,
This little red leaf held bravely on.

And Mother Nature, so wise and old,
That had stayed when the banners of brown and gold
Smiled as she looked at the small red leaf,
Had finished their triumph bright and brief;
The little red leaf that all alone
Held the fort when its mates were gone.

"You may stay," she said, "till the curtain falls,
Till the birds have flown to the far, sweet south;
(Till the bugle-blast of the north-wind calls—
The blast that has frost and snow in its mouth;)
And then, dear leaf, when the play is done,
You shall go to sleep at the set of the sun."

So the little red leaf, like a ribbon bright,
Waved from its place at the top of the tree;
It saw the stars as they kindled their light,
It caught a glimpse of the shining sea:
And one day, feeling a waft of snow,
The dear little leaf made haste to go.

It fell asleep and it did not dream,
It was not tired, its course was run.
The little red leaf in dusk and gleam
Had been happy and gay, and its tasks were done.
With never a moan or a fretting care,
"Good-night," it said, and it was not there.

'Tis a happy world, our Father's work,
And the place He sets us in to do
Our earthly task till our flag is furled,
Is bright with sunshine and pearled with dew,
Like the little red leaf, let us blithely wait,
Till the angels open the Heaven-gate.

—*Angelus.*

Story of the Star Dipper

By D. VIRGINIA FARLEY.

Has papa, mamma, or anyone else ever pointed out to you the seven beautiful stars that form "the dipper?"

They are in the constellation called Ursa Major, or the Great Bear. Ursa Major, you know, means great bear. When you are old enough to study astronomy, the science that tells about the stars, you will learn that the Great Bear is one of the forty-eight Ptolemaic constellations and that it is situated near the North Pole.

If you do not know anything about the star dipper in the Great Bear, I am sure you will want to know a great deal about it after I tell you a pretty story that is connected with it. The story, dear children, is a legend of long, long ago. Once upon a time there was a terrible drought in a faraway Eastern country.

There had been no rain for such a long time that all wells, streams and reservoirs were dry. In that country there lived a nobleman with his wife and one sweet little daughter.

The nobleman's wife became ill of fever and, although he had great riches, he could not buy so much as a drop of water to quench the thirst of the sufferer; for, as I have already told you, all streams and wells were dry. The nobleman and his little daughter saw that their loved one must die unless water could be gotten for her. The child was grief-stricken and, going into her own room, she earnestly prayed for enough water to cool her mother's feverish lips.

After having prayed for the water she took her own little silver dipper, went out of doors, and held it up toward the blue sky.

There was not a cloud in the sky, but the child's faith was soon rewarded by the silver dipper becoming filled to the brim with clear, cold, sparkling water!

The little girl's feet could not carry her fast enough to her sick mother; yet she paused an instant on her way to put a few drops of the water upon the parched tongue of a faithful old horse. While giving the water to the horse—wonder of wonders! The little silver dipper grew to twice its original size and was still brimful of water!

The child hastened to her mother and most gratefully the feverish woman took the water. However, as she was putting it to her lips she noticed the look of almost agonized longing on the face of her faithful nurse and insisted upon giving her the greater portion of the water. The nurse gave to another servant who in turn gave to another who was even more thirsty than herself.

At every act of self-denial the silver dipper grew larger and yet larger until it finally became a great fountain of clearest, purest water, and at this hundreds of thirst-perishing people drank all they wanted.

The seven splendidly beautiful stars in the Great Bear saw what happened and it made them happy. To show how much they loved and appreciated the little child whose prayer of faith brought about the good work, the seven stars formed themselves into the shape of her silver dipper and from that day to the present have been known to the world as "the dipper."

Sherman, Tex.

Slowly, slowly up the wall
Steals the sunshine, steals the shade;
Evening damps begin to fall,
Evening shadows are displayed.
Darker, darker, and more wan
In my breast the shadows fall.
Upwards steals the life of man,
As the sunshine from the wall,
From the wall unto the sky
From the roof far up the spire;
Ah! the souls of Saints that die
Are but sunbeams lifted higher.—*Longfellow.*

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic December 17.

What Methodism Stands For

Scripture References—1 Tim. 14-16; 1 Pet. 2: 9.

The Word. Methodism, like any other evangelical denomination, stands for the church of God in the world. Denominations are only the divisions of the army of the Lord. There are advantages as well as disadvantages in the existence of different denominations. The church was never so corrupt as when there was only one great Catholic church. The very watchfulness and rivalry of the various denominations tend to keep each pure and aggressive. No doubt there are too many minor divisions of the church, but the great denominations can give a good reason for their existence. In our Scripture lessons we have the designation of the "church of the living God" as "the pillar and ground of truth," and as the church being "a chosen generation, a holy nation, a peculiar people," in order that we might "show forth the praises of him who hath called us out of darkness into light." All this will apply to the rise, growth, and history of Methodism.

Our Homily: Why I am a Methodist. Every man ought to be willing to give a reason for the hope—and for the faith—that is in him. Every Methodist ought to be able to give an intelligent answer to the inquiry, "What does Methodism stand for?" He need not attack other churches in order to justify his own. It is said that there are seven hundred and fifteen volumes in the Astor Library attacking Methodism. But this was largely true of the days when we were misunderstood. In order to be a Methodist we do not have to unchurch any other denomination. We can believe that the other great denominations have their place, but there are some good and sufficient reasons why we are Methodists.

Methodism Stands for Sound Doctrines. There has been raised in these latter days some very foolish objections to creeds. If a man or a church believe anything, they have a creed. It seems more honest to us to publish that creed and not be ashamed of it than to hold it as an iron-clad tradition. But Methodist doctrines are conquering the theological world and are no longer peculiar to her alone, as they once were. Methodism stands for free grace as opposed to a limited atonement. She stands for full salvation as opposed to a partial salvation in this life. She has always been the exponent of scriptural holiness. She stands for the witness of the Spirit and a conscious acceptance with God. She stands for a heartfelt religion with free play to the emotional and intellectual in life. She has a growing creed and theology. She is not tied up to an obsolete theology. Her hymnology is sung in all churches, as her theology is preached in nearly all Protestant pulpits. Methodism stands for the best and most practical of Bible doctrines.

Methodism Stands for a Flexible Polity. Methodism was not built, it grew. The polity of our church changes with ever-recurring needs, yet possesses elements of stability. Its happy and practical utility has been demonstrated for one hundred and fifty years. Her itinerancy has been the means of seizing this new nation for Christ. Wherever the pioneer went the Methodist itinerant followed if he was not there before him. Our system of probation, while it may be changed, has been the envvy of other denominations as a sifting process to eliminate deadwood in the church. Our services have been neither too formal nor too loose in style. Our system in church finance and benevolent work, in the publication of church literature, has been very successful and the wonder of other churches. Methodism is to-day adapting her methods to the needs of a new century and new conditions. Her flexible polity will stand the strain of any needed change.

Methodism Stands for Liberality of Conscience. We make no boast of our liberality, but our church stands with open face and fair-minded investigation to all truth. We have in our communion nearly all the shades of evangelical faith, and they are all consistently in our membership. Methodism demands conformity only to essentials. On non-essentials we have the largest charity and broadest platform on which to stand. We bind men to no theory of Bible inspiration. We teach no dogmatic theories on eschatology. We insist on no peculiar interpretation of the unknown and non-essential. Methodism is a broad church. It is, however, orthodox in the highest and best sense. We never taught that salvation depended on the mode of one's baptism or the ecclesiastical succession of our church. We only insist on the great essential truths of the Bible. We stand for a spiritual rather than ecclesiastical orthodoxy.

Methodism Stands for a Noble History and Bright Future. We have nothing in our history to be ashamed of. It is true that locally and at certain times we have not always done the best that might have been done. But from the first a noble history has been ours. In relation to the nation we have always been loyal. Both Washington and Lincoln testify that in times of peril Methodism has been loyal. In relation to the salvation and evangelization of this nation and the world we have been intensely alive and active. The missionary cause we have honored. The versatility of Methodism, adapting itself to any and all conditions, has been remarkable. It is to-day pre-eminently the cosmopolitan denomination. In our General Conference sit delegates from every continent and nearly every tribe of earth. Our future is full of promise. We must indeed maintain our spiritual aggressiveness and revival power. We must meet new conditions as they arise, but all the history of the past proves that we will do this. All this and more does Methodism stand for. She stands for the triumph of the gospel of Jesus Christ. She is not jealous of other denominations, but on the other hand, "desires a league offensive and defensive with every soldier of Jesus Christ.—*From Notes on the Epworth League Devotional Meeting Topics.*

SUNDAY SCHOOL LESSON

By Rev. O. N. Jolly, D. D.

Lesson XII.—December 17, 1905. Title—"Preparing for the Messiah." (Malachi 3:1-3.) Golden Text—"I will send my Messenger, and He shall prepare the way before me" (Mal. 3:1.)

Malachi is the last seal of the prophets. His predictions close the books of the Old Testament. Of his history nothing is known. He seems to have lived a contemporary with Nehemiah. The services of the temple existed when he wrote, and the nation had a political chief. In his day religion was at a low ebb. The priests were too worldly to gain the respect of the people. The nation withheld their tithes and offerings, or paid them with the rejected of their flocks. Divorces were far too many. Adultery, false swearing and frauds upon the people were common. Malachi sought to correct these errors, and to encourage the faithful. He predicated the rise of the "Sun of Righteousness," the sudden coming of Jesus to His temple, and the return of Elijah.

I. *The coming of our Lord to His church.* (Verse 1.) 1. *John the Baptist:* "I will send my messenger and he shall prepare the way for me." This was spoken about four hundred years before John was born, yet in his mission he was an exact fulfillment of it. He was a pioneer, a forerunner, one who prepared the way for his Lord. John was the "voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight." The *voice:* the person is, or seems to be, hid. There is no desire that he be seen. The voice alone should be heard and obeyed. The voice of *one:* John was solitary and alone. Four centuries had passed since the voice of a prophet had been heard. The voice of one *crying:* John was not a mild preacher. He "cried aloud and spared not." He exhorted his sermons. The voice of one crying in the *wilderness:* not in the crowded city but in the thinly populated country. John went not to the people, but caused the people to come to him. The *way* of the Lord is the way of the gospel, the way of the doctrines of the Bible, the way of faith, love, joy and peace. The way of the Lord is *prepared* by taking heed to the teachings of the word of God, and making ready our heart for its reception. It was the mission of John to "give knowledge of salvation," and to "turn the heart of the fathers to the children, and the heart of the children to their fathers." Pious parents, Sunday school teachers, ministers of the gospel, aided by the Holy Spirit, should prepare the way for the coming of our Lord.

2. *The coming of Jesus:* "The Lord, whom ye seek, shall suddenly come to His temple." Many things were said about the infancy and childhood of our Savior. His birth was announced to the shepherds; Simon and Anna revealed Him to those in the Temple; wise men from the East inquired for Him in Jerusalem; and Herod by the slaughter of the young children expressed fear of His advent. But all these things had ceased to attract. When John the Baptist began to preach, the people crowded out to know if he were the Christ. When told he was not, they waited in expectation for Him. Jesus was baptized of John in Jordan, tempted forty days in the wilderness, and returned to the Jordan, where John was still teaching and baptizing. He chose some disciples, went to Cana of Galilee, attended a marriage, departed for Capernaum, and then went up to Jerusalem to attend the Passover. Jesus found in the temple those who sold oxen, sheep, and doves, and those who exchanged Jewish for Roman money. He made a "scourge of small cords" and with it drove them out of the temple. He then poured out the changers' money and overthrew their tables. This was a bold act. He told them to "take these things hence, and make not His Father's house a house of merchandise." This was the sudden coming of the "Messenger of the Covenant" to His temple. The body of man is the temple of God; the love of money may cause it to be filled, as it were, with those who buy and sell, and with money changers; but Jesus can cleanse it and make it a house of prayer.

II. *When Jesus came He found His church in a deplorable condition.* 1. *It had "gone away from God's ordinances."* (Verse 7.) They had apostatized. The *Bible* teaches, by precept and example, that we can backslide. From *observation* we know that many who were once enlightened, who tasted the heavenly gift, who were made partakers of the Holy Spirit, have fallen away. By *experience* we know that we can sin; and if we can commit one transgression, we can commit two, three, a hundred, and become desperately wicked. We sin first by harboring evil thoughts. As a man thinketh so is he. Thoughts make character, and character is destiny. We sin in the second place by neglecting duty. We give up the house of the Lord, the study of the Bible, the comforts of the gospel, the condition of prayer, holy conversation, the supper of the Lord. We sin in the third place by the transgression of law. We do what God has forbidden. We break the spirit and the letter of the Ten Commandments.

2. *It was robbing God:* "Will a man rob God? Yet ye have robbed me." (1) We may rob God by taking from Him that which is His. To steal from a contribution basket is to rob God. The Jews were not robbing God in this way. (2) We may rob God by withholding from Him that which rightly belongs to Him. In this way Israel was robbing God. The one is just as dishonorable as the other. Not just a few of the people, but the whole nation, was guilty of this sin. They were holding back tithes and offerings. They brought polluted bread, and the blind, the lame, the torn, and the sick, to the Lord. Many bring that which is of no value to themselves to the parsonage for their preachers. If they have a defaced coin it goes into the contribution basket. It was customary for the priests and the people to eat of the sacrifices they offered. And when the afflicted of the flocks, and the polluted of the bread were offered, it is not strange that the people said: "The table of the Lord is contemptible." Their governor, much less their Creator, would not endure such treatment. God is our Creator, Benefactor, and Redeemer, and we rob Him when we withhold from Him our love, our service, and a tenth part of our income.

3. *It was untrue to the people.* (Verse 5.) This Angel of the Covenant told the church He would draw near to it in judgment, and would be a swift witness against the sorcerers, or those that use enchantments; against adulterers, or those that violate marriage vows, and sue for divorce; against false swearers, or those that take the name of God in vain, those that lie in court, in business, or in social circles; against those that oppress the hireling in his wages, that defraud the widow and the fatherless; and against false teachers who turn aside the stranger from his rights, and fear not the Lord. This generation is very much like that. Human nature has been the same in every age. It is not strange God said to them, "Ye are cursed with a curse." Those who do such things rest under the wrath of a sin avenging God. They were, like the rich man who lifted up his eyes in hell, like the wealthy fool who decided to tear down his old barns and build new ones, and like Ananias and Sapphira, who kept back a part of the price, suffering money to prove their destruction.

III. *Our Lord offered mercy to His church.* (Verse 10.) He would rather show them kindness on the condition that they brought their tithes into His storehouse. If they would do right He would open the windows of heaven, and pour them out a blessing that they would not have room to receive. He would sit as a refiner and purifier, and would purge them as gold and silver, that they might offer unto the Lord a sacrifice in righteousness. He would rebuke the devourer for their sakes, and give them a full harvest each year. He would give them favor among the peoples of earth so that all nations would call them blessed. *Note*—If we will draw near to God along the way of faith, repentance, prayer, and baptism, He will draw near to us. If we trust Him He will forgive our sins, cleanse our heart from unrighteousness, and give us His spirit to bear witness with ours that we are His children. Later He will give times of refreshing from the presence of the Lord.

Appointments Savannah Conference

LaGrange District.—R. R. O'Neal, presiding elder, postoffice LaGrange, Ga.

Barnesville, John Crolley; Chipley, A. D. McLendon; Columbus, J. H. Hawkins; Colloden, F. R. Bridges; Greenville, G. H. Lemon; Harris City circuit, A. B. Hines; LaGrange, J. D. Jenkins; LaGrange circuit, W. A. Hill; Liberty Hill, M. P. Moore; Lovelace circuit I. T. Griner; Odessadale, T. A. South; West Point, P. B. Gibson; Whitesville, J. O. Murphy; Woodbury circuit, J. H. Grant; Zebulon, E. W. Moore.

Savannah District.—J. W. Fisher, presiding elder, postoffice Brunswick, Ga.

Baxley and Brentwood, J. H. Cannady; Brunswick, W. A. Holmes; Brunswick circuit, F. L. Johnson; Clyo circuit, W. M. Melton; Eryln Eddy, W. J. Hamilton; Jessup and McTinnon, E. J. Kendall; Montgomery circuit, to be supplied; Mt. Vernon, J. H. Cole; Reidsville and Roberts, W. W. Clemons; Satilla Bluff, J. H. Smith; Savannah, Asbury, S. L. Deas; Savannah circuit, J. S. Shuman; St. Mary's, J. W. Greene; Tarboro, L. G. McLendon; Vidalia, Lyons and Sophton, C. H. Newton; Waynesville and Magnolia, D. G. Greer.

Waycross District.—E. D. Giddens, presiding elder, postoffice Waycross, Ga.

Americus, R. S. Stacy; Blackshear, C. R. O Rowland; Cordelle, D. H. Martin; Eastman, to be supplied; Fitzgerald and Douglass, to be supplied; Folkstons and Trader Hill, Matthew Holman; Forsyth, A. B. Allen; Flovilla, to be supplied; Macon, C. P. Cannon; Patterson, to be supplied; Sparks, M. E. D. Spencer; Thomasville and Bainbridge, J. A. Peak; Valdosta, G. T. Holman; Waycross and Wareboro, J. C. Williams.

Waynesboro District.—James Jackson presiding elder, postoffice Millen, Ga.

Asbury, S. P. Bryant; Augusta, W. V. Daughtry; Augusta Mission, to be supplied; Bascom, J. W. Brown; Bellville and Hagan, J. H. Pinckney; Clarkston, A. W. H. Evans; Pulaski, W. M. Bellinger; Girard, W. S. Cook; Midville and Herndon, to be supplied; Millen, S. C. Crandall; Rocky Ford, John Watts; Statesboro, J. S. Stripling; Summit, S. E. Mabry; Sylvania, W. H. Brown; Wadley, O. C. Collins; Waynesboro, Wm. Daniels; Waynesboro circuit, W. H. Williams.

You should make a special point of asking God every morning to give you, before all else, the true spirit of meekness which he would have his children possess. You must also make a firm resolution to practice yourself in this virtue, especially in your intercourse with those persons to whom you chiefly owe it. You must make it your main object to conquer yourself in this matter; call it to mind a hunderd times during the day, commending your efforts to God. It seems to me that no more than this is needed in order to subject your soul entirely to his will, and then you will become more gentle day by day, trusting wholly in his goodness. You will be very happy, my dearest child, if you can do this, for God will dwell in your heart; and where he reigns all is peace. But if you should fail, and commit some of your old faults, do not be disheartened, but rise up and go on again, as though you had not fallen.—*St. Frances De Sales.*

If there were no struggles there would be no conquests; if there were no possibilities of defeat, there could be no opportunity to sing the song of triumph. Hence, the discipline of conflict and trial in this world is an absolute necessity to the perfection of the Christian life both here and hereafter. Our heavenly Father does not afflict willingly, nor grieve the children of men, but he *does* seek our perfection, our prosperity, and our glory; and if nothing but battles can make victors, the battles we must have; if only the rough sea can produce the good sailor, then the storm must come.—*Selected.*

General Committee of Missionary Society

(Continued from Page 3)

South Japan Conference. In Korea we have made great headway, larger, indeed, than in any other Asiatic mission we have established. They ask for twenty new missionaries, which would cost $30,000 for their outgoing and their support. They ask for $23,000 for property, and they ought to have it all. The membership in Korea is more than 8,000."

EUROPE.

Bishop Burt spoke most cogently concerning Europe. He said: "We have some difficult fields over there, and some very promising fields. Russia is opening up. Think of her. Yet all we ask is $10,000. Shall that little sum be denied? Finland has gained her freedom, and you cannot take one dollar from Finland. In Italy I find myself greatly embarrassed by the coming out of two or three charges against us that we must meet, and which I supposed were paid. Then there is Finland and Bulgaria: we must have enough to carry on the work. We are going to show that Bulgaria can be a success. I have promised Dr. Buckley that the Lord God is able to save Bulgaria, and bring it to a knowledge of His truth, by saving Bulgarian souls, as well as Americans. We have 401 members and a gain of 35 this year. I do not think Dr. Goucher or anyone else would reckon progress simply by the increase of membership.

SOUTH AMERICA.

South America and Mexico were taken up. Bishop Neely spoke for South America, and said that it seemed to him a very trifling increase for a great and growing work. "The office says to this committee, 'You can have only this small percentage, 2 per cent. plus.' What does 2 per cent. plus give to South America at this time—to Argentina, to Uruguay and to Paraguay? Simply $922. Why, brethren, we need five new missionaries. What do we get from you for the Andes Mission, which covers a territory as broad as it is from here to San Francisco, and hundreds of miles beyond? Why, only $505, and yet we need five new missionaries in that field, and we declare that if we are scaled down by this 2 per cent. plus, then other fields should be held down by the same rule. But if we are to have appropriations on the merits of the field, that is another matter. South America has had no increase of workers for years, and we were never in such a sad condition as to-day for the lack of missionaries. This is true of the east coast, and also the west coast, and yet for five new missionaries you give us only $000 on the east coast, and on the west coast only $505. If there were any possible way in which you could put $20,000 down there, it ought to be done. Our southern country is called 'the neglected Continent.'"

AFRICA.

Africa was next considered. Dr. Leonard spoke for Africa. He said: "Bishop Hartzell is not here, but I think it is proper that at least a word should be said with reference to Africa. Our work has been more prosperous the past year than ever before. The old Liberia Conference is under the special supervision of Bishop Scott, who has been exceedingly busy throughout the entire Republic and beyond the territory of Liberia, inspiring and giving new courage and carrying forward the work very intelligently. Bishop Hartzell did not stay long in Liberia. Bishop Scott has supervised the work. He asks for an increase of $5,000 to Liberia the coming year. That Conference has almost 4,000 members, and the Sunday schools about 2,500 members. In East Central Africa the mission has made great advance, and has 644 members. They are going out among the native tribes around about Old Umtali and New Umtali. Near Inhambane the work needs to be reinforced. In West Central Africa Mission, our missionaries are having a hard time. There has never been a schedule of salaries fixed for Africa. The missionaries have gone out there on very small support. In the West Central African Mission, the highest salary is $800. Married men live on $500 a year, and single men on $350. They appeal to us for a living wage. One of our latest missionaries wrote back to us that he could not go to the first session of his Conference for lack of decent clothing, and that had he known of the starvation rates he would have hesitated about going. We must do something for Africa to allow these men in the West Central African Mission a chance to live. We have in that mission one of the finest linguists in the world, the son of one of our missionaries, who went out under Bishop Taylor."

Bishop Foss: "This 'fatal defect' is no defect at all. It does not touch the question of any individual mission anywhere."

Bishop Andrews moved that the committee meet on Monday with the understanding that the first work shall be the consideration of property in foreign fields. By common consent the report was here read of apportionments for property: Europe, $9,500; South America and Mexico, $9,500; Africa, $3,000; China, $12,000; Japan and Korea, $8,000; Southern Asia, $18,000; a total of $60,000. On motion of Bishop Walden, this distribution is the basis for the division of property between the five sections.

Cincinnati, Ohio., Letter

The writer and Rev. W. M. Langford, pastor of Jackson Street M. E. Church, Louisville, Ky., were by special request present at the grand rally on the church debt at Bellaire, O., Oct. 28-31 inclusive, Rev. R. F. Broaddus, pastor. Our church there is the Second M. E. Church. We were tendered two receptions as ex-pastors, on Saturday night at Bellaire and on Monday night at Bridgeport, each of which were largely attended and much appreciated by us. At the reception Saturday night the Rev. E. S. Young of the A. M. E. Church made the welcome address on behalf of the Ministerial Union, and Bro. H. W. Rolls for the church. Responses were made by the guests. Sunday, the 29th, the writer preached at 11 a. m. to the congregation he was pastor of in 1880, and a soul-stirring time was enjoyed. At 3 p. m. Rev. W. M. Langford preached to an appreciative audience at the City Hall. Also at the same time the Rev. J. D. Chavis, of Wheeling, W. Va., preached a good sermon at the Second Church. At night Rev. Langford preached to our church, which was crowded. The writer preached at night to the South M. E. Church. Mrs. Janie Lowe, of Wheeling, W. Va., led the song service at the Second Church Sunday evening. Monday night the reception at Bridgeport was the order. The visiting pastors had both served as pastors there also. There were present people of Wheeling, W. Va., Bellaire and Martin's Ferry. Appropriate addresses were made by Bro. Charles Brown, Rev. Chavis and others. Tuesday night Rev. Langford spoke at Bridgeport and the writer at Bellaire.

The result of the rally financially aggregated over $200 in cash, with reliable subscriptions of $200 more, and with the donation of $250 from our Church Extension Society it will enable this struggling people and pastor to come out of debt.

It is a pleasure to say of the pastor, Rev. Broaddus, that he is doing a most excellent work there. He is loved by both his church and the people generally. This rally exceeds any previous one and it bespeaks well of the pastor's wise plans and his power to lead his people. His wife is at his side rendering much help in his work. His return another year is expected. He will have a splendid report for Conference at Columbus next month.

Rev. E. A. White, D. D., and wife are comfortably domiciled on Preston street, Walnut Hills, Cincinnati. As presiding elder of a large district he is kept busy traveling over his district, which takes in all of Ohio and some part of Michigan. He reports an advance on all lines of work by his pastors. About seventy per cent. of the benevolent assessments are raised on the district and church debt paying has been steadily going on. His first year's work so far has been very encouraging to both pastors and congregations.

The Rev. J. W. Robinson, pastor of Ninth Street M. E. Church, Covington, Ky., is enjoying one of his best years of success. At this date he and his church are in the midst of a revival.

Park Street M. E. Church is advancing steadily and they enjoy the envelope system of raising their finances, under the good leadership of Rev. D. E. Skelton.

The Madisonville circuit, under Rev. W. H. Stevenson, and Cumminsville circuit, under Rev. J. A. Smith, are moving on encouragingly in their charges.

The Mt. Zion M. E. Church has enjoyed success. In our two rallies on beautifying and church debts the results were: July 23, cash raised, $180.32; October 22, cash raised, $200.00. Total, $680.32. We repaired and beautified the church to the amount of $350, all of which is paid, and a reduction of our church debt.

We are canvassing for the SOUTHWESTERN. We have 17 subscribers now, but we want to double this list. H. W. TATE.

How excellent, when illness wears away,
It is to rise and go to work again,
To strive where things are done, where all the day
There is the earnest rivalry of men,
To feel, when darkness spreads from east to west,
That we have earned the privilege of rest.

—S. E. Kiser.

A little thinking shows us that the deeds of kindness we do are effective in proportion to the love we put into them. More depends upon the motive than upon the gift. If the thought be selfish, if we expect compensation or are guilty of close calculation, the result will be like the attitude of mind which invited it.—*Dresser.*

Plan of Episcopal Visitation

CONFERENCES IN THE UNITED STATES.

(Alphabetical.)

Conference, Place and Date—	*Bishop.*
Atlanta, Gainesville, Ga.—Dec. 13	Wilson
Austin, Denison, Tex.—Dec. 14	Spellmeyer
Hawaii Mission, Honolulu—Dec. —	Hamilton

JANUARY-JUNE, 1906.

Arkansas, Rogers—Jan. 4	FitzGerald
Baltimore, Baltimore—March 28	Fowler
Central Missouri, Lexington—March 14	Wilson
Central Pennsylvania, Tyrone—March 28	Berry
Delaware, Chestertown—March 21	McCabe
East German, Baltimore—April 12	Cranston
East Maine, Vinal Haven—April 25	Moore
Eastern Swedish, New York—March 22	Berry
Florida, Fernandina—Jan. 31	Fowler
Kansas Olathe—March 7	Spellmeyer
Lexington, Columbus, O.—March 28	Warren
Lincoln, Ardmore, I. T.—March 7	Wilson
Little Rock, Fayetteville—Jan. 11	FitzGerald
Louisiana, New Orleans—Jan. 24	McDowell
Maine, Portland—April 11	Moore
Mississippi, Yazoo City—Jan. 17	McDowell
Missouri, Grant City—March 21	Wilson
Newark, Paterson—April 4	Hamilton
New England, Malden—April 4	Moore
N. Eng. Southern, Newport, R. I.—Mar. 28	Cranston
N. Hampshire, Lawrence, Mass.—April 11	Hamilton
New Jersey, New Brunswick—March 14	Goodsell
New York—April 4	Cranston
New York East, Brooklyn—April 4	McCabe
North Indiana, Alexandria—April 4	Warren
Northern New York—April 4	Goodsell
Northwest Kansas, Ellis—March 14	Spellmeyer
Philadelphia, West Philadelphia—March 21	Warren
Porto Rico Mission, Vicques—Jan. 24	Cranston
St. John's River, St. Augustine—Jan. 24	Fowler
St. Louis, Joplin—March 29	FitzGerald
South Florida Mission, Tampa—Feb. 14	Fowler
South Kansas, Neodsha—March 28	Spellmeyer
S. W. Kansas, Hutchinson—March 21	Spellmeyer
Troy, Saratoga, N. Y.—April 18	Moore
Upper Mississippi, Macon—Jan. 10	McDowell
Vermont, Morrisville—April 18	Hamilton
Virginia, Covington—March 14	Berry
Washington, Pittsburg, Pa.—April 4	Berry
Wilmington, Pocomoke, Md.—March 14	McCabe
Wyoming, Cooperstown, N. Y.—March 28	Goodsell

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Maine, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us primptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE INTER-CHURCH CONFERENCE ON FEDERATION

[*Continued from Page One.*]

Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. (The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.)

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a president, one vice-president from each of its constituent bodies, a corresponding secretary, a recording secretary, a treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

The corresponding secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work, unter the direction of the Executive Committee.

The Executive Committee shall consist of seven ministers and seven laymen, together with a president, all ex-presidents, the corresponding secretary, and the treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies.

All officers shall be chosen at the quadrennial meetings of the Council, and shall hold their office until their successors take office.

The president, vice-presidents, the corresponding secretary, the recording secretary, and the treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

The Executive Committee shall be elected by ballot after nomination by a Nominating Committee.

10. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.

In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies, the Executive Committee of the National Federation of Churches and Christian Workers, which has called this conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

Nine public schools have been closed in Alaska owing to a failure to put through the United States Senate an appropriation to sustain the same.

CENTRAL ALABAMA CONFERENCE

The thirtieth session of the Central Alabama Conference met in Lakeside M. E. Church, Huntsville, Ala., Nov. 23rd, with Bishop Earl Cranston presiding. Rev. Wm. Leewood conducted religious services, after which the Bishop administered the Lord's Supper.

Col. Murphy, representing the Mayor of Huntsville, delivered the address of welcome. Bishop Cranston responded on behalf of the general church and Dr. R. J. Buckner on behalf of the Conference. In the organization of the Conference Dr. R. J. Buckner was elected secretary. Rev. L. H. Hindley was elected statistical secretary, and Rev. L. W. Goodson treasurer. Dr. W. H. Nelson, Revs. J. W. Thomas and A. S. Williams, presiding elders, read their reports, which showed a marked improvement along all lines. These presiding elders showed that they had worked hard and received small pay, but had succeeded in planting new churches, raising larger benevolences and many converted and added to the church. There was an increase in church membership and in the number of Sunday schools and Epworth Leagues. Dr. W. R. A. Palmer, president of the Central College at Birmingham, made a masterful speech for the school, after which the brethren promised to increase their collection for this school. Dr. Palmer was strongly endorsed by the Conference. Dr. I. L. Thomas, of the Board of Church Extension, was present and captivated the Conference and the audience with his matchless oratory. Our own Dr. E. M. Jones represented the Sunday School, and indeed the right man is in the right place. Dr. E. M. Randall and Prof. J. G. Penn presented the Epworth work to the delight of all. The Conference was indeed inspired with the speech of Dr. G. G. Logan, of the Missionary cause; indeed, Dr. Logan's speech was of such a high type that the vast audience was bathed in tears. Dr. J. T. McFarland spoke for the Sunday School Union. Dr. M. C. B. Mason was present and was at his best. Prof. M. S. Davage, of the SOUTHWESTERN, did faithful work for the paper. Our Conference was graced with the presence of Mrs. Cranston, the Bishop's wife.

The Central Alabama Conference had one of the best sessions in its history. Bishop Cranston indeed was a blessing every way to the Conference. The early morning lectures were feasts of good things. He won a place for himself in the hearts of the members of the Conference that will be never forgotten. Bishop Cranston preached on the Sabbath with power and so convincing was he that on Monday morning we left for a year's labor, expecting great things for Christ and His church.

R. J. BUCKNER.

APPOINTMENTS.

ANNISTON DISTRICT.

J. W. Thomas, P. E., P. O. Anniston.

Anniston, B. G. Smith; Ashland, I. W. Paul; Asheville, C. H. Brown; Attala, J. W. Wright; Cedar Bluff, W. M. Perry; Center Circuit (P. O. Center), B. S. Kirk; Fort Payne and Collinsville, L. S. Price; Gadsden, Israel Townsend; Ironton and Alpine (P. O. Alpine), to be supplied; Heflin and Choccolocco, E. B. McCauley; Oxanna and Oxford, L. W. Goodman; Roanoke, J. W. Martin; Sylacauga, G. W. Reeves; Talladega, A. R. Helvington; Wedowee, J. W. Sanderson.

HUNTSVILLE DISTRICT.

A. S. Williams, P. E., P. O. Huntsville.

Athens, G. W. Mann; Bellemina, L. H. Hunley; Cedar Grove (P. O. Huntsville), G. W. Blackman; Center Grove (P. O. Huntsville), F. E. Wynn; Courtland and Sheffield, J. A. Collie; Decatur, T. H. Ham; Fullers (P. O. Huntsville), H. Adams; Guntersville and Albertville, J. G. Williams; Huntsville, J. T. Martin; Powells Chapel, D. G. Toney; Scottsboro and Stevenson, J. B. Webb; Triana, R. R. Powers. J. D. Lapsley, W. T. Trammell and B. G. Brooks left without appointment to attend one of our schools. E. M. Jones, Field Agent S. S. Union and Tract Society member Anniston Quarterly Conference, P. O. Montgomery, Ala.

BIRMINGHAM DISTRICT.

W. H. Nelson, P. E., P. O. Birmingham, Ala.

Avondale, W. J. Smith; Bessemer and McCalla, M. H. Redrick; Birmingham, "Wesley Mission," L. L. Allen; Birmingham, "St. Paul," R. J. Buckner; Blount Springs and Colony, J. C. Sammons; Cardiff and Horse Creek, G. W. Brooks; Collegeville (P. O. Avondale), T. P. Phillips; East Thomas (P. O. Birmingham), Andy Callahan; Enon, T. J. English; Irondale (P. O. West Birmingham), W. M. Leewood, Mantua, V. D. Oatman; Mason, H. L. Greenlee; Oneonta and Altoona, E. L. Gary; Sagreton Davis Royal; Sheffield and Holsten, J. R. Eatman; Springville and Brown Chapel, J. L. Carr, Tuscaloosa and Murphy, A. L. Boyd; Village Springs, Wm. Storrs; Warrior, Eugene Mixon; Woodlawn, W. J. London.

THE LAUNCH FUND

SAVANNAH CONFERENCE.

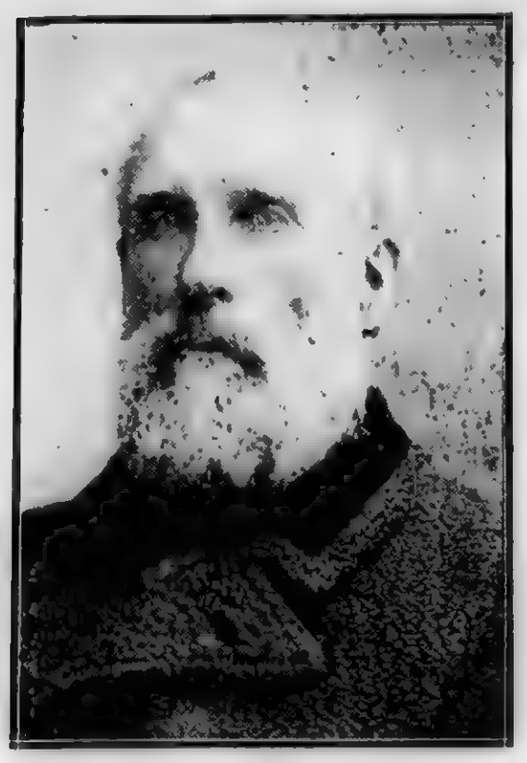
Rev. James Jackson	$2.00
Rev. John Watts	1.00
Rev. R. R. O'Neal	5.00
Rev. E. W. Moore	1.00
Rev. C. H. Newton	1.00
Rev. R. S. Stacy	1.00
Rev. S. L. Deas	5.00
Rev. S. P. Bryant	1.00
Rev. M. P. Moore	1.00
Rev. G. T. Holman	1.00
Rev. W. A. Hill	1.00
Rev. S. P. Gibson	1.00
Rev. G. H. Lennon	1.00
Rev. A. D. McLendon	1.00
Rev. W. H. Williams	1.00
Rev. F. R. Bridges	2.00
Rev. J. O. Murphy	1.00
Rev. W. M. Bellinger	1.00
Rev. E. D. Giddins	4.00
Rev. A. M. H. Evans	1.00
Rev. R. H. Johnson	5.00
Rev. A. L. Owens	1.00
Mrs. Gary	1.00
Mrs. Hankins	1.00
Mrs. O. N. Samples	1.00
Rev. J. H. Martin	1.00
Mrs. Bonaparte	1.00
Rev. L. G. McLendon	1.00
Rev. Jacob Arnold	1.00
Rev. C. R. O. Rowland	1.00
Rev. McD. Spencer	1.00
Rev. J. H. Grant	1.00
Rev. Chas. Newton	1.00
Rev. J. S. Stripling	1.00
Rev. S. E. Mabrey	1.00
J. H. Harris	1.00

SOUTH CAROLINA CONFERENCE.

Dr. W. R. A. Palmer	$4.00
Rev. I. H. Fulton	3.00
Rev. J. A. Brown	2.00
Dr. B. F. Witherspoon	5.00
Rev. J. W. Dore	1.00
Rev. J. L. Grice	2.00
Rev. R. A. Cotingham	2.00
Rev. G. J. Davis	5.00
Rev. G. W. Cooper	5.00
Rev. J. C. Burch	1.00
Rev. F. W. Vance	1.00
Rev. Wm. David	1.00
Rev. H. C. Asbury	1.00
Rev. I. Meyers	1.00
Rev. J. McLeod	1.00
Rev. J. J. July	2.00
Rev. W. S. Thompson	3.00
Rev. A. E. Quick	2.00
Rev. C. B. Lowery	1.00
Rev. W. R. Jervay	1.00
Rev. J. F. Page	2.00
Rev. M. V. Gray	1.00
Rev. D. J. Saunders	2.00
Rev. A. Lewis	2.00
Rev. I. S. Epps	1.00
Rev. J. L. Henderson	2.00
Rev. E. W. Adams	1.00

Dr. I. L. Thomas, the Field Secretary of the Board of Church Extension, appeals to the pastors and presiding elders within the bounds of thecolored conferences to make a special effort for the Great Cause which has made it possible for us to have churches in communities where, without the aid of the board, it would have been almost imposible for us to have made our church permanent. To fail to raise a collection for Church Extension, we neglect one of the most helpful benevolences of all our Methodism. Let there be no blank for this cause in the pastors' reports.

Personal and General



THE LATE PROFESSOR WEST PATTERSON
31 Years Instructor in Walden University, Nashville, Tenn.

The death of Prof. West Patterson, of Meharry College, removes one more of that unselfish host that came into the Southland near the close of the Civil War, and none labored more patiently and effectively than he. He entered our work in 1874 and since that time until the time of his death sustained a happy relation with the brethren, having been a member of the Tennessee Conference for many years. He was loved and honored by all who knew him. Dr. G. W. Hubbard sustains in his death the loss of a personal and loved friend, for Prof. Patterson had been associated with Dr. Hubbard on the faculty of Meharry Medical College since 1886.

Bishop Benjamin W. Arnett is yet seriously ill at his home in Xenia, Ohio.

On the Philadelphia debt-paying enterprise two hundred and fifty thousand dollars has been secured.

The late James C. King bequeathed almost $2,000,000 for the founding of a home for old men in Chicago.

It is said that enough coal has been discovered in one of the Philippines to supply the army and navy for 300 years.

Dr. F. D. Gamewell, executive secretary of the Open Door Emergency Commission, announces that the New Orleans Missionary Convention will be held March 6-7, 1906.

According to an exchange, the present Negro employee in the U. S. Armory at Springfield, Mass., is the first one ever employed there, tho the Armory has been in existence a century.

The Rip Van Winkle estate in New York has been purchased by Mr. John D. Rockefeller. An exchange says: "Those who expect him to fall asleep will be sorely disappointed."

The South Carolina Conference issued during its recent session a Daily, with R. L. Hickson and S. D. Williams editors. The Daily was interesting and a credit to the Conference.

Rev. C. A. Jordan, pastor at St. Stephensville, Mississippi, is confined to his home at Baird, Mississippi, suffering from a sprained ankle. He hopes to be at his work within a few days.

It is stated that the oldest living graduate of Ohio Wesleyan University is Dr. Godman of Philadelphia; the oldest living graduate of DePauw University is Dr. Goodwin of Indianapolis.

It is stated that the smallest rose in the world was exhibited at the flower show in Chicago recently. It is called "Baby Rambler" and is grown in flower pots no larger than one's thumb. The rose is of French origin.

The Board of Bishops at their recent meeting in Washington, D. C., appointed Rev. R. J. Cooke, D. D., L. H. D., fraternal delegate, with Rev. Bishop Burt, to the British and Irish Wesleyan Conferences which meet next summer.

The Negro, according to a carefully compiled review of the Negro business interests in New York and vicinity, in 1870 was engaged in only six different occupations, but now he is to be found in fifty-one branches of industry in Greater New York.

Both the export and import trade of the United States in the twelve months ending October 31, was larger than any previous twelve months in the history of the country. Exports reached a total of $1,560,000,000 and imports amounted to $1,172,000,000.

Rev. J. K. Comfort makes an appeal for $5,000 to finish the Colored Industrial and Orphan Home now being erected at Jackson, Mississippi He says the work is progressing nicely but needs a little more help from the friends to push the building on to-completion.

Rev. E. R. Miller closed up a most successful year's work at Grantville, Georgia. The charge raised for all purposes over $2,000, paying in full the claims of the pastor, presiding elder and the benevolences. Of course the people of that charge are happy.

The press has it that Hon. David Rowland Francis has been designated, and goes with the authority of the government of the United States, to make a journey around the world to thank the kings and potentates and others in authority for sending exhibits to the St. Louis Exposition.

Rev. W. H. Brooks, D. D., pastor of St. Mark's Church, New York City, has been chosen as the preacher for Tuskegee Institute for ten days beginning December 10th, during which time Dr. Brooks will also deliver several lectures on religious subjects. Dr. Brooks will win new laurels for himself in this capacity.

Rev. William D. Bridge has been elected assistant secretary of the Wesley Brotherhood, to succeed Rev. Henry H. Meyers, A. M., resigned. Brother Bridge can be communicated with at the headquarters of the Brotherhood, 150 Fifth avenue, New York City, and will be glad in any way possible to make such suggestions as will be of help to saving men in and through the church.

Rev. James Simester, president of the Baldwin School of Theology, Foochow, China, died Thursday, October 19th. He entered the work of the Foochow Conference in 1896, serving first as professor in the Anglo-Chinese College, and was elected president of that institution in 1901. In 1904 he was chosen president of the Theological Seminary. Bishop Bashford officiated at his funeral.

The Indianapolis *Freeman* says: "Mr. H. Thos. Calloway, of New Orleans, has established in Chicago, Ill., a mail-order tailoring business, with offices for ladies and gentlemen, and is doing a large business throughout the South and Southwest. He is giving employment to sixteen young men of the Negro race as traveling salesmen, and through their efforts Mr. Calloway ships over 5,000 tailor-made suits each season."

At the recent session of the Woman's Home Missionary Society held in Indianapolis, Ind., the Little Rock Conference Woman's Home Missionary Society, through Mrs. J. N. Johnson, was presented a flag of honor. This flag comes as a reward for collections raised for the work of the Woman's Home Missionary Society. Mrs. Johnson was accompanied by Miss Anna Cox, daughter of President J. M. Cox, of Philander Smith College, she being the first delegate among our people to represent the young people's department of the parent organization.

The American Bible Society is largely hindered in its far-reaching work on account of a lack of funds. For the first time in the quarter of a century this society is in debt and it now appeals to all churches for an advance in collections. We trust our conferences will do as much as possible for the alleviation of this embarrassment. For the American Bible Society has done a very essential work among our people and it is pushing that work very vigorously to-day through Dr. J. P. Wragg. We hope the American Bible Society will have a large hearing.

The Rev. H. Olin Cady, now of Evanston, Ill., who has been connected with Methodist Missions in West China for the past nineteen years, has been retired with a pension by the Board of Managers of the Missionary Society. Mr. Cady arrived in China in October, 1886, but remained in Kiukiang in the Central China Mission until March, 1887, when he accompanied the Rev. Virgil V. Hart to Chungking for the purpose of reopening the work that had been suspended because of the riots of 1886. In 1891 he was selected to open a mission station in Chentu, the capital of the great Szechuen Province. After two years in Chentu, Mr. Cady came to America for his first furlough, and on June 11, 1894, married Miss Hattie Yates, Elburn, Ill. Upon returning to Chentu, early in 1895, Mr. Cady found his work greatly hindered by the riots which took place that summer, but by November he was able to settle down to steady work in that city. During 1896 he superintended the erection of dwelling, church, chapel, and school buildings, and in the years following he was a central figure in the work of firmly establishing our work in that far outpost of our China Mission. A permanent breakdown compelled his return to the United States in the spring of 1904.

The following extract from the report of Dr. Jas. M. King, corresponding secretary of the Board of Church Extension, at the meeting of the board on October 18th, will be of interest to the church: "I left the office in Philadelphia on August 1st, 1905, and was absent seventy days. During that time I traveled more than 15,000 miles, through twenty state, territories and provinces. I have conferred concerning over seventy Church Extension loans and visited seventy-one churches which have been aided by the Board of Church Extension. I have delivered sixty-one sermons and addresses to audiences numbering more than 25,000 people. There was not a morning or evening service where I preached during all these weeks where there was not at least one person, and in some cases as many as twelve, who greeted me at the close of the service, stating either that they were converted under my ministry in the East or had been members of some church of which I was pastor. I have contributed ten articles to newspapers. In connection with the conferences and churches within the states which I have visited there are 181,224 members of the Methodist Episcopal Church. These churches have paid into the treasury of Church Extension $196,200, and they have received aid by donations and loans from this board amounting to $1,011,083, aiding 2,038 churches. The board will be asked to-day to make grants to 111 churches on the recommendation of the Committee on Applications."

NEWS NOTES

Our deaconess movement is growing rapidly. It is operated under five bureaus, which cover geographical divisions of the United States from Maine to California. We have now in this blesed service 475 deaconesses.

Mr. J. H. Fordham compiled and published a directory of Trinity Methodist Episcopal Church, Orangeburg, South Carolina. It is profusely illustrated and will be of exceeding interest to persons in that locality. Rev. I. H. Fulton is pastor.

The Florence District of the South Carolina Conference makes a remarkable showing this year in its missionary collections. The amount assessed by the parent board was $985, but this district, under the magnificent leadership of Rev. C. R. Brown, reported at the last conference $1,110, an excess of $125 over that asked.

The contract has been let for a new Methodist Episcopal Church at Aberdeen, Mississippi, which when completed will cost between six and seven thousand dollars, and will be the best church in the Upper Mississippi Conference. Dr. B. H. S. Ferguson is the pastor and Mr. E. D. Coleman chairman of the Trustee Board.

Mr. Dennis A. Bethea is the editor of the Colored People's Blue Book and Business Directory of Chicago, Illinois. In this compilation, which is illustrated throughout with views of prominent citizens, churches and business places, Mr. Bethea has also given a good deal of information concerning the status of our people in Chicago. The postoffice department has 400 colored clerks, with 200 colored mail carriers and 23 colored men in the registry department and one in the money order department. There are 38 Negro physicians in Chicago. Mr. Bethea has done the race a splendid service and particularly our people in Chicago in getting out this edition of the Blue Book, which will be revised annually.

Dainty Foods Demand It

IN EVERY Receipt that calls for cream of tartar, soda, or baking powder, use the Royal Baking Powder. Better results will be obtained because of the absolute purity and great leavening strength of the Royal. It will make the food lighter, sweeter, of finer flavor, more digestible and wholesome. It is always reliable and uniform in its work.

Alum and phosphate baking powders—some of them sold at the same price and some of them cheaper—will make neither dainty nor wholesome food.

ROYAL BAKING POWDER CO., NEW YORK.

Doings of the Workmen.

FLORIDA.

TAMPA, T. H. B. Walker, Pastor.—The good members of Bowman M. E. Church, led by the very able committee of Angels of Mercy, Mrs. Mamie Gooseman, Mrs. Susie Cox, Mrs. Susie Darley, Mrs. Maria Cox, and the Misses Leontine Brown, Rosa Daniels, Maud Daniels, Carrie Shivers, Bessie Brown, and Jessie Shivers, visited the parsonage on Thursday night, November 10, and presented the pastor and family with about $25.00 worth of groceries. Among them were edibles of every variety. Among those who came were: Sisters F. R. Williams, Mattie Daniels, Maria Cox, Brother H. F. Holston, Sister Maggie Gibbs.—]The pastor has sent us a list containing about thirty-seven other names, which we would gladly publish, if space permitted. —ED.]

LAKE CITY.—Bishop McCabe appointed me to this charge last February. I have added a goodly number to the membership. Gethsemane M. E. Church, at Lake City, is fast becoming a strong point, with a wideawake Sunday school and a live spiritual church. Winfield, my next church, has done great things this year. It is the prettiest church on this district of its class. I have remodeled it this year. Our presiding elder was with us last Sunday night. He did good work. Our elder is a model man; he rules with dignity and preaches with power. Rev. O. F. Niblack held our quarter last Sunday evening. The collection was $23.00, and we raised $2.65 for General Conference indebtedness. Paid our elder in full, $55.00. The trustees and stewards of Lake City and Winfield reported raised since conference $1,030.00 for all purposes. This was indeed a great increase over any previous year. We are expecting to build a new church at Lake City.

GEORGIA.

SOUTH ATLANTA. — Robert N. Johnson.—Our fourth quarterly conference convened November 27, with Rev. P. H. Travis in the chair, presiding with grace and dignity. After hearing a round report from the various officers, he expressed himself as being well pleased with the progress for the year. Rev. L. H. King, our beloved pastor, who has labored with his flock with great success this year, spoke in high terms of the faithful brethren who stood by the church and its welfare. We pray God's blessing upon him that he may preserve his life and cause him to return to labor among us, in the uplift of fallen humanity.

ADAIRSVILLE, J. C. Posey. — Our fourth quarterly conference was held November 11-12. Rev. C. W. Adams, presiding elder, was at his post. The report of our pastor, Rev. W. M. Bailey, who is winding up his second year here, showed that the work has gradually improved each year during his pastorate. The reports of the officers also showed marked improvement. The presiding elder preached two excellent sermons Sunday morning, and also at night. Raised for pastor during the quarter $10.10; quarterly collection $13.50; total $23.60. Our elder is paid up in full, and our church work is in fine condition.

AMERICUS, R. S. Stacy, Pastor.—The grand entertainment was set on foot by the following friends, Mesdames Dr. Lee, Marinda Bennett, M. McLendon, Amie Brown, Miss Mollie Holsie and others. The same occurred November 20th, and the result of the entertainment was $8.60. Donated—Mrs. A. J. Stacy, on list, $14.70; collection, from Rev. Wm. D. Johnson, P. E., of the A. M. Church, $3.00; Rev. Shell, of the Baptist Church, 90 cents. Total, $27.20. We are thankful to the many friends of the different churches for their kind hospitality. We are now ready for the annual conference.

HOGANSVILLE CT., W. G. Alston.—Hogansville Station has enjoyed one of the most prosperous years in the history of the church, due largely to the strenuous efforts of Rev. W. G. Alston, who has proven himself to be a Sampson in the Christian cause. He has had this charge two years and has carried the people as a unit, and one and all love him dearly. He has raised all moneys assessed by the Conference and on the first Sunday in October the church raised $125.00, of which we owed the pastor $95.00. Dr. I. L. Thomas preached the dedication sermon. During this year the church has been ceiled, painted, inside and out, and an entire set of new and up-to-date seats placed in the church. The District Conference held its most successful session here, and, on the whole, Rev. Alston has enjoyed the banner year of his pastorate and is now attending Gammon. Hogansville Circuit is composed of four flourishing churches, and Rev. J. W. Tharpe, the able and efficient gentleman, is in charge. This is his third year and his people hope his time is not half out. He, too, has made this a year that will not soon, if ever, be forgotten. He has raised more money than any predecessor. Speaking of rallies, he takes the prize. He raised at Boozer Chapel $30.00; at Corinth, on Saturday, at the roll call, those gallant members responded with $55.00, and on Sunday they raised $130.40. At White Plain he raised $100.00, and at Liberty Hill $70.00. He is preparing to erect a new building at Boozer Chapel. He has paid the presiding elder $120.00, and his loyal people paid him up in full some time ago. There are few ministers in the Atlanta Conference better known or more beloved than Elder Tharpe. He is an able Christian minister, one who at all times carries himself in a way that is creditable to himself and to the cause which he represents. May he live long to continue his usefulness. Money is being raised at the other three churches for repairs.

BETTER THAN SPANKING

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

LOUISIANA.

Maringouin, Mrs. L. Venable.—The stewardesses gave an entertainment recently and raised the sum of $16.25. The young converts raised $7.65. The members gave an entertainment for the pastor, from which was realized $12.50. The Sunday school raised $8.40; the King's Daughters $10.65, and purchased a lamp for the church for the sum of $4.25. The 19th the stewards collected $8.40, the different auxiliaries, $25.45, and turned same over to the pastor. The stewardess sisters at St. Peters are doing all they can for the Master's kingdom.

Abbeville, E. E. Briggs.—The stewards and trustees of Brigg's Chapel M. E. Church gave a rally meeting on the fifth Sunday in October to pay off a note against the church, and we raised on that day $144.85. We are working to pay off all notes that are against the

THE

"Open Door" to Success

SOUTHWEST

ARKANSAS —The Anti-Renter's State. One of the most resourceful in the Union. Only one-fifth of the total acreage now under cultivation. Thousands of free homesteads. Still more thousands of unimproved farms for sale at ridiculously low prices. The Widest "Open Door" of Them All.

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church by the first of January. Our fourth quarterly conference was held Nov. 2-3, Rev. J. J. Obee presiding. The brethren presented written reports. We raised this quarter for all purposes $253.45, and the church work is moving along nicely. Rev. Obee spoke well of the work.

Jeanerette, A. J. Smith—D. S. Sloan, Pastor.—Our fourth quarterly conference was called to order with Presiding Elder W. R. Butler in the chair. After receiving all reports from the different departments and noting the advancement made, the presiding elder gave a few encouraging words and then followed an excellent sermon by Bro. Smith, of Pattersonville. Rev. M. W. Smith, of the Baptist Church, being present, addressed the meeting. The elder was paid his salary in full. Rev. Rolax, of Hubertville, addressed the meeting also and made the presentation speech of the beautiful silver dish and knife given to Rev. Butler by this people. The King's Daughters served the audience with refreshments. Appropriate resolutions were read touching Presiding Elder Butler's able administration.

St. Martinsville, J. Jones.—Our fourth quarterly conference convened November 4-5, with Presiding Elder Obee in the chair. All officers presented reports. The pastor has the affairs of the church well in hand and it stands now where it never stood before. Reports show an increase along all lines. We raised this quarter, $295.67; paid pastor $85.20; paid presiding elder $22.25; for fence around the church, $40.00. The pastor purchased a fine silver communion set for the church, valued at $25.00, and paid for the same, and Miss E. R. Rochon, one of the leading ladies of this town, delivered the presentation address. We have raised for benevolence this year $105. The pastor of the M. E. Church, South, this city, and his wife, attended our services Sunday morning and made some timely remarks. Rev. Obee, our elder, responded. Our pastor, N. A. Randolph, delivered an address and presented the elder with a silver napkin ring in behalf of the church.

Jeanerette, J. E. Rolax, pastor.—Our fourth quarterly conference was held at Boynton Chapel, with Presiding Elder W. R. Butler in the chair. The reports were encouraging. Paid the elder in full. The members and friends gave Rev. Butler a reception and presented to him a $7.00 tea set. The presentation speech was made with well chosen words. Collection, $18.00. The elder delivered a fine lecture that made a lasting impression upon the audience.

Eola, S. M. G. Taylor—We are doing fairly well in this section. Our district conference met a few days ago and the Rev. J. J. Obee won the confidence of each brother by the way he handled things. He is all right and does his work as if he had been at it many years. Sister Patsy Slack, an aged member of our church, died on the 18th of November, in peace. Also Sister Marinda Brown, aged 115 years, died recently. Our revival gained for the church 13 members.

Clinton.—I desire to thank Miss Ollie Grimes and Miss V. Wooded for $10.30 presented to me on my return from New Orleans. The gift was very acceptable.

Fordoche, A. D. Decuir.—At Wiley M. E. Church, Sunday, Nov. 19th, was a high day. The trustees gave a successful rally; $95.00 was raised on a new church. Two persons joined the church; one subscription for the

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Southwestern. We take this method to thank Revs. H. J. Robertson, John Williams, C. D. Bradford and Ed. Kegly for their services. We have raised for all causes this year, under our own Rev. E. V. Taylor, at Melville and Wiley, $739.75.

MISSISSIPPI.

Shelby and Fallston, R. J. Shipp, pastor.—I was reappointed by Bishop Cranston to this charge. The people received us gladly. Sunday, Oct. 22, Rev. R. Smith, presiding elder of the Winston District, was with us, and preached the funeral sermons of two of our members. One was an aged member of the Philadelphia Church, whom God blessed with the ripe age of 97 years. Paid to pastor on that date, $14.50, and to elder $5.75; raised $12.00 for the new church. The first quarter of this charge was held Nov. 19-20 by Presiding Elder Jones. Rev. D. T. Thompson was elected secretary. All the members were present with good reports, but two. The conference was held in Drham Chapel. Paid the elder $13.35; pastor, $2.51; total, $15.86. Elder Jones preached a wonderful sermon on "The Need of Praying for the Ministry."

Strongs, S. H. Clay.—On October 29, at Oak Grove was held a successful rally for the church. Members and friends were very liberal in their contributions. James Allen contributed $2; G. W. Washington, $1; D. Longstreet, $1.75; I. E. Longstreet, $1; J. A. Allen, $1.50; W. L. Hollins, $1; Mary Hollins, $1; Susie Landrum, $1; James Washington, 50 cents; Vinie Pettie, 50 cents, and many others who gave as much and more. The children took up $5.63 in their collection, some of them giving as much as $1. The pastor, Rev. S. M. McLeod, is doing a splendid work on the Strong Circuit this year. We have a new church at Oak Grove, which is a credit to the community. All of this was done through the sacrifice and efforts of about 40 members. Total collection for the day, $33.53.

Lake, N. E. Goodloe.—Our fourth quarterly conference convened at St. Paul M. E. Church, Rev. J. M. Shumpert presiding. Our quarter was a success on all lines. The leaders did their work well. Received this quarter from all causes, $141.70. The presiding elder has been paid in full; to the pastor is due only a small balance. Fifty dollars have been raised for benevolence. I will carry $5 to the conference at Yazoo City for the Southwestern. We have also raised $181 to build. Thirty-five have been brought into the church this year.

New Ionia, J. D. Gilbert, pastor.—We have just closed our revival at Merrill Chapel, with 18 conversions and accessions. The pastor was cut off from us three months by the quarantine. He reached his post of duty Oct. 30, just in time to meet the elder, Rev. R. P. Threlkeld, who held the fourth quarterly conference, which was a success, throughout, notwithstanding the unfavorable weather. We began a revival from the first Sunday in November and in two broken weeks the result was as stated above. When our pastor came here we had only 7 members in Centreville. Through the energy of the Rev. F. Thomas, assisting the pastor, we have now at that place a membership of 33. A church site has been selected and procured and preparations are being made to build a church. Fifty dollars is already raised and deposited for that purpose. On the Merrill Church at New Ionia $125 worth of improvement has been done. On the 26th ult. a party of twenty-five young people stormed Brother Jones' home, where the pastor resides, but when it had subsided at the conclusion, 35 pounds and a handsome purse were presented to the pastor.

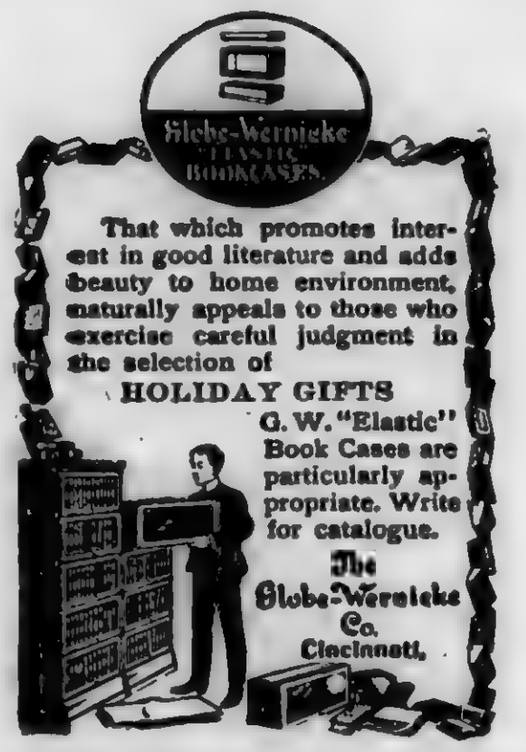
Sardis, J. A. Y. Dickens—Our fourth quarterly conference was held Nov. 18-19, at Springville Church, with Dr. N. H. Williams in the chair. Reports showed an advance on all lines. Sunday the elder preached well. Forty-four communed. Collection, $18.20. Paid elder for the quarter, $24.00; sexton, $1.65. The first Sunday in November was appointed as rally day, but owing to the weather we could not meet at the church. Nevertheless some of the brethren went from house to house and we raised $4.20 on that day. We paid the elder in full. Rev William H. McCarty, ex-pastor, preached at night. Dr. Williams left no stone unturned. Miss Ulyses Ballentine was elected recording stewardess for the year 1906. Rev. S. M. Harrison is the district steward for the year 1906. Total collection, $43.85.

Vaiden Circuit, W. S. Leake, pastor.—I wish to express my sincere thanks to the following named brethren and sisters that paid $1 each for the erection of the Industrial Hall at Rust University, Holly Springs: J. C. Cook, J. C. Benjamin, A. G. Gains, P. H. Blackman, A. Jackson, Sister Amanda Mitchell, Sister Julia Haslett, Sister M. B. Williams, Sister Jennie Mattox, J. Harghes, D. A. Allen, J. Williams, E. Calhoun, W. Mitchell, S. McGan, G. O. Booth, C. L. Johnson, F. Cook, A. Stokes. The pastor also paid $1.00.

Tunica, D. D. Shelly, pastor.—Our presiding elder, Rev. Dr. B. F. Woolfolk, has successfully made his third round. He preached for us three stirring sermons. We paid the elder in full, $16.65. Our church at Lost Lake has been erected at the cost of $375, and plans are on foot to build a new church at Tula; $50 has been raised and put into the treasury. Some fifty members have been added to the Circuit this year. Four Sunday schools have been organized; two revivals have been run. There were twelve conversions. I have raised for all purposes during the year, $280.

Pearlington, F. Smith, pastor.—Our fourth quarterly conference convened at Holmes Chapel, Nov. 21-22. Rev. R. N. Jones, our presiding elder, was on time. All officers were present except three. The reports showed that the work was alive on all lines. Paid the elder in full; paid pastor this quarter, $94.15. Benevolent monies raised, $36.00. Rev. Jones is a wise leader and a good preacher. We have planned to bring up to the conference seven cash subscriptions for the Southwestern.

Garlandville Charge, I. H. W. Gray—Rev. C. G. Gavin has devoted his time to the work assigned to him and deserves great credit for the same. He has tried to build up his people spiritually, temporally and in every respect. He has been interested also in the upbuilding of his people along social lines. He deserves one of the best charges in Mississippi if a man is merited according to his work. His effort is to complete a good work and carry a good report to the Annual Conference on all lines. Mrs. Gavin, his worthy companion, has served the people as teacher and otherwise during the past two years and deserves great credit.



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NEW JERSEY.

Camden, M. M. Ficeman.—The 17th anniversary of the Ferry Avenue M. E. Church took place in the above named church beginning Nov. 12th and continuing until the 19th included Nov. 13th. At 10:45 a. m., Rev. Jas. H. Scott, D. D., pastor of St. Daniel's, Chester, Pa., preached the anniversary sermon at 3:30 p. m. Sermon by Rev. C. Y. Tripp, of Philadelphia, at 8 p. m.; T. M. Hubbard, of Frankrod, Pa.; Nov. 14th, preaching by Rev. S. B. Morris, B. D., of Bethel A. M. E. Church, assisted by his choir; Nov. 15th, educational mass meeting at 8 p. m. under the auspices of the Epworth League. Rev. H. A. Monroe, D. D., presided. The speakers of the evening were Revs. J. T. Plenty, D. D., J. T. Walton, Messrs. M. W. Davis and Powell K. Martin, of the Camden bar. Music was furnished by the Seventh Baptist choir. Nov. 17th at 8 p. m., Rev. J. R.

Waters, of Germantown, Pa., preached. Nov. 18th, lecture by Rev. S. S. Jolley, D. D., of Atlantic City, N. J., subject, "Fisherman of Men." Nov. 19th at 10:45 a. m., the pastor, Rev. J. C. Dunn preached; at 3:30 p. m., sermon by Rev. Geo. H. Neay, Ph. D., pastor of Broadway M. E. Church, preached; at 8 p. m., a sacred concert by the Ferry Avenue choir under the leadership of Prof. Jas. A. Hutt. Collection, $380.25.

DELAWARE.

NEW CASTLE.—The church work at Mount Salem church is marching to the front under the able management of our pastor as never before. Our old debts are all paid up, our winter fuel paid for, and now we are working to pay our beloved pastor his salary on or before the convening of the Annual Conference. On Sunday, Oct. 15, raised for trustees $140; Nov. 5, for stewards, $64. Peace and harmony prevail in our midst.

INDIAN TERRITORY.

WELEETKA, R. B. Smith, pastor.—Our third quarterly conference was held with A. J. McAllister presiding. The officers presented good reports. Church, Sunday school and Epworth League are alive. Have purchased a lot for our new church in town. Sunday, Elder McAllister preached two sermons and administered the Lord's Supper to a large number of communicants. We are preparing for the conference. Collection, $20 in quarterly meeting.

KENTUCKY.

HARDINSBURG CHARGE, A. A. Woolfolk, pastor—The third quarterly meeting of Talbott's Chapel was held November 12th. Rev. Dr. Courtney, presiding elder, preached three very able sermons. Rev. Dinkens of the African Methodist Episcopal Church was present and assisted the elder in administering the Holy Communion. The quarterly conference was well attended by the officers. Amount raised during the quarter for all purposes, $229.10.

MISSOURI.

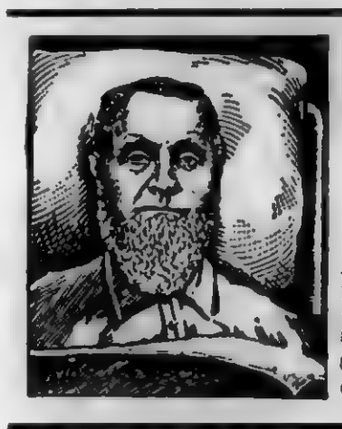
KANSAS CITY, J. M. Harris, pastor—Sunday, Nov. 19, was our third quarterly meeting at Burns M. E. Church. Dr. J. Will Jackson, presiding elder, was with us. The quarter was one of the best of the conference year. Collection on Sunday, $41.00; collections for the quarter, $588.40; accessions for the quarter, 26; collections for this conference year, $1,164.30. We expect the Rev. G. G. Logan, D. D., Missionary Secretary, with us on Sunday, Dec. 17.

MISSISSIPPI.

The second District Conference of the Brookhaven District convened in St. Luke M. E. Church, Hub, Miss., Nov. 22-25, with Rev. Geo. W. Smith, D. D., in the chair. Conference was opened promptly at 9:10 o'clock a. m. Devotional exercises were conducted by Rev. J. I. Garrett. The former secretary called the roll and quite a number of the Conference brethren answered to their names. John H. Johnson was elected secretary, R. L. Tate statistical secretary, Rev. J. I. Garrett representative of the SOUTHWESTERN. The usual committees were appointed, etc. The presiding elder called Rev. Garrett to the chair and proceeded to read his most encouraging report, which plainly showed that the District was in every respect in advance of previous years. His report was, on motion of Rev. Tate, received by a rising vote. The presiding elder is a hard worker, and is fully consecrated to the work. He seems to have fully the confidence of every pastor on the district. He pushes with vigor every interest of the church, and is loved by all. He is putting new life in the work, thus proving himself equal to the task before him as presiding elder. The pastors present made good reports, which indicated a marked increase of both labor and fruits. Quite a number of conversions and increased benevolent collections from the various charges were reported. Reports from local preachers, exhorters, Sunday-school superintendents, Epworth League presidents, district stewards, class leaders, etc., clearly demonstrate the fact that the District is enjoying great success under the administration of our new presiding elder, who thrilled the Conference from time to time with helpful lectures. He gave an illustration showing how missionary money is raised by each and every congregation in the M. E. Church, and how "we as a race may come to equal recognition, and have more ruling power in the great old Church, by putting our shoulders to the wheel and helping, according to our abilities, to push forward the general work of the church." Visitors introduced to the Conference: Prof. J. H. Brooks, principal of Globe Academy; J. E. Foster and Mrs. Hammett, members of the faculty at Globe Academy; also Rev. Gabriel Dukes, of Columbia, and Rev. Galaway, of the Baptist Church. Each made quite an impression when allowe to speak before the Conference. At 9:30 a. great number participated in a love feast. At 11 a. m. Rev. R. L. Tate opened the service, and Rev. J. I. Garrett preached the Missionary sermon. Rev. Garrett convinced his large and attentive audience of his ability as a very able preacher. Afternoon service was opened by the Secretary, and Rev. D. D. Dukes preached a very forceful sermon to the delight of all present. The house was crowded to its utmost capacity at each service. At night Rev. M. White opened the service, and everybody present was made to rejoice, as Rev. R. L. Tate held up Jesus Christ as "the manifestation of divine power." Rev. D. D. Dukes presented a resolution in reference to the pastor and people of Hub, and to Dr. Smith. Rev. R. L. Tate presented one in commendation of Dr. Smith, predicting great things for God's kingdom and the church through his wise counsel and safe leadership. Rev. R. L. Tate presented another in commendation of the Secretary's accurate and good Minutes during this session of the Conference. Resolutions were also presented by Prof. J. E. Foster and Mrs. Hammett. Dr. Smith spoke many words complimentary to the pastor and people of Hub, for their generous hospitality. All were given a chance to show their charity towards a blind man, and $12 were raised. Thus closed the best session of the Brookhaven District, both spiritually and financially. Conversions reported, 220; benevolence (partial report), $266.65; amount raised in District Conference, $161.82. The following ladies deserve special mention for their efficient help in raising finance in Conference: Mrs. Lolia Hall, of Lumberton; Mrs. Hammett, and Mrs. Gunsby, of Hub. Rev. Moody and his people deserve great credit for their heroic struggle, against many odds, to complete the church, in order to be able to hold the Conference without delay. Everybody is rejoicing. John H Johnson.

SOUTH CAROLINA.

BEAUFORT, Geo. A. Reed.—At a special meeting, called for the purpose, the entire congregation of Wesley M. E. Church, Rev. B. J. Thomas, pastor, divided into four parts. Each section elected its captain as follows: Miss A. B. Haynes, Miss Fannie R. Thomas, Miss Bessie E. Reed, Mrs. Dr. N. J. Kennedy. Bro. A. J. Folks was elected field marshal, with Bro. Paul Bess as his aide. This is the result of fervent prayer for help in making full settlement on all dues for the year 1905. Nov. 12 being rally day, at 11:30 Rev. E. L. Davis, presiding elder, delivered quite an appropriate sermon. At 3:30 p. m., Rev. D. W. Bythewood, pastor of Tabernacle Baptist Church, preached an interesting sermon. At 7:30 p. m., the elder preached an eloquent sermon. Then came the collection. Bro. W. S. Allen and Bro. A. J. Folks announced the amount to be $223.57 for the day. The music was excellent under the leadership of Mr. D. L. Hayne, with Miss Bessie E. Reed as organist.



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Conference Notices

OUTH NEW ORLEANS DISTRICT. The South New Orleans District reachers' Meeting will convene at aldwin, La., December 7. All of the inisters are urged to attend. The residing elder will be on hand. Don't il to be present.

R. C. Worsham, President.
W. H. Jones, Secretary.

LINCOLN CONFERENCE.

Rev. I. G. Penn has already notified of his intention to attend the conerence which convenes March 7th, 906, at Ardmore, I. T. Will all other eneral officers and those who expect visit, please notify me, not later an January 29th, 1906, in order that may properly prepare for your entertainment?—Very truly yours, A. W. albert, Box 575, Ardmore, I. T.

WEST TENNESSEE DISTRICT.

You will take notice that the Dis-rict Conference will convene on De-ember 13, at Brownsville, Tenn. The pening sermon will be preached by . P. Grigg; missionary sermon, J. . Richmond; educational sermon, M. Villiams. We request that each de-artment of the church be represented nd urge that each pastor see that his ircuit or station be represented at his the first District Conference. Each astor is requested also to bring to he District Conference two new sub-criptions for the SOUTHWESTERN.—ours for success, J. A. W. Moore, P. .

HUNTSVILLE DISTRICT.

FIRST ROUND.

Decatur, December 8-10; Courtland nd Sheffield, 15-17; Scottsboro and tevenson, 22-24; Center Grove and pringhill, 29-31; Cedar Grove and olling, January 5-7; Bellemina and akland, 12-14; Fullers and Lowes, 19-1; Athens and Johnson, 26-28; Madi-on, February 2-4; Huntsville, 9-11; riana, 16-18; Gunterville and Albert-ille, 23-25. Our district stewards are equested to meet at Oakland, Janu-ry 13, 1906, for the purpose of esti-ating the presiding elder's salary for he district. Take notice and be gov-rned accordingly. Pastors, let us tart now to make our report for the nnual conference. Say! Let us lead his year! Yours, A. S. Williams, P. .

NORTH NEW ORLEANS.

District Preachers' Meeting conven d at Hahnville, November 25-26. The resident, T. B. Cooper, had every hing ready. The Rev. H. J. Wright ave the exegesis of the Sunday school esson. Dr. D. J. Price and the Rev. O. Pardo spoke at length on the ubject of "Total Abstinence." The evs. J. H. Wise, A. C. Mitchell and Branch discussed at length the im-ortance of making the Preachers' eeting helpful to the people. Dr. J. . Marshall spoke on the importance f making the SOUTHWESTERN self-sup-orting and a paper on the same was ead by Rev. T. B. Cooper. On Sun-ay the Spirit of the Lord visited the lace. The brethren preached with ower. Thus passed into history one f the best meetings ever held on the orth New Orleans District. Next eeting at Lutcher, December 9-10. —M. C. Harrison, Secretary.

STARKVILLE DISTRICT.

The Starkville District Conference nd Epworth League Convention con-ened at Ackerman, Miss., Rock Port hurch, November 15, with Dr. T. W. avis, presiding elder, in the chair. Rev. W. T. Wright was elected secretary, and D. Green statistical secretary. Rev. J. W. Byrd and his people, together with the Baptists and Presbyterians, who are to be commended for their splendid help, came together almost as one man to care for the delegates, and every day looked as if it were a feast in the Wilderness. Rev. Byrd is a wide-awake, progressive pastor. He and his good people have built a beautiful church that would be a credit to any congregation in our Conference. Rev. Miller and Brown, of the Baptist Church were introduced, and made encouraging remarks. The following brethren preached acceptably: B. J. Marshall, A. Wilson, Wm. Campbell, C. I. Ashford, W. T. Wright, N. B. Bell, C. L. Walls, J. M. Nevils, F. H. Bunton and M. C. McEwing. Prof M. S. Davage was introduced and made a great impression for the SOUTHWESTERN. We broke the record for subscribtions for the SOUTHWESTERN. Rev. Byrd secured 25 on his charge and we secured 102 in all. Raised $250.00. Dr. Davis is a great man, one who knows how to bring things to pass; he is wide-awake along all lines of church work. Thus ended one of the greatest Conference sessions in the history of the district.—Conference Reporter.

CLARKSDALE DISTRICT.

The Clarksdale District Conference convened at Clarksdale, Miss., in its fourth semi-annual session, November 15-19, with Dr. B. F. Woolfolk, presiding elder, in the chair. David D. Shelly, the assistant secretary of the last conference, called the roll. All ministers were present except one, and a goodly number of local preachers and exhorters. The conference was organized by the election of David B. Shelly as secretary, with L. F. White and J. B. Starkey as assistants. A. B. Blewett was elected statistical secretary, with G. W. Wetherby and G. H. Harvey assistants. The report of the presiding elder showed the district to be in a good condition; three new churches have been built; plans are on foot to build four more, and one has been ceiled. The church at Clarksdale is one among the finest churches in the conference. The report also showed that the beevolent collections are well in hand. The several pastors' reports showed an advancement on all lines, both spiritually and financially. The Clarksdale District will soon take its rank among the foremost districts in the conference. The following visitors were introduced and made some encouraging remarks. Dr. W. F. Waters, business manager of the SOUTHWESTERN; Revs. A. A. Casey, secretary of the National Baptist Convention; N. R. Clay, pastor of Asbury M. E. Church, Holly Springs, Miss.; Dr. Bowman, pastor of the [redacted] M. E. Church, and Rev. Delan[redacted] of the C. M. E. Church, of Clarksdale. Rust University was represented by Rev. N. R. Clay, who made a strong speech on "Education," after which a collection of $64.00 was taken for Rust, which made the total for that year $126.00. The SOUTHWESTERN was put before the people by Dr. Waters in such a convincing way that 40 subscriptions were secured. The following brethren preached able sermons during the session: Revs. G. H. Harvey, N. R. Clay, David D. Shelly, W. F. Waters, B. F. Woolfolk and J. P. Watson. Total collection during the session for all purposes $359.00. Resolutions of thanks were passed thanking Bro. Bell and his good people for entertaining the conference so nicely. Both Methodists and Baptists exerted themselves for our entertainment. Philipp City was selected for the seat of the next conference. Thus ended one of the best sessions that has ever been held in the Delta.—D. D. Shelly.

ALEXANDRIA DISTRICT.

A two days' session of the Alexandria District Conference was held at Cheneyville, La., Rev. H. C. Gair, pastor. The conference was called to order by W. J. M. Price, at 7:30 p. m. Devotions by S. Green and B. J. Reddix. The secretary of the last session called the roll, and 51 members were present. W. L. Dyas was the unanimous choice of the conference for secretary, with M. L. Balwin and Curtis Dorsy assistants. W. L. Ames was elected statistical secretary. The presiding elder being absent, P. W. Clark was elected chairman for the night. Various committees were appointed. The introductory sermon, preached by S. M. G. Taylor, was inspiring. During the conference session the following ministers preached able sermons: S. Green, W. L. Dyas, Clark, Hutchinson, Reddix, and T. McCary. Presiding Elder Obee preached the closing and annual sermons. Resolutions were read touching the life of the late Rev. Stephen Duncan, the SOUTHWESTERN, Alexandria Academy, complimentary to the pastor, members and friends of Cheneyville, and to the presiding elder, pledging our hearty support to his administration, for he has manifested himself to be a leader of men.

DELIAS CHARGE.

In compliance with my request made for the other members of the Delas work to pay over to Rev. James Ford their dollar on benevolences, the following persons responded during my stay there on November 17th: Rev. Bedford Young $2.00, Mrs. Lucy White $1.00, Messrs. P. White, J. Holoman, Choby Flimming, R. Thomas, Willie Thomas, F. Thomas, $1.00 each; for which I thank them. Not only let these members give one dollar each, but let every member of the Gulfport district do so. This work has set the example, who will follow. Let me hear from you, brothers of the district.—Yours truly, R. N. Jones.

A Happy Home

To have a happy home you must have children, as they are great happy-home-makers. If a weak woman, you can be made strong enough to bear healthy children, with little pain or discomfort to yourself, by taking

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Put aside all timidity and write us freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain, sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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and nothing else, is my baby girl, now two weeks old," writes Mrs. J. Priest, of Webster City, Iowa. "She is a fine, healthy babe and we are both doing nicely. I am still taking Cardui, and would not be without it in the house, as it is a great medicine for women."

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J. F. GREGORY, K-29, Anadarko, Okla.

They Live in Our Memory.

McKee.—Mary E. McKee, daughter of the Rev. John McKee, is no more on earth. She departed this life in New Orleans, November 24, 1905, in the very bloom of young womanhood, being only seventeen years and four months of age when the messenger came. The remains were accompanied by her father and sister from New Orleans to Shreveport. She was a member of the Fairfield, La., M. E. Church, from which her remains were buried Monday, November 27. Presiding Elder Daniels, Rev. F. Thomas, and the writer officiating. Beautiful resolutions of condolence offered by the Fairfield Sunday School, were read. The bereaved ones are commended to the sustaining grace of our Heavenly Father. One by one we are passing into the great beyond.—B. Mack Hubbard.

Davis.—The funeral services of little Richard Davis, who passed away on Friday night, November 17, 1905, and also his sister, Ella Davis, ages five years, six months, twenty-eight days; ten years, seven months respectively, were held at Wesley Church, Shawnee, I. T., on November 18. These were the children of Bro. Albert Davis, a faithful member of Wesley Chapel, and we extend to him our heartfelt sympathy in this hour of bereavement.—W. F. Smith, Pastor.

Brown. — On November 15, 1905, Miss Lillian Brown, a faithful member of Asbury Chapel, Bolton Miss., passed to her reward. She was seventeen years of age, and was faithful to all duties of the church. Her funeral was largely attended. — I. L. Pratt, Pastor.

Luster.—Little Mary Luster, the infant child of Rev. and Mrs. A. R. Luster, of Quitman, Texas, was, on November 16, received into the care of Him who has said: "Let the little ones come unto Me and forbid them not, for of such is the kingdom of Heaven."

Taylor.—Bro. Willis Taylor was summoned Home from Longstreet, La., November 1, 1905. He was converted seventy-two years ago and joined the M. E. Church thirty-seven years ago at this place. His age was 107 years. He lived a consistent Christian life until death. Brother Taylor was a loving father. He leaves four sons, a daughter and a host of friends to mourn. Funeral services conducted by T. F. Robinson, Pastor.

Williams.—Maria Gates Williams, fifty-six years of age, departed this life November 8, 1905, at La Grange, Texas. She lived a soldier of the Cross for thirty-one years. She leaves one sister and three brothers to mourn, one of her brothers being Rev. Foster, of Victoria charge.—D. F. Vance, Pastor.

Miller.—Lenora Miller, of Snow Town, Miss., entered into eternal rest October 19, 1905, aged ten years, seven months, four days. Little Lenora was a bright scholar in the Snow Town M E. Sunday school. She will be greatly missed. A father, mother, sister and brother are left to mourn. The funeral was conducted by Rev. Chatman.

Baptiste.—Eugene Baptiste died in peace November 14, 1905, aged eighty-seven years. He was a member of Daily's M. E. Church, serving the same faithfully for fifty-seven years. Three daughters and several grand-children survive him.—M. J. Dyer, Pastor.

Collins.—Susan Collins, a member of St. Paul M. E. Church, Battle, La., died November 4, 1905. She leaves a husband and children.—J. H. Rylander.

Bruso.—Priscilla Bruso, aged 104 years and 6 months, a member of Newells Church, Mandeville, La., fell asleep in Jesus, November 18, 1905. The funeral was conducted by Rev. G. W. Forest, pastor, assisted by Revs. A. Vincent and J. Brown. The white friends attended in large numbers. She leaves a host of other friends to mourn her passing.—G. W. Forest.

Baskin.—On October 11th, 1905, Martha Baskin, one of the old members of St. Paul M. E. Church, Macon, Miss., departed this life in full triumph of faith, after an illness of more than a year. She leaves five children to mourn their loss.—J. H. Everett.

Ingram.—Augusta Ingram, daughter of Rev. T. L. Ingram, was born December 31, 1893, and died November 7, 1905, at Corinth, Miss. She was a loving little Christian. She leaves father, mother, three sisters and four brothers to mourn her death.—H. B. Hart, Pastor.

LOST FRIENDS.

I want to find my brother, Peter Davison, who lived in Sebastopol, Miss., during the Civil War. He has a brother by the name of Henry Davison, sister named Sally Davison, brother named John. When Peter was sold he was carried off by Henry Spears. Any one knowing the whereabouts of this party please write.

MRS. LUCY JACKSON,
Kosciusko, Miss.
Care of Rev. J. M. Nevils.

I want to inquire for my two brothers, Martin and Washington Mayo. My brother Martin was carried off in 1863 from Manse. My brother Washington went off in 1868 from Morrow. I have not heard from them since August. Any information will be gladly received. Address

PETER MAYO,
Park Dale, Ark.

I desire to inquire for my uncle's father's brother, David J. Johnson. He was from on the Bartlett place, Ouachita, parish, La. David Johnson was their father's name, and Matilda their mother's name. They had one sister by the name of Sallie and a brother Charles. The last heard of him was from Pine Bluff, Ark. Should any one know his whereabouts, please write to

E. A. MITCHELL,
Bastrop, La.
Care of F. D. Bowers.

I desire to inquire for my wife's aunt. Her name in Hester, daughter of James Garison, of Anderson county, South Carolina. The last heard of her was from Chattanooga, Tenn. My wife's name is Rachel Davis, her father's name is Samuel Garison. Any information will be gladly received.

W. C. DAVIS,
Solgahatchie, Ark.

Doings of the Workmen

TENNESSEE.

Shelbyville, H. H. Hinton, Pastor.—The stillness of the night of the 11th inst. was broken by a commotion at the door and on opening it it was found to be an unexpected messenger who told of an approaching storm. Before we could recover from the surprise there rushed into the parsonage about 18 of the good members of the church, headed by Sisters Molly Stone, Meggie Burkeen and others who bore in aprons and baskets great burdens of fruits and groceries. It was found when the storm had subsided that the kitchen table was filled to its utmost.

TEXAS.

Honey Grove, W. L. Duncan, pastor.—On Saturday night, Oct. 28, while we were quietly sitting in the parsonage undisturbed, there came floating on the air, a sweet strain of music from the voices of loving members and friends. Numerous good things were brought to eat and drink. Among the donors were: Bros. F. M. Burnett, T. P. Thweatt, Crawford Ward, Rev. Dyer and Henry Ward; Sisters Queen Beasley, Sylvia Williams, Maggie Bogan, Ella J. Bridges, Harriett Brown, Caroline Ward, Louisa Adams, Artie Dyer, N. B. Thweatt, Mrs. Harriet Townsel, Mrs. Kittie Basfield. After song and prayer and a few special remarks, the pastor dismissed them with "the Lord's blessings be upon you."

Calvert, J. W. Stone, pastor.—Our closing rally for 1905 was called the Russian and Japanese rally. Dr. E. A. Durham was general of the Russian forces composed of men; Mrs. E. Foster was general of the Japanese forces composed of women. After four weeks of battling amid shows, street carnivals, etc., the contest was called on Nov. 19th. Dr. E. A. Durham reported $55.51; Mrs. E. Foster reported $46.61; total, $102.12; grand total raised during the four weeks, $123.67.

The Houston District Conference convened at New St. Paul M. E. Church, Galveston, Tex., September 5-10, with Rev. Edw. Lee, presiding. After devotional services by the presiding elder, the conference proceeded to expedite business. Rev. C. C. Minnegan, the former secretary, called the roll and all pastors were present with a few exceptions. Rev. Min-

(Continued on Page 15.)

A CLEAN MAN.

Outside cleanliness is less than half the battle. A man may scrub himself a dozen times a day, and still be unclean. Good health means cleanliness not only outside, but inside. It means a clean stomach, clean bowels, clean blood, a clean liver, and new, clean, healthy tissues and fibers in every organ of the body. The man who is clean in this way will look it and act it. He will work with energy and think clean, clear, healthy thoughts.



He will never be troubled with liver, lung, stomach or blood disorders. Dyspepsia and indigestion originate in unclean stomachs. Blood diseases are found where there is unclean blood. Consumption and bronchitis mean unclean lungs. Dr. Pierce's Golden Medical Discovery prevents these diseases. It makes a man's insides clean and healthy. It cleans the digestive organs, makes pure, clean blood, and clean, healthy flesh. It doesn't make the flabby fat of corpulency, but the firm flesh of health. It restores tone to the nervous system, and cures nervous exhaustion and prostration. It contains no alcohol to inebriate or create craving for injurious stimulants.



Mr. John L. Coughenour, of Glen Savage, Somerset Co., Pa., writes: "My appetite was unusually poor, and I was as weak and nervous as though I had been starved for months. My heart kept throbbing continually and I was short of breath. Finally I wrote to you for advice and you informed me that I had indigestion and a torpid liver. I did not think your diagnosis was right, but I ordered six bottles of 'Golden Medical Discovery' from you and began its use. After using three bottles I began to improve slowly and soon went to work, and I have been working ever since."

Constipation is the most unclean uncleanliness. Dr. Pierce's Pleasant Pellets cure it. They never gripe.

UNITED FOR LIFE.

Roberson-Sheaf.—At the residence of Mr. and Mrs. H. Stuart, Rev. R. F. Roberson, pastor of Augusta, Miss., and Miss Emma M. Sheaf, of St. Paul M. E. Church, Pass Christian, Miss., by Rev. R. N. Jones, presiding elder of the Gulfport District, Dr. J. C. Houston, pastor of St. Paul Church, and Rev. S. H. Cannon, of St. Paul M. E Church, Moss Point. The bride wore a very beautiful gown. She is one of our best church workers at Pass Christian, and will be greatly missed from her church. They received many valuable presents, and the congratulation of many friends. The house was beautifully decorated. Rev. Roberson ranks among our best pastors of this district. He has the love of his people. Sister Roberson will be of great help to him in his work. May many blessings rest upon them.

Holliday-Dorphas.—At Madisonville, Texas, November 4, 1905, Mr. Milton H. Holliday and Mrs. Eliza Dorphas, by Rev. A. E. Gibbs.

Cox-Henry.—On November 22, 1905, Mr. John Cox and Miss Willie Henry were quietly married at the parsonage of the Methodist Episcopal Church, Madison, Texas, Rev. A. E. Gibbs officiating.

McWilliams-Russin.—Mr. Man McWilliams and Miss Silla Russin, at the home of the groom, in Kamper county, Miss., Rev. R. B. Henderson, the pastor, reading the ceremony.

Richardson-Williams.—Mr. Albert Richardson and Miss Mary Williams in Sumner Chapel M. E. Church, October 20, 1905, in the presence of a large company of friends. Mr. Albert Richardson is an industrious young man of Woodside, La., and his bride is an active member and Sunday school worker. Rev. H. J. Robinson officiated, assisted by Revs. Hall and Hudson.

Putnam-Wilson.—At Clinton, Miss., on November 22nd, 1905, Mr. Allen Putnam and Miss Courtney Wilson. The groom is a member of Lynch's Chapel M. E. Church, his bride is a member of the Baptist Church. A large crowd witnessed the ceremony.—W. L. Mills.

Washington-Johnson.—Mr. William Washington and Sister Susan Johnson, on the evening of November 16, 1905, at the bride's home in Clinton, Miss. She is a member of Lynch's Chapel M. E. Church. Many friends witnessed the ceremony.—W. L. Mills.

Morrell-Stokes.—On November 22, 1905, at the home of the bride's parents, Miss Martha Stokes and Mr. A. J. Morrell, son of R. M. J. Morrell, were quietly married. The ceremony occurred at seven o'clock. Rev. S. H. Nevils, presiding elder of Greenwood District officiated.

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and Bladder Diseases at Home at a Small Cost,—one Who Did it Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatever, direct them to the perfect home cure he so successfully used.

Knowing as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

Doings of the Workmen

TEXAS.

(Continued from Page 14.)

egan was elected permanent secre-ery, with privilege to select his as-istant. The welcome address was eferred until the following day. Rev. V. H. Jackson, of Tabernacle Church, xtended to the conference a very ordial welcome. The introductory ermon was preached by Rev. S. A. Pryor, of Houston. Sermons were also elivered by Rev. Wade Hamilton, Dr. Parker, presiding elder of the Paris District, and others. The Houston District received greetings from the Navasota and Paris Districts by the Revs. Bryant Parker, Kelly, Belcher, Bolden and Bartley. Dr. Dogan, of Wiley University, was in our midst, making a strong plea for the presi-lent's residence which is now under onstruction at Wiley. Assessments had een made for Wiley, but after sugges-ions from Drs. Logan, Minnegan and thers, Presiding Elder Lee conferred with the other presiding elders, as they ere already attending the conference, nd made a new assessment. The mount was proportioned and a great ally had on Friday night for Wiley. A great mass meeting was held Friday ight for Wiley, at which gathering many of the students were present. President Logan stated the object of he meeting. Several hundred dol-ars were raised for Wiley, and the ther amount will be substituted at he annual conference for the Houston District. Saturday evening many of the brethren visited the sea wall and places of resort in the city. Rev. Gary spared no means to make everything pleasant and comfortable or all present. The good people of Galveston entertained the conference nicely, and resolutions of thanks were offered both pastor and people for their hospitality, and thus the session closed to meet in Houston, Boynton Chapel, 1906.—S. A. Pryor.

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———	Mob. & Coast Lim., Daily	7:20 p.m
5:55 a.m.	Coast Accommodation	4:05 p.m
9:45 p.m.	Sunday Excursion	7:40 a.m
.....	Coast Ac., Daily ex. Sun.	4:50 p.m
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m
9:45 p.m.	—Sunday Excursion	7:40 a.m
9:45 p.m.	Wednesday Excursion	7:40 a.m

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1,	St Louis Ex. 8:10 p m	4,	St Louis Lim 9:10 a m
3,	St Louis Lim 8:45 a m	1,	St. Louis Ex. 7:30 p m
5,	Local 4:45 p m	6,	Local 6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m
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No. 7	8:45 a.m.	No. 8	4:30 p.m.

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No. 5	6:45 p.m.	No. 6	7:45 a.m.

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8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom	3:30 p.m.

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Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd.	4:00 p.m	

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston	7:05 a.m.
8:50 a.m.	Pacific Fast Express	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

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7:45 p m.	Tex. & Ft. Worth Ex.	8:30 a.m.
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Crescent City Notes

Rev. H. J. Wright preached at the Lafon Old Folks' Home on Thanksgiving Day. Quite a number of friends worshipped with the old folks. The committees of several churches and friends of the city brought pounds, and a good dinner was served to the old people.

The rally on Ross Chapel grounds, with only twenty days' notice, was quite a success. On Thanksgiving Day $65.50 was raised. The pastor, Rev. A. B. Harris, desires to thank Brothers A. Lawson and Octave Lemon for recent kindly remembrances.

The executive board of the Woman's Home Missionary Society of the M. E. Church, Louisiana Conference, has pledged to raise $2.50 per member for silver offering. Also, the executive board of the Society will meet Thursday, Dec. 7, at 3 p. m. sharp, to transact business of importance. By order of Mrs. M. Hill, president. D. M. Walker, corresponding secretary.

WESLEY CHAPEL.—Sunday, December 3, was a beneficial day to all attendants. A goodly number were out to prayer meeting. At 11 a. m. Rev. Samuel Davage preached the Sacramental sermon; at 3 p. m., speaking meeting, and at 7:30 p. m. the pastor gave a short talk. The Sacrament was administered to 191 persons. One person was received on probation. Collection, $39.30. We are thankful for the liquidation of the old debt, and are now building a new hall, under the present administration.

ST. MATTHEW.—Despite the cold weather services continue to be good, and well attended. The general speaking meeting was a service of much spiritual uplift and all present gave testimony as to the result of the week of consecration by the Self-Denial Band. Sacrament was administered at 7:30 p. m. The Thanksgiving concert was quite a successful affair. Presiding Elder Marshall held our fourth quarterly conference. Reports were good and show life and energy in all departments. We are preparing to go to Conference with a good report. Superintendent Brown is arranging for the Christmas exercises. The trustees are lending every effort to meet present obligations and pastor and people are working harmoniously together.

On Friday, Nov. 24th, 1905, Miss Mary E. McKee, daughter of the Rev. John McKee, pastor of Haven Chapel Methodist Episcopal Church, this city, died in peace. She was a good, gentle young lady and always left the impression upon every one with whom she came in contact that they had met a true Christian character. The members and friends of Haven Chapel and the community at large are in deep sympathy with her parents, whom they recommend to the sustaining grace of an All-wise Father, for "earth has no sorrow that heaven can not heal." The body was taken to Shreveport, La., for interment. M. R. Walker.

The wedding ceremony was performed between Miss Ophelia Green and Mr. Benjamin Turner, son of Rev. J. W. Turner, presiding elder of the Baton Rouge District, on Tuesday, November 28th, at 5 p. m., at the First Free Mission Baptist Church, Algiers, by the Rev. R. Wagner, pastor, assisted by the Revs. H. Taylor and W. Scott Chinn. The church was tastefully decorated and packed. The bride is a popular young lady of Algiers and held in high esteem by all. After the wedding all repaired to the home of the bride's parents, Mr. and Mrs. Green, where a feast was spread for all and music and mirth held sway until the wee hours of morning. We wish for Mr. and Mrs. Turner a happy voyage on life's sea. They will reside on the Algiers side.

First Street Church has a full program for this week. On Friday night, Dec. 8th, an old folks' concert will be given under the direction of Mrs. E. S. Boyd, with Mrs. O. A. Gould as pianist. Saturday night, Dec. 9th, there will be a concert under the direction of Miss Ida Rose. On Sunday afternoon at 3 o'clock, a Young People's Sacred Concert will be given and an elaborate program has been arranged. Program committee: Mrs. E. S. Boyd, Miss Ida Rose and Mrs. O. A. Gould. All are invited. Rev. J. A. Tircuit, pastor.

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Doings of the Workmen

VIRGINIA.

MARION, W. M. Johnson, pastor.—The good people of Marion received us very kindly and we are now in the parsonage. We are praying for a great year's work along all lines. We find here a good set of loyal Methodists. On the 14th of November we heard singing at our door and upon opening the same met Sister L. V. Boyd and Bro. John Smith, Jr., leading a host of young people. They brought us several pounds of nice things and some money, all of which we were more than proud to receive, and we want them to know that they are always welcome.

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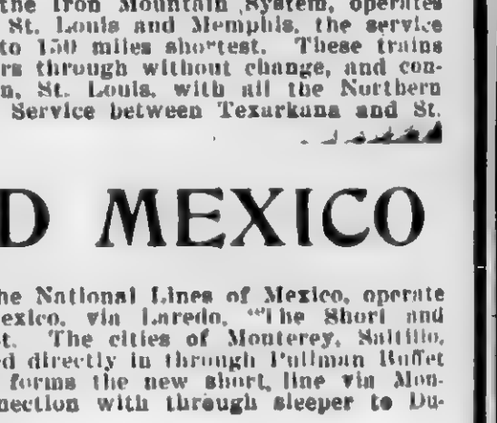
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NEW ORLEANS, DECEMBER 14, 1905

Vol. 39 No. 50

Editorial

According to the Chicago Medical Society consumption can be cured as easily as the fever by placing the patient in a tent in open air and using a proper diet. At a station in Ottawa, Ill., this treatment is said to have proven a complete success. On December 12 thousands of people and physicians from all parts of Chicago attended the dedication of this tent colony.

The United States Army consists of 60,000 enlisted officers and men. Of this number 40,000 are in the United States, 12,000 in the Philippines, 1,000 in Alaska, 144 in the Hawaiian Islands, 10 in Porto Rico. Switzerland, which has a population a twenty-fifth of that of the United States, has a standing army several times as large as ours.

Mr. Roosevelt, when president of the New York Board of Police, said in reference to the liquor traffic: "The liquor business tends to produce criminality in the population at large and law breaking among the saloon keepers themselves. Debauches not only the body social, but the body politic as well." That is as true to-day as it was the day it was spoken. No doubt Mr. Roosevelt has had no reason to change his opinion.

The Supreme Court of the United States has handed down a decision in the case of Thomas M. Riggins, who was indicted through the United States Northern District Court of Alabama, in connection with the murder of Maples, a Negro, who was lynched at Huntsville in September, 1904. Riggins was in the custody of the United States Circuit Court, under the charge that Maples, because he was a Negro, was discriminated against and was not given on this account the privilege and immunity of a trial by jury. The Supreme Court did not ppass upon this contention, but remanded the case on a writ of error.

The Bibles that have come from the press of Oxford and Cambridge University Press have been dedicated to King James in the most laudatory language, referring to him as "The Most High and Mighty Prince," "the Bright and Occidental Star," and his coming to the throne "as a great and manifold blessing." The Rev. Dr. Dawson Burns has been making an effort for three years to persuade the authorities to omit this dedication and has at last succeeded. Dr. Burns claims that King James was not only unworthy of the praise accorded him in the dedication, but that he was a "low, mean, descpicable character, a coward by temperament and a tyrant by disposition." At the time that King James lived it was the thing to laud the ruling monarch with high-sounding titles, but a better day has dawned.

PRESIDENT ROOSEVELT CRITICISED

The tour of Mr. Roosevelt through the South was the subject of much comment, but that which concerns us at this time, is the adverse criticism which comes from certain race journals that take Mr. Roosevelt to task for having uttered nothing specifically on the status of Negro citizenship during his entire trip through the South. Notably among the papers that claim that Mr. Roosevelt sinned by omission is the *Voice of the Negro,* which in its December number devotes considerable space in the discussion of what it terms "The New Impression" of the President. *The Voice* says: "We do not hesitate to say that on the President's recent trip he was lacking of the elements of bravery that used to be characteristic of him. That is the new impression." *The Voice* made a canvass of a number of representative Negroes and a number of Negro newspapers, seeking the opinion of these on Mr. Roosevelt's speeches as a whole. Some of these heartily approve of Mr. Roosevelt's course, others are inclined to criticise, one going so far as to refer to the speeches as "namby-pamby," and another as a "national treachery to the Negro." Dr. DuBois is of the opinion that the President "neglected a great and sacred opportunity of giving an honest and plain warning on the subject of Negro disfranchisement. This," continued Dr. DuBois, 'is too bad. No greater problem faces democratic government to-day, and if men like Theodore Roosevelt dare not speak the truth who shall?"

The Voice, in backing up its position on "The New Impression," says:

"Mr. Roosevelt has had the reputation hitherto of being a brave man. We have constantly joined with the colored people all over the United States in singing his praises. Generally, he has had the courage of his convictions. We have credited him with having a passion for justice. We have come to think of him as the apostle of the 'Square Deal.' His motto: 'All men up; not some men down,' was inspiring to the masses of our people. But what has Mr. Roosevelt said on his Southern trip that was encouraging to the black man?"

We can hardly take seriously the attitude of the *Voice of the Negro* or of any one who squarely faces the record of Mr. Roosevelt on the race problem. To accuse Mr. Roosevelt of being a traitor to the Negro's interest, or a man who changes his opinion under the influence of popular applause, or that he would surrender his conviction on any of the great questions of the country cannot be accepted by any one who has studied the character of the man. Mr. Roosevelt's attitude on the Negro, politically and socially, are known. That he recognizes the Negro as a man has been the occasion of his being the subject of much vituperation and malicious slander. He has met the issue squarely, to the satisfaction of the most radical and intense Negro sympathizers. Prior to the recent presidential election he was the idol of the race, and there flocked to the Republican banner Negroes who heretofore were of Democratic persuasion, for the reason that Roosevelt was the second Lincoln, if not the greater. Can we forget so soon Mr. Roosevelt's attitude in reference to the appointment of representative Negroes? Have we quite forgotten his Lincoln birthday dinner speech? Indeed, he said during his speech in Arkansas that he had uttered nothing in any state of the Union that he would not utter in any other state.

The question of the disfranchisement of the Negro is vital. He can never surrender his citizenship and hope to receive the respect of his posterity, nor can the Negro give up his citizenship and be true to those who have suffered, bled and died for his freedom and enfranchisement. This question is very vital to us, if not paramount to every other issue that confronts the race. But there are other questions that confront Mr. Roosevelt besides that of the disfranchisement of the Negro. The South with its many millions had been especially hostile to Mr. Roosevelt. He owed it to himself and to other sections of the country and to the Negro as well that he should reveal his personality, strong, rugged, admirable, to the full Southern view. He is the President of the entire country and to serve the South as well as the North. He came to the South and was warmly received. Of this, every true American citizen and certainly every true, America loving Negro should be glad. Theodore Roosevelt, the man, has not changed.

Soberly now, haven't we made the mistake of thinking that our problems are absolutely the only problems that confront the republic? Ought we not to be large enough in our views to admit that the Negro question is not the only question before the American people and that the man who serves as President has many capacities to fill? At least Theodore Roosevelt should not be the subject of criticism at the hands of the Negro press. His was not a "sin of omission," altho the *New York Age,* the *Guardian,* the *Bee* and *Chicago Conservator* may think so. The men who know the conditions in the South and who are as intensely interested in the race as any of these journals could possibly be, men who are brave enough to face the issue at first hand and live in the midst of the problems, know and testify that Mr. Roosevelt's attitude during his recent tour does not in one instance reveal that he is any the less ardent in his good wishes and his substantial support of Negro development.

We respectfully submit that the *Voice of the Negro,* in this instance, is wrong.

Representative Brownlow, of Tennessee, has introduced a bill providing for the appropriation of $100,000 for the establishment of a home for the aged Afro-Americans in Washington, the money to be taken from arrears of pay and bounty due estates of deceased Negro soldiers of the Civil War.

Senator Heyburn, of Idaho, has introduced in Congress a resolution providing for the annexation of Santo Domingo and Hayti to the United States. A very charitable thing to do, and in the interest of peace it may be necessary.

1805--William Lloyd Garrison--1905

It is very appropriate that the centenary of William Lloyd Garrison's birth should be celebrated throughout the country on December 10th, and especially is it fitting to have the Negroes of this country join in the celebration. For the freedom of the American Negro was purchased at a great cost not only of tears and agony but money and blood. To William Lloyd Garrison as to no other man does the American Negro owe gratitude for his freedom. It was Garrison that came with his positive conviction that immediate and unconditional emancipation of the slave was the only just and fair thing to be done. It was he that organized the Abolition movement. By his direct supervision in 1832 was organized the New England Anti-Slavery Society and the year following the American Anti-Slavery Association was formed in Philadelphia, of which he was president from 1843 to 1865.

Garrison was born in Newburyport, Massachusetts, December 10, 1805. His mother and three children were deserted by his father when he was three years old and from that period he began the battle with poverty and to make a place for himself. His school days ended when he was nine years old and he began to learn the shoemaker's trade and afterwards that of cabinet-making, but neither of these occupations pleased him. In 1880 he began to learn to set type in the office of the *Newburyport Herald,* and from this time we must date his career, for his connection with this newspaper fired his thought and gave him a passion for journalism. Garrison started his first newspaper at the age of 20, upon the completion of his apprenticeship as a printer. His paper was known as *The Free Press* and in his salutatory referring to his paper he wrote: "It shall be subservient to no party nor body of men, nor even the craven fear of loss, nor the threats of disappointment, nor the influence of power shall ever awe one single opinion into silence." This principle ran through the entire career of Garrison. As the editor of *The Free Press* he discovered Whittier, introduced him to the public and no doubt inspired the Quaker poet with the doctrine of the emancipation of the slaves. *The Press* did not live long. In January, 1828, Garrison became editor of the *National Philanthropist.* It is said that his intense conviction that women formed mighty allies for reformation not only created the Female Anti-Slavery Association, but was the indirect, if not the direct, inspiration of the Woman's Christian Temperance Union, for Garrison devoted considerable time to the temperance cause.

His next venture in journalism was in October, 1828, when he began to edit the *Journal of the Times,* which was particularly edited in the interest of the re-election of President Adams, and in this *Journal* Garrison makes his first plead for the freedom of the slaves.

His acquaintance with Benjamin Lundy subsequently brought him to Baltimore to edit the *Genius of Universal Emancipation,* but he and Lundy did not agree. Lundy favored the gradual emancipation while Garrison uncompromisingly stood for unconditional emancipation. In one of his editorials Garrison flayed Francis Todd for permitting the use of his vessel for transporting slaves from Maryland to Louisiana. Garrison was arrested for malicious libel, convicted and his fine and cost amounted to something over a hundred dollars. Being unable to pay his fine he was placed in prison where he remained seven weeks to be liberated through the kindness of Arthur Tappan.

His editorship of the *Genius* ended with his imprisonment and he returned to Boston only to begin the *Liberator,* the first issue of which appeared on January 1, 1831. The paper for this issue was bought on credit and set up in borrowed type. Garrison not only did the editorial work, but assisting his friend Isaac Knapp did part of the composition and press work. These two slept in the room where the paper was composed and printed and worked fourteen hours a day, living chiefly on bread and milk.

Garrison was looked upon as an extremist, an unsafe man, a radical of the radicals. Some thought his editing of the *Liberator* as visionary, and that it would attract not more than local attention, but in his salutatory he said:

"I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch —AND I WILL BE HEARD.

"I *will be* as harsh as truth, and as uncompromising as justice."

He was heard—throughout the nation. New impetus was given to the abolition move-



WILLIAM LLOYD GARRISON

ment. He put flesh on the dry bones of Freedom's cause; nay, more, he supplied the bones and the flesh. And to him every great abolitionist owes his inspiration.

Referring to Garrison's agitation, Wendell Phillips said:

"Then began an agitation which for the marvel of its origin, the majesty of its purpose, the earnestness, unselfishness, and ability of its appeals, the vigor of its assault, the deep national convulsion it caused, the vast and beneficent changes it wrought, and its wide-spread, indirect influence on all kindred moral questions, is without a parallel in history since Luther. This boy created and marshalled it."

And in the same address Mr. Phillips continued:

"I marvel again at the instinctive sagacity which discerned the hidden forces fit for such a movement, called them forth, and wielded them to such prompt results. Archimedes said, 'Give me a spot, and I will move the world.' O'Connell leaned back on three millions of Irishmen, all on fire with sympathy. Cobden's hands were held up by the whole manufacturing interest of Great Britain. His treasury was the wealth of the middle classes of the country; and behind him also, in fair proportion, stood the religious convictions of England. Marvellous was their agitation. As you gaze upon it in its successive stages, and analyze it, you are astonished at what they invented for tools. But this boy stood alone—utterly alone, at first. There was no sympathy anywhere; his hands were empty; one single penniless comrade was his only helper. Starving on bread and water, he could command the use of types, that was all. Trade endeavored to crush him; the intellectual life of America disowned him."

Mr. Garrison had invited his English friend, Mr. George Thompson, to America to assist in the slavery agitation. Thompson was to have addressed the Boston Friends Anti-Slavery Association on Oct. 21, 1825, but being warned decided not to make the address, and Garrison volunteered to make the address. It was on this occasion that a mob set upon him, dragged him through the streets with a rope about his neck, and he was rescued in time to save his life and committed to the Leverett Street jail as a place of safety. When the war was over and the principles for which Garrison had fought triumphed and the stars and stripes were to be raised over Fort Sumter, President Lincoln invited Garrison and his friend Thompson to the re-raising of the National flag.

It was on this occasion that the colored people of Charleston, South Carolina, in their public meeting turned out enmasse and poured at the feet of Garrison many tokens of love and gratitude for his splendid and unselfish service. And so the American Negro to-day, with a host of men and women, would throughout the country honor the name of Garrison. He fought a hard battle but won and every American Negro should cheerfully recount to his children the struggles and hardships of Garrison for the Negro's freedom, so that the Negro American youth may know with what cost his freedom had been purchased and what a sacred heritage is his.

THE MISSION OF THE LIBERATOR.

GARRISON'S SALUTATORY, 1831.

In the month of August I issued proposals for publishing *The Liberator* in Washington City, but the enterprise, though hailed in different sections of the country, was palsied by public indifference. Since that time, the removel of the *Genius of Universal Emancipation* to the Seat of Government has rendered less imperious the establishment of a similar periodical in that quarter.

During my recent tour for the purpose of exciting the minds of the people by a series of discourses on the subject of slavery, every place that I visited gave fresh evidence of the fact, that a greater revolution in public sentiment was to be effected in the free States—*and particularly in New England*—than at the South. I found contempt more bitter, opposition more active, detraction more relentless, prejudice more stubborn, and apathy more frozen, than among slave-owners themselves. Of course, there were individual exceptions to the contrary. This state of things afflicted, but did not dishearten me. I determined, at every hazard, to lift up the standard of emancipation in the eyes of the nation, *within sight of Bunker Hill and in the birthplace of liberty.* That standard is now unfurled, and long may it float, unhurt by the spoliations of time or the missiles of a desperate foe—yea, till every chain be broken, and every bondman set free! Let Southern oppressors tremble—let their secret abettors tremble, let their Northern apologists tremble—let all the enemies of the persecuted blacks tremble.

I deem the publication of my original Prospectus unnecessary, as it has obtained a wide circulation. The principles therein inculcated will be steadily pursued in this paper, excepting

that I shall not array myself as the political partisan of any man. In defending the great cause of human rights, I wish to derive the assistance of all religions and of all parties.

Assenting to the "self-evident truth" maintained in the American Declaration of Independence, "that all men are created equal, and endowed by their Creator with certain inalienable rights—among which are life, liberty and the pursuit of happiness," I shall strenuously contend for the immediate enfranchisement of our slave population. In Park Street Church, on the Fourth of July, 1829, in an address on slavery, I unreflectingly assented to the popular but pernicious doctrine of *gradual* abolition. I seize this opportunity to make a full and unequivocal recantation, and thus publicly to ask pardon of my God, of my country, and of my brethren, the poor slaves, for having uttered a sentiment so full of timidity, injustice and absurdity. A similar recantation, from my pen, was published in the *Genius of Universal Emancipation*, at Baltimore, in September, 1829. My conscience is now satisfied.

I am aware that many object to the severity of my language; but is there not cause for severity? I *will be* as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or speak, or write, with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen—but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead.

It is pretended that I am retarding the cause of emancipation by the coarseness of my invective and the precipitancy of my measures. *The charge is not true.* On this question my influence—humble as it is—is felt at this moment to a considerable extent, and shall be felt in coming years—not perniciously, but beneficially—not as a curse, but as a blessing; and posterity will bear testimony that I was right. I desire to thank God, that he enables me to disregard "the fear of man which bringeth a snare," and to speak his truth in its simplicity and power. And here I close with this fresh dedication:

"Oppression! I have seen thee, face to face,
And met thy cruel eye and cloudy brow;
But thy soul-withering glance I fear not now—
For dread to prouder feelings doth give place
Of deep abhorrence! Scorning the disgrace
Of slavish knees that at thy footstool bow,
I also kneel—but with far other vow;
Do hail thee and thy herd of hirelings base;—
I swear, while life-blood warms my throbbing veins,
Still to oppose and thwart, with heart and hand,
Thy brutalizing sway—till Afric's chains
Are burst, and Freedom rules the rescued land,—
Trampling Oppression and his iron rod:
Such is the vow I take—SO HELP ME GOD!"

WILLIAM LLOYD GARRISON.

Boston, January 1, 1831.

West Texas Conference

Bishop Henry Spellmeyer held the thirty-third session of the West Texas Conference, in St. Paul Church, San Antonio, November 30. With the generous, cordial and brotherly spirit of the Bishop the entire Conference and visitors were more than delighted. Bishop Spellmeyer is evenly and justly disposed to all alike in his administrations, and does all business easily and with fitting despatch—not too rapidly, not too slowly.

Rev. T. H. Wyatt was elected secretary, with Revs. J. S. Wyatt and S. E. Jones assistants. Rev. C. P. Westbrooks statistical secretary, with Revs. P. M. Carmichael, T. D. Huff, M. Smith, F. L. Kirkpatrick, R. Sodia, assistants. Rev. A. Brown, treasurer.

Rev. H. Swann, our pastor at the seat of the Conference, cared for the brethren and visitors royally. He has remodeled the church, making it a very attractive structure. One would hardly think it the same building. He has had great success, raising for all purposes nearly $2,500 during the year, and adding a good number to the church membership.

The presiding elders, Revs. J. H. Swann, D. C. Lacy, J. W. Weakley, L. H. Richardson, N. J. Johnson, had excellent reports, showing that they had labored faithfully and well, and that the men of their districts had given them loyal co-operation.

The brethren of the various charges were hopeful and read interesting reports. All have done faithful and creditable services and no expression of disappointment was heard after adjournment.

These West Texans are a set of hardy heroes who face difficulties with courage and vigor akin to that of Napoleon and Farragut.

Dr. I. L. Thomas represented the Board of Church Extension and preached a sermon to a crowded house, that was greatly interested. He brought some facts relative to what the Conference had done for the cause and what the cause had done for the Conference, which were received with much thought.

The brethren showed a loyal interest in the general church and its various causes by increasing both the membership of the Conference and its benevolent collections to an appreciable extent over last year.

Sam Huston night was one of great profit. President R. S. Lovinggood made a good, sensible speech, as he always does. Prof. Frazier also spoke well and interestingly and a collection of about $100 was taken. This school deserves the heartiest support of the Conference and others, and will have it, as the brethren voted to devote one Sunday on each charge during the year as a special day to interest the public in it and collect funds for its needs.

Bro. Lovinggood is doing the best of service for the Conference and the church. He is supplying a need imperative and the members of the Conference see it.

The Woman's Home Missionary Society was well represented. Mrs. E. S. Spriggs, Conference corresponding secretary, held the anniversary. Her report showed that much good is being done by herself and helpers. About $500 raised during the year. This is her eleventh year in the work, and she has seen a beautiful girls' home erected in connection with Sam Huston College in this short time.

Mrs. S. H. Burgess, Conference vice-president, presided at the anniversary. Miss C. I. King, superintendent of the Home, and Miss Wheeler, her assistant, made addresses. Mrs. Spriggs also made timely remarks after reading her report.

The Conference looked well to the interest of the SOUTHWESTERN. Among those who brought large lists are L. R. Parker, N. J. Moore, J. H. Swann, A. Brown, P. M. Carmichael, J. W. Stone, Mrs. S. J. Woods. Many others brought smaller lists. Rev. J. H. Swann has a habit of sending in a list from each quarterly conference held on his district. If every presiding elder had such a habit, what a great thing it would be for the paper and the church.

The deacons made are Thos. Carter, S. N. Harvey, J. L. Stevens, T. J. Carper, B. J. Kelley.

Elders ordained are N. J. Moore, R. D. Dennis, S. E. Jones.

Dr. G. J. Starnes, the loyal layman, despite his large practice, was in attendance constantly and helped to make the brethren happy. On the night of the SOUTHWESTERN anniversary, he spoke strong words for the paper and helped to secure a good list.

W. F. W.

Appointments West Texas Conference 1905

AUSTIN DISTRICT.

N. J. Johnson, P. E.; P. O. Address, Austin, Texas.

Austin College, to be supplied; Austin, Simpson, S. E. Jones; Austin, Wesley, Moses Smith; Belton, Kell Branch, C. P. Westbrooks; Burnet, I. T. Sanford; Cedar Creek, B. J. Kelley; Davilla Circuit and Granger, G. W. Townsend; Georgetown, N. H. Townsend; Litig and Manor, B. I. Adams; Lockhart and Bright's Chapel, D. T. Thompson; Luling, T. H. Wyatt; Mt. Salem Circuit, to be supplied; Montopolis, J. H. Hutchinson; Smithville, J. W. McKenzie; South Austin Mission, to be supplied; Taylor and Round Rock, to be supplied; Temple, P. A. Morrow; Winchester, J. Hariford.

COLUMBUS DISTRICT.

D. C. Lacy, P. E.; P. O. Address, Austin, Texas.

Alleyton and Eagle Lake, W. Mooney; Columbus, A. Brown; Columbus Circuit, P. B. Bennett; Edna and Morales, G. W. Nevils; Fayetteville and Industry, to be supplied; Flatonia and Schulenberg, J. W. Wormley; Hallettsville, Breslan and Adams Branch, J. S. Wyatt; LaGrange and Ellinger, T. D. Huff; LaGrange Circuit, B. F. Vance; Oakland and Brown's Chapel, to be supplied; Sublime Circuit, Samuel N. Harvey; Victoria, Andrew Foster; Weimar and Smith's Point, J. L. Stephens; Wharton, Caney and Bay City, S. W. Harvey; Yoakum and Sweet Home, J. W. Warren.

DALLAS DISTRICT.

L. H. Richardson, P. E.; P. O. Address, Dallas, Texas.

Corsincana and Ennis, A. M. Mason; Dallas, St. Pauls, M.S. Jordan; Denison, H. H. Qualls; El Paso and Abilene, to be supplied; Fort Worth, St. Andrew's, F. L. Kirkpatrick; Fort Worth Circuit, Caleb B. Milton; Hubbard and Dawson, G. A. Shanklin; Lancaster, to be supplied; Mexia Circuit, Nowell J. Moore; Milford and Italy, W. Reed; Pelham Circuit, T. S. Moore; Pilot Point and Denton, George Waters; Sherman Circuit, I. H. Timmons; South Dallas and McKinney, to be supplied; Waxahachie and Farris, R. D. Dennis.

SAN ANTONIO DISTRICT.

J. W. Weakley, P. E.; P. O. Address, San Antonio, Texas.

Belmont, R. Sodia; Ben Allen, J. W. H. Pinkney; Cologne, Thos. J. Carper; Cuero, A. Johnson; Floresville and Riddleville, J. H. Napier; Goliad, Beeville and Corpus Christi, W. E. Blackson; Gonzales and Shiner, A. L. Carper; Gonzales Circuit, A. J. Lynch; Hondo, Devine and Sabinal and Del Rio, J. W. Wright; Kerrville, Bandera and Fredericksburg, J. T. Jacobs; Lavernia, St. Hedwig and Sutherland Springs, to be supplied; Pleasanton and Rossville, W. H. Mosby; San Antonio, East End and Carr Hill, T. S. McMorris; San Antonio, St. Pauls, H. Swann; Seguin and Olmus, W. B. Lott; Yorktown and Karnes City, J. C. Eusan.

WACO DISTRICT.

J. H. Swann, P. E., P. O. Address, Calvert, Texas.

Bremond and Long Branch, R. H. Duncan; Calvert and Mt. Zion, J. W. Stone; Cameron and Rosebud, W. H. Pernell; Gatesville and Valley Mills, L. R. Parker; Grosbeck and Thornton, Eugene Henderson; Grosbeck Circuit, to be supplied; Lampasas and Brownwood, R. H. Pontin, Marlin and Big Creek, E. L. Jackson; Mart and Spring Hill, J. Bickhem; Maysfield Circuit, W. J. Mitchell; Mooreville and Chilton, B. J. Goff; Waco, Andrews and Major's Chapel, A. T. Jackson; Waco Circuit, J. S. Medlock; Waco, St. James, P. M. Carmichael.

W. F. Waters, Business Manager SOUTHWESTERN CHRISTIAN ADVOCATE, member of College, Austin, Quarterly Conference.

Christ placed all rest, and had no resting place;
He healed each pain, yet lived in sore distress;
Deserved all good, yet lived in great disgrace;
Gave all hearts joy, himself in heaviness;
Suffered them live, by whom himself was slain;
Lord, who can live to see such love again?

—*Countess of Pembroke.*

THE CHRISTIAN LIFE

Grief and Joy

It takes two for a kiss,
  And one for a sigh;
Twain by twain we marry,
  One by one we die.

Joy is a partnership,
  Grief weeps alone;
Many guests had Cana,
  Gethsemane had one.

—*Frederick Lawrence Knowles.*

God's Love

What a blessed and glorious thing human existence would be if we fully realized that the infinitely wise and infinitely powerful God loves each one of us, with an intensity infinitely beyond what the most fervid human spirit ever felt toward another, and with a concentration as if he had none else to think of! And his love has brought us into being, just that we might be taught to enter into full sympathy with him, receiving his—giving our own—thus entering into the joy of our Lord. This is the hope—the sure and certain hope—set before us—sure and certain—for "the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—*Thomas Erskine.*

Soul-Building

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation-stone.
Then the courses framed to bear
Lift the cloisters pillared fair;
Last of all the airy spire,
Soaring heavenward, higher and higher,
  Nearest sun and nearest star.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace.
  Every hand may make or mar.

—*Susan Coolidge.*

The Friendship of Christ

The close friends of Christ have found no other influence in their life so strong as His precious friendship in forming and transforming their lives. Continually before them in all its purity and spotlessness, in all its strength and heroism, in all its gentleness and beauty, that fair life has shone, a pattern in the mount, let down from heaven, brought close to them, and winning them by its loveliness. The vision has hung before them continually, and has lifted them up. No one who has had Christ for a friend, in any true, real, vital sense, has failed to be blessed by Him in the way of growth into nobler, richer life.

Gentle, sympathetic, strong human friendships can do much for us. You can tell me how in your life, in some time of grief, certain friends came to you, and how by their sweet sympathy, their quiet peace, their strong comfort, they helped you through some valleys of shadows. But tell me, rather, what Christ did for you in your hours of sorrow. When the shadows hung over your home, when your heart was bowed in grief, when a life dearer to you than your own hung trembling in the balance, when at last death came and your heart was broken, what was Christ to you then? Was He not precious to you in those dark experiences? We find the best things of Christ's grace and love only in life's experiences of trial.—*J. R. Miller, D. D.*

Profit by the world's experience; keep what has been gotten aforetime; get what the new time offers; transmit to the aftertime.—*Rev. C. G. Ames.*

Is It Death

The long shadows are on the grass. There is a gracious red and purple and yellow aslant the hillside and sweeping across the meadow. The river moves more lazily than is its wont. The tall grasses are bending over as if in sympathy with the river in its mournful flow. The willows sigh in the wind. There is a gentle tone to the music in the trees—the soughing of the branches has brought as many leaves to the ground as are on the hardening trees. There is a saddening note from the lonely bird that balances on yonder stem, as he calls to his mate to wing for the long flight to the Southland, away from the dying—to the living land. Some ripening fruit still lingers in the orchard, but the leaves are gone, mostly, and the trees are drowsy, ready to sleep—or die! Last night there was a nip in the air; a sharp, tanging nip, that added the rose tint to the apple, deepened the shade of the maple, browned the bowl of the acorn, deepened the line of the sumach, and sent yet more leaves to their resting place—if only the wind would let them lie still! My heart: thou hast said that these are signs of the dying year; that death is in the land; that bursting blossom and shrub, sweet-throated songster in his departing, leaves in their fading, frost in its chilling—that these are signs of death. But thou art mistaken, it is but a sleep unto a sweet awakening; for spring will come again. Remember, too, that in nature as well as in grace—

"When the wind blows the blossoms fall,
  But a good God reigns over all,"

and there is no death!—*Selected.*

The Two Mysteries

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call;
The strange, white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-pain;
This dread to take our daily way, and walk in it again;
We know not to what other sphere the loved who leave us go,
Nor why we're left to wonder still, nor why we do not know.

But this we know: Our loved and dead, if they should come this day—
Should come and ask us, "What is life?"—not one of us could say.
Life is a mystery as deep as ever death can be;
Yet O, how dear it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed is the thought,
"So death is sweet to us, beloved, though we may show you naught;
We may not to the quick reveal the mystery of death—
Ye cannot tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent,
So those who enter death must go as little children sent.
Nothing is known. But I believe that God is overhead;
And as life is to the living, so death is to the dead.

—*Mary Mapes Dodge.*

Character Is the Best Capital

The saying that one cannot be honest and live is as old as sin. You cannot be dishonest and live, in any worthy or noble sense. To get a full purse and a dead conscience is a poor exchange. It does not pay in the long run, to have God against you. Rely on it, all shams, hypocrisies, wrongdoings, and lies go to their father some day. It depends from whose mint your money comes whether it is better to have or to want it. Everywhere honesty walks on firm ground; dishonesty, among pitfalls. Character is the best capital in the end; the want of it brings contempt and commonly even worldly ruin.

Honesty is a sworn foe to debt and spends no more than it earns; hardly all that. To owe is a millstone round many a young man's neck that drowns him in perdition after a time. Be manly enough to seem what you are, and while you by no means parade poverty, never hide it at the cost of uprightness. Make the very best appearance you can honestly, but stop there. Pay as you go, and you will save many a headache. Be content to begin life at the beginning and to wait, as others have done, till your income warrants indulgence before taking it. Ambitious, reckless commencements are the ruin of thousands, bringing anxiety, overwork, debt; draining business of capital and living on creditors rather than gains. Young men nowadays too often affect at the outset the style their fathers only reached after thrifty and patient years. They begin with the large end of the horn and very often come out at the small one. Don't take Jonah's gourd for your pattern. Make it your moral.—*Geikie.*

The World For Christ

In thy dear name, O Lord, we meet;
  Thy matchless grace we sing;
Thy presence here our souls entreat,
  O Jesus, Friend and King!

Beyond all joy, beyond all grief,
  All bliss or pain above,
We count thy hallowed service chief,
  O Lord of life and love.

For thee we crave this mighty land;
  The stronghold of the free;
The nation thine, for thee to stand,
  From rolling sea to sea.

The continent for Christ, we sing!
  Nay, more, yet more, we pray!
Exultingly our voices ring,
  The world for Christ to-day!

—*M. E. Sangster.*

Lo! It Is Nigh Thee

The surprise of life always comes in finding how we have missed the things that have lain nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer, but simpler than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich or poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is shining close beside the footprint which they left when they set out to travel in a circle.—*Phillips Brooks.*

Would any man seriously complain, if, after a storm had destroyed his crops, he should go forth into his field to see the devastation, and find that what he thought a storm of hail was really a shower of precious stones, and pearls and gold, leaving him a richer man by far than he ever expected to be? But this is what my Lord's chastenings often are. They leave behind them a richer blessing than they took away. I may often lose deep joys by being afraid of deep sorrows.—*Rev. G. H. Knight.*

However matters go, it is our happiness to win new ground daily in Christ's love, and to purchase a new piece of it daily, and to add conquest to conquest.—*Samuel Rutherford.*

YOUNG FRIENDS

Honored by the President

It comes only once in the lifetime of most citizens to be honored by the President of this great republic. Many and varied were the efforts to entertain President Roosevelt during his recent trip through the South. In many places, notably Tuskegee, Jacksonville and New Orleans, the colored people had arranged to receive the President apart from the general reception, and in this the President entered most heartily. In the case of New Orleans the colored citizens were stationed between Claiborne avenue and Liberty street, occupying four blocks, and in front of the Iroquois Club a platform had been erected. According to the plan, little Marie Louise Moss had been selected out of all the colored children of New Orleans to present the President the address that had been prepared by the citizens. The address was embossed upon parchment. It was a great honor to little Marie to be chosen out of all the other children, but it was a greater honor for her to be privileged to greet the President. As the carriage containing the President reached the stand, Marie stepped forward and said: "Mr. President—On behalf of the colored citizens of New Orleans I have the honor to present to you this address."

Marie is just in her ninth year, and is a pupil of the Robertson School, in the third grade A. The picture which accompanies this article shows Marie dressed in the Rough Rider uniform, just as she appeared on that occasion as she greeted the President. This very much delighted the President, and he greeted the little girl with a very gracious smile and spoke approvingly of the costume. Marie's teacher, Miss Lorenza White, says that she is one of the best pupils in the school. She is modest, kind, sweet-tempered, and is altogether a most lovable child. She is very proud of her honor, but speaks of it always very modestly.

The address, as presented to the President, is as follows:

"Theodore Roosevelt, President of the United States: The colored citizens of New Orleans join with all other citizens of our old, historic city in bidding you a hearty welcome in our midst, and acclaim with joy your entrance into the portals of the metropolis of the South. We welcome you because you deserve the cordial welcome of all the people, by reason of your lofty patriotism, your profound interest in their common welfare, and your adroitness in meeting the honest and just demands of their varied public interests.

Your visit at this time, when we are just recovering from the effects of a pestilence which threatened to enshroud us in gloom, is another beautiful manifestation of the splendid physical and moral courage characteristic of your public and private service. It is altogether meet that we should greet you here, for the memories of the past, the problems of the present, and the prospects of the future bind together our common destinies and, through your strong personality, foster a love for country which is an inspiration and a hope.

"Your coming is a harbinger of peace and good will. We hail you as the apostle of a "square deal." Under the inspiration of your just and impartial valuation of the worth of a true and loyal citizen to the community, sectional lines will grow more and more indistinct, and the incessant cry of intolerance which breeds color prejudice will cease to be a bar to the advancement of the worthy when the individual rises above his fellows and, by conduct and precept, maintains the standard and ideals which you so eminently personify.

"We, as a portion of this country's citizenry, who have helped to kindle and keep aglow the fires of patriotism, take laudable pride in recalling the commendable acts of heroism of the members of our race in every war upon our native or foreign soil, wherein the status of our great country was in question, even from Lexington Commons to San Juan Hill, where you so successfully wielded your sword for the defence and liberty of an oppressed and helpless people. We honor you because of your avowed recognition and public acknowledgment of the valor, tireless energy, and skill of the Afro-American as a soldier, his capability and honesty as a public official, his success as an educator, his loyalty as an American, his fidelity as a citizen and his energy and efficiency as a toiler and husbandman in the common pursuits of life. Always on the side of the weak and oppressed, you have been found ever ready with wise counsel and sympathetic support to bring sunshine into their lives.

Our nation has upon its roll of honor many an illustrious name, but



MARIE LOUISE MOSS

THE EXPERIENCES OF OUR RACE

bring close to our hearts in lasting endearment the ever-inspiring story of the beloved Lincoln and the masterful statesmanship of our living ideal, Theodore Roosevelt. We blend our admiration of your stalwart qualities in a happy spontaneity of enthusiasm for your robust Americanism and world-wide fame. The Americanism is exemplified by your spotless career and stated in your own classic words, "Each shall receive his dues, each shall be given a chance to show the stuff that is in him, each shall be secured against the wrong, and in turn be prevented from wronging others. More than this no man is entitled to, and no less than this shall he have," is the ideal Americanism for us.

We are proud of our achievements in the field of industry, in the pulpit, in the professions, as educators and in the trades and marts of business life. We are earnestly striving for a higher order of citizenship and the stimulus which comes from your potent individuality and just and wise administration adds zest to our efforts and confidence for our task. In this beautiful, productive Southland, our home, we expect to stay. Every conceivable interest of ours is the interest of our white neighbor. Conditions may separate, but the earnest hope for the prosperity and future greatness of the South and of the whole country makes us one.

"Mr. President, the nation needs you. Within and beyond its confines you stand a world character, "One of the jewels of history, a diamond of the gravel heap." We believe that any just and correct estimate of your life, character and service to the nation and humanity will place you not only in the rank of the foremost Americans, but also upon the scroll of fame of all ages and climes. It is of great honor to the colored citizens of New Orleans to greet you.

"We again bid you welcome."

In receiving the address, the President said:

"I want to thank the colored citizens of the city of New Orleans for this address, and to say it is peculiarly pleasing to me to have it presented by one of the school children; and I congratulate not only the colored people of the whole city of New Orleans, but the people of the State, for what you are doing and what the State is doing in the cause of education. With all good will and good wishes, and good luck to you, adieu."

A Cry of Distress

The following letter has been received at the Missionary Office, and it is printed with the hope that a large number of our people will be disposed to respond quickly to this call for relief. Send all contributions to the Missionary Office, 150 Fifth avenue, by postal money order or draft on New York, made payable to Homer Eaton, treasurer, and special receipts will be returned, so that pastors may have credit after their apportionments are fully met. It is important that prompt action shall be taken. Do not defer your offering for one single day:

"DEAR DR. LEONARD: I have just returned from a tour in the famine-stricken parts of Rajputana—and it is nearly all famine stricken—and am under the necessity of reporting to you that the famine is growing steadily worse. Some of our Christians have already died of hunger, and many of them, perhaps four or five thousand of them, are in a starving condition. There cannot possibly be any crop till the middle of next year. A little money has been sent me and I have opened three grain shops, where we are selling barley at a low rate: but what are these among so many? At present only about four hundred get grain at these shops. We want to open many more. Surely our great and rich Church will not let the poor Christians of Rajputana starve to death. My soul is in travail over the condition of things. The cry of our people goes up in a wail for help day and night.

"We have organized a strong famine committee, with treasurer, executive committee, and provision for strict audit of all accounts. Bishop Warne has been present at two meetings of this committee and presided at one, and knows the condition of things here, and will doubtless write you on the subject.

"I know how that great heart of yours will be in sympathy with us in this our time of need, and I turn in confidence to you, knowing that you will tell the story to the Church.

"Yours fraternally, J. E. SCOTT.
"Chairman Methodist Episcopal Mission Famine Relief Committee, Rajputana."

A garden is not difigured by a sepulchre. Our joys are made better if there be a sorrow in the midst of them, and our sorrows are made bright by the joys that God has planted around about them. The flowers may not be pleasing to us, they may not be such as we are fond of plucking, but they are heart-flowers. Love, hope, faith, joy, peace—these are flowers which are planted around every grave that is sunk in a Christian heart. For the present it is not "joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness."—*Henry Ward Beecher.*

SUNDAY SCHOOL LESSON

By Rev. G. N. Jelly, D. D.

Lesson I.—December 24, 1905. Title—"The Character of the Messiah." (Isa. 9:1-7.) Golden Text—"Thou shalt call his name Jesus, for He shall save His people from their sins." (Matt. 1:21.)

Isaiah, "salvation of Jehovah," was the son of Amos. Little is known of his early life and circumstances. Some say, but with little certainty, that he was a brother of King Amaziah. He was married, and resided in Jerusalem, near the temple. He lived to be very old, and was a prophet sixty or more years. He wrote biographies of Uzziah, and Hezekiah. His prophecies that have come down to us teach the judgments of God, and the mercies that follow. He has been called the evangelistic prophet, because so many of his predictions refer to Jesus. He stands far above all the other prophetes in the contents, spirit, form, and style of his predictions. Tradition says he suffered martyrdom, during the reign of King Manasseh, by being sawed asunder in a tree near Jerusalem. The passage before us has been wisely chosen as a Christian lesson. It treats of the coming kingdom (verses 1-5); the coming King (verse 6); and the coming reign (verse 7).

I. *The coming kingdom.* 1. *This coming kingdom will bring light.* "The people that walked in darkness." This refers directly to the Jews, but indirectly to the Gentiles. The entire world was in moral darkness when Jesus came. All heathen nations, and many in Christian lands, are to-day groping their way in spiritual darkness, "Without one cheering beam of hope, Or spark of glimmering day." (2) "Have seen a great light." This great light was Jesus. He while on earth said: "I am the light of the world." "He was the true light that lighteth every one that cometh into the world." He gave to man moral, intellectual, and spiritual light. This light is called great, because it far outshines in radiant splendor John the Baptist, who "was a burning and a shining light," and all other true believers who are, in a reflective sense, "the light of the world." (3) "They that dwelt in the land of the shadow of death." The Jews when Jesus came had no spiritual life. They had a form of godliness, and a zeal for winning converts, but spiritually they were dead. They dwelt in the shadow of death. Moral death is the shadow of eternal death. They were in great danger, living on the verge of everlasting destruction. Lot began to dwell in the shadow of death when he pitched his tent towards Sodom. The modern dram-drinker, the progressive euchre player, and the ball-room patronizer are sporting in the shadow of death. (4) "Upon them hath the light shined." The light of the mind and soul of Jesus shown on the people of Palestine in His teachings, miracles, and lowly life. It shines on us through His gospel, His Spirit and His written word.

2. *This coming kingdom will bring prosperity and joy.* (1) "Thou hast multiplied the nation." The Lord increases the nations that fear Him by removing, in part, the causes of premature death. He maketh wars to cease, and temperate habits to prevail. The nations become healthy, wealthy, and wise. These are conducive to long life. Many labor-saving machines are invented, which assist in prospering the nations and bear their burdens. The birth of every child is a miracle of mercy. (2) "Thou hast increased their joy." (R. V.) With the Jews this joy likely referred to the feast of Tabernacles, which was observed for one week in the fall of each year, when the corn, wine and oil had been gathered in. It was a time of great rejoicing, and thanksgiving, for the blessings of the year. God has greatly blessed the American people. He gives them an abundant harvest each year. It is meet, proper and right for them to have an annual day of thanksgiving, and godly rejoicing. Mr. Lincoln asked Congress to set apart the last Thursday in November of each year for this purpose. It did so. Let the entire nation observe it. When a soul is saved from sin, there is a time of refreshing from the Lord.

3. *The coming kingdom will bring liberty.* It will break "the yoke of his burden." This may refer to the bondage of the Israelites in Egypt, or to their slavery to the Midianites in Canaan. In both instances God delivered them from the "rod of their oppressors," or taskmasters. First by the hand of Moses, and later by the sword of Gideon. But it also refers to the freedom of the soul from the bondage of Satan by the Spirit of God. Jesus came to "preach deliverance to the captive," and to "set at liberty them that are bruised." There are many to-day whose slavery to sin is worse than that of Israel in Egypt, or of the Africans in the United States fifty years ago. But the gospel of Jesus brings liberty to both soul and body. This battle is not always fought "with confused noise, and garments rolled in blood." The weapons of our warfare are not always carnel, neither is the foe with which we contend always literal. This battle is sometimes fought "with burning and fuel of fire." It is the battle of faith, repentance, and prayer, which we fight, aided by the Holy Spirit, while the body of sin is being crucified with Jesus.

II. *The coming King.* 1. *He is to be a real man:* "a child born," "a son given." The angel said to the shepherds: "For unto you is born this day in the city of David a Savior, which is Christ the Lord." St. Paul said that Jesus was "made of a woman; made under the law." He became a man and was subject to law. Jesus was not a *mere* man, possessed of nothing but that which was common to humanity; but He was a *real* man, with a human mind, human body, and human soul. He can be "touched with the feeling of our infirmities," for He "was in all points tempted like as we are, yet without sin." This son was *given*, not because the world desired Him, but because it was dying without Him. "God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish but have everlasting life." As man Jesus wept at the grave of Lazarus, as God He raised him from the dead. As man He slept in the boat, as God He arose and calmed the storm. As man He was the "offspring of David," as God He was the "bright and morning star."

2. *This coming King is to be real God.* (1) His name shall be called *Wonderful.* The love that constrained God to give Jesus was wonderful; the manner of His birth was wonderful; His life of sorrow and self-denial, of public teaching and miracle working, was wonderful; His trial, death and burial were wonderful; and His resurrection and ascension were wonderful. (2) He was a *Counselor.* He expounded the law by showing its origin, nature and claims. His sermon on the mount is the best standard for life in the world. "Jesus spoke as never man spake." He pleaded for the guilty, and ever lives to make intercession for the saint. His word is to-day the book of counsel for the nations of earth. (3) The *Mighty God,* or God the Mighty One. This is one of the many instances in the Bible where the name God is given to Jesus. His mighty power is seen in His work of creation, for "all things were made by Him," in His government of the world, for "all things are upheld by the word of His power;" and in His work of redemption, "for there is none other name under heaven given among men, whereby we must be saved." The salvation of a soul is greater work than creating a world, or raising the literal dead to life. (4) The *Everlasting Father,* or the Father of eternity. He is God, one with the Father, who is from everlasting to everlasting. Jesus is the Savior of His people and as an earthly father loves, protects, and provides for them. (5) The Prince of Peace. He is the author of peace. He calms the turbulent passions of men. They that believe in Him have peace with God, peace with themselves, and to a large extent with the world.

III. *The coming reign.* 1. This will be a prosperous reign. It will be like "a handful of corn in the earth on the top of the mountain, the fruit thereof shall shake like Lebanon." A few disciples soon became a mighty host. 2. It will be a peaceable reign. When Jesus rules the people "beat their swords into plow-shares and their spears into pruning-hooks." The nations fear war no more. 3. It will be a reign of judgment and justice. Jesus as a judge is too wise to err, and too good to do wrong. He will discern between the righteous and the wicked, and will reward virtue and punish vice. 4. It will be a reign that shall continue forever. His rule on earth may cease when "time shall be no more," but His government in heaven will never pass away. 5. It will be a reign that is sure, for the "zeal of the Lord of hosts will perform it." The intense desire of Jehovah for the salvation of the world will cause Him to bring it about.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic, December 24.

A Christmas Gift to the Christ

(Matt. 2: 11; 2 Cor. 8: 5; 1 Chron. 29: 5.)

The Word—The passages selected for our Christmas lesson teach the duty of giving all to Jesus. The example of the Magi who brought precious gifts to the infant Jesus, that of the Macedonian Christians who first "gave themselves to the Lord," and the old invitation of the king of Israel, "Who is willing to consecrate his service this day unto the Lord?" form the foundation of a fitting appeal to us to entirely consecrate ourselves fully to God as a worthy Christmas gift of love. These Magi are to us a type as we come and give him gifts—the gold of service, the frankincense of our worship, and the myrrh of our love.

Our Homily: Consecration—This is pre-eminently the lesson of the Scripture. This is the associated thought of the Christmas season. As the wondering Magi brought their gifts to Christ, so may we bring ourselves and give everything to him. Consecration centers around two great facts: first, God has a right to demand it, and, secondly, I have the power to make it. The consecration of a Christian differs from the surrender of a sinner. The army of Lee surrendered at Appomattox. If after their surrender they had come and voluntarily offered themselves for service in the Union army it would have been a type of consecration. We surrender to God when we receive our pardon; we consecrate when we voluntarily give our newly ransomed powers to the service of Christ. Look at the characteristics of a genuine consecration:

1. It Must Be Voluntary—"Who then is willing?" is the voice of Scripture. It must never be a forced service. These mentioned in our lesson were free to do or not to do. But the Magi chose to come; the early Christians first "gave themselves to God. God never drafts people into his service. He accepts only volunteers. Our Christmas gift to Christ must be a purely voluntary one.

2. It Must Be All-Inclusive—Our consecration to be acceptable must be a perfect one. All our ransomed powers—not a few of them—are to be devoted to him. The powers of our body, the talents of our mind, our time and property, our wills, are all to be given to him. We must not keep back a part of the price.

3. It Is a Dedication To Holy Uses—The Jew brought his offerings to the temple; the early Christians brought theirs to God, to be used for his glory. So we are to look on ourselves as dedicated people. We consider the church building a sacred place, and are careful not to desecrate because it is a dedicated building. If we are dedicated to God we will treat our bodies, our money, our time, and our influence as belonging to him. We will go to no place, will engage in no pastime, put our money in no enterprise, that will not glorify God. Let us make such a dedication this Christmas!

—*Notes on the Epworth League Devotional Meeting Topics.*

Appropriations of the Missionary Society for 1906

I. Foreign Missions.	For 1905	For 1906
Germany:		
(1) North Germany	$16,507	$16,932
(2) South Germany	19,200	19,721
(3) For Martin Mission Institute	1,000	1,000
Total for Germany	36,707	37,653
Switzerland	7,306	7,494
Norway	11,927	12,235
Sweden	15,423	15,820
Denmark	7,203	7,385
Finland and St. Petersburg	6,823	6,998
Bulgaria	8,426	8,643
Italy	47,000	51,218
South America:		
(1) South American Conference	50,670	51,592
(2) Andes Conference	24,120	24,675
(3) North Andes Mission	11,550	12,300
Total for Soutl America	86,340	88,567
Mexico	54,495	55,900
Africa:		
(1) Liberia	13,161	
(2) East Central Africa	15,294	43,242
(3) West Central Africa	13,701	
Total for Africa	42,156	
China:		
(1) Foochow	25,730	27,050
(2) Hinghua	10,700	10,700
(3) Central China	36,162	38,800
(4) North China	44,734	46,200
(5) West China	16,075	17,500
Shanghai Publishing House	.....	2,500
Total for China	133,401	142,750
Japan:		
(1) Japan Conference	41,102	41,600
(2) South Japan	17,264	17,700
Total for Japan	58,366	59,300
Korea	25,705	26,940
India:		
(1) North India	60,474	61,400
(2) Northwest India	28,558	30,500
(3) South India		22,400
(4) Central Provinces	48,737	14,500
(5) Bombay		21,400
(6) Bengal	13,999	15,900
(7) Burma	6,786	9,100
Total for India	158,554	175,200
Malaysia	$14,703	$16,580
Philippine Islands	16,965	21,350
Total for For. Missions.	$731,500	$777,275

II. For Property in Foreign Fields.		
Europe:		
(1) North Germany	$1,000	$1,000
(2) Switzerland	2,000	2,500
(3) Norway	.....	500
(4) Finland and St. Petersburg	.....	1,000
(5) Bulgaria	.....	1,000
(6) Italy	5,000	500
(7) Denmark	400	.....
Total for Europe	8,400	6,500
South America:		
(1) South America Conference	3,600	2,750
(2) Andes Conference	3,600	2,500
(3) North Andes Mission	400	1,000
Total for South America	7,600	6,250
Mexico	3,400	3,250
Africa	4,000	3,000
China:		
(1) Foochow	3,800	1,500
(2) Hinghua	2,500	1,000
(3) Central China	2,400	500
(4) North China	1,680	1,000
(5) West China	3,500	1,093
(6) Shanghai Pub. House	920	1,000
Total for China	14,800	6,093
Japan:		
(1) Japan Conference	4,500	2,000
(2) South Japan	3,800	3,000
Total for Japan	8,300	5,000
Korea	3,900	3,000
Southern Asia	24,600	.....
Total for Property	$75,000	$33,093

III. Missions in the United States.		
Class No. 1.		
For Conferences north of the Potomac and Ohio and east of the Mississippi	$24,950	$28,325
Class No. 2.		
For Conferences in Iowa and Kansas and states north of them, including Black Hills and Oklahoma Conferences	85,320	85,440
Class No. 3.		
Work in the Mountain Region	$66,730	$68,723
Class No. 4.		
Pacific Coast	40,220	42,375
Class No. 5.		
White Work in the South, Maryland and Delaware excepted	52,460	52,745
Class No. 6.		
Colored Work, mostly in the South	46,630	45,525
Class No. 7—Non-English Speaking.		
Welsh	984	684
Swedish	34,300	35,020
Norwegian and Danish	22,300	23,090
German	41,520	42,090
French	4,785	4,295
Spanish	38,010	42,805
Chinese	15,320	14,835
Japanese	16,700	19,145
Bohemian and Hungarian	13,170	13,570
Italian	12,830	13,570
Portuguese	1,770	2,065
Finnish	4,265	4,615
Foreign populations	2,666	2,786
Total for Non-English-speaking work	208,620	218,550
Class No. 8.		
American Indians	9,570	9,825
Special appropriations for cities	45,000	47,460
Total for Domestic Missions	$578,500	$598,968
IV. Incidental Fund	$45,000	$40,000

V. Miscellaneous.		
(1) Salaries: Officers	$21,900	$21,900
Missionary Bishops	26,100	26,300
(2) Office expenses	18,000	19,000
(3) For disseminating missionary information	41,000	60,000
	$107,000	$127,200
VI. For Debt	.....	$5,679

Summary.		
Foreign Missions	$731,500	$777,275
Domestic Missions	578,500	598,968
For Foreign Property	75,000	33,093
Incidental Fund	45,000	40,000
Miscellaneous	107,000	127,200
For Debt	.....	5,679
	$1,537,000	$1,582,215

The Savannah Conferenec

BY REV. J. D. JENKINS.

The thirtieth session of the Savannah Annual Conference convened in Asbury Methodist Episcopal Church, Savannah, Ga., Thursday morning, November 23, 1905, with Bishop William Burt, D. D., in the chair. The Bishop administered the sacrament of the Lord's Supper at the opening exercises of the Conference. The occasion proved a spiritual feast to all present. During the year the ranks of the Conference had been broken by the death of Rev. O. N. Samples and Rev. F. M. Jones. The roll call showed some few absent, caused by a misunderstanding brought about by the change in the time of holding the Conference; but all were present before the session closed.

J. D. Jenkins was unanimously elected secretary, and, on his nomination, C. R. O. Rowland, John Crolley and J. H. Grant were elected assistants. W. A. Holmes was elected statistical secretary, and, on his nomination, F. R. Bridges, McD. Spencer, J. C. Williams and G. H. Lennon were elected assistants. E. D. Giddens was elected treasurer, and I. T. Griner and J. S. Stripling were elected assistants.

In a brief address before the Conference, Bishop Burt referred in tender and most touching terms to the death of Bishop Joyce, who was assigned the work of holding this session of Savannah Conference. At the mention of his name, many of us could call to memory his frequent visits among us, his powerful preaching, his impartiality as a Conference president, his fearlessness in the administration of the discipline, his kindness, and, above all, the perfect, rounded beauty of his Christian life. For these things we had learned to love him.

Little G. McLendon, Jas. W. Brown, Floyd B. Bell, Jas. Robinson and Anthony McCowan were elected to deacons' orders. John O. Murphy and S. E. Mabry were elected to elders' orders.

O. C. Collins was continued in studies of the first year. Jas. A. Peek was continued in studies of the second year. W. S. Cook was continued in studies of the third year.

J. J. Campbell, J. D. Arnold, David McLendon, W. C. Hunter and R. B. Hindsman were continued in the superannuated relation.

J. S. Shuman and Willie M. Melton were received on trial in studies of the first year. John E. Sapp was received on credentials as a local deacon from the Baptist Church. The elder's orders of Jesse C. Allen were restored.

The Conference Board of the Woman's Home Missionary Society, of which Mrs. J. W. Fisher is president, held an interesting session during the Conference. The Society is in a growing condition. Its future seems assured from the number of Godly women connected with it. Mrs. F. P. Turrentine, who was elected Conference organizer, displayed a silk banner which had been given by the parent board of the Woman's Home Missionary Society to the Savannah Conference, as a reward for bringing up the collection for the Society to the highest mark. Mrs. Turrentine spoke very effectively in presenting the banner to the Conference.

Among the visitors introduced were Drs. J. T. McFarland and C. C. Jacobs, of the Sunday School Union; Dr. I. L. Thomas, Field Agent of the Board of Church Extension; Dr. I. G. Penn, Assistant General Secretary of the Epworth League; Dr. R. E. Jones, Editor of the Southwestern Christian Advocate, and Bro. Geo. Eckert, of the Western Methodist Book Concern.

Through the energetic work of its editor, a large number of cash subscribers were received for the Southwestern Christian Advocate.

Dr. I. L. Thomas, of the Board of Church Extension, has not been before the church long in that relation, but is making his mark in this section. His speech in the interest of Church Extension, delivered on Saturday night of the Conference, was a masterly effort. Through his work in this territory we have been able to report more money for the Church Extension work this year than ever before in one year in all the thirty years of this Conference.

That Bishop Burt captured the affections of the Conference was shown by the hearty invitations which he received to return again at his earliest convenience to preside over the Conference. The next session will be held at Waynesboro, Ga.

Holly Springs District Suuday School Convention

The Sunday School Convention of the Holly Springs District, Upper Mississippi Conference, convened in its fourth annual session in New St. Paul M. E. Church, Batesville, Miss., Nov. 8th. Devotional exercises were conducted by G. W. Logan, J. H. Phillips presiding. The president gave some timely remarks on all lines of Sunday-school work. The convention organized by electing Mrs. Cora F. Caldwell secretary and Miss Mary P. Williams assistant. After the appointing of the several committees by the chairman, the reports were called for and the reports from various charges showed advancement along all lines of Sunday-school work. The afternoon session was given to discussion and committee work. Topics: "An Ideal Sunday School Superintendent," Miss Mary P. Williams and L. D. Jones; "How May Teachers' Meetings Be Made Most Useful," Mrs. Cora F. Caldwell and Mrs. Dilcey Jenkins; "Does Higher Education (As Held By Some) Unfit the Possessor for the Ordinary Vocations of Life; If Not, Show the Fallacy of the Argument," S. M. Harmon, Dr. N. H. Williams, N. R. Clay and J. A. Slate; "How Can We Retain Youths and Adults As Members of the Sunday School," speakers, Rev. N. R. Clay and J. W. Jones. Officers for the ensuing year: President, J. H. Phillips, Grenada, Miss.; first vice-president, J. C. Jackson, Mahon; second vice-president, C. L. McKinney; third vice-president, Miss Effie Vaughn; treasurer, Mrs. Dilcey Jenkins, Holly Springs; secretary, Mrs. Cora F. Caldwell, Water Valley; assistant secretary, Miss Mary P. Williams; corresponding secretary, J. W. Jones. At 7:30 Wednesday night, Rev. P. A. Lemons, of Duck Hill Charge, preached a very instructive sermon, and thus closed one of the greatest sessions in the history of the District.

J. W. Tuttle.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the Advocate does not arrive regularly, notify us primptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

YOUR SUNDAY SCHOOL ORDERS WANTED

We are very desirous of having the brethren within our territory to send their orders for Sunday-school periodicals and books to our office. The time is at hand when orders are being made for Sunday-school literature for the forthcoming quarter and the year and it will be of immense help to us in this office to have the privilege of handling the business in our territory. The literature and supplies will not only reach our patrons promptly and on time, but the possibilities of our office will be largely increased and the net income of the SOUTHWESTERN will be materially advanced. The Publishing Agents at New York have agreed to our handling of this business so that whatever sales are made in our territory will go toward the line of self-support of the SOUTHWESTERN CHRISTIAN ADVOCATE.

Brethren, send your orders to Eaton & Mains, 429 Carondelet street, New Orleans, La.

THE STARKVILLE DISTRICT

Many of the district conferences in the territory round about New Orleans were postponed on account of the yellow fever. But November brought the lifting of the quarantine and the brethren are hustling to overcome the back-set received from the yellow fever.

Prof. M. S. Davage, A. M., our assistant business manager, viited several of the Mississippi District Conferences, where he was cordially received. The Starkville District Conference leads all this year in subscriptions. In writing of this conference, Prof. Davage says:

"The Starkville District Conference, which convened at Rockport, near Hathhorne, Miss., was a notable one in several respects. It was characteried by harmony, loyalty to the interests of the church and enthusiastic work upon the part of its members. The SOUTHWESTERN rally that occurred deserves special praise. Dr. T. W. Davis, presiding elder, made the SOUTHWESTERN the business of one of the afternoon sessions, and urged the brethren to storm the SOUTHWESTERN representative with 100 subscriptions. The members of the conference nobly responded and more than 100 cash subscriptions were secured. The following is a partial list of those who helped in making the rally a success: Revs. Byrd, 21, D. W. Calvert 14, Wright 13, E. D. Montgomery 6, Walls 5, Campbell 5, Chappell 3, Bell 4, W. S. Gillespie 4, Gillium 4, O. Gillespie 3, Boyd 3, Hazeley 2, and others."

Well done, brethren!

Mrs. Mary Haven Thirkield, wife of Dr. W. P. Thirkield, spoke recentlty in the First Methodist Episcopal Church, Evanston, Illinois, in the interest of the Woman's Home Missionary Society. Mrs. Thirkield is an eloquent and effective speaker, inheriting, no doubt, this gift from her distinguished father, the late Bishop Gilbert Haven. Dr. and Mrs. Thirkield have a sincere and abiding interest in our cause in the South and are faithful in its presentation whenever opportunity permits.

ANOTHER GARRISON NEEDED

In the present condition of the Negro's development a strong and manly leadership is required. Not only should there be a leadership of the Negro race (this unqualified leadership has not yet been found), but there should be a leadership of American sentiment for just, humane and fair treatment of the Negro citizenry. The fundamental principles of the American government are in danger. We are on the verge of having classes, if indeed we have not them already. Classes based upon wealth, social position and race. More and more racial lines are drawn, particularly lines against the Negro. Prejudice is the chief factor. When prejudice is the natural outgrowth of hereditary and environment and perhaps racial instinct it is to be borne with, but when prejudice is fed by an over-heated press, highly colored and yellow stage performances, when prejudice is nursed as some precious legacy of a remote ancestry then it becomes contemptible.

The Negro is to be emancipated from American prejudice. Under the present circumstances, however, he ought to be patient, for it is a long distance in the growth of public sentiment from the time when Garrison was mobbed in the streets of Boston and when exponents of freedom and liberty for all mankind were hissed and rotten-egged to the time, which is now, when the Negro may speak himself, altho he may not speak with absolute freedom. There has been great progress. But the Negro is to be emancipated even in a larger sense than the emancipation which came to him in the sixties. He is to be emancipated in his aspirations and inspirations. He is yet to have full American liberty which is his inalienable right. He is to have "life, liberty, and the pursuit of happiness." Life without the suspicion of intimidation or dread; liberty, unmolested and untrammelled, liberty to pursue to the fullest limit his best talents and gifts of which Nature's God has endowed him. The fullest and freest pursuit of happiness along all lines that do not infringe upon the happiness of others. This the American Negro does not enjoy. We are in a spiritual and intellectual slavery. For when one race is at the absolute mercy of another race there is slavery. When one race must dictate the policy, direct the sentiment and control the growth, unless the directing race is under the unquestioned power and influence of the Holy Spirit and dominated by the spirit of Jesus Christ, likely enough that the directed race may not receive its just deserts.

The Negro is to be emancipated in his own life and thought from the hereditary influences of a native African civilization with which he was environed previous to his coming to this country, and emancipated from the low ideals, the debased human aspirations and the low plane on which he lived when the American people wrote his name in the Declaration of Independence and made him a man.

The first phase of this emancipation may come to a large extent from without the race, but not without the somewhat assistance of the race. The second phase of the emancipation is to come almost entirely from the Negro himself.

A leadership of the Garrison type, strong, uncompromising, resolute, determined, liberty-loving, God-fearing, is to be in the forefront of this movement. A leadership that is not to be daunted by discouragements of the obstacles that face us, or the millstones that hang about our neck; a leadership that is set on the one purpose of the constructing of the new race along the highest models of present day civilization and with all to crown this race with the ideals and spirit of Jesus Christ. It may be that under present circumstances this leadership will run cross-grain very often to American sentiment and the limitations placed upon the American Negro as did Garrison, but like Garrison of the first emancipation when it is all over the justness of the position will be recognized and due honor given to the leader of the movement.

Has that leader come or shall we look for another?

GREAT IS THE SOUTH CAROLINA CONFERENCE

We have a full report of this Conference from the pen of Dr. A. G. Townsend which came too late to appear this week in the body of our paper but the South Carolina Conference made such remarkable strides during the past year that some things are too good to keep. For instance, the Conference raised for all benevolences this year the total of $14,000. an increase of $4,000 over last year. The Missionary collection alone for the year is $5,876, an increase over last year of over $800. And when it is considered that the year before this the Conference made an increase in Missionary collection of $1,800, this year's increase is all the more remarkable.

The question of the division of the Conference consumed the better part of the second day, but the South Carolina Conference stands, with a vote of 66 for division and 52 against; the two-third vote being required, the Conference did not divide.

The Conference was most hospitably entertained by the good people of Yorkville under the direction of Rev. R. L. Hickson, presiding elder, and Rev. S. D. Williams, A. M., pastor. These brethren in addition to the many cares entailed in the entertainment of the Conference published and edited the Conference Daily, which was of vital interest to the brethren and to the South Carolina constituency. Yorkville did herself proud in the entertainment of the Conference and no doubt Methodism in that part of the state will feel the quickening influence of that Conference session.

As to the SOUTHWESTERN, this Conference is making a new record. Not only reassuring the office of its cordial support in the way of resolutions but in a more substantial way by bringing up large lists of subscribers. This is not only encouraging to those who may have direct charge of the paper but it is a prophecy of larger things for us as a race in the church.

Here is to the South Carolina Conference with its hosts of splendidly equipped men and its mighty hosts of communicants a hand-shake of good fellowship and heartiest congratulations on the past achievements and a God-speed for larger endeavors for the year that has just been entered upon!

DEATH OF MRS. MERRILL

The widow of the late Bishop Stephen M. Merrill, Mrs. Anna Bellmire Merrill, followed him to the Great Beyond on November 30th, dying at Auburn Park, Chicago, on that date, of the neuralgia of the heart. The sudden breaking of fifty-seven years of companionship, of course, was a dreadful shock to Mrs. Merrill and no doubt hastened her death. Her funeral was held in Auburn Park Church under the direction of the pastor, Rev. H. G. Warren. Addresses were made by Bishop McDowell and Rev. Dr. Frank A. Hardin.

Florence Nightingale, the woman who revolutionized the sickkrooms and hospitals of the civilized world, is now 85 years old. The $25,000 testimonial presented to her a few years ago she gave to a school for trained nurses.

IMMIGRATION TO AFRICA VISIONARY

The question of the immigration of Negroes o Africa has been before the American Republic or a long time. At present the idea has a few rdent supporters who think that the only possile solution of the race situation in this country ill be the wholesale deportment of the Negro to frica. It has been said again and again on the merican platform that more Negro babies are orn each day than would be possible to transort with the present United States navy. Staistics are not at hand to prove or disapprove this ssertion, nevertheless, an examination into this uestion clearly reveals the fact that the Ameriin Negroes, as a mass, are not prepared for imigration; neither is Africa, particularly Liberia, repared to receive them. United States Minisr Ernest Lyon, of Monrovia, reported to the te Secretary of State, the Hon. John Hay, on a pecific case of immigration. In February, 1903, party of fifty-six persons from Erwin county, eorgia, arrived in Liberia. By the following eptember twenty had died and the other thirtyx were in a sickly and destitute condition. This olony located at Cheesmanburg and twenty-two ere forced to return to Monrovia, "ragged, arving and homeless." Five of these through e provision of friends in this country were enbled to return home.

A select immigration to Africa is practicable nd desirable and would be welcomed by the Lierian government. But those who should go to frica we can ill afford to spare in our own conition here. For none but the intelligent, thrifty, dustrious, economical and the well-to-do Negro ed go to Africa. Upon landing in that couny, as in all new countries, there should be suffient means to tide over the period of acclimation, nd adjustment to new conditions. But this ass of Negroes have little inclination to go to frica. Those who are poor and suffering hardips here will suffer more, perhaps, of a differt kind in Liberia. Hence the wholesale and discriminate immigration, as is fostered by cerin individuals in this country, is not only imracticable but visionary.

Personal and General

On December 15th, Bishop and Mrs. Hamilton ill sail for the Hawaiian Islands.

Dr. H. K. Carroll, of the Missionary Society, lled to see us recently, enroute to the Gulf Conrence.

Miss Beatrice Ross of Bay St. Louis, Mississippi, was in the city last week the guest of Miss nna Beck.

The New Orleans Missionary Convention will held March 6-7 instead of March 6-8, as apared in last week's issue.

There will not be the customary ball at the auguration of Governor-elect Pattison, of hio. Mr. Pattison and his wife are Methodists.

The Girls' Jubilee Quartette of George R. mith College, sang at Burns Methodist Episcol Church, Kansas City, Missouri, on December th.

The correspondents of Rev. I. R. Hill, presidg elder of the Bristol District, East Tennessee onference, should address him at Wythville, irginia.

Rev. E. F. Scarborough reports a glorious reval in progress at his church in Oxford, Mississippi. There have been already thirty conrsions.

United States Minister and Mrs. Ernest Lyon, Liberia, Africa, are rejoicing over the birth of eir African baby, who first saw the light October 10th.

The Mobile Conference reports this year for e Missionary Society $644, an increase over st year of $200. This year's collection of this onference alone exceeds the collection when the o Conferences in Alabama were one.

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W. H. Anderson, a young Canadian, has just left England for Chandkure, in Central India, where he goes to devote his life to ministering to lepers. Since the days of Father Damien no man has given up his life and his career for this work.

A "national quilt" has been made by Mrs. Katie Ford, of Chicago, for which Siegel, Cooper & Company have offered her $800. But she refuses to sell it as she intends to present the same to President Roosevelt. Mrs. Ford was born a slave.

Jesse M. Johnson, a student of Wilberforce College, is the inventor of an automatic corn husker. The machine snaps and husks the ears, elevates them into a box attached to the machine or into a wagon, the stalks being left on the ground.

Dr. J. H. P. Westbrooks, of the class 1905, Meharry Medical College, Nashville, Tennessee, has hung out his shingle in Denver, Colorado, and identified himself with our church there, of which Rev. J. C. Williams is pastor. We wish Dr. Westbrooks success.

Dr. W. R. A. Palmer, by the unanimous request of the Mobile Conference, has been transferred from the South Carolina Conference to the Mobile Conference and appointed president of Central Alabama College, and made a member of the Marion Quarterly Conference.

Dr. J. M. Harris, of Burns Methodist Episcopal Church, Kansas City, Missouri, delivered a strong sermon recently on "The Vicious Negro" in refutation of the charges made by a certain judge of his city. The *Kansas City Times and Star* of that city always gives Brother Harris a hearing.

Judge Tourgee, one of the farmest and truest friends of the Negro race, was laid to rest at Mayville, New York, November 14. One of the distinguishing features of the occasion was the presence of a number of Negroes, who were there to express the gratitude of the race. Hon. Harry C. Smith, of the Cleveland *Gazette*, had been instrumental in securing the attendance of a number of representative persons of the race. Mr. Charles W. Chestnutt read suitable resolutions and Mrs. Ida Wells Barnett, of Chicago, made a brief and comprehensive address, expressing the gratitude of the American Negro for the services of Judge Tourgee. The floral offering presented by the Negroes of the country was beautiful and appropriate.

APPOINTMENTS OF THE NORTH CAROLINA CONFERENCE 1905.

GREENSBORO DISTRICT.

M. J. Bullock, P. E.; P. O., Greensboro, N. C. Central Randolph, W. T. Lomas; East Greensboro, J. P. Morris; Empire, S. R. McCorkle; Greensboro, R. P. Hairston; High St. and Bass, A. W. McMaster; Jackson, J. H. Garrett; Leaksville, A. S. Cottingham; Ramseur, supplied by W. E. Clapp; Reidsville and Danville, Va., R. W. Winchester; Reidsville Circuit, F. L. Bost; South Greensboro, C. E. Ball; Summerfield, J. W. Jones; Wentworth Circuit, E. H. McArthur; West Greensboro, J. A. Laughlin. S. A. Peeler, president; J. P. Morris, professor, in Bennett College, members of Greensboro Quarterly Conference. R. E. Jones, Editor of SOUTHWESTERN CHRISTIAN ADVOCATE, member of Greensboro Quarterly Conference. R. W. S. Thomas, principal Haven Academy, Waynesboro, Ga., member Greensboro Quarterly Conference.

RALEIGH DISTRICT.

H. L. Ashe, P. E.; P. O., Raleigh, N. C.

Durham, supplied by G. D. Dunn; Madison and Hayes Chapel, H. O. Frederick; Madison Circuit, S. A. Gibson; Goldsboro, supplied by J. H. Hunter; Newbern and Kinston, A. Clark; Newport News, W. B. Scales; Oxford and Bullock, supplied by J. C. Prince; Oberlin and Raleigh, supplied by A. C. Hill; Rocky Mount, Va., W. F. Allen; Townsville, S. J. Hayden; Walnut Grove, supplied by P. W. Horton; Dennis, supplied by M. A. Hicks.

WILMINGTON DISTRICT

I. Wells, P. E.; P. O., Maxton, N. C.

Charlotte, G. B. McLean; Concord Circuit, supplied by O. J. Bethea; Elkton, H. D. Chambers; Hamlet, W. P. Hayes; Hoffman, L. W. Thomas; Laurinburg, S. F. B. Peace; Laurinburg Circuit, J. D. Murphy; Lumberton, W. W. Pope; Maxton, W. R. Zeigler; Melrose, G. W. Byers; Red Springs, Wm. M. Wells; Rowland, J. M. McNeil; Swans, L. D. McQueen; McNatts and Prospect Hall, suppplied by Walter Moore; Wilmington, C. W. Walton.

WINSTON DISTRICT.

Robert Smith, P. E.; P. O., Hickory, N. C.

Advance and St. James, P. F. Johnson; Asheboro and Randlemann, S. M. Hanes; Fairview and Mitchell, supplied by A. S. Spinks; High Point, J. C. Robbins; Jefferson, supplied by A. B. Leonard; Jonesville, D. McRae; Kernersville, G. F. Hill; Liberty, D. Connell; Lexington and Thomasville, S. P. West; Mayhew, J. D. Hairston; Midway, supplied by E. B. Fuller; Salisbury and Spencer, to be supplied; Mt. Airy, P. J. Cook; Mt. Airy Circuit, supplied by J. O. King; Statesville and Philadelphia, A. B. McQueen; Trinity and South High Point, D. Brooks; Winston, St. Paul, G. W. Morehead; Winston, Mt. Pleasant, M. Mundy; Winston Mission, to be supplied; Wilkesboro and N. Wilkesboro, supplied by D. C. Skeen.

WESTERN DISTRICT.

M. M. Jones, P. E.; P. O., Hickory, N. C.

Asheville, N. D. Shamborguer; Boone, to be supplied; Forest City, R. D. Bethea; Franklin, A. E. Roberson; Gastonia and Bessemer, S. McDonald; Hendersonville, supplied by B. C. Littlejohn; Hickory, A. H. Newsome; Lenoir, G. W. Brower; Lenoir Circuit, supplied by J. D. Waddell; Lowesville, B. F. Thomas; Machpelah, L. G. McDonald; Marion, supplied by L. B. Budge; Mooresboro, supplied by R. B. Payne; Newton, J. C. Addie; Old Fort, S. L. May; Patterson, J. J. Blanton; Shelby and Fallston, R. J. Shipp; Sherrill's Ford, W. M. Crawford; Stanley and Mt. Holly, M. H. Hinton; West Asheville, J. W. Simpson. J. W. Wells left without appointment to attend school.

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General Missionary Committee

FIFTH DAY, NOVEMBER 13—MORNING SESSION.

At 9:30 promptly Bishop G. E. Andrews called the committee to order and, under great stress of emotion, informed the members that a telegram had just been received from Keyport, N. J., announcing the sudden death last night, from paralysis of the heart, of Bishop S. M. Merrill, senior Bishop of the Methodist Episcopal Church. He called on Bishop Warren to conduct the devotional services. Bishop McCabe led most tenderly in singing the hymn, "Jesus, While Our Hearts Are Bleeding."

Bishop Warren read the 90th Psalm beginning "Lord, Thou hast been our dwelling place in all generations," after which he led in a most sympathetic prayer.

Bishop McCabe again led the committee in singing "There is an Hour of Peaceful Rest."

On motion of Bishop Foss, Bishops Andrews and Warren and Messrs. Tuttle and Gibson were appointed a committee to prepare and report suitable memorial to Bishop Merrill. By unanimous consent Bishop Foss was added to the committee, as also Dr. Kelly. On reconvening, the General Committee voted to hold a memorial service on the death of Bishop Merrill Tuesday at 11 o'clock, and the following were appointed a committee to accompany the remains to Chicago: Bishop McDowell, Drs. D. D. Thompson, H. G. Jackson and Mr. William Graham.

A committee on the Open Door Emergency Fund presented their report. Among the salient facts presented were these: Very large, interesting and educative exhibits have been prepared, which have been presented, the largest in nine great centers, and the smaller in six great centers and three in special places. Forty thousand pieces of literature have been printed and circulated.

It was voted that Dr. Goucher and Dr. Leonard represent this General Committee at the semi-centennial of our missions for India next year, it being understood that there will be no expense to this body.

EUROPE.

Bishop Burt, during the consideration of appropriations for Europe, said: "When I joined the Conference, my name was put down for China, and I was ready to go. But the Bishop turned aside, and sent me to the heathen in Brooklyn. I had a pastorate in Warren, Mass. Missions in China, India and Japan are needed. Our work is needed here in New England to-day, as much as there. In my boyhood in Warren, Mass., the Methodist pastor received $1,200 a year. The Methodist Church was a strong power in that town. The Roman Catholic Church was down by the river side, to which a priest came once a month. Now the Methodist Church pays its pastor $700. The Roman Catholic Church is the finest building in the town. The town has voted rum for the first time for years. The community has changed, and is largely Romanized. Germany needs your help. That great linguist, Dr. Luering, was a product of our German work, and we are sending out others of like spirit, if not with like intellectual qualifications. We are organizing our women over there into a Woman's Missionary Society. We are stimulating the missionary spirit among our European members, and the day is not far distant when we will find they are sources of supply for the evangelization of the great heathen world. You must not cut off or cripple the sources of supply."

SWEDEN.

Continuing, Bishop Burt said of Sweden: "I was in Sweden right in the heat of this political controversy, and was at Upsala, and Brother Ericason spoke of the Norwegians as 'our brothers.' Someone in the audience said, 'We are no longer brothers.' A telegram at that point was put in my hands, and I said: 'Brothers, rise; I have an important message for you, and want you to receive it standing.' The secretary read as follows: 'Christian greetings from your brothers in Norway. Though divided in our political views, we are still united in Christian faith, love and hope.' Signed by the Norwegian brethren resident in Christiana. I said: 'Let us sing "Blest be the Tie that Binds Our Hearts in Christian Love,"' and they sang heartily. We have had a glorious revival in Norway this year. Services continued every day for ten days, with audiences from two to three thousand people. The altars were crowded with 50 to 75 people at a time, seeking Christ, and the meetings ran up to 12 o'clock at night. We had glorious times in Norway. The flame is also kindled in Sweden, with a fervent type of Christianity. I prophesy the day is not far distant when Sweden and Norway will send money and missionaries in abundance to the foreign fields and help us to build up the work."

Appropriations were made for European Conferences.

RUSSIA.

Dr. Leonard said, we are now in Russia and money appropriated can be used there. We ought to begin at once to prepare young men to study Russia. The opening will require them very soon.

Dr. Carroll: "I wish that the committee might have reported an item from St. Petersburg this year. We have had services in that city for many years carried on by a local preacher. Now they have a man ready to go in and take up the work, and they ask for $1,000.

At this point Bishops Fowler spoke at length concerning his personal experiences in St. Petersburg, when he visited that country some years ago and organized the Methodist Episcopal Church in that city. At that time the organization was not open to the inspection of the authorities, but a year later when Bishop Warren visited the city and went down the gang-plank of the steamer to visit it, he was met by the local preacher, who talked with him in German, and they went to the new church room, where he was introduced to the first Methodist Episcopal Church in St. Petersburg, and the "lid was off." Restrictions had been largely removed.

Mr. Mott, continuing the discussion, said: "I would like to amend the motion by suggesting a larger sum than $1,000. I have an impression that we are in front of a 'great door.' I have visited Russia and am in close touch with that field. Recently a deputation came all the way from Russia to Holland to lay before me the necessity of sending a missionary to the students in Russia. The Y. M. C. A. has also gone into Russia within the last few years and has built up a society of 2,000 members and they have received a gift of $75,000 for a new Y. M. C. A. building in St. Petersburg. The Czar favors this movement. Now it is not enough to send a small sum to this great work. We should strengthen it by a large special fund."

After eloquent addresses by Dr. Goucher and Bishop Walden, $10,000 was appropriated to be raised contingently for work in Russia.

FIFTH DAY, NOVEMBER 13—AFTERNOON SESSION.

Bishop J. D. Foss presided. Mr. John R. Mott conducted the devotional services.

AFRICA.

The questions concerning Africa were taken up. The appropriations were made a total of $43,242, the same as last year plus the percentage in increase.

SOUTH AMERICA.

The appropriations for South America were now brought forward. Bishop Neely spoke concerning that great South American continent. He said: "Few people have an adequate idea as to what South America is. As for its mission work little is ever said. People speak on general missionary work but little concerning this immense field and its necessities." (Bishop Neely's address will be published later.)

Bishop McCabe said: "I want to say a few words concerning South America. The people want us to come; they are eager to help us. When I went to Montevideo the archbishop opposed us strongly and said to his people: 'Don't go near them.' Nevertheless, I had

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the biggest audience ever assembled in that city. My favorite text in South America was, 'We have not followed cunningly devised fables.' I had great liberty of speech. When I finished it occurred to me that I would take a collection, and did so, a purely original thought of mine. One man subscribed a thousand dollars; another, a Roman Catholic, $500; and Brother T. D. Collins, who sits right before me here this morning had told me that I might draw on him for $2,000 where it would do the most good, and I put it right there. We had $8,000 that day and on Sunday night I got $4,000. Monday night they gave me a reception in the City Hall and at the close we took another collection of $12,000, and that church has cost us thus far $30,000 and has only $4,000 of debt. I hope you will help Bishop Neely to pay for it. I have another favorite text—'Ye can do nothing against the truth.' Its Congress has passed a law that no bishop or archbishop shall ever be a member of the Congress, and also another that no monk or nun or sister of charity shall enter the republic; and Protestants have secured the right of civil marriage. The murder of one man who died for the truth opened the way. There is a mighty movement all through South America toward civil and religious liberty and Christian education."

The following appropriations were voted: South American Conference, $51,592; Andes Conference, $24,675; North Andes Mission, $11,300 for the Lima district; Panama, $1,000, with a further provision of $4,000 if it shall be raised. The total appropriation is $88,567.

MEXICO.

Dr. Kynett presented the matter of appropriations for Mexico, the amount being $55,900, and an increase of $1,405. Bishop Wilson spoke concerning Mexico, and said: "Methodism is seeking to substitute for the worship of a dead Christ, always exhibited by the Roman Catholics as on a cross, a living Christ. Men are moving rapidly into the cities of Mexico from the United States. Our English work there is very important. We are doing great service for the sons and daughters who come from our American homes. The natives are inclined to estimate our religion, our spirituality, and even our motives by the way we support our English-speaking work."

At this point Dr. Carroll read the following telegram from the lady at whose home Bishop Merrill died: "Bishop Stephen M. Merrill, D. D., died suddenly at my home, Keyport, N. J., at 11 p. m., of paralysis of the heart. Have notified Mrs. Merrill and await instructions. (Signed) Josephine A. Brown, Keyport, N. J."

Bishop Goodsell called up the question concerning Jerusalem and said there is no proposition for any appropriation for property. Dr. Isham presented the following for the committee: "We recommend that the board be authorized to receive money and property for the founding of a mission and school in Jerusalem, to be held in trust by the board until such time as this General Committee shall order otherwise."

On motion of Bishop Moore, unanimous consent having been given, a reconsideration was taken concerning the location of the next annual meeting of the General Missionary Committee, and Buffalo was chosen in place of Seattle.

On motion of Dr. Eaton, $932 was voted to be paid to Bulgaria out of "available funds."

Dr. Smyth, with great earnestness and with evident deep emotion, protested against certain provisions in this report and urged that no requests be made upon the Chinese authorities to punish the perpetrators and demand an indemnity for property destroyed. He said the wonder is that there are not greater massacres.

The resolutions were re-read, and on motion of Dr. Goucher were recommitted, with instructions to change the phraseology. Bishop McDowell moved that the committee be permitted to edit the report and that the secretary be authorized to send a copy to the Presbyterian Board of Missions. The motion prevailed.

FIFTH DAY, MONDAY, NOVEMBER 13—EVENING SESSION.

Bishop H. W. Warren presided. The appropriations were made for Eastern Asia.

Dr. Goucher read a request for an appropriation for a work in Malaysia. The Epworth Leaguers of the Pittsburg Conference offer $4,000 for work in Java, on condition that the Missionary Society appropriate it to Java. In a lengthy statement Dr. Goucher explained the providential leading by which one man was led to the island of Java to labor in Christian work among the people. There was a Church of England in Java abandoned because the congregation was small. Dr. West preached in it. Mr. Denyea said, "I am here and must stay." They asked him to become their pastor. He asked the Javanese authorities to give permission to work among the Chinese. Permission was granted. By the request of an English church member he went up into the mountains and found a Javanese work already there. This man said, "Come and teach this people. I will do all I can to further your purposes. Mr. Denyea soon had three nationalities to deal with, English, Chinese and Javanese. The Epworth Leaguers desire to help this work. I move they be granted the privilege. The motion prevailed.

On motion of Bishop Moore the work in the mountain regions of the United States and on the Pacific coast was now taken up and appropriations made.

SIXTH DAY, TUESDAY, NOVEMBER 14—MORNING SESSION.

Bishop Walden presided.

The committee on consideration of appropriations of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society recommended the approval of said appropriations.

Mr. T. D. Collins presented a resolution asking the Bishops to devote one day of each Annual Conference to the discussion of missionary and evangelistic themes. He supported his resolution by a strong and earnest argument. The resolution was, on motion, adopted.

Dr. Carroll presented a resolution from Eastern Asia on the opium traffic. The resolution was as follows:

"*Resolved*, That the General Missionary Committee of the Methodist Episcopal Church, including the entire church in its missionary activities, hereby expresses its deep sympathy with the efforts made by the British Missionary Society to induce the British Government to break the treaty by which it is made necessary to favor the opium traffic, and asks all other missionary societies in the United States to assist in this work."

The resolution was adopted.

Dr. Carroll also presented a paper appreciative by this General Committee of a mission in Canton, China, and requesting Bishop Bashford to make full report concerning it. The paper was adopted.

Dr. Carroll presented the report on the distribution of appropriations for property in the European field. They were adopted as follows: North Germany (Hamburg), $1,000; Switzerland (Lucerne), $1,000; Lausanne, $500 for the reduction of debt; Zurich, $1,000. Total, $2,500. Norway (debt on the Bergen Church), $500. Finland and St. Petersburg (debt on church in Helsingfors), $100; Italy (Lausanne Italian portion of debt), $500; Bulgaria, $1,000.

For South America and Mexico, the following appropriations were made for property: South America (including $500 for the North American Academy), $2,750; Andes Conference, $2,500; North Andes Mission and Panama, $1,000. Mexico, $3,250; a total of $9,500.

Dr. Leonard gave a most interesting address on Alaska.

Appropriations were made for the Utah Mission, the Western Norwegian-Danish Conference, and for a special mission work in San Francisco.

SIXTH DAY, NOVEMBER 14—AFTERNOON SESSION.

Bishop Mallalieu presided.

On motion, the memorial paper read by Bishop Andrews at the memorial service was adopted by the General Committee.

On motion of Bishop McDowell the funeral expenses incident to the burial of Bishop Merrill shall be paid by the Treasurer of the Missionary Society and charged to the expenses of the meeting of this General Committee, Bishop Merrill having died when in the performance of his duties in connection with this body.

GERMAN WORK.

Appropriations were made to the German Conference.

We give a few items taken from the discussion on the several appropriations. Speaking of the California Conference, Dr. Asling said: "Many Germans are coming from Germany or German Russia to California. We have churches composed almost exclusively of the German Russians. In course of time they become good Methodists. As Germans, we pay much attention to the children. Our German preachers regularly catechise the children on Saturdays, and these become active, reliable Methodist Christian workers. We get them to the altar and they are soundly converted and received into the church. Our 59,000 members, not counting probationers, paid $50,000 into your missionary treasury. In eight of our Conferences we have had a missionary advance. Our German membership pays 85 cents per member for missions.

FRENCH WORK.

Appropriations for the French work were made, also for New England, New Hampshire and Rock River Conferences.

Bishop Goodsell spoke most effectively concerning the French work. He said: "Your attention has been called during these meetings to the remarkable influx of French Roman Catholics from Canada into the New England States. This inflow, if we are not faithful in our Protestant evangelistic work will result in the dominion of the Roman Catholic Church in all that section. When we think of the men who have gone from New Hampshire, Vermont, Maine and Massachusetts over the country, who, by their stalwart love and personal independence of character contributed to our national life in every State and Territory, and think that their places in New England are now taken by comparatively ignorant and church-dominated Canadians, and that many towns and even our former church buildings are in possession of these Roman Catholic Canadians, I am sure that this committee will do the very best it can to help hold the New England States for the Protestantism of their fathers."

During the consideration of the Spanish work Bishop Berry spoke enthusiastically of this part of our mission field, especially of the heroic superintendent, now 77 years of age, and of the schools which we are conducting. Bishop Foss declared his conviction that the Spanish work is not so important to the welfare of the State as our work in Utah.

Appropriations were made for Chinese and Japanese work on the Pacific coast.

The committee considered the work among the Bohemians, Hungarians and Italians, and made appropriations for the same. Bishop Berry represented the Italian work in Buffalo, as also did Bishop Fowler. The Italian pastor is a former Roman Catholic priest, highly educated, a devoted Christian, a doctor of philosophy, who has brought to Christ this year 26 adults. He goes out on the public squares and speaks to hundreds of thousands. "We must build an Italian church," said the Bishop; "we cannot reach the Buffalo Italians otherwise."

INDIANS.

For work among the Indians in the California, Central New York, Columbia River, Detroit, Genessee, Michigan, Nevada Mission, North Montana Mission, Northern Minnesota, Northern New York, Oregon, Puget Sound and Wisconsin, appropriations were made.

AMERICAN CITIES.

Appropriations for cities included the following: Baltimore, Boston, Butte, Mont., Chicago, Cincinnati, Dallas, Tex., Denver and New York.

The benediction was pronounced by Bishop Mallalieu.

SIXTH DAY, NOVEMBER 14—EVENING.

Bishop Goodsell in the chair. The Conferences north of the Potomac and Ohio and east of the Mississippi were considered and appropriations made.

Took up the consideration of Iowa and Kansas and the States north of them, including the Black Hills and Oklahoma Conferences, which were voted about the same appropriations as last year.

On motion of Bishop Foss the office was authorized to take from the appropriations which have been increased this year such sums as will bring the appropriations within the total sum named for Home Missions, and to determine whether money shall be taken from property or from the work. The motion prevailed.

Bishop Burt moved that the resolution of last year concerning the establishment of a mission in rFance be reaffirmed. Motion prevailed.

Dr. W. V. Kelly presented a paper expressing the thanks of the committee to many parties whose efforts and labors had contributed to the comfort and pleasure of the committee.

On motion of Dr. Benton a proposal in behalf of the Wesleyan Home was referred to the comfort and pleasure of the committee.

On motion of Dr. Benton a proposal in behalf of the Wesleyan Home was referred to the Board of managers with power.

On motion of Dr. Carroll an adjournment took place after the reading and adopting of the minutes, the Doxology being sung and the benediction being pronounced by Bishop FitzGerald.

Conference Notices

LOUISVILLE DISTRICT.

FOURTH ROUND.

Eddyville, Dec. 12; Princeton, 13; Greenville, 14-15; Hartford, 16-17; Morgantown, Jan. 6-7; Beaver Dam, 9-10; Leitchfield, 11-18; Bowling Green, 20-22; Auburn, 23-24; New Haven, 25-26; Sonora, 27-28; Coke Chapel, Feb. 3-6; Hardinsburg, 10-13; Irvington, 14-18; West Point, 18-20; Thirty-fifth Street, 23-25; Lloyd Street, 24-25; Owensboro, March 3-6; Lewisport, 7; Hawesville, 8-11; Cloverport, 9-11; Jackson Street, 15-18. Brethren: Conference meets March 28, 1906; Bishop Warren, president. We have been urging you to make this your best year in the ministry. Let us have full reports from all departments of the church. Your benevolent and minute money must be reported in full. Have no blanks in your annual report. Give ample notice of your quarterly meeting, that we have success. Yours for success. JOSEPH COURTNEY, P. E.

LAGRANGE DISTRICT.

FIRST ROUND.

Odessadade circuit, Dec. 16-17; Chipley circuit, 23-24; LaGrange Station, 30-31; Zebulon, Jan. 6-7; Greenville, 13-14; Liberty Hill, 20-21; Culloden, 27-28; Woodbury, Feb. 3-4; Harris City, 10-11; Whitesville, 17-18; Barnesville, 24-25; West Point, March 3-4; Lovelace, 10-11; Columbus, 17-18. Brethren: This is the beginning of a new year's work. We took our place in the Savannah Conference at its last session. As there is none other to conquer, let us lay well the foundation that we may overstep ourselves until we shall have reached the first class on all lines of benevolences. The district stewards and each pastor will please meet at Woodbury, Ga., Feb. 1, 1906, 10 o'clock a. m. Get in hand Lincoln's day programme. Let's observe the Sunday nearest Feb. 12. Our chief business is soul-saving. Yours,

R. R. O'NEAL, P. E.

DALLAS DISTRICT.

FIRST ROUND.

Hubbard and Dawson, Dec. 16-17; Pelham circuit, 23-24; Milford and Italy, 30-31; Ft. Worth, St. Andrews, Jan. 7-8; El Paso and Abilene, 10-11; Ft. Worth circuit, 13-14; Pilot Point and Denton, 20-21; Sherman circuit, 27-28; Denison, Feb. 3-4; Dallas, St. Paul, 10-11; South Dallas, 14-15; Corsicana and Ennis, 17-18; Lancaster, 24-25; Waxahachie and Ferris, March 3-4. Your brother,

L. H. RICHARDSON, P. E.

SAN ANTONIO DISTRICT.

FIRST ROUND.

Floresville and Riddleville, Dec. 16-17; Yorktown and Karns City, 23-24; Goliad and Beeville, 30-31; San Antonio, East End and Carr's Hill, Jan. 6-7; San Antonio, St. Paul, 13-14; Calogne circuit, 20-21; Cuero and Clinton, 27-28; Gonzales and Shiner, Feb. 3-4; Gonzales circuit 10-11; Belmont circuit, 17-18; Seguin and Almas, 24-25; Ben Aller, 26-27; Lavernia circuit, March 3-4; Kerrville circuit, 10-11; Hando, 17-18; Pleasanton and Rossville, 24-25. J. W. WEAKLEY, P. E.

MISSISSIPPI ANNUAL CONFERENCE.

The undergraduates and ministers for examinations of the Mississippi Annual Conference are hereby requested to meet in Yazoo City, Miss., Jan. 16, 1906, at 10 a. m. The board of examiners will meet and complete their work on Tuesday.

A. J. MCNAIR.

Nature's Greatest Cure For Men and Women

Swamp-Root is the Most Perfect Healer and Natural Aid to the Kidneys, Liver and Bladder Ever Discovered.

Swamp-Root Saved My Life.

I received promptly the sample bottle of your great kidney remedy, Swamp-Root.

I had an awful pain in my back, over the



kidneys, and had to urinate from four to seven times a night, often with smarting and burning. Brick dust would settle in the urine. I lost twenty pounds in two weeks, and thought I would soon die. I took the first dose of your Swamp-Root in the evening at bedtime, and was very much surprised; I had to urinate but once that night, and the second night I did not get up until morning. I have used three bottles of Swamp-Root, and to-day am as well as ever.

I am a farmer, and am working every day, and weigh 190 pounds, the same that I weighed before I was taken sick.

Gratefully yours,

Sec. F. A. & I. U. 504 T. S. APKER,
April 9th, 1903. Marsh Hill, Pa.

There comes a time for both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort of physicians in our behalf, and remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring, and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidence of danger, such as too frequent desire to urinate, scanty supply, scalding irritation, pain or dull ache in the back—they tell us in silence that our kidneys need doctoring. If neglected now, the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, feet swell, and sometimes the heart acts badly.

There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. In taking this wonderful new discovery, Swamp-Root, you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

Swamp-Root a Blessing to Women



My kidneys and bladder gave me great trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, sent me on my request, I experienced relief and I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without any bad symptoms whatever. Swamp-Root has proved a blessing to me.

Gratefully yours,

MRS. E. AUSTIN,
19 Nassau St., Brooklyn, N. Y.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of the Christian Advocate May Have a Sample Bottle FREE by Mail.

EDITORIAL NOTICE.—If you are sick or "feel badly" write at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book telling all about it and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

WAYNESBORO DISTRICT.

FIRST ROUND.

Asbury, Dec. 9-10; Augusta, St. Marks, 17-18; Augusta Mission, 20-21; Waynesboro Sta., 22-24; Waynesboro Circuit, 23-24; Wadley and Louisville, 28; Millen, 29-30; Girard, Jan. 3; Midville and Harrington, 4; Rockyford, 6-7; Sylvania, 13-14; Bascom, 20-21; Charlestown, 27-28; Statesboro, Feb. 3-4; Pulaski, 10-11; Summit, 17-18; Belleville and Hagans, 24-25. District Stewards and Preachers' meeting at Millen, Jan. 26, 10 a. m. Please let each District Steward and pastor be present, and my dear brethren, let us renew our efforts for the triumph of our beloved Zion, and the victory of our Lord and Master. Let our motto be "No Backward Step." Kindly yours,

JAMES JACKSON, P. E.

LEXINGTON DISTRICT.

FOURTH ROUND.

New Zion, Jan. 7-8; Oxford, 9; Leesburg, 10; Frankfort, 12; Asbury, 14-15; Warrentown and Brighton, 18-19; Gunn Tabernacle, 21-22; Versailles, 28-29; Simpsonville, 30-31; Chaplin Ct., Feb. 1-2; Shelbyville, 4-5; Jeffersontown, 6; Owenton, 7-8; Sulphur, 9; Smithfield, 10; Lagrange, 11-12; Georgetown, 18-19; Glenkenney, 21; N. Middletown, 22; Paris, 25-26; Winchester, March 4-5; College Hill and Elkins, 6-7; Richmond, 8-9; Cleveland, 11-12; Marble Creek and Valley View, 13; Pewee Valley, 14; Beard's Station, 15; Anchorage, 17-18. Brethren: Vouchers for benevolence must be produced by committees. Minute money and conference claimants must be paid to the presiding elder. Names of pastors having no church paper, no Sunday school and no Epworth League will be mentioned in the presiding elder's report, and those having no regular church record. Please push your benevolent collections and forward money to Jennings and Graham, 220 W. 4th St., Cincinnati, O. Quarterly meeting will be held by the presiding elder as scheduled. Respectfully and fraternally,

L. M. HAGOOD.

MISSISSIPPI ANNUAL CONFERENCE.

All delegates and persons attending the session of the Mississippi Annual Conference, which convenes at Yazoo City, Jan. 17, 1906, will secure certificates from the agent showing that full fare was paid going, and they will be returned at a reduced rate on the certificate plan. Yours sincerely,

G. W. SMITH.

UPPER MISSISSIPPI CONFERENCE.

Members and delegates of the Upper Mississippi Conference, to be held at Macon, Miss., Jan. 9-15, 1906: You will please secure a certificate from the agent wherever you purchase a ticket. When these are signed by the secretary of the conference, you will be returned at one cent a mile plus 25 cents. So you see it is very important that you do this and oblige your servant,

N. R. CLAY, Secty.

INDIANA DISTRICT.

FOURTH ROUND.

Rushville, Dec. 16-18; Connersville, 23-25; Bloomington, 30-31; Shelbyville, Jan. 6-7; Madison, 13-14; Watson, Communion, 14; North Vernon, 14-15; Watson Conference, 16; Jeffersonville, Port Fulton, 17-18; Jeffersonville, Wesley, Chapel, 19-21; Anderson, 27-28; Muncie, 29-30; Chicago, Feb. 1-5; Cannelton, 8; Tell City, 9; Rockport, 10-12; Boonville, 13-14; Newburg, 15-16; Evansville, 17-20; Princeton, 21-22; Barnes Chapel, Communion, 25; Barnes Chapel, Conference, 26; Simpson Chapel, March 2-6; Green Castle, 8-9; Terre Haute, 10-12; Greenfield, 15-16; New Castle, 17-19. Brethren: This being the closing quarter of our year's work, can I urge you to do your best to bring up all arrears. The conference meets March 28, 1906. Let us have no blanks but full reports. I am faithfully yours, GEO. A. SIEGLE, P. E.

WEST NASHVILLE DISTRICT.

FIRST ROUND.

Duplex, Spring Hill, Dec. 8-10; Seay Chapel, Nashville, 15-17; Brentwood, 23-24; Franklin, 30-31; Nashville City Miss., Jan. 6-7; Charlotte and Cumberland, 13-14; Dover 20-21; White Bluff, 27-28; Mt. Pleasant, 27-28. Faithfully,

A. PHILLIPS, P. E.

MISSISSIPPI CONFERENCE BROTHERHOOD.

I wish to call the attention of the local preachers of the Mississippi Conference to the fact that they are eligible to membership in the Conference Brotherhood and that each one may avail himself of the opportunity to secure a policy in an institution which is highly necessary to the protection of our families and is absolutely safe. The local preachers who cannot attend the conference can hand their pastor $1.00, the initiation fee, through whom he can become a member at conference. Presiding elders and ministers can render the Brotherhood important service by calling attention to the matter. For further information, see Jornal of Mississippi Conference, page 23. J. C. HOUSTON, President.



YOUR DOCTOR

May Tell You that your disease is incurable, may say that medical and surgical science or medicinal skill is unable to help you, may claim that all you may expect at best is temporary or some slight measure of relief. He may go still further and say that nothing advertised in the newspapers can be of advantage to you, that all such are quacks and frauds, that no one was ever cured or benefited by an advertised treatment, that you will lose time and money by "fooling" with all such.

Let Him Think So! He has had his term in college, has had his period of practice and is certainly entitled to and must be allowed his opinion. YOU NEED NOT THINK SO UNLESS YOU WISH TO, and if you are sick, if you are tired of constant suffering, if you want relief and want to stop this continual dosing with drugs and medicines, YOU DON'T WISH TO THINK SO.

Many People Today Living in this broad land, enjoying health and happiness, were told that their ailments were hopeless of recovery, yet Vitæ-Ore did cure them. Many, even up into the count of thousands, were told that the ravage of disease would not stop, yet Vitæ-Ore commanded it to stop AND IT DID STOP. Many also were told that they could only, by continual drugging, by constant dosing, secure and retain some slight relief, yet Vitæ-Ore stepped in, crept into the system, and brought entire relief, GAVE ENTIRE CURES and made further medicines unneeded and unthought of.

It Is Offered Direct to the People, offered by advertising, direct to THOSE WHO NEED IT, without prescription of the doctor, but how is it offered? Not like doctors' prescriptions, not like drug store inventions, not like other advertised treatments. The user, the sick and suffering person, often needy of money as well as health, TAKES ABSOLUTELY NO RISK. He pays not a cent unless he is benefited. HE JUDGES FOR HIMSELF AND BY HIMSELF. He uses it, knows his condition after he has used it, and if cured, if enough improved, he pays for it. Otherwise, his test has cost him nothing, and he is privileged to quit, to use something else, if he chooses. You can quit your doctor if he does not help you, but he will send in his bill on the first of the month. **WHAT OTHER MEDICINE WAS EVER SO OFFERED!** What other medicine can be so offered?

You are to be the Judge

Six short words, but they mean a volume to the sick and suffering man and woman who has paid dollar after dollar for sweet tasting alcoholic compounds without a penny's benefit. No sick and ailing person, no matter what has been his experience with the doctors, no matter what has been his experience with advertised medicines, no matter what may be his opinion of doctors or advertised medicines, should hesitate to try Vitæ-Ore on this remarkable offer. It must be advertised or the people would not know of it, could not take advantage of the great boon of health which it offers to all, perhaps would never learn of it. But it is advertised honestly, right from the shoulder, IN A WAY NO HONEST MAN CAN DISPUTE, QUESTION OR CONDEMN. Use it! Pay if it helps! Don't pay if it does not help. How can we profit, how can we pay for this advertisement if it does not help? Does not this prove to you that we feel sure of its power to help you? Read our trial offer, read what Vitæ-Ore is, and write today for a package at our risk.

THIS IS OUR OFFER

THAT HAS MADE V.-O. FAMOUS

WE WILL SEND TO ALL Readers of this paper **a full-sized $1.00 package of Vitæ-Ore by mail, postpaid,** sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs or doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully and understand that we ask our pay only when it has done you good, and not before. If it does not, no money is wanted! WE TAKE ALL THE RISK, YOU HAVE NOTHING TO LOSE. If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. YOU ARE TO BE THE JUDGE! We know Vitæ-Ore and are willing to take the risk. We have done so in thousands upon thousands of cases and are not sorry.

A Healing Mineral Spring at Your Door

MEDICAL SCIENCE has failed to improve upon or even equal the remedies found in a free state in healing mineral springs. Physicians, the oldest and best, the newest and most learned, acknowledge this to be a fact when they encounter a disease which is not amenable to the action of drugs, by packing the patient off to some one of the many world famous healing springs in America or abroad, there to drink the water which contains the essential properties for the restoration of health, and the patient returns, fresh, healthy, in mind and body. If the sufferers cannot afford the trip—and few but the wealthy can—they must continue to suffer, as the waters, when away from their source, deteriorate rapidly and if transported fail to produce the desired results. A LETTER TO THE THEO. NOEL COMPANY will bring a healing mineral spring to your door, to your own house, your chamber—will bring you VITÆ-ORE, a mineral spring condensed and concentrated, an ideal, pure, pleasant and wonderfully effective remedy for the relief and cure of the ills with which man is afflicted. Why continue to suffer when this CURING AND HEALING MINERAL SUBSTANCE, Nature's remedy, can be had for the asking, without a penny's risk.

What Vitæ-Ore Is VITÆ-ORE is a purely mineral, Non-Alcoholic, Non-Narcotic, Non-Injurious remedy, a combination of the substances from which many of the world's noted curative springs derive their proven medicinal power and healing virtue. These known and proven properties of the springs come from the natural deposits of mineral in the earth through which water percolates on its way to its outlet, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitæ-Ore is a combination of Iron, Sulphur and Magnesium, three elements which are the chief curative agents in nearly every known healing mineral spring, three elements which are most essential for the creation and retention of health in the human system. One package, containing one ounce of this Ore-substance, when mixed with a quart of water, will equal in medicinal strength and curative value hundreds of gallons of the powerful mineral waters of the globe drunk fresh at the springs.

Vitæ-Ore is a powerful constitutional tonic, a cleansing, reconstructing and healing agent. It exerts a wonderfully corrective influence upon the Blood, Stomach, Kidneys and Bowels, and its proper use produces exceptional results in most every case of disease whose origin can be traced to these organs, such as Rheumatism, Gout, Bright's Disease, Indigestion, Dyspepsia, Blood Poisoning, Dropsy, Catarrh, Anaemia, Female Complaints, Nervous Prostration, etc. It reaches the Nidus, the underlying lesion, and the user, when cured, may confidently depend upon the cure being a permanent one.

It is unequaled also when used as an external application in Flesh Wounds, Bruises, Hemorrhage, Sores, Ulcers, Piles, etc. Still another quality of this Ore-substance is its efficiency in Throat Disorders when used as a gargle, swab or spray.

Hundreds of thousands of people from all parts of the world have testified to its remarkable efficiency, to the truth of our claims. Its very nature and its known record deserve consideration and a test by every thinking person who needs and wants a curative remedy. VITÆ-ORE HAS CURED more chronic, obstinate, pronounced incurable cases than any other known medicine. If yours is such a case, do not doubt, do not fear, do not hesitate, do dot delay.

Send Today For a Package on Thirty Days' Trial

Expressly Recommended For

Rheumatism	Nervous Prostration and Anaemia
Lumbago	Liver, Kidney and Bladder Troubles
Bright's Disease	Catarrh of any Part
Dropsy	Female Complaints
Diabetes	Stomach and Bowel Disorders
LaGrippe	General Debility
Blood Poisoning	
Piles, Sores, Ulcers	
Malarial Fever	

Vitæ-Ore

will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer

'You Cannot Live'

Said the Doctor

Read What Vitæ-Ore DID

I have been ailing for many years, and was unable to do any work, for pains came upon me as soon as I exerted myself in the least. The pains were mostly in the Stomach, but my Heart was also affected. I consulted several physicians' one said that I had Consumption, the other that I had Liver Trouble, and the third said that I had Heart Disease, but none of them helped me. I also tried various patent medicines and an electric belt, but all with the same result—some little relief and then it was the same thing



over again. Every Fall I thought I would not live till Spring. I finally became so low that I once more consulted a noted physician, who cleansed my Stomach thoroughly by means of a stomach pump and examined the Stomach carefully; he then declared that I had Cancer of the Stomach and said that he could not help me, and also that I could live only a few months longer.

I read about Vitæ-Ore in my weekly paper, and as a drowning man grasps at a straw, so I grasped at the trial package. I hardly had faith in it, but thought: "I will try it as a last resort, it will not harm even if it should not help me." After using Vitæ-Ore for two weeks I felt an improvement and after using one entire package, I could do some work. Then I ordered another package and after using it I could help along with all the work. I even assisted in harvesting and hay-making, and this year I feel better than since a very, very long time, even though I am now 61 years old. I owe my life to God's help and this medicine. FRANK HEMBD,
Brownsville, Minn.

Vitæ-Ore is not a stimulant, not a narcotic, not a drug, but is an antiseptic constitutional tonic for every vital force of man—a food for blood, brain, brawn and bone—and is worth more than its weight in gold to all who suffer from any of the many ills which unfit men and women for the full enjoyment of life and its duties.

THEO. NOEL CO. S. N. DEPT Vitæ-Ore Bldg. CHICAGO, ILL.

They Live in Our Memory.

SMITH.—Philander Smith died November 8, 1905, at Jeanerette, Louisiana. He had been a faithful member of Boynton Chapel for 31 years and a local preacher for 25 years. Four children and a number of grandchildren survive him, also many friends. Funeral service conducted by Revs. D. S Sloan, W. Carr, R. R. Williams and the pastor, J. E. Rolax.

FRANKLIN.—On November 6, 1905, at Marksville, Louisiana, occurred the death of Brother Thomas Franklin, a local preacher of Ivy Chapel Methodist Episcopal Church. His wife, six children and many friends mourn his passing. The last sad rites were performed by Rev. J. D. McCain.

SUTTLAR.—On November 23, 1905, in Texas, occurred the death of Sister Mary Suttlar. The remains were brought to Yazoo City, Miss., her home, the funeral service being conducted by the pastor, Rev. A. J. McNair, from St. Stephens Methodist Episcopal Church, of which the deceased was an honored member. As she lived, so she died—a Christian.

HUDSON.—Entered into eternal rest on October 21, 1905, Mrs. Ann Hudson, a resident of Yazoo City, Mississippi, leaving one daughter to mourn her demise. A. J. MCNAIR, Pastor.

TOWNS.—Robert Towns, a faithful member and trustee of Sumner Chapel M. E. Church, Woodside, La., passed into the Beyond after a few days' illness, October 20, 1905. Brother Towns was one of the founders of Sumner Chapel. He was a devoted Christian, and was loved and respected by both white and colored citizens. Brother Towns did not have a relative here with him, but he often said that he had a son and a daughter living near Opelousas, La. The funeral service was conducted by the writer, assisted by the Rev. F. L. Hudson, of the Baptist Church. H. J. ROBINSON, Pastor.

JOHNSON.—At Sterlington, Louisiana, on November 1, 1905, occurred the death of Ben Johnson, aged 71 years. C. L. ANGRUM.

RUDLY.—On November 1, 1905, the soul of Amos Rudly, one of the oldest members of Mt. Sinai Methodist Episcopal Church, Sterlington, Louisiana, entered into the haven of rest. Funeral obsequies conducted by the pastor, Rev. C. L. Angrum.

WALKER.—Alphonse Walker died November 11, 1905, leaving his wife, one daughter and a host of friends. He was one of the most influential citizens of Washington. The funeral service was a very impressive one. Among those who participated were Prof. Philip H. Nash, principal of College High School, of which Mr. Walker was a trustee, the Knights of Pythias Lodges of Opelousas and Washington, and the Tabernacle Society of Washington. Sermon by the pastor, Rev. S. Green. St. Mark was crowded to its utmost capacity. G. NASH.

GRAGGS.—Willie Graggs, of Covington, Louisiana, died October 28, 1905. He was not a member of the church, but he said that all was well.

MILLER.—Hester Miller, of Snow Town, Miss., a bright member of the Methodist Episcopal Sunday school, was born November 15, 1893, and died September 18, 1905. She was converted in August, 1903, under Rev. W. C. Weatherall. Just before she died she said she was going home and wanted papa to meet her. Little Hester leaves a father, mother, a brother, sister and the Sunday school at large to mourn. The remains were laid away in Snow Town Cemetery. The funeral service was conducted by Rev. Chatman.

QUINN.—The baby son of Mr. and Mrs. Quinn, of Ocean Springs, Mississippi, A. M. Quinn, Jr., was received into the care of the Father of all little ones on October 14, 1905. Altho only 17 months and 3 weeks old, he was a bright Sunday school scholar. The little fellow was loved by the many who knew him. Mr. and Mrs. W. D. Barber, his godparents, were assidious in their attentions and skilled medical aid was employed, but God loved him best. Very impressive were the talks made by Revs. O. Wurzer and Ford over this sweet life so soon ended. The parents thank the many friends for their kindness and letters of condolence. This little one was the joy of their home, but some day there will be a glad reunion.

PARNNELL.—On September 19, 1905, Sister Elizabeth Parnnell, a prominent member of the A. M. E. Church, Lake City, Florida, was summoned to her reward. J. M. TRAMWELL.

SMITH.—Harriet Smith, a resident of Fowlkes Station, Tennessee, born in 1863, passed from labor to reward on November 31, 1905. She had been for forty-two years a faithful member of the Methodist Episcopal Church. Five daughters mourn their loss. Rev. E. J. Reddic had charge of the funeral service. W. F. FOLKES.

WEBB.—Anthony Webb was born December 21, 1850, and died November 3, 1905. He was a resident of Anderson county, South Carolina, and a member and officer of Mt. Pleasant Methodist Episcopal Church, on the Ohio circuit. He joined the Methodist Episcopal Church in 1864. He was a farmer of the first type and had been here for 13 years. His farm consists of fifty acres or more of land in Fork township, and he owned six mules and several head of cattle. Brother Webb's health had been failing fast for a year and he had not been able to attend his church during the year. His doctor carried him to the hospital in Augusta, Ga., on the 6th of October last, where he underwent an operation for Bright's disease on the 26th ult., death occurring November 3. His body was sent back to Anderson and was buried from Mt. Pleasant, the church he loved so well, on Sunday, November 4, followed by a great crowd of both colored and white citizens. The funeral service was preached by the pastor, assisted by Presiding Elder M. M. Mouzon, A. M. Hymn sung, "Servant of God, Well Done." Text, Psalm 23: 4. He was so well loved by his white friends that they asked to carry his body from the church to the cemetery, and the request was granted. The following named gentlemen were pall-bearers: T. S. Wells, J. W. Sharptan, E. Cromer, C. H. Smith, A. C. Milford, R. C. Gleason and John Gantt. Brother Webb leaves a devoted wife, Lucy Webb, three daughters and two sons. They have the sympathy of the community.

WILLIAMS.—At Lake City, Florida, on November 11, 1905, the earthly career of Sister Ann Williams ended. She was a prominent member of the A. M. E. Church. J. M. TRAMMELL.

JOHNSON.—Ruby May Johnson, born February 15, 1898, died in peace at Bridgeville, Mississippi, October 26, 1905.

MCGOWEN.—After an illness of about thirteen months' duration Mrs. Linie McGovern, a member of Tigersville Chapel, Livingston, Texas, on November 4, 1905, entered into eternal rest, survived by her husband, parents, sisters, a brother and many friends. The pastor, C. Davenport, was assisted in the funeral service by the presiding elder, Rev. W. A. Fortson, and James Clark.



ANGEL CHILDREN.



Is there any happier woman in this world than that mother whose each successive little one seems to her but one more darling angel to continually lift her thoughts toward the sunshine of perfect happiness? But sorry is the lot of that poor mother to whom motherhood has ceased to be a cause of rejoicing, but has become instead a burden to be dreaded and looked forward to with melancholy and apprehension.

"About three months before our last baby was born (which is our fourth), writes Mrs. Nellie Carl, of Myrtlepoint, Coos Co., Oregon, "my health was very poor. I had been troubled for about eight years with female disease. I doctored with good physicians but obtained no relief, so I wrote to the World's Dispensary Medical Association, and was advised to take Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery.' I did so, and am happy to say my health began to improve and I did my work up to the last, and felt splendid.

"I got along finely during confinement, and have the healthiest baby I ever saw. When he was three months old he weighed eighteen pounds: he is now seven months old and weighs twenty-four pounds. I can say I have had no return of my old troubles I thank you very much for the good you have done me."

Any woman may write to Dr. R. V. Pierce, of Buffalo, N. Y., a statement of her case, which will be considered in absolute confidence by this physician who stands among the foremost specialists of the century in the treatment of women's diseases. He will send her (in a plain, sealed envelope) sound, sensible, valuable advice free of all charge.

Dr. Pierce's great thousand-page, illustrated Common Sense Medical Adviser will be sent free, paper-bound, for 21 one-cent stamps, to pay the cost of mailing only, or cloth-bound for 31 stamps.

DISTRESSING STOMACH DISEASE.

Quickly cured to stay cured by the masterly power of Drake's Palmetto Wine. Invalids no longer suffer from this dread malady, because this remarkable remedy cures absolutely every form of Stomach Trouble. It is a cure for the whole world of Stomach weakness and Constipation, as well as a regulator of the Kidneys and Liver.

Only one dose a day, and a cure begins with the first dose. No matter how long or how much you have suffered you are certain of a cure with one small dose a day of Drake's Palmetto Wine, and to convince you of this fact The Drake Co., Drake Bldgs., Chicago, Ill., will send a test bottle of Drake's Palmetto Wine free and prepaid to every reader of this paper who desires to make a thorough test of this splendid tonic, Palmetto remedy. A postal card or letter will be your only expense.

UNITED FOR LIFE.

MCCOY-REID. — At Morton, Mississippi, on November 15, 1905, Mr. F. McCoy and Miss T. S. Reid, by Rev. J. J. Goldon. The young couple will reside in Edwards, Miss.—G. F. Champion.

COOPER-RAY.—At the parsonage of the Methodist Episcopal Church, in Woodlawn, La., Mr. Charley Cooper and Miss O. Ray, by the pastor, Rev. J. D. Wilson. Mr. and Mrs. Cooper will reside at Franklin, La.

MALLET-JOHNSON.—Mr. Doc Mallet and Mrs. Christina Johnson were joined in marriage November 22nd, 1905, at the residence of the bride's mother, in New Orleans. Rev. J. A. Tircuit officiated.

WOODS-WRIGHT.—Mr. Grant Woods and Miss Laura Wright, at the home of the bride's mother, in Crawfordsville, Ark., Rev. G. A. Taylor officiating.

JONES-BROWN.—Quite a number of relatives and friends witnessed the marriage of Mr. S. V. Jones and Miss France Brown. The ceremony was performed at the residence of the bride in Fort Stephen, Miss., by Rev. R. B. Anderson, on October 31, 1905.

PRIMM-REED.—On November 15. at the home of the bride, in Murfreesboro, Tenn., occurred the marriage of Rev. Primm, a member of the Tennessee Conference, to Mrs. Amanda Reed, who is a member of Key Chapel Methodist Episcopal Church. The ceremony was read by Rev. B. F. Anderson.

SAVENS-JOHNSON. — At New Castle, Delaware, on October 23, 1905, by Rev. G. B. Coleman, Mr. Charles H. Savens and Miss Sarah E. Johnson.

ARINGTON-SELBY.—By Rev. G. B. Coleman, at New Castle, Delaware, on November 1, 1905, Mr. Samuel P. Arington and Miss Mary Selby.

RILEY-BATES.—On November 30, 1905, Mr. N. B. Riley and Mrs. Mattie D. Bates, at the Methodist Episcopal Church, of Enterprise, Miss., of which they are good and useful members, Mr. Riley being the Sunday school superintendent, by Rev. C. H. Brown. The presents were both pretty and serviceable.

JACKSON-WASHINGTON.—At the residence of the bride in Pelham, Texas, on December 4, 1905, Rev. E. L. Jackson, pastor at Marlin, Texas, and Miss Ella Warren Washington, Rev. T. S. Moore reading the ceremony.

KNOX-FLOWERS.—Mr. H. Knox and Miss Bessie Flowers, members of the Methodist Episcopal Church, Clinton, La., at that place on November 29, 1905, by the pastor, Rev. Frank Walker. Mr. and Mrs. Flowers received one hundred and fifty presents.

BARNES-COX.—At Morgan City, by Rev. W. H. Jones, J. A. Barnes, M. D., and Miss Leah Cox. Dr. Barnes, who is a graduate of Flint Medical College, is successfully practicing his profession at Morgan City, where he has a well-fitted office. His bride, the charming daughter of Mr. and Mrs. Tyler Cox, is highly esteemed. A large number of the best citizens witnessed the marriage, among them being a host of white friends. The happy couple were the recipients of many choice gifts.

Doings of the Workmen

MISSOURI.

GLASGOW, Wm. Yancey.—We had a good quarterly meeting. Rev. Wm. Jackson preached two able sermons. One was added to the church. Raised for all purposes, $161.80. Our Sunday school is blooming and the Epworth League is doing great work. Rev. Wm. Jackson had on a new long coat Sunday night and lost control of himself; he can endure hard times like a good soldier.

TEXAS.

PARIS, W. Harris.—On Sunday, Oct. 22, our church edifice here had a narrow escape from fire. At 3 o'clock, just before the meeting of the Ladies' Aid Society, fire was discovered in the basement, and had it not been for the prompt attendance of the fire company the entire structure would have been destroyed. The basement was decorated for a bazaar to be conducted during the coming week and the fire swept the various stalls that were extensively decorated. The entire basement is almost ruined. The various papers of the city place the estimate of the damage at $500. The origin of the fire is unknown as there was no fire on the entire premises during the day. We have lost two churches on this same spot within twelve years, and this is the third that this church has witnessed. The members and friends have scarcely recovered from the excitement.

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Louisville & Nashville.

Arrive		Depart
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	.....
———	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun.	8:25 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

Queen & Crescent.

No.		No.	
1, St. Louis Ex.	8:10 p m	2, St Louis Lim	8:10 a m
3, St Louis Lim	8:45 a m	4, St. Louis Ex.	7:30 p m
5, Local	4:45 p m	6, Local	6:00 a m

Mobile & Ohio.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

East Louisiana.

No. 7	8:45 a.m.	No. 8	4:20 p.m.

Sunday and Wednesday Excursion.

No. 5	6:45 p.m.	No. 6	7:45 a.m.

Illinois Central.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	6:15 p.m.
9:30 a.m.	McComb Accom	3:30 p.m.

Yazoo & Mississippi Valley.

Memphis exp.	8:15 a m	Memphis exp.	8:15 p m
Vicksburg ex.	6:00 a m	Vicksburg ex.	7:00 a m
9:40 a.m.	Baton Rouge accd	4:00 p.m.

Southern Pacific.

11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston	7:05 a.m.
8:50 a.m.	Pacific Coast Express	6:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

Texas & Pacific.

7:45 p.m.	Tex. & Ft. Worth Ex.	6:30 a.m.
8:05 a.m.	Port Allen Local	8:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Sail. Express	6:20 p.m.

N. O., Fort Jackson & Grand Isle.

7:35 p.m.	Sunday Only	8:05 a.m.
9:45 a.m.	Daily ex. Sat. and Sun.	4:00 p.m.
9:45 a.m.	Saturday and Sunday	5:30 p.m.
7:25 p.m.	Daily Except Sunday	8:05 a.m.

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9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.



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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Crescent City Notes

The following committee are requested to meet at First Street M. E. Church at 12 o'clock m. Thursday, Dec. 14, to take up the matter given us at the last Annual Conference. See page 32 of the Journal. The following is the committee: H. J. Wright, H. Taylor, W. R. Butler, J. A. Tircuit and V. Chapman.

H. J. WRIGHT, Chairman.

THOMSON CHAPEL.—Notwithstanding the inclemency of the weather, services are well attended and the members are rallying to meet all demands for conference. Collections Dec. 3, at 7:30 p. m., $44.80; Dec. 10, $18.00. The pastor, Rev. D. M. Seals, asks the prayers of all the brethren that he may be able to come up to conference with a round report, church free from debt and 20 subscribers for the SOUTHWESTERN.

SIMPSON CHAPEL. — Thanksgiving Day was appropriately observed with a program consisting of an address by Miss L. A. Dunbar, solo by Miss Carter and sermon by Rev. P. Landry. Sunday services, Dec. 2, were begun with early prayer meeting and closed with the Lord's supper. Two hundred communed. We closed our grand rally for building purposes and raised in toto, including Sunday, $400. Mr. J. B. Alexander brought in the highest amount and was awarded the prize, but refused the same, giving it as a donation to the church.

ST. MATTHEW.—Rev. H. J. Wright visited this church recently and gave some helpful advice. Services good. The Ladies' Auxiliary, Mrs. Mamie Jackson, president, is planning to help with the benevolences, and the class leaders are busy closing up their yearly work. A committee of ladies led by Mrs. Nellie Chinn, Clara Sharp and Mary Frazier, are preparing to finish papering the parsonage. The church is also preparing to help take care of the conference in good style. The Rev. J. A. Tircuit will preach at St. Matthew the third Sunday at 4 p. m. Collections good.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, Notre Dame, Ind.

Doings of the Workmen

LOUISIANA.

PINEVILLE, J. C. Brown, pastor.—Sunday, Nov. 12, was a high day at this place. Commencing with Sunday school, under Brother A. F. Tillman, superintendent, we were favored with the presence of Prof. R. W. Davis, principal of Alexandria Academy. He addressed the school and at night preached, before a crowded house, a wonderful sermon. We were glad to have him in our midst. We sent to the Academy from this charge eight students. A reception was given on Monday night by the Epworth League in honor of Prof. Davis and others. Mrs. E. Holmes, of Lake Charles, furnished good music. We intend to do all we can to build up our school at this place, because it is much needed. If we want to hold our own in Central Louisiana we must build up our schools and educate our young people, for they are going into other schools, and from these schools into other churches. Every denomination has a school in Central and North Louisiana but ours. The only way we can cope with them is to build our school and put our young people into it. The brothers of the Shreveport and Monroe districts ought to take a large part in building up this school by sending students to it. Will the brethren of the lower districts give us their prayers and money?

DECATUR CIRCUIT, Gussie Clark.—The Ladies Aid Societies had a grand rally on the first Sunday in October. The pastor preached a fine sermon. We raised $19.18. Bought one lamp, also a carpet for the pulpit.

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Southwestery Christian Advocate

Garrett Biblical Institute

ROBERT E. JONES, Editor.
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NEW ORLEANS, DECEMBER 21, 1905

Vol. 39 No. 51



THE MADONNA OF THE WORKSHOP—*Dagnan-Bouveret*

Everywhere, everywhere, Christmas to-night!
Christmas in lands of fir tree and pine;
Christmas in lands of palm tree and vine;
Christmas where snow peaks stand solemn and white;
Christmas where cornfields lie sunny and bright;
Everywhere, everywhere, Christmas to-night!

Chrstmas where children are hopeful and gay;
Christmas where old men are patient and gray;
Christmas where peace, like a dove in its flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas to-night!

For the Christ-child who comes is the Master of all;
No palace too great, no cottage too small;
The angels who welcomed him sing from the height,
"In the city of David, a King in his might;"
Everywhere, everywhere, Christmas to-night!

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light;
Everywhere, everywhere, Christmas to-night!

So the stars of the midnight which compass us round
Shall see a strange glory, and hear a sweet sound,
And cry, "Look! the earth is aflame with delight!
O sons of the morning, rejoice at the sight!"
Everywhere, everywhere, Christmas to-night!

—*Phillips Brooks.*

A Christmas Hymn

By Alfred Domett

It was the calm and silent night!
  Seven hundred years and fifty-three
Had Rome been growing up to might,
  And now was queen of land and sea.
No sound was heard of clashing wars;
  Peace brooded o'er the hushed domain:
Apollo, Pallas, Jove and Mars
  Held undisturbed their ancient reign,
    In the solemn midnight,
      Centuries ago.

'Twas in the calm and silent night!
  The senator of haughty Rome,
Impatient, urged his chariot's flight,
  From lordly revel rolling home;
Triumphal arches, gleaming, swell
  His breast with thoughts of boundless sway;
What recked the Roman what befell
  A paltry province far away,
    In the solemn midnight,
      Centuries ago?

Within that province far away
  Went plodding home a weary boor;
A streak of light before him lay,
  Fallen through a half-shut stable-door
Across his path. He passed—for naught
  Told what was going on within;
How keen the stars, his only thought;
  The air how calm and cold and thin,
    In the solemn midnight,
      Centuries ago!

Oh, strange indifference! low and high
  Drowsed over common joys and cares;
The earth was still—but knew not why;
  The world was listening, unawares.
How calm a moment may precede
  One that shall thrill the world for ever!
To that still moment none would heed
  Man's doom was linked no more to sever—
    In the solemn midnight,
      Centuries ago!

It is the calm and solemn night!
  A thousand bells ring out, and throw
Their joyous peals abroad and smite
  The darkness charmed and holy now!
The night that erst no name had worn.
  To it a happy name is given;
For in that stable lay, new-born,
  The peaceful Prince of Earth and Heaven,
    In the solemn midnight,
      Centuries ago!

—*Century Magazine.*

"Christmas Ideals"

Rev. Charles Edward Locke, D. D., Pastor Hanson Place Methodist Episcopal Church, Brooklyn, N. Y.

TEXT: "They came in haste, and found Mary and Joseph and the babe lying in a manger." Luke 11: 6.

Bethlehem town, among the graceful uplands of Judea, is to-day the cynosure of the eyes of the world. Bethlehem's manger is the sacred shrine of the assembled hosts. Bethlehem's Messiah has set all hearts praising in a tumultuous antiphonal hallelujah chorus: "Noel! Noel! Christ is King of Israel! Noel! Noel! Christ the Redeemer has come!"

There were shepherds abiding in the field, keeping watch over their flock by night. There was nothing unusual about that particular night. There were drowsy shepherds and bleating sheep, stars for tapers—tall, and bending heavens and historic landscapes. Suddenly came the angel of the Lord with his startling message, and then billows of song from a multitudinous heavenly choir. When the wondering shepherds had recovered their self-possession they said one to the other: "Let us go even unto Bethlehem!" These shepherds were dreamers. They had lived under the skies and in communion with God in God's great out of doors. There was no veil of false philosophy, nor wall of speculative arguments between them and the simple revelations of this angel of God. They went unto Bethlehem with believing hearts; let us go with them!

The shepherds found a babe in a manger. Jesus Christ in coming into the world as a little child sanctified childhood. Christmas is the children's feast. "A little child shall lead them." To-day Jesus is a babe once more, and the whole world would seek to protect Him from murderous Herod. As Drummond thoughtfully says: "No greater day ever dawned for evolution than that on which the first human child was born. The child is the tutor of the affections. It may be that a mother teaches the child, but in a far deeper sense it is the child that teaches tendersness, gentleness, unselfishness, love, care, self-sacrifice. The boy is father to the man! The child is the great teacher. "Except ye become as little children." As another writes: "Without the circumstances of infancy the phenomena of social life and of ethics and of religion would have been omitted from the world." As a child Jesus comes into the orbit of the child's life, and the attachment of childhood ripens into the loving loyalty of maturity. A child makes or breaks all ethical systems. It was the child that broke down the doctrines of Calvinism, which taught the atrocious theory of infant damnation. The Christ could not forever stand for such un-Christlike cruelty. The child and the childlike spirit are the true leaders of civilization.

This Christmas day there is a new call for the care of the children. Not work for the children, but work with them. The gangs of vicious boys and the hoodlums will disappear when companionship displaces arm's length, patronizing charity.

The shepherds saw a mother by the babe. Jesus in being born into the world sanctified motherhood. Christmas is the mother's coronation festival. Science and the Bible declare that the last thing created was the mother. The mammalia close the series of development. There are no mothers in lower animal life, but without the tender care of the mothers the higher and highest forms of animal life would be impossible. The ethical and religious purpose in the creation of the human mother is love. The mothers are the high priestesses of all that is purest in mankind. Like the Virgin Mother, holy women of the world have in their bosoms the secrets of divinity.

The shepherds saw the Redeemer of mankind in that manger cradle. The incarnation is one of the most majestic and mysterious of God's truths, and yet it is stamped everywhere. All physical and mental phenomena are incarnations. The creation is full of the Creator, because God is light He could command "Let there be light." God is life and gave life to vegetable, and animal, and man. God is soul, and made man in his image. God is beauty and power, and in making the world beautiful and mighty, only projected himself into his works. So Christ is "God manifest in the flesh." The miracle of the incarnation is like the miracle of motion to inert matter, and life to a dead world. God is a wonder-working God, and God in Christ in the flesh is alike in kind with God in motion, light and life. "The word was made fish, and dwelt among us." All hail, Christ! the Deified Son of God, our Christmas King!

The most glorious personal truth of the Christmas story is that Christ to-day is willing to be cradled in the manger of our humble hearts. The miracle of the transformation of a soul into the likeness of Jesus Christ is the greatest of all miracles. "There was no room for them in the inn." Let us not crowd Christ out of our hearts. Make room for Christ, and we make room for life, honor, truth and character. Selfishness is suicide.

One wintry Christmas day, the legend says, a Russian soldier found a peasant nearly overcome with the cold. The soldier took off his warm cloak, drew his sword and severed the garment in twain, and, dividing with the needy man, said: "Half for thee and half for me!" That night, the soldier's room was flooded with golden light, and Jesus appeared, with words of tender assurance: "Thou didst share with me thy cloak to-day, and I share with thee my glory to-night."

The New Nativity

REV. CHARLES C. ALBERTSON, D. D.

Where is Jesus born to-day?
Not in Bethlehem far away;
He is born within thy breast,
When thou doest God's behest.

When there falls the mourner's tear,
When faith triumphs over fear,
When thou leavest every sin,—
Then is Jesus born within.

Where is felt a brother's woe,
Where for love of Christ we go,
Where we soothe another's pain,—
There is Jesus born again.

Christmas Among the Kroos

BY MRS. A. D. FOUST.

My usual afternoon for prayer-meeting and Bible reading in Krootown chanced to be on Christmas day. Not thinking I would not be able to hold the usual service, I went, but when I reached the church, the door was locked and no interpreter was near.

I set out to look for my interpreter. I started through the town and then I saw why I could not have our service. The people were celebrating Christmas. After a short time I met my interpreter and he accompanied me through the town.

All the people, old and young, except a few who were too old, and a few Christians, participated in the play. I asked the interpreter what did they understand by Christmas. He said that they only understood that it was a "big day," and as other people celebrated it, they celebrated it too; but not as the birth day of Christ but simply a day to have a big play. He said this is also a day on which the riches of the various families are displayed.

Mothers begin to dress their children three months before Christmas. A Kroo woman's dress for a great occasion consists of beads, anklets, bracelets, combs, jewelry and a gaudy loin cloth.

The anklet and bracelets are put on one at the time and fit very closely; they usually fill the arm with bracelets nearly to the elbow and the leg nearly to the knee, with anklets. In order to get these on and have the limbs accustomed to them they begin about three months before Christmas and put on one each week.

These girls on Christmas day are on exhibition. They are paraded through the streets with attendants; when they reach a prominent corner of the street they sit down on seats prepared for them, then their attendants wipe the perspiration from their face and fan them.

A band of music precedes them. This band consists of musical instruments of their own make, such as beaded gourds, drums and sometimes an accordion.

To display their money they wear chains of it around their necks and heads and hold it in their mouth.

They also engage in dancing through the day and late at night. They walk and dance until their feet and legs swell so they can scarcely walk and still they are urged on by the heathen spectators.

Cape Palmas, Liberia.

"Christmas is the sweetest festival of all the year! The very air is laden with scent of balsom and fir—with evergreen garlands churches and homes are wreathed, and through its shining leaves the berries of the holly glow like jewels amid the Christmas cheer. Pearl-strung boughs of the mistletoe droop low above fair heads as they pass unawares to pay love's penalty. These emblems beautiful and festive as they are, serve but as outward expressions of the joy within, the universal spirit of peace, love and good will which marks the season."

The Kingship of the Child--A Christmas Thought

By Rev. David G. Downey, D. D., Pastor St. John's Methodist Episcopal Church, Brooklyn, N. Y.

The central thought of Christmas is the child. In a very real sense the child is regnant in the Christmas celebration and service. Whither are the eyes of the world turned at this glad advent season? Where centres its affection and interest? With shepherds and wise men we go to Bethlehem that we may look in the face and feel the spell of a just born child! The world is fresn and bright to-day, full of cheer and gladness, rich in charity and love, pulsing with hope because it stands by the manger cradle with faith in the spirit and power of the child.

The normal child is pure. Nothing is more fundamental than that value is in accord with purity. The worth of gold, diamonds, water and air is dependent upon their purity. Purity is attractive and life-producing. One is hushed to awe and touched with something of inspiration in the presence of the innocence of genuine childhood. As we grow in years we are apt to lose our reach and sweep of vision—

"There was a time when meadow, grove, and stream,
The earth and every common sight
To me did seem
Apparell'd in celestial light,
The glory and the freshness of a dream."

That time was childhood. "Heaven lies about us in our infancy." The spiritual, other world is very near to the child. The stress and strain, the mists and storms, the clouds and cares of life obscure all this, from the growing man, the vision fades and all things seem common and mean. Love too is a constant quantity in the normal child, and it is not repressed but expressed and effusive. The absence of bitterness and malice is surely noticeable, correct a child and five minutes later he nestles in your arms and smothers you with kisses. Try that with elder people and see the result! Why do we not tell our best friends their faults? We fear to do so lest thereby we chill and kill the delicate plant of love. Is anything more engaging than the perfect confidence and faith of childhood? Does the child worry about food, raiment, shelter? Not one bit. He always has been cared for and he never doubts but that he will be. To children, or to men with the child heart and mind, Jesus would never have said, "Take no thought for the morrow." It would have been needless, they never do. The child literally trusts and is clothed like the lilies, and fed like the birds, because the parent knows the need and supplies it even at the cost of suffering and sacrifice.

Jesus was a true child. Just like the boys and girls about him, and in our homes to-day. The striking and significant thing about Him is that when He came to manhood He kept the elements of the normal child. His was a perfect manhood in which there was contained a genuine childhood. The thought was robust, full-orbed, and manful; the heart that controlled was a heart opulent in purity, vision, love and faith. And in this maintenance of the elements of a normal childhood we find the leadership and kingship of Jesus. He never ruled so much as a house, much less a city, state or nation. His kingdom is not of this external world. None the less it is a real kingdom and his kingship is genuine and tangible.

"There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry!
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth.

Ay! the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!



THE CHILD-CHRIST—*Murillo*

In the light of that star
Lie the ages impearled,
And that song from afar
Has swept over the world.
Every hearth is aflame, and the beautiful sing,
In the homes of the nations that Jesus is King!"

The regnancy of the child is the hope of the world. There is nothing this world more hungers for, nothing it more deeply needs than the disposition of a child in union with the wisdom and strength of a man. And this it finds in Christ. The whole cycle of this world's activity is yearning and longing for Him. Consciously or unconsciously, individual, social, civic, commercial, political and religious life is feeling after, if haply it may find Him! "He must increase!" is a much more evident truth to-day than when first spoken. He is the certainty of the universe—the inescapable Christ! Failure to recognize this is the supreme blunder. There was no room for Him in the Inn. In Galilee He oft had not where to lay His head. Yet to-day His is the one notable life out of that olden time. Is there room for Him in our hearts? He is the one Guest we cannot afford to miss. Every one and everything else may be put away, but the rejection or refusal of Christ is fatal. To preoccupy His place is to blast and blight one's deepest and truest life.

"Where man's distrust and greed for gain
Have frozen the floods of tender rain,
Till never a flower of hope can bloom—
Room for the Christ-Child, room!

In homes that deepest grief have borne,
'Mid silent forms of those that mourn,
In the shadows that gather around the tomb—
Room for the Christ-Chold, room!

Room for the Shepherds of Bethlehem,
Room for the angels who sang to them,
Room for the Light, in the Wintry gloom—
Room for the Christ-Child, room!"

Lessons From Bethlehem

The shepherds were keeping watch over their flocks when the angels came. If we would have angels come to us, we must stay at our post of duty, no matter how lowly it is. Think what the shepherds would have missed if any of them had stayed at home that night! We do not know what we miss when we indolently or selfishly stay away from any duty.

It seems to us strange that the shepherds were afraid. God's angels come to us sometimes in strange guise—sickness, sorrow, trouble—but never is there anything to dread in the messenger that God sends. It was a wonderful comfort that the angel used to quiet the fear of the shepherds. He told them the Christ had come. Really it is always so—in every fear of ours Christ is veiled.

The angel wished to help the dull, slow senses of the shepherds, and so he told them how they should learn that his word was true. There was a sign—they would find the Babe wrapped in swaddling-clothes, lying, not in a royal cradle, but in a lowly manger. Strange mark, surely, of heavenly kingship! We may notice, too that the marks and authentications of the Messiah were tokens of poverty and humiliation. What mockeries are king's crowns in comparison with the glory of this Babe lying in the manger!

It was a wonderful burst of song which fell out of the sky that night when a myriad of angels composed the choir. The angels' song is worthy of our most reverent study. It consists of two parts—honor to God, and blessing and good for men. It was for this two-fold end that Christ came and lived and died. Who can tell the immeasurable outcome, both of gloryto God and peace to men, from the mission of Christ?

It was a beautiful faith which the shepherds showed. They did not say, "Let us now go and see if this thing is come to pass," but "Let us go and see that this *is* come to pass." If only our faith were as simple as theirs was, we should take God's word without question, and should find the blessings just where they are promised.

The shepherds found the holy Child lying in a manger. We shall miss the true meaning of

(Continued on Page Four.)

THE CHRISTIAN LIFE

Amid the Christmas Festivites

FRANK H. SWEET.

Pause, now, for a space,
In the midst of your mirth,
Remember the Christ
And his coming on earth;
His life and his work,
And the purpose in view,
And question each heart
Of the work still to do.

Peace Dale, R. I.

The Christian's rule of three is pray, ppraise, pay.

"Behold, he prayeth!" Do you, in your closet, alone, on your knees?

"Search the scriptures." That means more than a careless, indifferent reading of them semi-occasionally.

In electric power there must be contact. Let the space of the thickness of tissue paper intervene and the circuit is broken. Get in touch with Jesus, contact with Him is power. When the woman touched the hem of his garment she was made whole. Lack of power in spiritual life is the result of lack of contact.

Preachers should always preach *to* and *for* the people but never *at* them.

In the old fable of the race between the hare and tortoise the tortoise won by keeping at it. The same thing accounts for the distances covered by automobiles. Progress in the Christian life depends largely on the same thing. Steadily keeping at it wins the day.

"Ne'er think the victory won,
Nor lay thine armor down,
The work of faith will not be done
Till thou obtain the crown."

To be a soul-winner is the highest ambition a preacher can have. "He that winneth souls is wise."

Few are content to sit as Mary did quietly at the Master's feet and learn of Him. It takes much grace in these days of sharp competition to keep out of Martha's way.

Growing or groaning in grace, which are you doing?

In many churches something would be doing if the preachers would turn their guns on their own pews and leave the Jews and Mormons and civic questions alone for a while at least.

If you seek a degree and thus far have sought in vain, why not seek the D. D. D. or S. P.? You can have one or both. Usually both go together. "Do, Dare and Die if need be" and "Suffer Persecution" are degrees any one can obtain. Really in the church there is a great need of men of these degrees.

Long prayers in public are no indication of long prayers in secret. The rather much prayer in secret tends to shorten the prayer made in public.

During the Christmas season there will be many a family circle where there is an empty chair. The Christmas cheer will have over it a shadow and hearts will be sad. Dear ones who a year ago were present with words of love and bright smiles are to-day under the sod. "We shall meet, but we shall miss them." While the tear may be in the eyes, and the grief in our hearts, let us be thankful for what we have and are.—*The Christian World.*

Christmas Giving and Christmas Living

The first Christmas gift was a life; and the motive of the gift was love.

"God so loved the world that He gave his only begotten Son."

Here is the true test and standard of Christmas giving. This is the keynote of the music and every air and variation must be in tune with this, or else the harmony is broken.

The custom of giving or exchanging presents on a certain day in the year is very much older than Christmas and means very much less. It has obtained in almost all ages of the world and among many different nations. It is a fine thing or a foolish thing, as the case may be; an encouragment to friendliness or a tribute to fashion; an expression of good nature or a bid for favor; an outlet of generosity or a disguise of greed; a cheerful old custom or a futile old farce, according to the spirit which animates it and the form which it takes.

But when this ancient, almost universal, and variously interpreted tradition of a day of gifts was transferred to the Christmas season, it was brought into vital contact with an idea which must transform it and with an example which must lift it up to a higher plane. The example is the life of Jesus. The idea is unselfish interest in the joy of others.

The great gift of Jesus to the world was himself. He lived with and for men. He kept back nothing. In every particular and concrete gift that he made to certain persons there was something of himself that made it precious. When he gave bread and fish to the hungry multitude that had followed him out among the hills by the Lake of Gennesaret, the people were refreshed and strengthened by the sense of the personal care of Jesus for their welfare, as much as by the food which he bestowed upon them. It was another illustration of the sweetness of "a dinner of herbs, where love is." The gifts of healing which he conferred upon many different kinds of sufferers were, in every case, evidences that Jesus was willing to give something of himself, his thought, his sympathy, his vital power, to the men and women among whom he lived. Once, when a paralytic was brought to him on a bed, he surprised everybody and offended a good many gave new life to his body. That was just because Jesus gave new life to his body. That was just because Jesus thought before he gave; because he desired to satisfy the deepest need; because, in fact, he gave something of himself in every gift. All true Christmas giving ought to be after this pattern.

Not that it must all be solemn and serious. For the most part it deals with little wants, little joys, little tokens of friendly feeling. But the feeling must be more than the token; else the gift does not really belong to Christmas.

It takes time and effort and unselfish expenditure of strength to make gifts in this way. But it is the only way that fits the season. Women, and especially mothers, seem to follow this way more closely and succeed in it better than men. Perhaps that is the reason why women enjoy Christmas more than men do.

The finest Christmas gift is not the one that costs the most money, but the one that carries the most love.

But how seldom Christmas comes—only once a year. How soon it is over—a night and a day! If that is the whole of it, it seems not much more durable than the little toys that one buys of a fakir on the street corner. They run for an hour and then the spring breaks and the legs come off and nothing remains but a contribution to the dust heap.

But surely that need not be, and ought not to be, the whole of Christmas—only a single day of generosity, ransomed from the dull servitude of a selfish year—only a single night of merry-making, celebrated in the slave quarters of a selfish race. If every gift is the token of a personal thought, a friendly feeling, an unselfish interest in the joy of others, then the thought, the feeling, the interest may remain after the gift is made.

The little present, or the rare and long-wished-for gift (it matters not whether the vessel be of gold or silver or iron or wood or clay, or just a small bit of birch-bark folded into a cup) may carry a message something like this:

"I am thinking of you to-day, because it is Christmas, and I wish you happiness. And to-morrow, because it will be the day after Christmas, I shall still wish you happiness; and so on, clear through the year. I may not be able to tell you about it every day, because I may be far away, or because both of us may be very busy, or perhaps because I cannot even afford to pay the postage on so many letters or find the time to write them. But that makes no difference. The thought and the wish will be here just the same. In my work and in the business of life I mean to try not to be unfair to you or injure you in any way. In my pleasure, if we can be together, I would like to share the fun with you. Whatever joy or success comes to you will make me glad. Without pretense, and in plain words, good will to you is what I mean."—*Henry Van Dyke, D. D.*

Madonna

Behold her stand! a woman—yet apart—
A stately virgin, proud, divinely mild;
And closely nestled to her mother-heart
A little child.

Amid earth's sorrows, in maternal joy
Victorious she rises, unafraid;
Keeping her gracious guard about her boy,
Calm, undismayed.

Kings have waged warfare, armies lost and won,
Tyrants their battle-bolts long years have hurled;
But lo! the Virgin and her little Son
Still rule the world.

—*Katrina Trask, in the Cosmopolitan.*

A Lesson From Bethlehem

(*Continued from Page 3.*)

Christmas if in the heart of all the day's gladness and festivity we do not find Christ.

The shepherds, after they had found the Babe lying in the manger, returned to their lowly duties. We might fancy that after seeing such a wonderful thing they would have been too full of ecstasy to think of their common tasks, at least for that night. But it was not so. The ecstasy of communion must never detain us from life's common work. We cannot keep the rapture of devotion if we neglect the duty of service. Worship is meant to fit us for better work, never to make us less ready for any tasks.—*Rev. J. R. Miller.*

Life's Lesson

O! when the heart is crushed with pain,
And aching with its grief,
And every way it looks in vain
To find a sweet relief;
Still even then, as flower crushed,
Will sweetest fragrance give,
It learns the joy of sympathy,
With other souls that live.

No pain is given us in vain,
And sweeter we shall grow
When we have learned through our own grief
To others' sorrows know;
And through the power of our love
And sweetest sympathy
Help others, in their trying times
Life's brighter side to see.

And let us seek e'en in our grief
For blessings still unseen,
Until the lesson we shall find
That God for us doth mean;
Perhaps 'tis selfishness to kill,
To teach us sympathy,
Although at first it seemeth hard,
Some blessing there must be.

—*Martha Shepard Lippincott.*

The Message of Christmas

By Rev. Edgar Blake, D. D., Pastor First Methodist Episcopal Church, Manchester, N. H.

The unveiling of God to the gaze of man is the deepest and truest message of Christmas. To see in Christmas merely the birth of a babe, lovely as our little ones are, is to miss its meaning completely. It is not a birth but an incarnation we celebrate—the Son of God coming into the world. To lose sight of this amid a mist of pretty sentiment, is to forget the profoundest fact in the history of a world, viz., that on the first Christmas morn the Son of God made his advent into this universe in visible form. Nor should we see in Christmas merely the celebration of an historical event that occurred nineteen hundred years ago and never more. The incarnation, blessed be God! is a continuous fact. "Lo, I am with you always" is the simple and sublime assurance of the Master. The Christ is in his world and when the joy bells ring on Christmas day, we shall celebrate an ever present advent as well as one of long ago. "Immanuel," God with us, is the deep significance of the day. The Word is in his world, a living, loving, ever-present Lord. Then,

Speak to him, thou, for He hears,
And spirit with spirit can meet,
Nearer is he than breathing
And closer than hands and feet."

When the angel's song awoke the stillness of Bethlehem's sacred plains, they sang of the Saviourship of the Son of God. "Behold, I bring you good tidings of great joy which shall be to all people, for unto you is come this day in the city of David a Saviour which is Christ the Lord." And the centuries have echoed the glad refrain, "A Saviour which is Christ the Lord." God was incarnate in Christ, that through him He might become incarnate in all of us, and thus exalt our lives to their divine estate. Else what is the meaning of that deep saying of John's, "To as many as believe on him, to them gave He power to become the Sons of God?" The song and sigh of earnest souls has ever been and is for life.

"'Tis life of which our nerves are scant,
'Tis life not death for which we pant,
More life and fuller that we want."

God's answer to this cry is Jesus Christ. "Behold, I stand at the door and knock, if any man hear my voice and open the door I will come in and feast with him and he with me." Reader, has it never occurred to you that God is in His world in the person of his only begotten Son, seeking to become incarnate in you? This is the Christmas message and the Christmas cheer. May the Incarnation you celebrate be the advent of the Christ into your own innermost soul and life, the loving wish of a New England friend.

Learn to love is the one way to know,
Or God or man; it is not love received
That maketh man to know the inner life
Of them that love him; his own love bestowed
Shall do it. —*Jean Ingelow.*



THE VIRGIN MOTHER—*Italia Zanardelli*

The Christian's Christmas Tree

By Rev. William Wallace Youngson, B. D., Pastor St. James Methodist Episcopal Church, Elizabeth, N. J.

"O blessed day which giv'st the eternal lie
To self and sense, and all the brute within,
O, come to us amid this war of life;
To hall and home, come! to all who toil
In senate, shop or study! and to those
Ill-warned and sorely tempted—
Come to them, blest and blessing Christmas Day!
Tell them once more the tale of Bethlehem,
The kneeling sheperds, and the babe divine,
And keep them men indeed, fair Christmas Day!"

A young girl took a basket of provisions to a poor old woman to brighten her Christmas, and said in leaving: "I hope, aunty, you will have a beautiful Christmas tree." She despondently replied: "Nobody has ever trimmed a tree for me." The young Christian was at a loss for a reply, but recovering, said, "The angels have trimmed your tree, aunty. You are a Christian." Yes! The Christian's Christmas tree—angel-trimmed! It is an evergreen tree, suggestive of immortality. Its ornaments are the graces of a "meek and quiet spirit which in the sight of God is of great price." There is the anchor of hope, the horn of plenty, the cornucopia of joy, the shield of faith, the dove of peace, the angel of light, the bright and glittering star, the sword of truth, and the candle of light, illuminating the tree just as the "Spirit of man is the candle of the Lord," the Holy Ghost touching the inanimate clay of the body, causing it to shine with intelligence and influence and radiating in various manifestations. These are the spiritual treasures of truth, peace, righteousness and hope which the angels have placed on humanity's Christmas tree. But Christmas always brings to us one gift—from mother, wife, father, sweetheart—which we cherish above all others. So at the foot of the Christian's Christmas tree is the Babe of Bethlehem, the "unspeakable gift" of God to this poor, dark world of sin and doubt. The advent of Jesus mightily enriched the race in incorruptible treasure—in knowledge, kindness, purity and hope. How much, none may tell. The gift is unspeakable. And yet when He came to His own world, why must He lie in such a cradle? Why could Mary find no better place than the manger in which to lay her babe? "There was no room for them in the Inn"—it was pre-occupied. But oh! if that Jewish farmer and soldier, that Rabbi and Priest, that Governor and sun-idler had only known! They would have made room for Jesus. The plea of overfulness is a false one and yet that plea of the Bethlehem inn-keeper is the plea of the modern world. No room! No room! Too busy! Life too full! Too many interests! The truth is men do not want to be Christian. If they could feel their need of Christ, if they could see that He would be a real help to them in business and in the home and everywhere, they would make room for Him.

The world has been strangely blind. Men do not readily accept the highest gifts. The world does not believe in its great givers. They cannonade them while they are living but they canonize them when they are gone.

"The hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn."

Did the world welcome Gutenberg? Was the path of Columbus an unobstructed one? Was Stephenson forthwith coronated? So, when the unspeakable gift was bestowed, men stood aloof in insensibility and scorn. "He came unto His own and His own received Him not." Have we received the unspeakable gift?

But now we must not miss the great practical lesson of the Christmas time. We must do something for some one if we would experience the highest joy. God's generosity to us is magnificent. Our thanks must be expressed in our practical sympat Giving gifts to those we love is well. It is like entertaining a celestial visitor but we must not stop there. We must feed a hungry world. Giotto has a famous fresco. One may find it in Padua, where he depicts upon one wall of the chapel this idea of the benevolent affections and on the wall opposite their counterparts. His conception of charity is a noble one. A beautiful woman stands upon bags of gold looking away into the heavens out from which peers the face divine. With right hand extended to heaven she receives from Him heart-shaped treasures which she transfers to her other hand and then distributes them to the world. Ah, yes, the supreme glory of life is not gold but a human heart. A human heart is worth more than bags of gold. To preserve the man, the woman, the child upright and sound amid the wheels of industry and trade, is the supreme task of religion. To win a true and noble soul is the main thing. Being is a grander thing than having. Yet one of the most difficult lessons in life to learn is that of the superior value of internal treasure. Too often the simple fact that a man has risen to some place of worldly power covers and excuses the crooked tracks he made in getting there. Too often the question on the street is not what is the man worth in heart-treasure, but in hand-treasure; not has the man integrity and purity and charity, but has he houses and stocks and bonds? It can never be so great a question what we have as what we are. "There is an everlasting difference between making a living and making a life." No man ever so loved his fellow-men as did Jesus. He lived a life of self-renunciation. His every act and word were all for the good of others. His ministry is summed up in the brief but most significant saying, "He went about doing good." The brightest and purest ideal of charity which the world has ever seen is that which is furnished us by the life of Jesus Christ and the highest praise which we can give to any man who is laboring for the good of others is to say that he is following in the footsteps of Jesus.

Rise, let us go.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

Lesson Topic December 31,

What Have I Learned This Year?

Scripture Reference—Deut. 8: 2-20.

The Word. Our last lesson for the year is a solemn review on the part of Moses of the merciful dealings of Jehovah with the people of Israel. It is a splendid thing to be brought up standing before our life and forced to "count our blessings." To take an inventory of the events, actions, and purposes of a whole year is advantageous. Business men do this in taking account of stock. So the Christian ought. This lesson recognizes that there is a peril in prosperity, and not always safety in success. There was danger to these Israelites in getting to their goal in the Promised Land. There is danger to us in temporal prosperity. We sometimes lose spiritually when we are gaining temporally. How has the past year been to us spiritually as well as in a worldly sense? There is the solemn significance of the Word to us in this lesson.

Our Homily: The Lessons of a Year. "Looking backward" may not always be a healthy nor profitable employment. But at the end of a year, as a review of the results of a life, it may lead to new resolves, new efforts, and new departures. It is natural that we should do this at the New Year. "'Tis a time for memory and for tears." The business man balances his ledger; the employee often begins a new engagement; the affairs of men are at this time adjusted to new conditions. How favorable a time for a thoughtful and profitable review of the life! We should learn lessons—

From Our Successes. Certainly there has been success at times along through the year. We have had victories over sin; we have won a soul to Christ; we have gained ground in the religious life. Our successes should teach us to expect great things in the future from God. It should be a matter of great encouragement to count up the victories of the past twelvemonth. Our goals were high as we started out in 1905. We have realized some of them. We have had success in the Christian life. We stand at the end of the year with new courage and new hope to begin another year. Let us learn the lessons of courage, hope, trust, and faith, which they should teach us.

From Our Failures. Yes, there are valuable lessons from our failures. God knows how to bring good out of evil; how to teach us lessons from our failures. We should learn to watch and pray if we have been surprised by temptation. We should never be deceived twice by the same evils. Our failures should be warnings that will be valuable to us in future years. Wrong methods, wrong plans, and even fairly good ones should be abandoned for better and more effective ones. Learn the lesson, and then resolve upon new plans which will succeed.

From Our Blessings. Surely it has been a year of blessing—to you and to yours; to the church and the League; to the community and the nation. Count up your blessings. Let them teach you greater love, more ardent zeal, a new consecration, a better service. Recognize, as our Scripture teaches us, that there are dangers in success, and a constant peril in our forgetting God. Redouble your diligence, and become more frequent and earnest in prayer. The old year is gone. The new year is at the door. Ring out the old, ring in the new. But let the old year teach us its lessons well. Pause a moment at the threshold and sum up the life and lessons of 1905.—*From Notes on the Epworth League Devotional Meeting Topics.*

At Hand—Morning Watch Enrollment

The first Devotional Service of the New Year, January 7, will be given to the Morning Watch Enrollment. The topic is especially appropriate. The foundation of every Christian life must be Jesus Christ. Its success is the attainment of his likeness. Clear ideals and earnest and constant attentiveness are essential to material success in Christian character and usefulness. These are acquired through intimate acquaintance with the Word and frequent secret prayer. These are impracticable without a regular period for private devotions. This setting apart of a stated time each day for reading the Word, meditation and prayer is the essential principle of the Morning Watch. The morning offers the choicest opportunity. It is then most easily observed. It then sweetens and strengthens our life with the presence of Christ for the entire day.

No other equally valuable habit can be acquired. As a permanent feature of life the Morning Watch assures three things: First, it affords security. No one while keeping a daily appointment with their Lord is ever likely to desert Him. Second, we will steadily grow in intelligent, consistent, loving and lovable Christian character. The daily view of Christ behold in the Scripture will with irresistible charm conform us to the same image. Third, we will surely grow in influence, skillful activity and zeal to exceptional eminence in Christian usefulness.

There is a vision that once caught makes us its enthusiastic slaves. It was the heavenly vision of Paul. It is the secret of every surpassing Christian life. No one can persist in properly observing the Morning Watch without coming to this heavenly vision and rapturously viewing it again and again, yielding to its influence with increasing joy. The noblest lives are testimonies to its power. If we would be like them let us keep this daily tryst with our Saviour.

No chapter can at the beginning of the New Year do more to assure great spiritual triumphs than by drawing its members into a convenant to keep the Morning Watch. No pastor can institute among his young people anything else so potent for good. Pastors, league president and first vice-presidents each have a privilege in this matter. Plan and pray to make the observance of the first Devotional Service of 1906 the greatest advance in the observance of the Morning Watch that we have ever known in the League. Send at once to the Central office, or to any depository of the Book Concern for a good supply of Morning Watch leaflets and Morning Watch Enrollment Cards. They are each sent by mail for fifteen cents a hundred. Then prepare to make this the best planned and most successful meeting your chapter has ever held. Strike a keynote at the beginning that shall make the New Year the best of your whole experience.

EDWIN M. RANDALL,
General Secretary of the Epworth League.

New York Letter

By L. H. Smith

The suggestion made recently by Dr. Booker T. Washington, that on Sunday, December 10, the centennial anniversary of William Lloyd Garrison be generally celebrated by the colored people throughout the country, propagated a wave of enthusiasm that extended from the Atlantic to the Pacific oceans and from Maine to Texas. Not in a decade have the Afro-American people before, united with one accord to so honor the name and memory of any one of the great anti-slavery champions and friends of the race. And they were not alone in paying tribute to Garrison's memory, for in many sections of the country the white people took an active part in the celebration.

In New York City there were three big meetings held on that day in honor of the beloved champion of human rights. At Bethel African Methodist Episcopal Church, on West Twenty-fifth street, a Garrison memorial meeting was held at 3 o'clock in the afternoon, about the same time a similar gathering took place at Bridge Street Church, Brooklyn, and in the evening a large meeting was held in Cooper Union, which place was packed and hundreds were unable to gain admittance. About four hundred people gathered at Bethel church to hear a paper by T. Thomas Fortune, editor of the *New York Age*. Just as the meeting started, Dr. Booker T. Washington unexpectedly appeared. He was introduced by Rev. Dr. Henderson, the pastor, as the first speaker on the programme. Dr. Washington, in his short address, said:

"To us this is a sacred hour. A very sacred and precious day, more so to us than to any other people on the earth. It is interesting to see how widely the idea of celebrating Mr. Garrison's birthday is spreading in all parts of the country. In each corner of the South this anniversary is being observed. It teaches one lesson, that the colored race is not forgetful nor ungrateful to those who have stood up and helped us. Let the world understand what Garrison did for us. Let them see that his suffering and his privations were not in vain. We can do this in no better way than by proving that we are a people worthy of the true right of American citizenship. Although Garrison was misunderstood and unappreciated in his day, he saw further into the future than any other man. Not only did he free the black race, but his words and work freed the white race as well. As we go on working out his ideas we shall have a race free from prejudice and of sectional hatred."

The principal address was made by Mr. Fortune, who recited interesting sketches of William Lloyd Garrison's history and concluded by saying:

"Study the tremendous conflict, from 1828 to 1865, which convulsed this nation that ye might be free; that ye might have equality under the laws with all men; that the 'door of opportunity' might be opened wide for you as for other men, not as a privilege, but as a natural right. And when you have studied well what these blessings that are yours 'to have and to hold' cost this republic in tears and blood and treasure, in war and in peace, you should be nerved as never before to labor without ceasing to build in character, in manhood and womanhood, all that may be achieved by noble endeavor, to the glory of our beloved republic, 'whose eagle yet shall be greater than Rome's when Rome was free.' In that way, and in that way alone, can we justify the faith, the devotion, the lifelong sacrifice of William Lloyd Garrison, and those who held up his hands, in war and in peace, that we might be free."

The meeting at Cooper Union was under the auspices of the People's Institute. Moncure D. Conway, a personal friend and confidant of Garrison, during the time when Garrison led the fight against slavery, was one of the principal speakers at this assemblage. His reminiscence of those stirring times was thrilling and he vividly pictured scenes in which Garrison's indomitable courage and forbearance stood him in need.

The past is written, the future is beyond our control, but to-day is ours, and is an opportunity to bestow a gift which will be more welcome than any which money can purchase. There should be no guesswork concerning affection; "make it plain"—"write it large." Silence is golden when it represses bitter words or ignorant comment, but it sinks like lead into the heart which has a right to expect tender and trustful utterances.—*Christian Advocate.*

Many a heart will be hungry, vacant, aching, after receiving costly Christmas gifts, because the giver is not in the gift. The precious gold, frankincense and myrrh laid by the three kings at the feet of the Christ-child would have been shorn of their value had not the offerings been accompanied by the hearts of the givers. Who gives of himself gives that which is above rubies, that which alone can satisfy and uplift humanity—love, "the greatest thing in the world."—*Success.*

The South Carolina Conference

By Rev A. G. Townsend, D. D.

Another session of the South Carolina Annual Conference has passed into history.

The fortieth session of our conference convened at Yorkville, under the judicious and affable presidency of Bishop Wm. Burt, D. D., Wednesday, November 29, 1905, at 9 a. m., in our neat little church which had been thoroughly renovated for the occasion by Bro. S. D. Williams and his faithful flock.

After a very impressive and enjoyable communion service, the organization was effected by the election of Rev. J. B. Middleton as secretary, with Revs. W. R. A. Palmer, D. D., W. S. Thompson, J. L. Henderson and James McEaddy, assistants; Rev. J. F. Page as statistical secretary, with an able corps of assistants, and W. R. Jervay as treasurer.

The various committees and reporters for papers were elected, the writer for our SOUTHWESTERN CHRISTIAN ADVOCATE.

Dr. I. L. Thomas, representing the Church Extension Society, was introduced and made a strong and eloquent plea for his cause, in which he showed the conference how little it had done for that department of the church which he so ably represents. It is thought that his showing will cause a large increase in the Church Extension collection for the ensuing year. He is an ever welcome visitor to us.

Dr. R. E. Jones, editor of the SOUTHWESTERN, was next introduced, and forcibly presented his cause, congratulating the conference on its large increase in subscribers to his paper and in having in our ranks Revs. G. W. Cooper and J. S. Thomas, two of the largest solicitors of subscriptions in all the South.

The Bishop announced a draft of $1,053 from the Book Concern and $22 from the chartered fund.

Having passed in character, the following presiding elders read exceptionally good reports: G. J. Davis, J. S. Thomas, J. E. Wilson, C. R. Brown, M. M. Mouzon and G. W. Cooper.

A statistical session was called for the afternoon, the Bishop requesting Dr. W. R. A. Palmer to preside at the same.

To a packed audience at night, Dr. B. F. Witherspoon conducting the exercises, the mayor of the town, on behalf of the citizens, and Miss Wright on behalf of the church, made cordial addresses of welcome, which were aptly responded to by Rev. B. G. Frederick, on behalf of the conference. Then followed strong and helpful anniversary addresses by Drs. R. E. Jones and I. L. Thomas.

By appointment of the Bishop, Rev. A. E. Quick preached a Thanksgiving sermon during the devotional period on the morning of the second day. The sermon was interesting, instructive and eloquent; one in which were taught appropriate lessons in citizenship and patriotism from Matthew 22, 21.

After the sermon excellent reports were given by Presiding Elders R. L. Hickson and W. G. Valentine.

All the presiding elders' reports showed marked increase in all lines of church work.

The question of the division of the conference which was made a special order for the second day, was taken up and ably discussed by several of the brethren, but not receiving the required two-thirds vote was lost for the present. The vote stood 66 for division and 52 against.

At night one of the veterans, Rev. S. S. Lawton, our conference evangelist, preached an earnest and interesting sermon.

Rev. J. D. Mitchell began the exercises of the third day with a soul-stirring sermon.

Dr. L. M. Dunton's interesting report on Claflin University followed the sermon, and after the reading of it appropriate resolutions by Rev. E. B. Burroughs, R. L. Hickson and others were adopted, reassuring Dr. Dunton of endorsement and co-operation and requesting the withdrawal of his resignation.

In the afternoon we were instructed and inspired by an earnest and eloquent address by Dr. G. G. Logan, the field secretary of our Missionary Society.

At night the anniversary of the S. S. Union and the F. A. & S. E. was observed under the direction of Rev. C. C. Scott. Our own greatly esteemed Dr. C. C. Jacobs and Dr. M. C. B. Mason instructed, entertained and thrilled us with remarkable addresses.

The exercises of the next day began with prayer by Rev. J. B. Thomas, and a sermon of unusual power and unction by Rev. I. H. Fulton on Heb. 11:27.

The following young men were admitted on trial, viz.: N. T. Bowen, Jr., D. L. Thomas, J. T. Martin, S. J. Cooper, et al. J. C. Gibbs and A. W. Fuller were received in full. The Bishop briefly and impressively addressed the class.

Rev. M. M. Mouzon, the retiring presiding elder of the Greenville District, was presented a check for $25 by the ministers on his district, as a slight token of their high esteem. The brethren of the Spartanburg District, not to be outdone in efforts to express esteem for retiring presiding elders, presented Presiding Elder R. L. Hickson with a check for $22 and a purse whose contents were unknown.

The following prominent church officials and friends were introduced and made timely and helpful addresses: Dr. W. P. Thirkield, showing the nature of the work being done by the F. A. & S. E. Society, and the kind of ministers needed by the church; Dr. I. G. Penn, the place and power of the League; Dr. C. C. Jacobs, presenting the S. S. Union cause; Miss Smith and Mr. Alston, representing outside benevolences.

Sunday was a great day, beginning with the Love Feast, followed by the Bishop's sermon, of extraordinary power, founded on Paul's prayer for the Colossians.

Just before the ordination in the afternoon, the Bishop remarked: "There are three epochs in my life: 1. The day God spake peace to my soul; 2, the day when I received the fullness of the blessing, and 3, the day of my ordination." He proceeded to address the class impressively.

After ordination appropriate memorial services were held in honor of our late Bishops Joyce and Merrill; Bros. A. B. Morrissey, Moses Cook and J. H. Parks the fallen heroes of our church and conference; and also in honor of the wives and children of our ministers who passed to their reward during the past year.

Another spiritual and intellectual feast was served at night, when Drs. E. M. Randall and J. T. McFarland addressed us before the reading of the appointments.

This conference raised for benevolences this year a grand total of $14,000, an increase of about $4,000 over last year.

Revs. J. F. Page and B. F. Witherspoon are our newly appointed presiding elders.

We were royally entertained by the hospitable people of Yorkville, who spared no pains to render our stay in their midst enjoyable. We bid God-speed to Revs. W. R. A. Palmer, J. W. Moultrie and A. S. J. Brown in their new fields of labor.

We may safely set this session down as the most pleasant in the history of our conference.

How good it is that those who are bereaved and sorrowful, that our Christmas festivals point forward and upward as well as backward: that the eternal joy to which we are drawing ever nearer is linked to the earthly joy which has passed away.—*Mrs. Charles.*

Break it now, that precious ointment of love whose fragrance will sweeten the whole house. Someone has said that "repression of the expression of feeling is the American vice," and it is too often true: but Christmas is the very time for turning over a new leaf in the volume of habit, and resolving that love in the heart shall be exalted into love in the life.

To find the ideal in the Christmas season is, therefore, to search for it with love in our hearts for those around us, to live up to the highest that is in ourselves, our work and our ambitions: and in looking backward over each step, we will find that we have not only gone forward in the path pointed out for us by the young Child in the manger, but that we have climbed steadily upward as well.—*Christian Work and Evangelist.*

HOLLY SPRINGS DISTRICT.

The second semi-annual session of the Holly Springs District, Upper Mississippi Conference, convened in New St. Paul Methodist Episcopal Church, November 9th, the Rev. N. H. Williams, D. D., presiding. All pastors were present except Revs. B. T. McEwen and R. Sewell. A number of local preachers and exhorters answered roll call. Secretary J. W. Terrell was re-elected; J. A. Slate, assistant; statistical secretary, E. C. F. Troupe; assistants, P. A. Lemmon and W. F. Isaiah. Prof. J. A. Q. Williams, of Rust University, was introduced to the conference and made wholesome remarks in the interest of Rust University It was indeed a treat to hear him. The report of the presiding elder was full. It showed, with few exceptions, that each pastor had been steadily at work; a goodly number had raised their full apportionment for the benevolent claims, and several had made improvement on churches and parsonages. All the interests of the District have been carefully looked after by the presiding elder. The afternoon session of the first day was given to discussion of topics. During the second day's session the pastors made their reports, which were creditable to their charges. The revival fire had burned with good effect on a number of charges. On the afternoon of the second day reports of local preachers, exhorters, district stewards and class leaders were received. They were very encouraging, indeed. Rev. J. M. Mitchell, pastor of the A. M. E. Zion Church, was introduced. J. C. Mathis and J. W. Wade were granted license to preach; J. A. Q. Williams, A. P. Shaw and S. M. Harmon for ordination; J. Beverly F. Shaw for local elder's orders, for reception on trial in the Annual Conference; P. D. Myers, W. M. Lamar and G. W. Logan. A. W. Wade for recognition of orders. This was indeed a grand session. New St. Paul is a beauty. Brother W. A. Rogers has accomplished a good work at Batesville. The membership is very small, in all about 10 or 14, yet they have accomplished a great work. The church is a $1,000 building and a credit to Methodism. The following brothers preached during the conference: Revs. F. J. Talbert, P. A. Lemon, P. D. Myers, S. D. Troupe and J. A. Abston. Collections during the session, $137.20. Hernando was chosen as the seat of the next conference. Sunday the love feast was conducted by W. H. McCarty, W. F. Burton, A. W. Wade and C. C. Rosemond. Sermons: 11 a. m., D. P. Shaw; 3 p. m., W. F. Isaiah; 7:30 p. m., E. C. F. Troupe. This was one of the best sessions in the history of the District. The Holly Springs District is advancing on all lines of church work.

J. W. TERRELL.

Plan of Episcopal Visitation

CONFERENCES IN THE UNITED STATES.

(Alphabetical.)

Conference, Place and Date—	*Bishop.*
Hawaii Mission, Honolulu—Dec. —.....	Hamilton

JANUARY-JUNE, 1906.

Arkansas, Rogers—Jan. 4.....	FitzGerald
Baltimore, Baltimore—March 28.....	Fowler
Central Missouri, Lexington—March 14.....	Wilson
Central Pennsylvania, Tyrone—March 28.....	Berry
Delaware, Chestertown—March 21.....	McCabe
East German, Baltimore—April 12.....	Cranston
East Maine, Vinal Haven—April 25.....	Moore
Eastern Swedish, New York—March 22.....	Berry
Florida, Fernandina—Jan. 31.....	Fowler
Kansas Olathe—March 7.....	Spellmeyer
Lexington, Columbus, O.—March 28.....	Warren
Lincoln, Ardmore, I. T.—March 7.....	Wilson
Little Rock, Fayetteville—Jan. 11.....	FitzGerald
Louisiana, New Orleans—Jan. 24.....	McDowell
Maine, Portland—April 11.....	Moore
Mississippi, Yazoo City—Jan. 17.....	McDowell
Missouri, Grant City—March 21.....	Wilson
Newark, Paterson—April 4.....	Hamilton
New England, Malden—April 4.....	Moore
N. Eng. Southern, Newport, R. I.—Mar. 28..	Cranston
N. Hampshire, Lawrence, Mass.—April 11..	Hamilton
New Jersey, New Brunswick—March 14....	Goodsell
New York—April 4.....	Cranston
New York East, Brooklyn—April 4.....	McCabe
North Indiana, Alexandria—April 4.....	Warren
Northern New York—April 4.....	Goodsell
Northwest Kansas, Ellis—March 14.....	Spellmeyer
Philadelphia, West Philadelphia—March 21..	Warren
Porto Rico Mission, Vieques—Jan. 24.....	Cranston
St. John's River, St. Augustine—Jan. 24.....	Fowler
St. Louis, Joplin—March 29.....	FitzGerald
South Florida Mission, Tampa—Feb. 14.....	Fowler
South Kansas, Neodsha—March 28.....	Spellmeyer
S. W. Kansas, Hutchinson—March 21....	Spellmeyer
Troy, Saratoga, N. Y.—April 18.....	Moore
Upper Mississippi, Macon—Jan. 10.....	McDowell
Vermont, Morrisville—April 18.....	Hamilton
Virginia, Covington—March 14.....	Berry
Washington, Pittsburg, Pa.—April 4.....	Berry
Wilmington, Pocomoke, Md.—March 14.....	McCabe
Wyoming, Cooperstown, N. Y.—March 28...	Goodsell

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

The highest joy of Christmas comes not in receiving, but in giving.

Might you not just as well curse and swear as complain. Both are forbidden.

The money that will be wasted in fireworks, all to no purpose, during the forthcoming Christmas would be multiplied a thousand fold if it were turned into the channel of some missionary society for the preaching of the Gospel to the heathen people.

Christ is heaven's peace commissioner on earth; to every sin-troubled soul, to every smittened conscience, to every dark and benighted spirit, to every restless and storm-tossed heart, Jesus comes to negotiate peace—peace between the soul and the God who gave it.

A religious observance of Christmas day is the only legitimate and appropriate recognition of the anniversary of the birth of Christ. Why should people desecrate the holy day by boisterous entertainment, drunkenness and riot? Rather let the people observe the day quietly and reverently.

The influence that money, just common dollars and dimes, has over us is appalling, senseless and unscriptural. If you are skeptical just let two men come into your presence who are equals in piety and intelligence but one rich and the other poor. It is not hard at all to prophesy whether any deference will be shown. In this commercial age it is next to impossible not to show deference to the monied one. James says this ought not so to be.

Glory to God in the highest,
And on earth Peace among men in whom he is well pleased.

In the Gospel psalm glory is attributed to God the Father on the advent of His Son, Christ the Lord. And the Son was made flesh to dwell among us that we might behold the glory of the Father. Peace to the men of earth. Peace to men while they are on earth. Peace between man and man and between man and God.

The circumstances that surround the birth of Jesus Christ appeal especially to the common people. The manger, the announcement to the shepherds and the humble parentage of the early life of Jesus Christ indicate that He was in close touch with the life of the simple-hearted and common people, if, indeed, He was not in touch with poverty. His message, therefore, of peace and of good will find immediate response among the masses. His message does not exclude the nobility and the exalted of the earth, but it does include the earth's most humble citizens.

THE BIRTH OF CHRIST

The birth and death of Jesus Christ are of course, relative terms when applied to His divine character. For He never was born in the sense that is meant when we say that John Smith was born on the 6th of December, 1865, for prior to that time John Smith never lived, but Jesus Christ lived long before the angels sang their songs of peace and good will. Before the morning stars sang together and the sons of God shouted for joy, Christ was. Here is one case where the Father and Son are of the same age, the Father being not one moment older than the Son. His birth we celebrate is not the beginning of His existence, but the momentous event when He took unto Himself the form of bleeding clay and flesh,

> Us to save our flesh assumes
> Brothers to our souls becomes,

that He might reveal unto us the glory of the Father and bring us back into the inheritance that was lost through sin.

There was never a time when Jesus Christ was not very God in whom there was no "variableness nor shadow of turning." He is eternal. If He could undeify Himself He would not be God. Very God He was in the arms of His Mother. Very God He was during all the periods of His boyhood growth; very God omnipotent and omniscient.

But His incarnation did not cease with His ascension, for He said: "Lo I am with you alway, even unto the end of the earth." Daily we see manifestations of His incarnation in the affairs of men; in the rise and progress of Christian missions; in the growth of international peace; in the prevailing of the principles for which He came and suffered; in the growth of that kingdom of which he is Lord, the head and the chief cornerstone. The incarnation is an ever livin, present, and an all-powerful fact.

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

"The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

"Throug Him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with His name.

"O Lord and Master of us all,
Whate'er our name and sign,
We own thy sway, we hear thy call.
We test our lives by thine."

CHRISTIANITY IN EARNEST FREE

Christianity in Earnest, a magazine devoted to the interests of the Board of Church Extension, is published quarterly. It is edited by Rev. Dr. James M. King and Rev. Dr. Robert Forbes, the Corresponding Secretary and first assistant. It is sent free to all pastors. Any pastor not receiving it regularly should write to the office. It is sent for one year to all persons who contribute on dollar or more to the treasury of the Board.

It will be a favor if pastors will carefully send to the office the names of such contributors.

Address the Board of Church Extension; 1026 Arch street, Philadelphia, Pa.

THE PEONAGE CASE

Messrs. Beadle and Howard, colored attorneys of Jackson, Miss., won a signal victory in the case of peonage brought by them against the management of the Holmes County Convict Farm authorities for holding one George Wilson, a minor, in prison as a convict for no offense, constituting what is termed Under the Federal statutes as peonage. An array of widely known attorneys was lined up for the management and every inch of ground was contested. But after a careful hearing before Judge H. C. Niles, Judge of the United States Circuit Court for the Southern District of Mississippi, the boy was released and suit for damages will be instituted at a very early date by the parties injured. The boy, while incarcerated, received such cruel treatment that one of his sides has been paralyzed and he is otherwise seriously afflicted. Messrs. Beadle and Howard are proving their metal.

SLAVERY IN MISSISSIPPI

A recent dispatch to the New York *World* gives an account of the slavery existing in Mississippi. John Howard and George McKuron went to Vance, Miss., on Nov. 1 to drive teams for a stave company. When they got there they were ordered to go into the swamps and cut timber. They refused, insisting that they had been hired to drive teams. The foreman had them arrested on a charge of obtaining free transportation under false pretences. Howard and McKuron say they were taken to Essex, turned over to the owner of a plantation and made to pull corn and pick cotton under guard, and kept at night in a stockade. They were to work out their fine at 15 cents a day. They learned that there were men on the plantation who had been there ten years trying to work out their fines. Finally they escaped and worked their way home.

Literally thousands of Negroes receive just such treatment as this in Mississippi. They are usually arrested on some fiimsy charge of a small crime or they are held for debt. Such slavery is complete.

There is but one standard for all men everywhere—"Love."

"Neglect." Many a Christian life is wrecked simply by neglect.

Platt, the politician, says of his life, "It has not been worth the while." Paul, in looking back over his, says, "I have fought a good fight." And yet the young men of America are wont to follow Platt rather than Paul.

Whatever is advertised succeeds. As Christians we should advertise. How? "His praise shall continually be in my mouth." "Let the redeemed of the Lord say so." Such advertising extensively done would work wonders.

Many people, according to their own testimony, can hardly be said to be conscientious when in repeating the apostles' creed they say, "I believe in the resurrection of the body." Either their testimony or the creed needs revising.

Before condemning the Jews of old too severely for saying "We have no king but Cæsar, consider a moment. Is there not a difference between having accepted Him as Savior and King? May it not be possible you have accepted Him as Savior and not yet as King?

Personal and General

At the first session of the Arkansas Sunday School Association (Inter-denominational) the following officers and committees were selected: Rev. Dr. J. M. Cox, president; Rev. H. A. Ouque, secretary; Prof. H. C. Yerger, treasurer. Executive committee, Prof. W. A. Byrd, chairman; Mrs. H. M. Nasmyth, H. C. Beasley, Dr. J. L. Wilson, N. H. Nichols, Dr. J. E. Hart, Y. B. Sims, M. A. Armstrong, H. S. Shaw, Dr. J. A. Booker and B. F. Rowan. Prof. R. C. Childress, late Professor of Mathematics, Philander Smith College, was chosen general secretary. Prof. Childress has given years to the study of Sunday school methods and during this time has been superintendent of the large Sabbath school of Wesley Chapel, Little Rock, Ark. He is eminently fitted for this large responsibility.



Prof R. C. Childress

The address of Rev. J. H. C. Means has been changed from Slaughter, La., to Friendship, Tenn.

President F. H. Knight, of New Orleans University preached at Gilbert College, Baldwin, La., last Sabbath.

Judge Robert H. Terrell has been appointed for another four years Justice of the Peace for the District of Columbia.

Principal H. W. McDonald of Gilbert College, Baldwin, La., was in the city last week on business concerning the school.

Mrs. I. B. Luckie, of Prairie View State Normal is spending the winter with Miss Fannie Ellis, of San Antonio, Texas.

Rev. M. R. Walker, son of Rev. Frank Walker of the Louisiana Conference, has taken up the study of theology at Gammon Theological Seminary.

The editor of the *Northwestern Christian Advocate*, Dr. David D. Thompson, is the recently elected president of the Chicago Methodist Social Union.

Rev. and Mrs. J. M. Marsh, of Greenville, Miss., are happy over their first-born. The son is named for his father and made his advent on December 8.

A complete edition of the Methodist Hymn Book printed for the blind in the Braille type, has been issued by the Methodist Publishing House in England.

Drs. B. M. Hubbard and C. D. Shallowhorne, of Shreveport, are closing out the year with creditable reports for the coming session of the Louisiana Conference.

The Texas Conference adopted a resolution during its recent session pledging $3,000 to Wiley University this Conference year to apply on a Boys' Dormitory.

Miss Mayme, daughter of Dr. G. J. Starnes, is now keeping the home of her father in San Antonio, Texas. She was formerly on the faculty of Sam Huston College.

Dr. T. H. Wright has opened another drug store on Texas avenue, Shreveport, La., and he and Dr. D. A. Smith have an entire building for their offices, well located and equipped.

In honor of Mark Twain, the humorist, who attained a few days ago his seventieth birthday, there was given in New York an authors' dinner. Mr. Charles W. Chestnutt was a guest.

There has been some misunderstanding as to the dates of the Arkansas Conferences. The following are correct: Arkansas, January 4; Little Rock, January 11. Bishop FitzGerald will preside.

Rev. H. B. Hart, our pastor at Corinth, Miss., is closing up a most successful year's work. His benevolent monies will be in advance of any previous year and he is coming to the Conference with all claims met.

Mrs. Ellen Daniels, wife of Presiding Elder Hubbard Daniels, of the Shreveport District, departed this life in this city Friday, December 15. In this sore bereavement Elder Daniels has the sympathy of his many friends.

Cards are out announcing the marriage of Miss Frances E. W. Kelso to Mr. Isaiah K. Morris, the ceremony to take place on Wednesday afternoon, December 27, in Newman Memorial Methodist Episcopal Church, Alexandria, La.

Rev. and Mrs. A. G. Townsend announce the marriage of their daughter, Miss Allonia L., to Mr. Marion J. Frederick, the ceremony to take place in Trinity Methodist Episcopal Church, Orangeburg, S. C., Wednesday afternoon, December 27.

Sixty-five members of the Texas Annual Conference visited Wiley University in a body on their return from the Annual Conference recently. They examined the work as carried on at the university, and expressed themselves as well pleased.

On the 16th of December, Bishop and Mrs. C. H. Phillips, of the Colored Methodist Episcopal Church, celebrated the twenty-fifth anniversary of their marriage at their residence, Sunshine, in Nashville, Tenn. The SOUTHWESTERN extends heartiest congratulations.

Mr. George Edmund Haynes, of Yale University, a college graduate of Fisk University, was appointed by the International Committee of Young Men's Christian Associations, in their recent New York meeting, the third International Secretary for the Colored Men's Department.

All graduates and former students of Garrett Biblical Institute are requested to forward their postoffice address that they may be supplied with information concerning the Semi-Centennial Celebration, which is to take place next May. Address Secretary of the Faculty, Box 10, Heck Hall, Evanston, Ill.

The New York *Times* says: "With the idea of bettering the condition of Negro families in the neighborhood, the Holy Trinity Baptist Church, a Negro congregation, is going into business as a landlord and is planning to erect model tenements." The pastor, the Rev. Seth W. Timms, is now at work on the plans.

Mrs. John P. Newman has opened a Methodist Episcopal Mission work in the city of Jerusalem. A kindergarten institute will be maintained for the uplifting of the children. For many years this has been the purpose of Bishop and Mrs. Newman, and is realized in the fiftieth anniversary year of their marriage.

The Annual Minutes of the Liberia Conference, edited by Rev. C. A. Alexander, secretary, and printed on the College of West Africa press, is one of the best conference journals that has reached our desk. The literary construction is fine, the mechanical work is equal to the best. We are more than delighted to see such a representative Minute of the Liberia Conference.

Dr. M. C. B. Mason gave his lecture, "Napoleon at Waterloo," recently at St. Paul Methodist Episcopal Church, Milford, Del., of which Rev. R. G. Waters is pastor. The town turned out to hear Dr. Mason and he was given a most enthusiastic reception. Dr. W. C. Jason, president of the State Delaware College, presided during the evening. The pastor in writing of the occasion says it was "indescribable." Continuing, he says: "Never have I been privileged to hear such towering eloquence."

Dr. W. R. A. Palmer, principal of Central Alabama College, and family reached their new field of labor December 6. Their arrival relieves Miss J. E. Holmes, who for the past six weeks has been acting principal while Dr. Palmer wound up his work in the pastorate of Centenary Church, Charleston. We are well acquainted with Miss Holmes and know something of her fitness for the work which through circumstances has been thrust upon her. There are many hardships attendant upon the opening of a new school, but Miss Holmes, ably assisted by Mrs. A. G. Shumpert-Echols, conducted the affairs very satisfactorily to all concerned. The school is in a very prosperous condition and at the beginning of the new year the outlook is bright for a crowded building.

Dr. G. G. Logan has been invited and has accepted an invitation of the Open Door Emergency Commission to be present and speak at the following Missionary Conventions: Missionary State Convention, Flint, Mich., November 12-14; Indiana State Convention, Indianapolis, Ind., March 14-16; North Dakota State Convention, Fargo, N. D., March 19-21; Minnesota and Wisconsin Interstate Convention, Minneapolis, Minn., March 21-23; Northwest Iowa Conference Convention, Fort Dodge, Iowa, March 26-28; South Dakota State Convention, Mitchell, S. D., March 28-30; Des Moines Convention, April 2-3. Dr. Logan, under the general topic of the Home Field, will discuss our "Colored Work." We have no doubt whatever but that he will honor the race and do justice to his subject.

Many of the members of our church move into other sections of the country and are lost to our denomination by their entrance into other churches. For years we had no work in Chicago because our members from Tennessee, Mississippi and adjoining states on arriving in that city united with other branches of Methodism A mission was opened, and to-day we have a strong church in Chicago. Many of our people are going to Denver, Colorado Springs and Pueblo and are joining other churches. A note from Bishop Warren says: "Please inform our people that there are Methodist Episcopal churches in Colorado, at Pueblo, Colorado Springs and Denver, where they will be at home in case they are emigrating to this salubrious climate." We hope our people will take pains to look up our churches in these cities, where there will be found not only attractive houses of worship but pastors who are very acceptable.

NEWS NOTES

A newsboys' home, the only one of its kind in the world, is to be erected at Cleveland at a cost of $150,000. This home has been made possible by the large gifts of John D. Rockefeller.

The evangelists, Reuben E. Torrey and Charles M. Alexander, closed on November 18, the revival movement which they have carried on so successfully in Liverpool, England, for three years. Those converted during this period number nearly 100,000.

According to an exchange, one hundred Negro men of Atlanta, Georgia, will leave soon for the Isthmus of Panama, where they will be engaged as teamsters in the Panama Canal work, at a salary of $40 per month and lodging. The expense of deportation will be defrayed by the government.

The Court of Appeals of New York has denied the contention of William Randolph Hearst for a recount of the recent ballots in the municipal election of that city. If Mr. Hearst has a reasonable doubt as to the fairness of the count then there ought to be a way by which he and others of like mind can be satisfied that the man who holds the office of mayor holds it without the shadow of a doubt.

The Atlanta *Constitution* has it that, owing to the inability of housewives in Macon, Ga., to secure competent Negro women as cooks, Chief Conner has decided to use his authority in relieving the situation. To this end he has issued orders for all idle Negro women to be rounded up, and unless they can show that they have employment they will be sent to the chain-gang, there to cook without pay and be clothed in stripes.

"Warmed up." Many people are, during the revival meeting. And they were during the revival before this one. The probabilities are they will need be next year again. Brethren, this ought not so to be. What is needed is to be burned out and burned up, not warmed up. Then the fire, as in the Temple, will be burning on the altar of the heart continually. Such never need warming up.

"Sanctified—(a) Set apart as for special use; (b) cleansed as a vessel that has been defiled; (3) made holy because He that called you is holy. Have you been?

Many millions of tins of Royal Baking Powder are used yearly in making biscuit, cake and hot breads, and every user of it has rested in full confidence that the food would be light, sweet and wholesome.

And results have always justified this perfect confidence.

Was there ever another such record for any article of food in the world?

Doings of the Workmen.

ALABAMA.

FIVE POINTS CIRCUIT, J. J. Harrison, pastor.—Our fourth quarterly conference was held at Mt. Pleasant, Nov. 4-5. On account of the illness of Presiding Elder F. L. Teague, Rev. C. L. Dunn, our young energetic and aggressive pastor of Lafayette presided. Each officer of the circuit was present and ready to hand in his report. All business of the conference was completed by 4 o'clock p. m. Collection Saturday, $20.05. On Sunday morning Rev. Dunn carefully reviewed the Sunday school lesson, greatly inspiring all present. At 11 o'clock he preached a powerful sermon. Collection Saturday and Sunday, $40.00. Mt. Pleasant and Fredonia churches have been busy tearing out the old pulpits and altars and putting in new ones. We now have altars that give credit to our community and pastor. A set of new choir chairs has recently been purchased and now adorn the new choir stand. The writer wishes all of his co-workers God-speed and desires to extend to them thanks for so nobly responding to his calls and coming to his aid in the prosecution of this work at Fredonia. Bros. O. W. and J. O. Trammell deserve great credit for the work done by them and their associates on improvements at Mt. Pleasant.

BIRMINGHAM, Nathan Lewis. — On the evening of November 16, a social reception in honor of Dr. and Mrs. R. J. Buckner was given at the residence of Mr. and Mrs. Walter Kennedy, 1123 9th avenue, Birmingham, Ala. Prof. W. C. Davis was master of ceremonies. The program consisted of music and speaking by the city pastors, also Miss Holmes and Mrs. Lowery. The speakers dwelt upon the faithful and conscientious services of their beloved pastor and his estimable wife. Refreshmens were served at the close, and Mrs. Buckner responded in words well-chosen and appropriate. The occasion was highly enjoyed by all present; it was indeed a representative gathering, regardless of denomination, to honor one man of God and his companion. A few evenings following the above occasion there was an enthusiastic meeting of the members of St. Paul's Methodist Episcopal Church, with Prof. W. C. Davis chairman and Dr. L. U. Green secretary. Expressions appreciatory of Dr. Buckner's work in building the beautiful new stone church and bringing about the location and erection of the new college at Mason City were cheerfully endorsed. At the conclusion, resolutions of thanks were drawn up and a strong petition requesting Dr. Buckner's return was ordered forwarded to the Bishop and his cabinet. Dr. Buckner modestly returned thanks for this signal appreciation of his services.

COLORADO.

DENVER, J. E. Williams, Pastor.—Our third quarterly conference was held November 25-26. Rev. H. South, presiding elder, was with us and good reports were presented, and on Sunday morning the elder preached in his usual hearty way. At three o'clock p. m. we had a platform meeting arranged and invitations sent out to all the colored ministers of the city, and all came with three exceptions, and gave us ten minutes talk each. We had a splendid service and all were very much delighted. The ministers participating were Revs. Ford, Zion Baptist Church; Edwards, Bethel Baptist; Payne, Campbell A. M. E.; and Brown, Ward's Mission A. M. E. Churches, also Rev. Randolph. This was our rally day also. Raised for the trustees $29.50; amount raised for all purposes this quarter, $152.60. Those who have given something towards our church property here are: Revs. D. C. Hall and W. E. Pruitt, of Little Rock Conference, 50 cents each; Sister Louise Montgomery, of Chicago, $5.00; subscription in Denver—Revs. Randolph and C. A. Edwards, each, $1.00; W. W. S. Dyett and J. E. Ford, each, 25 cents; and J. S. Payne, $1.00; Drs. J. H. P. Westbrook and J. A. Harper, $1.00 each; Sisters: M. L. Williams, $3.00; Annie Bobo, $1.50; Annie McPherson, $1.00 F. D. McPherson, $2.00; Jas. Tolbert and Rev. H. South, $1.00 each. Sisters Jennie Jacobs and Louise Lee, $1.00 each; L. E. Fisher, 50 cents; Bro. G. G. Ross and Sister Eva Bennon, $1.00 each; and a number of others whose names could not be secured at this writing.

GEORGIA.

VILLA RICA, Sarah Jenkins.—In the recent trustees' rally the following amounts were raised: Club No. 1, Sister Fannie Gamble captain, $30.00; (she raised also $5.00 on church insurance, making a total of $35.00); Club No. 2, Rev. D. Wood captain, $17.00; total, $52.00. Rev. Wood has raised $28.00 for church improvement on the first Sunday in December. The Woman's Home Missionary Society had a contest, the prize being a missionary quilt, from which was realized $10.-20.

INDIANA.

CONNERSVILLE.—The second Methodist Episcopal Church of Connersville, is doing well. The Sunday school, prayer meetings and public services are all well attended. The church work is up along all lines, the membership is alive and working energetically. All are pleased with the present pastor, Rev. W. B. Harris.

INDIANAPOLIS, A. Tribble.—Class meeting at Simpson M. E. Church every Tuesday evening, at eight p. m. Average attendance 70, general membership 350. But we are being encouraged now more and more, and feel that we are growing. Prayer meeting every Thursday evening at 7:30 p. m. Sunday school, 9:30 a. m.

KENTUCKY.

GEORGETOWN. — Thanksgiving services were held Nov. 30 at Wesley Church, Georgetown, Ky. At 11 a. m. sermon by Rev. J. H. Ross. The meeting was largely attended and much attention was given to the word of God presented by this very able speaker. At 2:30 p. m. there was held our second annual harvest feast, and 104 persons contributed more than 300 pounds of produce, besides merchandise, which added much to the comfort of the pastor and family. This demonstration only faintly suggested the great appreciation the members and community have for our worthy pastor for his Christian influence, daily deportment and valuable services rendered to church and community. Our celebration of the 35th anniversary of Wesley Chapel M. E. Church began Dec. 10 and will end eDc. 17. A great feast is promised, as we are expecting a united effort of the city and pastors of adjoining cities are to be with us. Special program as follows: Dec. 10, the

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I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old.

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Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhea, Green Sickness* and *Painful* or *Irregular Menstruation* in young ladies. It will *save you anxiety* and *expense* and save *your daughter the humiliation* of explaining her troubles to others. Plumpness and health always result from its use.

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Sunday school will render a missionary program; sermon at 11 a. m. by Rev. J. H. Ross, pastor, "Why Our Methodism?" 2:30 p. m., celebration of the one hundredth anniversary of the birth of William Lloyd Garrison (special program by the principal and teachers of the city schools and teachers of county); 7 p. m., Epworth League service; 8 p. m., sermon by the pastor, subject, "The Church for the Times."

MAYSVILLE, James Allen, Pastor.—Although the weather was severely cold, we raised in our rally on Sunday, December 3rd, $20.00 for the pastor. Rev. Shanaugh, pastor of the African Methodist Episcopal Church at this place was with us at 3 p. m., and his encouraging and inspiring words made us glad of his presence. On the evening of November 25th, a host of friends, led by Sister Douglas, visited the parsonage, bearing numerous pounds of good things for the inmates.

LOUISIANA.

CLINTON, Della E. Anderson.—Our fourth quarterly conference was held Nov. 20, with Rev. J. W. Turner in the chair. Devotional exercises were conducted by Revs. S. Carroll and J. Priestly, of Simpson's Chapel, New Orleans. The officers were all present with written reports, which showed that the work at this charge is on the up-grade. Paid the presiding elder in full. Elder Turner preached a powerful sermon on Sunday night and every one was benefited.

BUNKIE, Jas. W. White.—The third annual memorial service of the Hermion Lodge No. 20 was preached November 19 by Rev. L. Allen, of Shreveport. It was an intellectual treat. A paper was read by Rev. W. E. Williams on "Pythianism." The proclamation was read by the K. of R. and S., James W. White.

BLUM CREEK, B. Carr, pastor.—Our fourth quarterly conference was held by Rev. J. W. Turner, presiding elder, at Pine Grove Tuesday night, Oct. 31, and at Beach Grove Wednesday night, Nov. 1, with Rev. J. Tutson and Rev. N. J. Ford and Rev. J. D. Banks and the officers and members all present. The presiding elder preached two wonderful sermons, also Revs. Tutson and Ford preached. Paid the elder up in full this year. Paid pastor $10.50. Raised $200.00 this quarter. Seventeen conversions, 11 backsliders reclaimed; children baptized, 19, and benevolences raised, $20. New parsonage has been built at Pine Grove Church. Mr. W. M. Hatcher and son, general managers, Wm. Johnson and pastor and others did the work. The building and hauling cost $2,875, of which amount all is paid except $80. Friday, Nov. 17, lumber will be on the ground for dining room and kitchen, which is paid for. The brick chimney was paid for by the Sunday school scholars. With Waldon Johnson, Jim Washington and others of Pine Grove Sunday School leading, the work at Beach Grove is in good shape. Money has been raised to put in sashes; the lumber for the same is paid for. Many good things can be said of this people. Presiding Elder J. W. Turner was made to feel proud of this new work. He spoke of the SOUTHWESTERN.

WOODSIDE.—Rev. J. E. Rolax, our pastor at Hubertville, and Rev. A. B. Venable, our pastor at Musson and Shiloh, called to see us at this charge Nov. 19 and 20, each preaching able sermons, and our people were glad to meet them. Brother and Sister John Shelrick gave the Revs. J. E. Rolax and Venable a grand reception at their beautiful house, which was a grand affair. Sister Shedrick is one of the old students of the New Orleans University. Hers is a hospitable home. Bro. Shedrick is one of our best local preachers of the charge. He and his wife are happy over their fine son and daughter, given them about two months ago.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the New Orleans Southwestern Christian Advocate. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

STERLINGTON.—Our fourth quarterly conference was held at Beulah Church, November 23, Rev. J. O. Brown presiding. The officers presented written reports indicating improvement. The elder preached a fine sermon. Collection $7.20.

MT. SINAI.—Our fourth quarterly conference was held at Mt. Sinai Church, November 24-26, Rev. J. O. Brown, presiding elder, being present. All officers presented written reports, which showed improvement along all lines. Sunday night the elder was at his best and preached a stirring sermon. Rev. S. D. Bowers was present. Collection $18.75.

WOODLAWN.—The old church at this place has been standing for the last thirty-six years and nothing had been done to erect another until Rev. J. D. Wilson was appointed to this work, and he is the right man in the right place. Under his management we have succeeded in building here a fine hall, also our new church, which is 66x32, much larger than the old one by 18 feet, and is the finest in the parish. It will be completed by the 15th of December. White as well as our colored citizens are proud of this man's work. Presiding elder W. R. Butler was with us recently, rejoicing over our work and gave a good lecture.

LAKE ARTHUR, T. B. Oville, Pastor.—An excellent thanksgiving program carried out on November 30, under the direction of Mrs. Eleanor Oville and Miss Dorah Morrison. More than sixteen children rendered pieces suitable to the occasion. Prof. O. L. Rigmaiden, principal of the public school of this place, was the honored guest of all, and spoke fittingly and eloquently. "Onward and upward" is our motto.

WILSON.—On October 15th our grand rally netted $42.80; on the 22nd the K of P.'s celebrated their memorial service here. Raised $20.50. Sermon by Rev. J. H. Rylander. Rev. J. Gair preached for the Calanthe Court. On the 29th, rally at Norwood, $11.00 were raised. October 30 the membership of Wesley, through the efforts of the pastor, tendered a reception to the Board of Health of Wilson at Odd Fellows' Hall, which was the greatest affair of its kind ever held in East Feliciana. Mr. James Gair, Jr., now at Flint Medical College, was master of ceremonies and Bros. J. Gair, Sr., B. Hansbury, Ed. Smith and H. Lenour the speakers. Miss M. A. Gair delivered a very able paper. On November 3rd and 5th the fourth quarterly conference was held at Norwood and Wesley. Collected during the session $43.85. Paid the presiding elder in full. Secured four subscriptions for the SOUTHWESTERN. On November 30th Thanksgiving service was held at Wesley, at 7 p. m. A very excellent program was rendered. Bro. H. Lenour was master of ceremonies. The pastor read the proclamation. Speakers: James Gair, Sr., D. Allen, B. Hansbury, Julia Ashwood, H. Lenour. The music was fine. Collected for benevolence $10.05. We hope to make our number of subscriptions total up to ten for the rally. Our work prospers under the very able management of our present pastor.

WELSH, S. M. Haynes, Pastor.—The members and friends of Jones Chapel presented the pastor recently with two hundred pounds of choice groceries and $2.20 in cash. The same is highly appreciated.

FAIRFIELD.—The grand annual fair held at Fairfield M. E. Church, La., November 13-18, was a complete success in every respect. The church was beautifully decorated by the different committees and was filled to its utmost capacity each night. The amount raised was $150.

AGENTS WANTED.

Agents wanted to represent a large sick, accident and death benefit society. Big commission contract and choice territory. Ministers and teachers make lots of money working for us. Write for information at once. Address J. W. Cooper, President, Salisbury, Mo.

MISSISSIPPI.

Mrs. S. A. Dickens, junior superintendent of the Epworth League at Spring Hill Methodist Church, at Sardis, Mississippi, presented to the church a nice large pulpit Bible.

MCCOOL, Wm. Campbell.—The work at this point is in good shape. Have built one church at a new place and named it Lenora Chapel, have also ceiled the church at McCool. Additions to church 26; baptized 14. This charge paid the presiding elder on the third Sunday $17.45; Ethel paid $24.50 on the fourth Sunday. Many contributed from 50 cents to $1.50 each. The classes raised—No. 1, $3.40; No. 2 $4.65; No. 3, $1.70; No. 4, $3.30; No. 5, $5.65; public collection, $5.85.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

NORTH CAROLINA.

LINCOLNTON, M. H. Hinton, Pastor. Presiding Elder M. M. Jones held a successful session of our first quarterly conference on November 23rd, in our new Bridge Street Church. The various officers presented encouraging reports. We paid in full the presiding elder's quarterage of $10; pastor $25. The elder preached as usual and all enjoyed the sermon. Lincolnton is a new field for Methodism and is destined to become the Mecca of this portion of the country. We have here good railroad facilities and the people are beginning to realize that it is a desirable location. Hitherto Lincolnton has been unoccupied by us, but being appointed here at our recent annual

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conference I came determined to have a place where Methodist people could worship under their own vine and fig tree. Not having a membership, it was hard to know just where to start, but with the assistance of my wife and a few sympathizers, I succeeded in securing a lot, the price of which was $25.00, and arranged at once for the building of a beautiful little chapel 20x37x12, to cost $500.00 when finished, with $200.00 down. Within two months the building was ready for service, the $25.00 paid for lot and $85.00 paid on debt. We had a grand opening, Rev. J. W. Wells preaching the opening sermon. The corner-stone was laid by the Masonic fraternity of this place. The friends contributed generously toward this new church, Emily C. Hinton contributing $15.00, Jane Henderson and Mr. John Abernathy, a white friend, $3.00 each, Dr. M. M. Jones $2.00.—[The pastor has sent us the names of seventeen others who gave $1.00 each, and these we would gladly publish if space permitted.—EDITOR.]

OKLAHOMA TERRITORY.

GUTHRIE.—On Sunday, December 3, St. Paul Church, under the leadership of Presiding Elder D. G. Franklin and followed by the following faithful women, Mrs. E. M. Windsor, Mrs. P. Ecton, Mrs. L. Lee, Mrs. L. Henry, Mrs. M. Whitaker, Prof. A. J. Scales, H. H. Thompson, and others, raised $30.48. This effort is to be continued until St. Paul is free again. The church work is progressing nicely.

SOUTH CAROLINA.

WILLIAMSTON, Y. Goodette.—I have served this people four years. On the night previous to my departure for the annual conference there was given here a musical entrtainment and addresses were also delivered by myself and others, after which there was a triumphal march down the aisles and through the outer door, each person soon re-appearing bearing in his or her arms such articles as sacks of flour, ham, and other choice groceries, and these they presented to their pastor. Brother Jack Taylor, the well-known orator of Williamston, was then introduced, and well did he sustain his reputation. Saying in part that this act was but a token of their appreciation of my faithful work among them for four years. Quite a number of the leading white merchants here had contributed quite generously. I have not at my command the language with which to express my appreciation and gratitude to this people, but shall strive to retain their love and esteem during this my fifth year with them.

TENNESSEE.

SHELBYVILLE, Edna D. Hinton.—Our first quarterly conference was held November 25-26, with Rev. W. R. Smith in the chair. The reports showed improvement on all lines. The elder is a young man, energetic, enthusiastic, and looks to the interest of every department of the church. He preached two wonderful sermons on Sunday night and the church was well-filled with eager listeners. About 53 partook of the Lord's Supper. The good people of this place seem well pleased with their new pastor, Rev. H. H. Hinton. They have already shown their appreciaton by a storm party and other gifts. We have raised this quarter for all purposes $59.80, $19.56 of this amount was raised in our quarterly conference, $6.54 on Thanksgiving for missions. The church is alive on all lines.

The Nashville District Conference met in Hubbard Chapel, Nashville, Tennessee, December 6th, at 9 o'clock a. m. After the devotional service by the presiding elder, Rev. W. R. Smith, and some preliminary remarks, Rev. S. M. Utley was elected secretary, with Revs. J. M. Lyte and E. J. Guthrie assistants. Rev. D. T. Bunch was elected statistical secretary. The entire forenoon was devoted to addresses. Rev. N. Pyles delivered the address of welcome in a few well-chosen words, which was responded to by Rev. F. N. Collier. Several of the conference brethren were introduced and made short addresses. The calling of the roll showed nearly all pastors present. Rev. E. J. Guthrie was elected reporter to the Nashville *Banner* and the writer representative of and reporter to the SOUTHWESTERN. The afternoon was devoted to the usual routine business. The presiding elder called Rev. A. Phillips, of the Nashville District, to the chair, and proceeded to read his most encouraging report, which plainly showed that the district was making unusual progress. The presiding elder is an earnest worker, fully consecrated to the work. He seems to have the confidence of each pastor on his district and that of the president and faculty of Walden University as well. He pushes with vigor every interest of church work. The following visitors were introduced during the session, Revs. A. Phillips, presiding elder West Nashville District; J. A. Kumler, president Walden University; E. W. S. Hammond, Dean Braden School of Theology; S. T. Miller, H. W. Key, presiding elder Cumberland District; S. Knight, C. G. Gordon and Dr. Lester, Mrs. J. W. Hall, Samuel Kinerley and Prof. Shelton. Wednesday night Rev. P. R. Watson preached the introductory sermon to an appreciative audience. Thursday the conference business was resumed, interspersed by encouraging and inspiring remarks from the elder. At night the writer preached to a large and appreciative audience. Friday, at 11 o'clock, the conference, on invitation of the Dean, visited in a body the Theological Department of Walden University. Dean Hammond gave us a hearty welcome. Presiding Elder Smith delivered a masterly address before the student body. President Kumler then spoke in highest terms of the elder and also of the great work being accomplished by Walden University. The afternoon was devoted to literary work Mrs. Mary Wade read a paper on "Parents' Duty to Their Children," Mrs. Susie Mayfield reading one on "The Christian Life." The papers received the highest compliments. At night the house was filled to witness the memorial exercises and the educational rally. The memorial exercises were held at 8 o'clock, Rev. B. F. Anderson presiding. Appropriate songs by the choir. Dr. E. W. S. Hammond read a paper on "The Life and Works of the Late Wesley Patterson." Rev. J. M. Lyte read one on "The Lives of Our Late Bishop Merrell and Wife." D. T. Burch read a paper, his subject being "Bishop Joyce," after which Drs. Hubbard and Kumler spoke of our honored dead. At 8:45, the educational rally began, the writer presiding. Speakers: Drs. Hubbard, Kumler and Hammond. The occasion was a rare treat. After appropriate resolutions had been read, the conference adjourned. Next session will convene at Smyrna. Presiding elder's salary place at $1,000. District assessed for benevolences $1,376. Raised for missions to date $55.00. D. T. Burch.

DRAGGING

down pains are a symptom of the most serious trouble which can attack a woman, viz: falling of the womb. With this, generally, come irregular, painful, scanty or profuse periods, wasteful, weakening drains, dreadful backache, headache, nervousness, dizziness, irritability, tired feeling, inability to walk, loss of appetite, color and beauty. The cure is

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in my womb and ovaries," writes Mrs. Naomi Bake of Webster Groves, Mo., "also in my right and left sides, and my menses were very painful and irregular. Since taking Cardui, I feel like a new woman, and do not suffer as I did. It is the best medicine I ever had in my house."

MISSISSIPPI.

The Shubuta District Missionary Convention convened at Heidelburg, Mississippi, October 25-26, Rev. C. H. Brown presiding. C. W. Jones was elected secretary, and chose as his assistant Miss Angie Hough. Rev. T. C. Taylor, of the Baptist Church, of Ellisville, was introduced during the session. His remarks were interesting and timely. Interesting subjects were discussed, among them being "What Society in the Church is Most Beneficial to the Race," which was well discussed by the following ministers: B W. Robertson, C. W. Jones, J. E. Webb, J. Jordan and D. D. Jordan, Rev. C. H. Brown closing the discussion. The work of the Freedmen's Aid Society was fully discussed by the sisters, at which time Mrs. C. L. Brown presided. On motion of C. W. Jones two-thirds of the money raised by the delegates was ordered turned over to the missionary society and one-third to the Church Extension. The following brethren preached able sermons: J. E. Webb and J. William. Five yearly subscriptions to the SOUTHWESTERN were secured.

Literary Notes

BOOKS RECEIVED.

"THE HERITAGE OF YOUTH," by David Watson, one of England's most eminent orators. Price $1.00. Publishers, Jennings & Graham, Cincinnati, Ohio.

"SONGS OF FAITH AND HOPE," edited by James M. Black. Publishers, Jennings & Graham, Cincinnati, Ohio; Eaton & Mains, New York. Price 15 cents.

"THE EARNEST EXPECTATION," by Isaac Crook, D. D., LL.D. (second series of "Methodist Pulpit.)

"JOHN FLETCHER HURST," a Biography, by Albert Osborn. Publishers, Eaton & Mains, New York; Jennings & Graham, Cincinnati. Price $2.00 net.

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Conference Notices

WEST TENNESSEE DISTRICT.

FIRST ROUND.

Rimbertown, Ct. Dec. 9-10; Memphis, Mouldrestown, 11; Memphis, N. Miss, 12; Klondyke(, 13; Memphis, Centenary, 15-18. Brethren: Again the order has been given to go forward and take the world for Christ and his church, and the Master has said, "Go ye in all the world and preach the gospel to every creature and Lo, I am with you." If each of you feel under the influence of the Divine call, all obstacles will be overcome by God's grace and power. It is expected of you to do better work this conference year than last. Now, brethren, to succeed, let your highest aim and ambition be to save souls and success will crown every effort you may put forth in the interest of Christ's church. Let this be your motto, "One dollar from every member on each circuit and station for missions, every blank filled for 1906 and one thousand souls for Christ and his church. Yours for the blessed Master. JOHN A. W. MOORE, P. E.

OCALA DISTRICT.

FOURTH ROUND.

Cotton Plant, Dec. 9; Dunnellon, 12; Morriston, 14; Shell Pond, 16; Santos, 23; Ocala, 30; Freedom, Jan. 6; Free Canon, 13; New River, 20; Lawtey, 25; Starke, 27. Brethren: We are now winding up our work for the year; let me appeal to you to do your very best to bring up your charge in the first class along all lines. The honor of our district will depend upon your action. The church expects every pastor to do his whole duty, not only along the line of benevolence but every department of the church work. We are having the SOUTHWESTERN sent to every officer on the district for four weeks. This will give you a splendid opportunity to see the intrinsic value of this paper. Please send in your subscription at once. We must insist upon your subscribing to this paper, according to the action of our last district conference. We desire to have a full report along this line from each quarterly conference. Sincerely yours,

S. A. HUGER.

CENTRAL MISSOURI CONFERENCE

BOARD OF EXAMINERS.

English Branches: Elementary—B F. Abbott, Elementary English; Principles of Rhetoric, Hill. G. B. Abbett, Plain Account of Christian Perfection, Wesley. Discipline of the Methodist Episcopal Church, Ed. of 1904. F. C. B. Washington, Outlines of History, Swinton; John Wesley the Methodist, a Biography. E. P. Geiger, Manual of Bible History, Blaikie; A Manual of Christian Doctrine, J. S. Blanks.

First Year.—R. Davis, Introduction to the Holy Scriptures (Old Testament), p. 447; Harman, Systematic Theology, Vol. 1, Miley. F. S. Bowles, Lectures on Homiletics, Kern; Student's American History, Montgomery.

Second Year.—J. M. Harris, Systematic Theology, Vol. 2, Milley; Lessons in Logic, Jevon. Wm. H. Wheeler, Introduction to the Holy Scriptures (New Testament) pp. 448-770; Harman, Short History of the English People, Green.

Third Year.—R. H. Smith, Biblical Hermeneutics, Terry; History of the Christian Church, Vol. 1, Hurst. A. H. Higgs, The Land of Israel, Outlines of Descriptive Psychology, Ladd.

Fouth Year.—J. L. Smith, Grounds of Theistic Christian Belief, Fisher; Christian Ethics, Smyth. W. C. Ellis, History of the Christian Church, Vol. 2, Hurst; Analogy of Religion, Butler. H. A. Henley will examine the classes of the third and fourth years in Universal History, Fisher.

Brethren, remember the examinations are to be written. Please prepare your papers on the books assigned you and send them to me; then should you not be there the day of the examination the work will not be delayed.

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MISSIONARY CONVENTION.

The Missionary Convention called to meet at Van Buren, Arkansas, January 15-16, will be held instead January 8-9.—M. N. Langston.

BRISTOL DISTRICT.

SECOND ROUND.

Tip-Top, February 3 and 4; Tazewell, 10 and 11; Thompson Val., 16-18; Castlewood, 22 and 25. Gate City, 17-18; Johnson City, 24-25; Mountain City, 24-25; Shell Creek, March 3-4; Bristol, 10-11; Abingdon, 17-18; Glade Spring, 24-25; Marion, April 1-2; Rural Retreat, 1-2; Wytheville, 7-8. Brethren, fairly present all the benevolent causes to our people and success will be ours this year financially.—I. R. Hill, P. E.

LITTLE ROCK CONFERENCE.

Members and visitors of the Little Rock Annual Conference: One and one-third fare has been arranged on all railroads in the state for the conference that will convene at Fayetteville, January 11, 1906. Purchase ticket, paying full fare, and each time a ticket is secured ask agent for a certificate showing that you paid full fare to the station for which you purchased tickets, and you will be returned for one-third fare. Ministers holding clergy's permits excepted. To avoid any difficulty, please follow above instructions. The amount of full fare must be over 50 cents in order to secure reduced rates. Fifty certificates to Fayetteville will be required. Respectfully, J. W. Jackson, Secretary.

PALESTINE DISTRICT.

FIRST ROUND.

Bryan Station, December 29-31; Bryan Circuit, 30-31; Hearne, January 6-7; East Calvert, 13-14; East Mexia, 20-21; Fairfield, 27-28; Winkler, February 3-4; Oakwoods and Butler, 10-11; Palestine Station, 16-18; Palestine Circuit, 17-18; Jacksonville, 24-25; San Augustine, March 3-4; Hemphill, 10-11; Jewett and Buffalo, 17-18; Leona, 24-25; Madisonville, 31, April 1; Boggy Mission, April 2. Brethren, you did nobly last year. Most of you made your own appointments by your good work. Let all of us make ours this year by better work. District Stewards meet at Jewett, Texas, Mar. 17, at 10 a. m. Have all the District Stewards present. Begin your work at once, and push all claims.—L. S. Blakeney, P. E.

HOME MISSIONARY CONVENTION.

Just after our State Convention our corresponding secretary was called to the bedside of her son, Dr. Bullock. For several weeks her time and attention were given to him, but as soon as she could she began to arrange our minutes. Thus we failed to get a report of our convention in the SOUTHWESTERN. The convention was all we looked for, it being our first. We had a good representation. Most of our ladies paid their own way. The reports showed quite an advancement in our work and that the workers had made a sacrifice to improve and push it forward. We had excellent sessions each day and fine programs at night, which the public highly appreciated and enjoyed. Our ministers, and especially our elders, showed their hearty co-operation by their attendance, four being present; also Drs. Chavis, Peeler and Bullock, whose speeches encouraged and inspired us to greater work. We desire to speak of the royal manner in which we were entertained by the good friends of Winston and the two local auxiliaries, Mt. Pleasant and St. Paul. Carriages were run for the delegates' convenience. The welcome night was a grand occasion. After the addresses we marched to the basement, where were served all the delicacies of the season. On Wednesday at 5 o'clock p. m. a crowd of us partook of an elaborate luncheon with Mesdames Daughtys, Wright and Rogers, of Salem. Mrs. Lucy Capers also entertained at dinner a group of officers and ministers on Thursday evening. Quite a number of other ladies entertained and tried in many ways to help make our association one of long and pleasant memory. We feel that the convention has done much to awaken new interest in the hearts of the people. Our annual sermon, preached by Elder M. M. Jones, was fine, indeed, and we appreciated it in the highest degree. Our next session will convene in Greensboro. Let us go up with full reports and a re-enforced membership. Do all you can; begin now to collect your dues and send the same in to the convention, then send the remainder up to the Annual Conference. Pray for the growth of this noble work among our people.

A. E. MOREHEAD, President.

TUPELO DISTRICT.

The twenty-seventh semi-annual session of the Tupelo District Upper Mississippi Conference met at Pontotoc October 26th, 1905, in McDonald Chapel, Presiding Elder W. C. Clay in the chair.

J. R. Nevils and W. C. Weatherall were elected secretaries, J. M. Walton, J T. Cannon and S. D. Hudson statistical secretaries.

Roll-call showed all present save four. Their reports indicated an increase both spiritually and financially. The welcome address, delivered by Miss Chisholm, was a timely one and full of hospitality. Dr. G. G. Logan, field agent of the Missionary Society, spoke briefly but interestingly on missions, both home and foreign. Rev. H. B. Hart, representing the Church Building Extension cause, spoke at length. To Rev. W. C. Conwell, who represented the SOUTHWESTERN, is due much credit for his loyalty and success in gaining subscribers for the paper. Prof. J. . O. Williams, of Rust University, spoke of "Education," and our loyalty to Rust University. Mrs. Effie Battle, of Okolona Industrial Institute, spoke very interestingly of the progress and needs of that institution. Rev. Clark, of the M. E. Church South, of Pontotoc, spoke very fervently of the relation of the laity of the church and the pastors, and of their mission and Christian fidelity. Rev. Nicholson, of the Presbyterian Church, spoke very earnestly on the evangelization of the foreign fields of all nations. The following brethren preached during the session: J. W. Johnson, W. C. Hilliard, S. D. Hudson, W. C. Weatherall, J. R. Nevils, N. B. Blackman, J. C. McGee, J. M. Walton and H. B. Hart. Collection, $151.25; grand total, $430.75.—J. R. Nevils.

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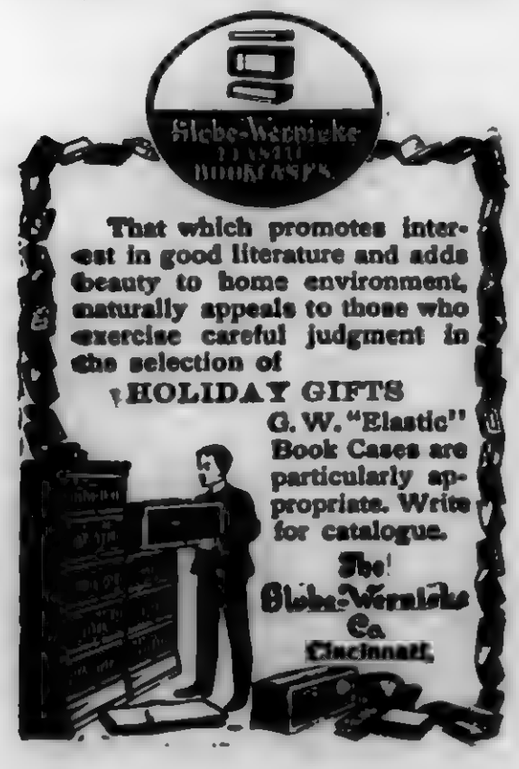
SHARP.—William B. Sharp departed this life November 17, 1905. He was a life-long member of Wesley M. E. Church, Georgetown, Ky., uniting with the church when quite a boy. At his death he was serving as steward and musical director of the church choir, which position he held for more than eleven years. He was an honor to his church, a dutiful exponent of our Methodism, a loving husband and a Christian gentleman, one whose lessons of love and charity shall never die, but will always remain indelibly upon the hearts of those who knew him. The entire church and community will assemble hereafter with feelings of sadness over the loss of a friend and brother so tried and true. Services conducted by Rev. J. H. Ross, Pastor.

GLAIZE.—On Monday, December 4, 1905, the step-father of Mr. D. D. Weathers, of New Orleans, died in the ninetieth year of his life. He made no profession of religion, but said, "I have put it off too long;"—H. J. Wright.

GIBBS.—Fred F. Gibbs, a member of St. James M. E. Church, Belle Rose, La., died in full triumph of faith Thursday morning, Nov. 23, 1905. Funeral services conducted by the pastor, Rev. D. Harrison, Rev. T. A. Brown, of St. Peter M. E. Church, Donaldsonville; Rev. D. Louis, of Christ Baptist Church, and Rev. H. J. Wright of Mallalieu Chapel, New Orleans. The deceased is survived by his wife and six children, five brothers and two sisters, also a number of friends. The remains were interred in St. Peter's Cemetery, Donaldsonville, La.

PHILIP HAWKINS.

MCKEE.—Mary McKee, the beloved and obedient daughter of Rev. McKee, of Haven Chapel, New Orleans, passed into that long sleep which knows no waking, Nov. 24, 1905. She was honored for her Christian integrity and noble worth, both to her dear parents and to the church. Her filial devotion to her sick mother was the cause of her exposure and her untimely demise. Her friends with those of the family lament her sudden death. After awaiting the arrival of her father, who was away at the time of her death, the funeral services were conducted by Revs. Forest, Harrison and Taylor, at 11 a. m., Sunday, after which the body, accompanied by her father, was shipped to Shreveport for interment. H. TAYLOR.



BURL.—Sarah Burl, a member of the Baptist Church, Stirlington, La., died Nov. 27, 1905, in the Christian faith. Funeral service conducted by C. L. Angrum.

NEAL.—Arthur Neal, of Sterlington, La., son of W. M. and Isabell Neal, aged 20 years, was drowned in Pearl river Nov. 29, 1905. He was a former member of the Baptist Church. Funeral conducted by C. L. Angrum.

GREEN.—Robert Green, originally of Georgia, joined the St. James M. E. Church of Pine Bluff, Ark., in August 1905, lived a zealous Christian life and died Oct. 13, 1905.

CLAIBONE.—Janie Claibone, a member of the Methodist Episcopal Church, Ladd, Ark., removed to Pine Bluff, Ark., in the early fall, was sick a short while, and died Oct. 19, 1905. Sister Claibone lived a good Christian life. G. T. Saxton, pastor.

LUSTER.—Lennie Luster, daughter of Sister E. L. Cain, departed this life Nov. 23, 1905, in full triumph of faith. She joined St. James M. E. Church, Pine Bluff, Ark., at the age of fifteen years, under the pastorate of Rev. J. C Sherrill. Died at the age of twenty-five years. G. T. Saxton, pastor.

COLLIER.—Steve Collier and two of his sons, class leaders of Mt. Ridge M. E. Church, Pelahatchie, Miss., and his mother fell asleep within one month, their deaths occurring Oct. 24, Nov. 11, Nov. 19 and Nov. 20. This section of the country is going through a fearful scourge of malarial and typhoid fever. These died in the faith, and the church loses three good class leaders. Brother Stephen Collier leaves a wife and three children sick with the same fever. His son Eugene left a wife and five children. S. Jossell, pastor.

BURDELL.—From Tallapoosa, Ga., on October 30, 1905, Sister Emma Burdell was called to her reward. She died in peace. Rev. J. H. Brown, pastor of the church of which she was a faithful member, conducted the funeral service.

THOMAS.—Curtis Thomas, son of Rev. George Thomas, of Union and Pine Grove, La., was drowned Nov. 17, 1905, from off the United States snagboat Howell. He was born July 25, 1885, at Pecan Point, in the parish of Red River, Louisiana; was converted and joined the M. E. Church during the pastorate of Rev. Wm. Harrison, at Bedford and Wesley Circuit. The captain of the above named boat notified Brother Thomas of the sad accident. He was employed in the mess room. He leaves his father, grandmother and one sister to mourn; also other relatives and friends. E. H. Clark, pastor.

PARKS.—On November 14, 1905, Sister Lulu Parks, a faithful member of our church, at Tallapoosa, Georgia, entered into eternal rest, the pastor, Rev. J. H. Brown, conducting the funeral service.

THURMAN.—From Tallapoosa, Ga., on November 21, 1905, Baltimore Thurman entered into his reward. He was a strong and energetic member of our church at this place.

HANDY.—Fannie Handy, a loyal member of Green Chapel, La Teche, La., was called from labor to reward on November 10, 1905, aged 80 years. Mrs. Handy is survived by one son. Funeral service conducted by the pastor, Rev. S. Green.

HALL.—John Hall died at his home in Mitchellville Tennessee, November 1905. He had been a most faithful and loyal member of Hall Chapel for twenty years. He was an honored steward of the church and a faithful worker in its every department. His wife, with their four children, his mother and six brothers survive him. His many friends mourn his passing, but he is now at rest; for him death had no fears. The services were conducted by his pastor, Rev. W. E. Edwards. A. GAINES.

MCCORKLE.—Walter M. McCorkle, a promising young man, died Nov. 8, 1905. He was a very able local preacher and was loved by all who knew him. He was a successful student of Bennett College, an active Epworth Leaguer, being at his death president of the Local Chapter No. 17,970, of Motts Grove Church, North Carolina; also treasurer of the District League. He was ill about three months. The deceased leaves a father, mother, four brothers, and a sister, also a host of friends. His remains were laid to rest in Motts Grove cemetery. The ceremony was conducted by the pastor, Rev. W. M. Crawford. We pray the blessings of God upon the sick mother and brother of this loved one gone before. C. J. YOUNG.

Many people are afraid of ghosts. Few people are afraid of germs. Yet the ghost is a fancy and the germ is a fact. If the germ could be magnified to a size equal to its terrors it would appear more terrible than any fire-breathing dragon.



Germs can't be avoided. They are in the air we breathe, the water we drink.

The germ can only prosper when the condition of the system gives it free scope to establish itself and develop. When there is a deficiency of vital force, languor, restlessness, a sallow cheek, a hollow eye, when the appetite is poor and the sleep is broken, it is time to guard against the germ. You can fortify the body against all germs by the use of Dr. Pierce's Golden Medical Discovery. It increases the vital power, cleanses the system of clogging impurities, enriches the blood, puts the stomach and organs of digestion and nutrition in working condition, so that the germ finds no weak or tainted spot in which to breed. "Golden Medical Discovery" contains no alcohol, whisky or other intoxicant.

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UNITED FOR LIFE.

JOSEPH-JONES.—At the parsonage of Asbury Methodist Episcopal Church, Franklin, La., on December 4, 1905, Mr. Gable Joseph and Miss Ida Jones, residents of Baldwin, La. Rev. R. C. Worsha officiated.

DALPHAS-GREEN.—At New Orleans, on December 2, 1905, Mr. H. Dalphas and Miss Anna Green, by Rev. William Harrell.

JOHNSON-SAWYER.—By Rev. R. C. Worsham, Mr. Joseph Johnson and Miss Alice V. Sawyer, at the parsonage of the Asbury M. E. Church, Franklin, La., on November 27, 1905. The groom is of St. Louis, Mo., and served as a soldier in the late Spanish-American war. His bride, Alice Sawyer, is of Berwick, La., and a prominent member of the best society. The happy couple left for Berwick, La., their future home. R. C. Worsham officiated.

APPLESSES-RACHAL. — On Tuesday evening, December 5th, at the residence of Mr. and Mrs. Marshall Crump, in Nachitoches, La., Mr. James Applesses, of Bermuda, La., and Miss Luella Rachal, of Bayou Natchez, Rev. W. J. M. Price reading the ceremony. Mr. Applesses is a graduate of New Orleans University, and is engaged as public school teacher in this parish. His bride, who was a student of Wiley University, is the charming daughter of Mr. Eugene Rachal, a wealthy cotton planter, of Natchitoches parish. They are young people of rare ability, and we bespeak for them a happy and successful life.—W. J. M. Price.

DEMER-SELDERS.—On November 5, 1905, at the residence of the bride's parents in Bluff Creek, La., Mr. Lee Demer and Miss Ammer Selders, by Rev. Bedford Carr.

WEST-MARINE.—Rev. W. C. West, of Vieanna charge, Delaware Conference M. E. Church and Miss M. M. Marine, a beloved teacher of Dorchester county, Md., at Cambridge, Md., at the parsonage, by Rev. A. L. Martin on November 22, 1905. Many friends and relatives witnessed the very pretty marriage and many very handsome presents were given. The entire affair was first class in every particular. They will reside at Vieanna, Md., the groom being stationed there.

STANFIELD-FORSHEE.—At Boyce, La., November 23rd, 1905, Mr. Ross Stanfield and Miss Temple Forshee. The bride is a member of St. Paul M. E. Church. The pastor, Rev. M. L. Baldwin, officiated.

WILSON-FORTENBERRY.—By Rev. J. H. Johnson, at Columbus, Miss., recently, Mr. D. Wilson and Miss Nora Fortenberry.

MYERS-PETERS.—Mr. Willie Myers and Miss Bertha Peters, recently, both of Columbia, Miss., Rev. Jno. H. Johnson performing the ceremony.

ALCEE-WASHINGTON.—In the presence of many friends at Belle Rose, La., November 20, 1905, Mr. John Alcee and Miss Alice Washington, Rev. D Harrison reading the ceremony.

PACE-POOL.—At Columbia, Miss., on November 10th, 1905, Miss Birdie Pool to Mr. Winston Pace, at the parsonage. Rev. Jno. H. Johnson officiated.

BENJAMIN-BALL.—On the 18th of November, 1905, Miss Harriett Ball and Mr. Miles H. Benjamin, both of Columbia, Miss. Rev. Jno. H. Johnson officiated.

Doings of the Workmen

TENNESSEE.

ROCKWOOD.—November 30th was a day long to be remembered. Thanksgiving was observed throughout the day. The service was held at the A. M. E. Zion Church, at 11 o'clock. Rev. W. R. Marbury, of the Trinity Chapel M. E. Church, preached with much power and thought. Text, Ps. 107, 15. At 3 o'clock Rev. F. L. Hamilton, pastor of the First Baptist Church, conducted the devotional exercises, after which Rev. E. R. Burburge, pastor of the A. M. E. Zion Church, preached a soul-stirring sermon. Forty minutes were then given for general class, and there came a wonderful downpour of the Holy Spirit. At 7:30 p. m. a thanksgiving banquet was tendered by some of the young ladies of Trinity Chapel, which proved to be a success. The committees deserve much praise for their good work. Splendid music was rendered by the Colored Brass Band. Committee, Mrs. Bedelia Robinson, Miss L. E. Van Noy, Miss Amanda McPherson. Epworth League is progressing nicely. It meets every Thursday night and excellent programs are rendered.

MARTIN.—(From the children.)—We are so glad to have our preacher, Rev. J. W. Richmond, back that we are still rejoicing, and the older people, white and colored, of Martin, rejoice with us. We were so glad that twenty-nine of us children got together and stormed Rev. Richmond and wife. —Cora Brinkley.

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RAILROAD SCHEDULE

LOUISVILLE & NASHVILLE.

Arrive.		Depart.
7:15 a.m.	Fast Mail, Daily	8:15 p.m.
6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	.....
———	Mob. & Coast Lim., Daily	7:20 p.m.
8:55 a.m.	Coast Accommodation.	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Coast Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Coast Lim. Daily ex Sun	3:20 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion.	7:40 a.m.

QUEEN & CRESCENT.

No.		No.	
1	St. Louis Ex 8:10 p m	4, St. Louis Lim	9:10 a m
3,	St. Louis Lim 8:45 a m	6, St. Louis Ex.	7:30 p m
5,	Local ..... 4:45 p m	6, Local	6:00 a m

MOBILE & OHIO.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

EAST LOUISIANA.

No. 7.... 8:45 a.m. | No. 8.... 4:20 p.m.
Sunday and Wednesday Excursion.
No. 5.... 6:45 p.m. | No. 6.... 7:45 a.m.

ILLINOIS CENTRAL.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago.	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom	3:30 p.m.

YAZOO & MISSISSIPPI VALLEY.

Memphis Ex. 8:15 a m	Memphis Ex. 8:15 p m
Vicksburg Ex. 6:00 a m	Vicksburg Ex. 7:00 a m

SOUTHERN PACIFIC.

9:40 a.m.	Baton Rouge Accom.	4:00 p.m.
11:30 a.m.	Local	4:55 p.m.
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.
8:50 a.m.	Pacific Coast Express.	9:00 a.m.
6:45 p.m.	Sunset Limited	11:55 a.m.

TEXAS & PACIFIC.

7:45 p.m.	Tex. & Ft. Worth Ex.	8:30 a.m.
2:05 a.m.	Port Allen Local	3:15 p.m.
7:30 a.m.	Hot Springs, El Paso and Cali. Express	6:20 p.m.

N. O., FORT JACKSON & GRAND ISLE.

7:35 p.m.	Sunday Only	8:05 a.m.
9:45 a.m.	Daily ex. Sat. and Sun.	4:00 p.m.
9:45 a.m.	Saturday and Sunday.	5:30 p.m.
7:25 p.m.	Daily Except Sunday.	8:05 a.m.

LOUISIANA SOUTHERN.

10:30 a.m.	Sunday Only	8:45 a.m.
6:00 p.m.	Sunday Only	7:00 p.m.
8:35 a.m.	Saturday Only	9:45 a.m.
5:00 p.m.	Saturday Only	6:00 p.m.
9:15 a.m.	Daily Ex. Sat. & Sun.	4:15 p.m.



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Express	8:15 p. m.	8:15 a. m.
Vicksburg Express	7:00 a. m.	6:00 p. m.
Bayou Sara Acc'd.	4:00 p. m.	9:40 a. m.

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MOBILE ANNUAL CONFERENCE.

The fifth session of the above-named Conference convened in Selma, Ala., December 7th, with Bishop Cranston presiding.

G. W. Lewis was unanimously re-elected secretary, C. L. Dunn and L. D. Williams were unanimously re-elected statistcial secretary and treasurer respectively.

No member of the Conference had died during the year. With but two exceptions, every member of the Conference answered the roll call. The character of every member of the Conference passed without a single hitch. Raised for all benevolences quite $7,100, which is a slight increase over last year. This is a splendid showing when it is remembered that the Southern part of our Conference suffered from the plague of yellow fever. Raised for missions alone more than $600. Bear in mind that the Mobile is about the youngest and smallest Conference in our colored work.

Revs. W. L. Darius and R. L. Perkins were transferred to the Central Alabama Conference, and Revs. W. J. Smith, J. W. Paul and J. W. Martin were transferred from the Central Alabama Conference to this Conference. Rev. W. R. A. Palmer, D. D., was transferred from the South Carolina to this Conference. Rev. E. Frazier cared for the Conference nicely. Among all the Bishops there are none more approachable, kind and painstaking than Bishop Cranston, and he left a lasting memory with the Conference.

The distinguished visitors were: Drs. J. T. McFarland, G. G. Logan, E. M. Randall, I. G. Penn and Bros. Davage and Fritche. Dr. Brown, President Pain University, Selma, Ala., delivered the welcome address, and was responded to by G. W. Lewis. The next Conference will be held at Lanette, Ala. Dr. W. R. A. Palmer spoke powerfully for the Central College at Birmingham, and $40.00 was paid by the members of this Conference to the College. Mrs. White thrilled the Conference with her talk on behalf of the Marion Institute, of which she is the worthy principal.

G. W. Lewis lifted a collection and put it in the hands of the SOUTHWESTERN man for Bishop Scott's Launch Fund.

Following are the appointments:

OPELIKA DISTRICT.

F. L. Teague, P. E.

Alexander City, W. H. Jordan; Alexander City Circuit, W. O. Pearson; Bethel and Eclectic, A. A. Robinson; Central and Riverside, S. L. Damus; Dadeville and Pleasant Hill, J. A. Holiday; Elmore and Shorters, to be supplied; Five Points, R. E. L. Beasley; Kellyton, J. W. Paul; La Fayette, C. L. Dunn; La Fayette Circuit, J. J. Harrison; Lanette, S. J. Jordan; Lomax, to be supplied; New Adky Mission, to be supplied; Opelika, A. G. Jenkins; West Opelika and Phenix, to be supplied; Wetumpka, J. T. Willis.

MARION DISTRICT.

H. N. Brown, P. E.

Allen and Scotts Station, R. H. Cox; Eutaw and Springfield, William Jones; Gainesville, R. L. Cobb; Marion, A. G. Glenn; Mt. Sterling, J. W. Knox; Newbern and Walthall, S. D. Davis; Oakgrove and St. Peter's, Elijah Frazier; Oldtown, J. A. Knox; Selma, J W. Martin; Union and St. Paul, Dennis Herron; Uniontown and Demopolis, to be supplied; Wedgeworth, A. R. Perry; West Green and Clinton, Thos. R. Sanders.

MONTGOMERY DISTRICT.

A. W. McKinney, P. E.

Booth, to be supplied (Jatt Ellis); Brewton and Pollard, to be supplied; Brown Grove, W. J. Smith; Castleberry, supplied by J. T. Thompkins; Century, to be supplied; Evergreen and Sandbar, J. C. Chuman; Mobile—Warren Street, P. G. Goin; Mobile—Wesley Chapel, G. W. Wynn; Montgomery, L. D. Williams; North Pensacola, to be supplied; Pensacola, G. W. Lewis; Theodore and Tensaw, F. F. Owen; Troy, to be supplied (W. E. Smith); Union Springs, Osborn Nelson.

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Fever Thermometers	39c	Fountain Syringe	49c
50c Nail Brush	25c	$20.00 Electric Belts	$5.00
$1.00 Hair Brush	50c	3 Seidlitz Powders	5c

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Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

Deaths

COLLINS.—Mary Collins, a resident of Torras, La., born Nov. 17, 1885, converted Sept. 13, 1904, after a long and severe illness departed this life Nov. 21, 1905, in full triumph of faith. Her latest breath was spent in singing "I am going home to die no more." Servant of God, well done. Her funeral was largely attended. She leaves a father and mother, four brothers, four sisters and a host of friends and relatives to mourn their loss. Service conducted by the pastor, Rev. E. J. Harrison, assisted by Revs. L. Johnson and C. H. Vaughns of the Baptist Church. T. HART.

TIDWELL.—From Vaiden, Mississippi, on November 21, 1905, Ophelia Tidwell passed into the Great Beyond, aged 32 years. She was a faithful member of Sand Hill M. E. Church for seventeen years. Sister Tidwell leaves a husband, five children and a host of friends. The funeral was conducted by the writer, W. S. Leake.

Southwestery Christian Advocate

OBERT E. JONES, Editor.
ATON & MAINS, Publishers.

NEW ORLEANS, DECEMBER 28, 1905

Vol. 39 No. 52

Garrett Biblical Institute

Editorial

One-tenth of one per cent. of the population of e United States owns over 90 per cent. of the ggregate wealth. The "Financial Red Book of merica" prints a list of 18,000 men of wealth ho own over one hundred billions of the wealth f the nation.

San Domingo is in the throes of another revotion and President Morales has left the capital nd his present whereabouts are not known. hile the insurrection is watched with very keen terest it is not probable that the United States ill interfere.

If a person desires to be pessimistic on the race uestion he can find suggestions to fortify him in ch a position—but the preponderant argument on the side of optimism. While the Chinese, apanese and Mexican may not naturalize as tizens of the United States, "free white aliens nd Africans or those of African decent may." he raw heathen from Africa has in this regard e advantage over the more cultured Japanese.

Last year there was a remarkable prosperity in e industrial and commercial world. It is reorted that $26,581,900 will be distributed the rst of January as dividends, an increase over st year of $3,292,450. The biggest single payent is that made by the American Telegraph nd Telephone Company of about $3,000,000. t would appear that there could be a reduction f prices, which not only would be welcomed by e consumers but would be fair.

We have repeatedly heard it said that it was a reat blunder to have given the freedman the balt at the time that he was emancipated. Sure nough, stupid, ignorant and vicious men thro votes of the recent slaves found their way to office in the state governments that hardly ould be justified. Their ignorance, their lack f sense of high statesmanship find no apology hatever at our hand. But there's another side. lad not the Negiro the ballot at that time he ould have been at the absolute mercy of his rmer masters and one does not have to go far see that with the present bent of human nature hat would have been the outcome had not the elpless freedmen some power to offset this inuence. The ballot did this; unconsciously, it ave the Negro a chance to protect the underowth of young men that were in the process of evelopment, made possible through the establishment of private and public schools. It preerved the spirit of citizenship, which, now, howver many amendments of disfranchisements may enacted or however strenuous the requirement, Negro has caught and it cannot be chilled or ped out. Had he not been given the ballot rly enough he never would have known the irit of Americanism nor would he have awakned to a sense of the great responsibility that mes to him as a citizen under the flag, nor his ty for the defense of the honor and perpetuity that flag.

A PLEA FOR THE INDIVIDUAL

It was a recognition of a great principle when the fifteenth amendment to the constitution of the United States was adopted, providing that the right of citizens to vote should not be abridged on account of "race, color or previous condition." For, in the final estimate of character, individual integrity, and individual worth are the things that count. Heredity and environment have their place, but heredity and environment have never been absolute in their dictation of the destiny of men. Heredity may make a monarch in Eastern countries, but it cannot clothe him with character and intellectual worth. Environment is strong in its moulding influence, but becomes as chaff before the wind when the individual is resolute and determined. Why should a man's race, or color, or previous condition figure in his right to vote? Why should race, color or previous condition enter into the final estimate of the man? What he really is, that's the question. Victor Hugo did the humble people a great service when he made immortal the creation of Jean Valjean, thereby giving inspiration to those who are born lowly and at the same time a refutation to the claims of those who desire preference because of blood. Not the individual's family, not his racial identity, not the condition that environed him at his birth, but what is the individual now, that is the question.

The application of this principle in the judging of the Negro race of this country would work mightily to the advantage of that race. All too much are we huddled together and judged as a mass. We lose sight of the fact that opportunities for culture and development have not come to the race as a whole. Only individuals here and there are privileged with the cardinal privileges of life and the pursuit of happiness, and these men and women should indicate the possibilities of the race and should not be referred to as mere exceptions, for the exceptions are so many that they become *prima facie* evidence of what the race could be under proper training. We plead for a suspension of judgment on us as a whole and demand recognition of individual worth. We plead further at the hand of the American people a clear recognition of the fact that there are two elements in our race and in this regard we are no different to other races—a better element seeking the nobler things; and a lower element that has not yet awakened to the privileges of freedom; a recognition of the good and bad. While there are some that are indolent and lazy, there are others that are thrifty and industrious; while there are some that are vicious and criminal, there are others that are noble in purpose and righteous in action. Judge us not by our worst nor make the mistake that we all look alike; judge us by our best. That's fair.

HEROISM AND ROMANCE

Considerable space in this issue is devoted to recording of the successful struggles of a few great Negroes against poverty, limited opportunities and American prejudice. The only regret that we have in the presentation of these examples of heroic and romantic achievements is that our space forbids the publication of other examples that are just as worthy and distinct, altho they may not be so widely known. It has been hard to choose a few examples from the many. These men have been tested by the accumulative standard of the ages. They are measured by the world standard of manly worth. 'Tis true that America for the most part has passed judgment, but even then the test has been eminently satisfactory to the most skeptical These men show the stuff of which men are made. Hereidty and environment may help, but they never hinder. These men are great in spite of their earlier conditions. Their achievements will nigh destroy the theory of heredity altogether—for in some instances they gave themselves names and found for themselves first foothold in life. A race that produces such men need never to despair.

Washington has constructed out of nothing the most distinguished school in the South and one of the most distinguished of the nation, a school of international concern and one that has given emphasis to the industrial idea throughout the republic. An educator of ideals and an author whose books have been translated into many languages.

Scott has a place on a board of Episcopal clergymen of whom it has been said that no set of men in the country from an intellectual, moral and influential standpoint excels, if equals.

Bowen has won recognition for scholarship and for classic delivery upon the most scrutinizing and literary platforms of the country.

Mason has won his way from the place of a pupil in one of the schools of a society for the aid of the freedmen, to the ranking executive officer in its management of millions of dollars worth of property and a half million income yearly. From an unknown, ignorant youth to a repeated election at the hands of the most representative religious body that assembles in America.

Lewis has sustained a local reputation that has made his name national. He commands local respect, having under him as his chief clerk a captain in the Confederate army and a force of clerks, most of whom are white, that show due deference to the official head.

Dancey has proven himself a clean, straightforward, intelligent and successful politician, capable of handling difficult and intricate problems of state and showing signs, if there were chance, of being a diplomat.

Lyons has a significant name. Strong in overriding difficulties, stands the test and is recognized not only at the hands of colored men but of the reigning party of this republic. Having not only recognition at its hands as a member of its national committee, but holding one of the most honored and respected places in the realm of the government.

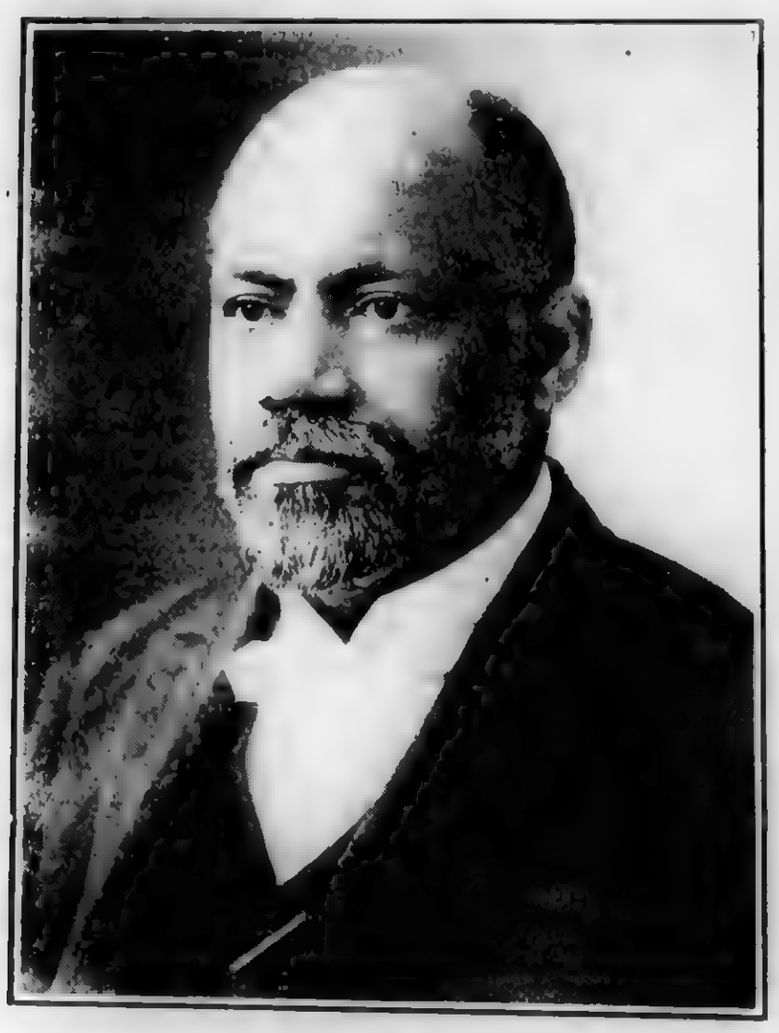
(*Continued on Page 8.*)

IMPERFECT IN ORIGINAL

Heroic Struggles of Great Negroes

From Slavery to the Bishopric

Were all the facts clearly known no life would afford more inspiration to the Negro American youth than that of Bishop Isaiah Benjamin Scott. He was born in Kentucky of slave parents, with environments that afforded little inspiration and with poverty pressing close upon him and his family. But from the very beginning young Scott had in him elements that attracted attention, not only the attention from friends without, but it seems as tho the whole family looked upon Isaiah as a child of unusual promise. His personal attraction secured the aid through school of some kind friends, but this aid was not sufficient to meet his expenses and so he did various work after school hours.



BISHOP ISAIAH B. SCOTT, D. D.

One of the prominent characteristics of his life has been his ability to stick to things until he succeeded and to do well whatever was given him to do. This was most strikingly illustrated in his earlier career in school when he met a problem in quadratics which gave him no little trouble and the solution was not immediately forthcoming. He did not seek help of others, and when help was offered this he refused, saying, "I am determined to find the solution myself," and it is said that for ten days he worked on this problem, sometimes spending hours at the sitting, but he at last succeeded. And this same spirit of determination and of self-reliance and of stick-to-it-iveness yielded him large results.

But one of the most touching incidents of his life is told in connection with his older brother, who tho he has had but little advantage of school training has, nevertheless, made of himself a man of most winning personality and maintains a fine family. This older brother, realizing that there was something unusual in Isaiah, pledged him his unselfish support through his school career, and thus it was that young Scott was largely aided by his elder brother through his early school life. His brother lives in Los Angeles and is in the employ of the Pullman Company, running between that city and the East. On one trip during the last session of the General Conference this brother read in the daily dispatches of the election of his brother, Isaiah B. Scott, to the Episcopacy, and on reaching Los Angeles the elder Scott without ceremony turned his car over to other men with the statement that there was something urgent that demanded his presence and that he could not attend to the usual duties required after the car had reached its destination. This older brother proceeded at once to the Rosslyn Hotel where he found his younger brother who had so recently been elected to the Episcopacy, and there the two brothers fell into each other's arms with caresses and tears, for they had always been great friends. Finally the older brother said, with tears in his eyes: "I knew God had something in store for you."

Prior to his election to the Episcopacy, Bishop Scott had served the Church as college professor, pastor, presiding elder, member of general committees, college president and editor. It was during his term as editor of the SOUTHWESTERN CHRISTIAN ADVOCATE that a lucrative federal office was offered him at the hands of the President of the United States that would yield him a salary three times the amount he was then getting as editor, but so fixed was his heart on the serving of his people, feeling that duty had called him to a loyal stand to the post that the church had given him, he denied himself of the federal honor and larger remuneration to do service in harmony with duty. This voice he ever obeyed. And he gave up much to accept the Episcopacy to Africa, altho he considers the opportunity of serving in that land, where life is hazardous, as a call from God. Indeed, the life of Isaiah Benjamin Scott is an inspiration t oall.

A Life Romantic and Heroic

The place of Booker T. Washington in the history of this country is secure. It is one to be coveted by any American of whatever race. The question of environment, heredity and social connection has been outdone in the marvelous career of Booker T. Washington. His book, "Up from Slavery," has been translated into many languages. It is a straightforward account of his early struggles. Every Negro father should feel it his sacred duty to purchase this book and insist upon his children reading it. A chapter each evening would afford untold inspiration if it were read at the family fireside. Washington was born in a plantation cabin that had no windows, the naked earth being the only floor. He was a boy of considerable size before he ever slept in a bed. A pile of rags in a corner on the earthen floor was the only bed that young Washington, not Washington, but young Booker, for he was not named Washington at that time, had. The first pair of shoes that he ever had were wooden shoes, that is, the bottoms were made of wood about one inch thick, the tops being of rough leather. His only garment being that of a flaxen shirt, which pricked like pins or cockleburrows. In giving an account of his early experiences, Dr. Washington relates: "I remember that at one time I saw two of my young lady mistresses and lady visitors eating ginger cakes in the yard. At that time those cakes seemed to me to be absolutely the most tempting and desirable things that I had ever seen and then and there resolved if ever I got free the height of my ambition would be reached if I could ever secure and eat ginger cakes in the way that I saw those ladies doing." Young Washington's mother and his brothers and sisters moved to West Virginia when he was quite a boy. The first knowledge that he gained was when working at the sait furnace. His step-father was packing salt and each packer had his barrels marked with a certain number. At the close of the day the boss of the packers would come around and put 18 on his step-father's barrel. Young Booker soon recognized the figures and soon learned how to make both. That was the first inspiration that he had for knowledge and then it was that he determined to get an education. In speaking of his early efforts for the learning of the alphabet he says, "I had remembered that somebody had said that the way to begin to learn to read was to learn the alphabet, so I tried in all the ways I could think of to learn it, all of course, without a teacher, for I could find no one to teach me." Within a few weeks he had mastered the greater portion of the alphabet. A school was opened in the town of Malden where young Booker was living at that time and he had a desire to go to school, but was forced to remain at home and work to help support the family. Later, however, he entered the school, without a hat or a cap, but his mot soon supplied this want by making him a from homespun jeans cloth. Doctor Washin ton says he has had a number of caps since t time but none ever held such attraction for h as the first one his mother ever made. When first entered this school his only name, so far he knew, was that of Booker. His attention h not been called to the fact prior to this that should have a family name, and so when the ch dren were giving their names and it came h turn to register his, he announced in a very di nified way as his full name, "Booker Washin ton." What caused him to take the name Washington, no one knows. He subsequent learned, however, that his mother had named h Booker Taliaferro, and so he retains to this d



DR. BOOKER T. WASHINGTON

the name he gave himself, with that supplied is mother.

The way he learned of Hampton Institute w indeed most romantic. He was working i coal mine and overheard the conversation of t men on the great school for colored people so vhere in Virginia. In the darkness of the m e noiselessly crept closer to the two men a got a knowledge of this institution which fi his heart with a great desire to enter there, a from that time he began to work with everyth in view to enter Hampton. Finally when the came he started for Hampton with a small chel in which were a few articles of clothing. said good-bye to his friends and started upon distance of 500 miles. He finally got as far Richmond, Va., having then no money and be very hungry. Of course he could not get eit food or lodging for he had no money. He s of this experience, "I must have walked streets until after midnight. At last I became exhausted that I could walk no longer. I tired, I was hungry, I was everything but couraged. Just about the time when I reac extreme physical exhaustion, I came upon a tion of a street where the board sidewalk considerably elevated. I waited for a few m utes, till I was sure that no passer-by could me, and then crept under the sidewalk and for the night upon the ground, with my sat of clothing for a pillow. Nearly all nigh could hear the tramp of feet over my head. next morning I found myself somewhat freshed, but I was extremely hungry, becaus had been a long time since I had had suffic food. As soon as it became light enough for to see my surroundings I noticed that I was

large ship, and that this ship seemed to be unading a cargo of pig-iron." Young Washingon secured work on this vessel and continued to leep under this walk until he had sufficient funds o take him to Hampton. He reached Hampton ith fifty cents and with very little external atraction for entering school. But as by chance e was given the job of sweeping an adjoining ecitation room. This room he swept three imes and dusted all the woodwork four times, nd when the Yankee woman came to inspect the ork she was more than satisfied with the thorughness and promptness with which it had been ccomplished and quietly remarked, "I guess you ill do to enter this institution."

The whole life of this man is one romantic tory. Scarcely a day of his life but furnishes ome thrilling incident that would be of inspiraion to the youth. The establishment and growth f Tuskegee Institute seems as tho the accomlishment of some magician's wand. The heroic truggles and the glorious triumphs of this man re almost without a parallel. He gives dignity o his name and makes a place for himself in merican history that will not be effaced by me.

Through Mud and Water to Large Service

Dr. M. C. B. Mason, of the Freedmen's Aid nd Southern Education Society, has had a range and romantic history. He was twelve ars of age before he ever saw a school house, nd learned his alphabet on the first day. The



REV. M. C. B. MASON, D. D., Ph, D.

ittle school house on the canal was more than wo miles away, and young Mason, with others f his fellows, was forced many times to wade hrough mud and water knee-deep in order to each the school house.

The Doctor tells some amusing stories about imself in the early days of his school life. One f them is that on the succeeding Sunday after e entered the school, he attended Sunday school or the first time in his life. The Sunday school as held in the same building, which was used oth as a church and school building. The first ymn that was sung that morning was " Shall We Gather at the River?" which young Mason at nce interpreted literally, for while he says he id not know what the boys and girls might do t the river, yet when he looked around and saw em lustily singing, he thought he would be l right, for he was a good swimmer and could old his own against any of them.

When young Mason entered school, his father romised him if he would "learn well," he would ve him a horse. "My father was an honest man," ys the Doctor, "and would have kept his word, t evidently my thick head prevented him from ing it. At any rate, I was telling the story to a ge audience at Rochester, Minn., recently, af- which a good lady in the audience invited me tea. When I was seated at the table she asked out that horse, and wanted to know why I did get my horse. I told her that my father uld have kept his word, but evidently the ckness of my head prevented my getting it, en to my utter astonishment she said, 'Look der your plate, you will find your horse there.' I did, and found a check for $125, and though I have had to wait for over thirty years, I have my horse at last."

One of the teachers of this little school was Miss James, a colored woman, and another, John A Philbrooks, from Augusta, Me., and Secretary Mason counts it a great privilege to have spoken several times in Augusta in order to secure funds to perpetuate the work his old teacher began.

Several years after he entered the little school in the country town he had gone as far as "they could carry him," as the saying was in those days, and young Mason went to work on a sugar farm to earn money to go to a higher school. For two months and a half he worked all day, Sundays excepted, and half the night, as is usually the custom in harvesting sugar, but so small was the pay that after he had bought a suit of clothes and paid his railway fare he entered New Orleans with only $1.65 in his pocket.

The Doctor regards his admission as an act of Providence, for going through the gate of the college, as if by some strange presentiment, he asked himself, "What is equation??" and answered to himself, "Equation is an equality of ratios." He had not been seated in the examining room a moment before the Professor of Mathematics came in and asked him, "What is equation?" and he promptly answered, "Equation is an equality of ratios," although the Doctor says he could scarcely have answered any other question that might have been asked him.

When young Mason entered this school he found himself to be the only Negro boy in the institution. That is to say, he was recognized as the only Negro boy there, there being several of lighter hue who passed for white, but, as the Doctor facetiously puts it, he never passed for a white boy then and he never intends to. As a result, the boys attempted to run him out, and he declares that he earnestly promised them nearly every day that he would not return the next morning, but when the bell rang the next day and the roll was called he always answered "here." By doing chores in the afternoons and working on the levee on Saturdays, with what his father could give him, he was able to earn enough money to keep himself in school for the whole year, and would have received a gold medal from the institution, but when the Board of Trustees saw that he had won a competitive examination, the plan was changed, and only one medal was given. Subsequently Dr. Mason attended the New Orleans University, under the Freedmen's Aid Society, and graduated from the College Department in 1888.

Dr. Mason has the unique honor of being the Senior Corresponding Secretary of the Freedmen's Aid and Southern Education Society, which Society has for its purpose the education of poor boys and girls in the South of both races. What a romance! This Negro boy, through mud and water, comes to a place where he directly inspires 10,000 Negro boys and girls yearly—indirectly, tens of thousands others! What a swing of fortune's wheel! Those who chased him from school in his early days now become the passion of his eloquence. In this great man's career there is an abundance of inspiration for the Negro American youth.

Lived on Six Cents a Day

In speaking of Rev. Dr. J. W. E. Bowen, Mr. Cyrus C. Adams, editor of the New York *Sun*, says.

"It is doubtful if there is another man of his race in this country who combines in a higher degree than Dr. Bowen ripe scholarship, intellectual vigor and the gift of eloquence."

It is a long distance backward from the wearing of such a tribute to the birth of slave parents. But even in this parentage young Bowen was proudly born. His grandmother was an African princess, whose haughty spirit rebelled against the bondage of slavery. His mother had the same spirit. Dr. Bowen is the first colored man in the Methodist Episcopal Church and the second in America to receive the degree of Doctor of Philosophy, *pro merito*, but this honor came after years of struggle and patient self-denial.

While at college, his parents being unable to pay his entire expense, he supplemented their small outlay by sawing wood and putting in coal. At one time he was compelled to do his own laundry work and cooking. For years he used to earn from twenty-five to seventy-five cents every Saturday by cutting grass and scrubbing porches.

While at Boston University, he secured, through the effort of the Dean of the Theological School, an opportunity to prepare a young white man of one of the best families of that city for advanced work in Hebrew for Princeton College, New Jersey. For six weeks, while teaching this young man, he lived upon lemonade and dough-nuts; the meals for the entire day costing him six cents. In his own words, he said, "I went out in the morning and bought five cents worth of dough-nuts, receiving six for that amount, and five cents worth of lemons lasted five days. Mrs. Blye, the matron, gave me the sugar. I ate two dough-nuts for breakfast and drank three glasses of lemonade for breakfast, and likewise for dinner and supper. By this rigid economy, I saved the money I made in teaching and paid my board for three months of the school year. I had not much clothing. I made one pair of trousers last me three years. I had to sew on my own buttons and do my own patch-work also. I would



REV. J. W. E. BOWEN, D. D., Ph, D.

not take my weight in gold for the experience of those hard years of struggle."

The boy who reads these lines may well be inspired to heroic action. Poverty counts for little when it is met by determination. Heredity is overcome by the higher heredity, the free will of man. Dr. Bowen's success is widely known. His life is an inspiration to all.

The freshness and fullness of the sense of gratitude for the blessings which make life itself a supreme blessing depend upon a constant realization of the presence of God. He who discerns the hand of God only at intervals and in special events and experiences will have occasions for thanksgiving, but will never know that deep and growing joy of thankfulness for illimitable opportunities of spiritual growth. It is fitting that all visible prosperities of field and shop and public health and private fortune should be formally and publicly accredited to that beneficence which is to human successes of all kinds what the sky is to the earth. Such general recognitions of the loving-kindness of God and of our dependence upon him are not only proper expressions of the religious feeling of the community, but they are also educative in a high degree. They accustom men to associate their blessings with an Infinite Giver.—*Selected.*

There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship.—*Phillips Brooks.*

Romance and Heroism of Successful Negroes

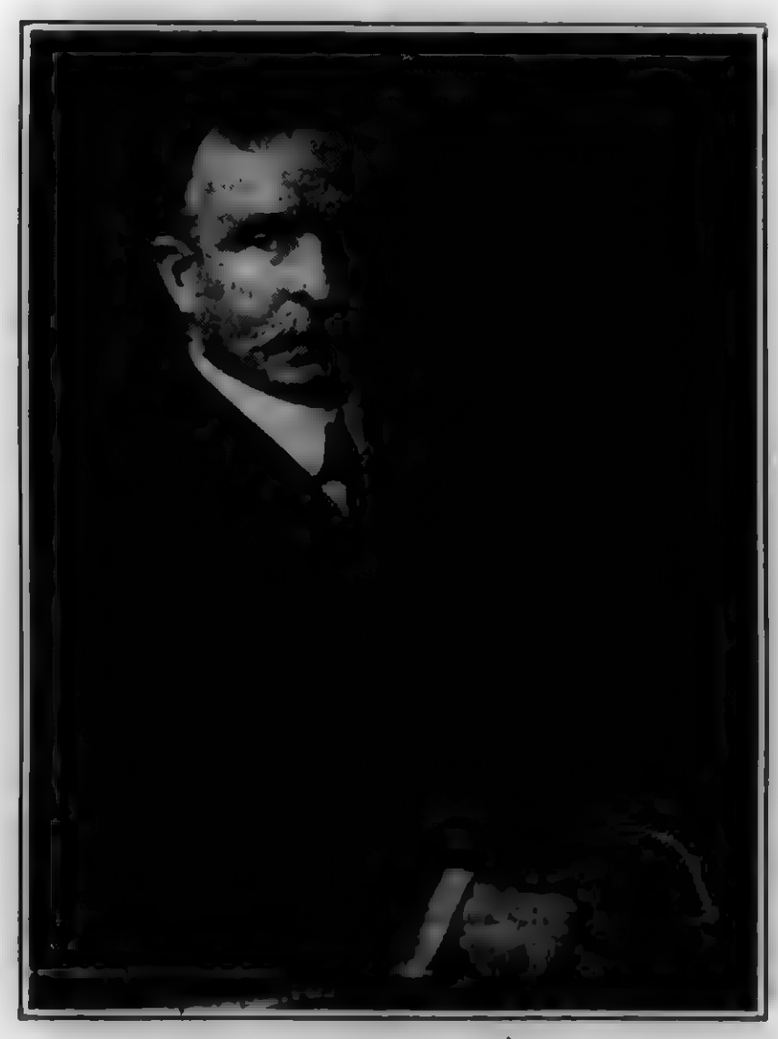
Success by Perseverance

Mr. Charles W. Chesnutt, the novelist, was born in Cleveland, Ohio, in 1858, of free colored parents, who emigrated from North Carolina to Ohio a few years before the Civil War. After the war they returned to their former home, and Mr. Chesnutt spent the years of his adolescence in the period of readjustment and reconstruction following the Civil War. At a very early age he began to teach in colored schools, and about 1880, while still a very young man, became principal of the State Colored Normal School, at Fayetteville, N. C. After several years of acceptable service in this capacity, finding the opportunities in the South too narrow for his ambitions, he resigned, and went to New York, and later to Cleveland, Ohio, his birthplace, where he read law and was admitted to the bar in 1887. During the first years of his return to the North he maintained himself and his family by the art of shorthand, which he acquired unaided while teaching in the South, and for some years even after his admission to the bar he was a popular and successful reporter in the courts of Cleveland, and reported many famous cases.

Mr. Chesnutt's first literary experience was as a writer for a New York daily, to which he contributed a column while engaged as reporter for a Wall Street news agency. Later on, while in Cleveland, he contributed numerous skits and sketches to *Puck* and other humorous papers, some of which may be found, quaintly illustrated, in the back files of these publications. He served his literary apprenticeship very faithfully, writing stories for the smaller magazines and newspaper syndicates, until in 1887 he won his way to the columns of the *Atlantic Monthly*, in which were published a series of dialect stories subsequently collected in the volume entitled "The Conjure Woman," Mr. Chesnutt's first book. His other books, "The Wife of His Youth"—the title of the story which won for Mr. Chestnutt immediate recognition and literary standing—"The House Behind the Cedars," a romantic love story; "The Marrow of Tradition," an impassioned presentation of racial conditions at the beginning of the disfranchising epoch, followed one another at brief intervals, and in December last he published "The Colonel's Dream," which has been accepted as his best work, marked as it is by a broad humanitarianism and the philosophy which comes from years and experience.

Mr. Chesnutt has, in fact, but a slight strain of Negro blood, but he has been always loyal to the interests of the race. He has had exceptional opportunities for observation and contact with others than those of the race, and has had many interesting and amusing experiences in travel and in conversation, but whatever advantages he has enjoyed have been cheerfully placed at the service of the Negro, and their reflection may be plainly seen in his books. One of the best lives of Frederick Douglass, published in the Beacon Series of Biographies of Eminent Americans, is from Mr. Chesnutt's pen, and has been used as a text-book at Hampton Institute.

Mr. Chesnutt is still several years on the sunny side of fifty, and hopes to write many more books, in which, wherever they deal with Negro life or character, we can know in advance that they are written by a friend and a brother.



MR. CHARLES W. CHESNUTT

Learned to Write Upon the Sand

The present United States Surveyor for the State of Louisiana is Col. James Lewis. His mother was a salve, and for this reason young Lewis had no advantages of school in his early life. The truth is he never attended a public or private school. He got his inspiration for knowledge from the sight of white boys going to school day by day, and then it was that young Lewis determined to learn to read and write.



COL. JAMES LEWIS

Every morning he was on hand at the post-office to get his father's mail, where the arrival of the stage coach was a great attraction. Here he would pick up the paper wrappers and the envelopes dropped by the merchants in opening their letters. Carrying these out to the "Branch"—a small creek on the edge of the town—he would throw water upon the white sand which bordered the stream and with a sharp stick would copy the letters and names from the wrappers upon the sand. This was a favorite playground for the white boys, as they had a swimming hole in the creek. When he wished to learn a letter or a name he would say, "Here, you white boys who have been to school, I bet you a marble you can't tell me what letter or name I have written upon the sand." Of course they told him and received the marble. He lost a good many marbles in that way, but was an expert player and soon won them back again. Thus he picked up his words and letters until he had learned to read and write. He did not pause in his self-education. The purpose never left him.

When twelve years old he became a cabin boy on a river steamer, and "worked on the water" fifteen years, until the war began. When Commodore Farragut and Gen. Butler went up the Mississippi River he left the steamer with another young man and paddled in a skiff six hundred miles down to New Orleans. He immediately petitioned Gen. Butler to form a regiment of colored tropps. When consent was given he was appointed captain of Company K, as no white men were willing to be officers in the company. These were the first Negro companies raised to serve in the war. This young captain and his colored company were with Gen. Banks up the Red River, and also at the taking of Mobile. Soon after this, resigning his commission, he returned to New Orleans, where he became a Custom House broker until the opening of the coast trade and the collapse of the Confederacy.

His career has been one of continued success. Although he had no advantage of school training nevertheless, so ardent was his desire for education that he secured sufficient knowledge to make him valuable and efficient in many capacities. Immediately at the close of the war he was appointed traveling agent in the Educational Department of the Freedmen's Bureau. There is no other colored man in the United States who holds as many presidential appointments as Col. Lewis. He was the first appointed Naval officer under President Hayes and was appointed by President Arthur as United States Survey or for Louisiana. Under President Harrison he served as Assistant Surveyor and Inspector of Immigration. President McKinley re-appointed him as United States Surveyor General for Louisiana, and President Roosevelt has seen fit to continue him in this responsible position. One incident that may indicate the sterling worth of Col. Lewis occurred during his term as Administrator of Public Works of New Orleans. He was asked for his vote to lease the water works for ninety-nine years, with $50,000 on the desk before him and the assurance, "Give us your vote and it is your's." When this was declined, "we will also give you $50,000 stock and you can put in a friend's name for yourself." The reply was an indignant, "No, money cannot buy me. I am here to work for the best interests of the city."

From Printer's Devil to Place of Great Trust

The Recorder of Deeds for the District of Columbia is the Hon. John C. Dancey, who, like most great men, had an humble beginning. In writing of the early days of Mr. Dancey, Cyrus Fields Adams says:

"Young Dancey lived on a farm about a mile from Tarboro, North Carolina, now a part of Princeville, a town of which the mayor and other town officers are Afro-Americans; here he remained until the war closed. When the act of emancipation became effective, his father moved to Tarboro and began work as a contractor and builder. Assisted by a few friends, Dancey the elder organized a church and school, sending North for a preacher and teacher. At this school our subject was entered, and at the end of the term he led the class—and there he stood for the



HON. JOHN C. DANCEY

succeeding years. He was made to work after school hours and during vacations, and in this way he learned the printer's art in an office where he was greatly liked and shown many favors.

At fourteen years of age he was pressman and typo in the office of the Tarboro *Southerner*, a Democratic newspaper; was town bell-ringer, that is, he rang the town bell four times a day as time-keeper for laborers who worked under the town hour system; and also tolled the curfew bell every night at nine o'clock, at which hour all boys had to go to their homes. During the cotton season he picked cotton. For all of this work young Dancey was getting twenty-four dollars a month."

Young Dancey began his career in Howard University at the age of fifteen, but subsequently was forced to relinquish his studies on account of his father's death and began his public career as a school teacher at seventeen. At the age of nineteen he was principal of the city school of Tarboro, North Carolina, having nine assistant teachers and four hundred pupils under his direction. While only twenty years of age he was appointed to a responsible position in the Norfolk Navy Yards, and later was transferred to the office of the Sixth Auditor of the Treasury. This position he resigned to resume his work as a school teacher. Mr.Dancey has considerable fame as an orator. While yet only twenty-one he spoke with Wendell Phillips, in Tremont Temple, Boston, and at twenty-two filled an engagement on the same platform with Dr. De Witt Talmage, in Crystal Palace, London.

Mr. Dancey has enjoyed a remarkable public career. When only twenty-three he was elected Register of Deeds of his native county by a majority of 2,500, and at twenty-four presided over the Republican State Convention of North Carolina. The year 1898 will ever be remembered in the history of North Carolina. It was the "red shirt" period, a period when the speakers of Mr. Dancey's party felt it unsafe to make the canvass. But Mr. Dancey evinced his bravery by canvassing the entire State, speaking three nights preceding the election in Wilmington, North Carolina. At that time Mr. Dancey was Collector of Customs for the port of Wilmington, having been appointed to that place in 1891 by President Harrison; subsequently he was appointed by President McKinley. During the Wilmington riot Mr. Dancey went to his office each day, and was in his office when the firing began. 'Twas then he ordered a carriage, put his wife into it, and she was conveyed to a boat, and sent to a place of safety, but he remained at his place of duty and personally appealed to the authorities for the protection of his race. Mr. Dancey's present position is a most responsible one, and he has under him a large number of clerks.

From Slave Plantation to the Custodian of the Nation's Vast Wealth

In Burke county, Georgia, about forty miles from the city of Augusta, Mr. Judson W. Lyons, the present Register of Treasury, was born during the days of slavery.

This county is famous for having produced Bowie, the inventor of the Bowie knife, whose desperate courage was well attested at the battle of the Alamo in the Mexican War; it is famous for the height of its men—six feet men being the rule, rather than the exception. Mr. Lyons, sustaining the reputation of his county, is six feet or more.

At an early age he was placed under the tutelage of Mr. Thomas Jefferson Raine, an elderly white man employed by his mother to teach her son, "reading, 'riting and 'rithmetic." While receiving his first training under Mr. Raine, the boy Judson drove a mule team, hitched to one of the old-fashioned cotton gins, between studies. He sat at the end of one beam, and another boy sat at the other end. Each of these boys, while engaged in keeping the mules moving in their circuit around the gin, carried in their hands one of Webster's old-fashioned blue "spellers"—one with his book closed would spell words called off from the opposite end beam by his companion, and taking turns thus them became very proficient in the difficult art of correct spelling.

In this school around the gin he got the inspiration for an education, which was subsequently satisfied by his entrance into the Atlanta Baptist College, Atlanta, Ga. Even at this place young Lyons was to have his difficulties. Poverty was still with him, and while he was pursuing his studies at the college he was engaged to teach a class of young colored women at night, who were employed during the day-time in various capacities. The sum of ten dollars per month, which he received from this source, together with assistance furnished by his mother and sister, enabled him to finish his college course without encountering any severe hardships.



HON. JUDSON W. LYON

He graduated from this institution in 1879, and the year following was elected as a delegate to the Republican National Convention held in Chicago, and thus began his public career that has made him internationally known. He was admitted to the bar in 1884, and continued the practice of the law until he was appointed to the responsible position of Register of Treasury by President McKinley. It is said that Mr. McKinley, in appointing Mr. Lyons, expressed the hope that Mr. Lyons' name upon the currency issued by the national government would be an inspiration to the Negro youth. Not only does Mr. Lyons' name appear upon the greenback bills that are issued by the national government, but he personally signs his name to the millions of the bonded debt of the country.

It is difficult to estimate the magnitude of the financial transactions of the Register's office. He has charge of all of the loans representing the entire interest-bearing debt of the United States, which is $895,158,340.00. He is responsible for the schedules of payment of the quarterly interest on the various loans, which run up into the millions of dollars. He is one of the three trustees of all the moneys of the country, the Secretary and the Treasurer being the other two trustees, and transactions in this connection sometimes amount to many millions of dollars each day.

Your portion is to love, to be silent, to suffer, to sacrifice your inclinations, in order to fulfill the will of God, by moulding yourself to that of others. Happy indeed you are thus to bear a cross laid on you by God's own hands, in the order of his providence. The discipline which we choose for ourselves does not destroy our self-love like that which God assigns us himself each day. All we have to do is to give ourselves up to God day by day, without looking further. He carries us in his arms as a loving mother carries her child. In every need let us look with love and trust to our heavenly Father.—*Francois de la Mothe Fenelon.*

Texas Conference Appointments, 1905

HOUSTON DISTRICT.

J. M. Johnson, P. E.; P. O., Houston, Tex.

Beaumont, C. C. Minegan; Beaumont Mission, supplied by C. C. Parris; Columbia, W. Brooks; Crosby, J. Snell; Dickinson, A. H. McCraney; Galveston, Central Mission, to be supplied; Galveston, St. Paul's, F. Parker; Galveston, Tabernacle, W. H. Jackson; Harrisburg, Joseph P Patrick; Houston, Brynton Chapel, E. Lee; Houston, Hamilton, to be supplied; Houston, Mallaben, to be supplied; Houston, Mt. Vernon, F. Gary; Houston, St. James, H. R. Smith; Houston, St. Mark, to be supplied; Houston, Sloan St., W. Hamilton; Houston, Trinity, W. H. Logan; Kendleton, W. Josey; Kountz, P. A. Dismuke; Liberty, Benjamin F. Wallace; Orange, W. L. Duncan; Port Arthur, F. W. Johnson; Richmond, Thos. Cole; Richmond Circuit, L. L. Givan; Roweville, E. D. Hubbard; Thompson, R. H. Warren; Velasco, W. Mack; Wallisville, H. C. Watson.

HUNTSVILLE DISTRICT.

W. A. Fortson, P. E.; P. O., Conroe, Tex.

Camilla, — Clark; Colmesneil, to be supplied; Conroe, T. S. Pryor; Corrigan, John H. Kelley; Dodge, G. Todd; Huntsville, T. Scott; Huntsville Circuit, Mumford Fountain; Jasper and Newton, S. D. Hackett; Josserand, Richmond Doakes; Livingston, C. Davenport; Lovelady, J. H. Anderson; Montgomery, Alfred E. Gibbs; Prairie Plains, P. L. Jackson; Spring, E. D. Becknell; Willis, G. M. Stewart.

MARSHALL DISTRICT.

J. O. Williams, P. E.; P. O., Marshall, Tex.

Daingerfield, J. Jones; Harleton, M. Q. A. Fuller; Hawkins, G. Felder; Jefferson, R. Hillary; Kildare, E. M. Alexander; Lasater, J. E. Epperson; Lodi, D. C. Haily; Longview, J. P. Calvin; Marshall, Ebenezer, B. M. Taylor; Marshall, Mallalieu, E. H. Holden; Marshall, Wiley Chapel, M. W. Dogan; Marshall Circuit, W. D. Lewis; Mineola, M. C. Gillespie; Pittsburg, A. R. Luster; Queen City, C. G. Curtis; Texarkana, St. Paul, L. M. Bolden; Texarkana, Mission and Dekalb, Mack Dawson; Tyler, George Gill; Woodlawn, George E. Belcher.

NAVASOTA DISTRICT.

J. E. Bryant, P. E.; P. O., Navasota, Tex.

Anderson, S. A. Kelly; Bellville, M. M. Muldrew; Brenham, J. H. Hubbard; Brenham Circuit, B. R. Booker; Brookshire, J. A. Tillory; Caldwell and Zion's Hill, L. H. Barnett; Hempstead, William Bartley; Hempstead Circuit, W. E. Hutcheson; Hockley, J. Jordan; Millican, W. A. Parks; Navasota, A. W. Carr; Navasota Circuit, A. Alexander; Sealy and San Felipe, G. S. Helm; Waller, C. M. Singleton; Yarboro, S. M. Bolden.

PALESTINE DISTRICT.

L. S. Blakeney, P. E.; P. O., Palestine, Tex.

Boggy Mission, to be supplied; Bryan, W. Brown; Bryan Circuit, W. R. Robinson; East Calvert and Franklin, A. Taylor; East Mexia, E. Micheaux; Fairfield, M. Wilson; Hearne and Sutton, Albert L. Gabriel; Hemphill, Alexander Parham; Jacksonville, S. A. Pryor; Jewett and Buffalo, L. L. Neal; Leona, G. W. Baber; Madisonville, Daniel A. Runnels; Oakland and Butler, F. R. Morton; Palestine, J. F. Barnes; Palestine Circuit, P. H. Jenkins; San Augustine, G. W. White; Winkler, G. W. Carter.

PARIS DISTRICT.

J. I. Gilmore, P. E.; P. O., Paris, Tex.

Bagwell Circuit, G. W. Love; Bonham, supplied by R. E. Dyer; Brookston, G. R. Turner; Chicota, to be supplied; Clarksville, K. W. McMillan; Clarksville Circuit, C. C. Sapp; Cooper and Commerce, C. S. Williams; Freehope and Madras, J. P. Belcher; Greenville, O. H. Hervey; Greenville Circuit, to be supplied; Hinckley, G. W. Norris; Honey Grove and Dodd City, to be supplied; Medill, J. E. Beal; Morgan Chapel and Blossom, to be supplied; Paris, G. A. Des Landes; Paris Circuit, Charles Wofford; Sulphur Springs and Winnsboro, T. Moore; Terrell, Forney and Kaufman, E. W. Hayes; Wolfe City and Ladonia, S. W. Johnson.

M. W. Dogan, president of Wiley University, member of Wiley, Marshall, Quarterly Conference.

THE CHRISTIAN LIFE

The New Year

'T is midnight's holy hour, and everywhere
A holy hush
Rests on the air,
As if the world in silent prayer
Were looking up to God.
And gently dropping, soft and white
As feathers in
Their downward flight,
The snowflakes fall, and veil from sight
The paths o'er nature trod.

And when the morning's golden beams
Shall rouse the world
From slumber's dreams,
O'er all the hills and vales and streams
A spotless robe shall lie;
A robe by unseen hands outspread,
A shroud to wrap
The old year, dead,
A clean page for the new, instead,
Dropped from the bending sky.

So, Heavenly Father, may thy grace
As kindly cover
Every trace
Of my sad wanderings from thy face,
Let not one spot remain.
Before me lies the new-born year,
Each page as yet
All white and clear,
Oh, help me write it in thy fear
And keep it free from stain.

Here, in this solemn hour, I raise
My heart to thee
In thankful praise
For all the good that crowned my days
Throughout the old year gone.
Unto the new I cannot see,
I know not what
'T will bring to me,
I only know thou lovest me
And still wilt lead me on.

—*Warren Lamport.*

A New Year's Meditation

BY EUNICE DALE EVERETT.

I am going to take an hour or more just for my own exclusive use to-night. I suppose the others thought it strange that I didn't go to Watch Meeting with them. No doubt the service will be very impressive, but I wanted to be alone. I must take time to find myself. I have been rushing on from one thing to another—concert, club, lecture, committee meeting, visiting, shopping. The demands on my time are so numerous! When have I taken an hour to stop and think? There are so many books to read and things to do and to learn, and so many people to see, and I enjoy it all so much! To-night, the last hour of the old year, I have left books and friends, and come up to my room alone, to find myself and God. It is eleven o'clock now, and I am not likely to be interrupted; for all the family who have not gone to Watch Meeting have retired, and are most likely asleep. I thought I could best keep vigil in this solitude and silence. Even the presence of a worshiping congregation and the solemn tones of an organ would be distracting.

Who am I? Why am I here? Am I fulfilling the object of my being? Am I making the most of my opportunities? I used to ask such questions often. Lately I have been far too busy doing, and have had no time to think. I might read over my old journals packed away in the attic, and look for myself there; but, after all, I should not find myself in those old records. The girl who is there has passed away. I am not she. What relation am I to her who had all those ambitions (how high they were), those hopes (how sanguine), those fears (how soul-distressing)? I might review what my friends and neighbors have said about me, so far as I know what they have said—ah! but there is the trouble; I do not know it all; and probably have heard only the complimentary remarks. After all, I never could find myself in that way, even if I knew everything that anybody ever said about me; for even my friends don't know me; and I am sure I don't know myself. I fear it is a vain task, this searching for myself, my true self. Perhaps I am just as well off not to get too close a view of myself. I dare say it would be a poor spectacle. I only want to be sure that I am on the right course; that I am not wasting precious time; that I am making the most of such talents as I possess; that I have left none buried in a napkin, or hidden away under the rubbish of custom and ceremony; that I am doing just what God calls me to do, and not merely what men wish me to do.

Half-past eleven! God only knows me and His plan for my life. It is a comfort to feel that He does know it, if I do not. I have been reading in my Bible, the only book for this hour of meditation and self-searching. I happened (or perhaps I was guided) to open at Mrak, ninth chapter, and read about the transfiguration, and how a voice came from the cloud that overshadowed them, saying, "This is My beloved Son; hear Him." "And suddenly, when they had looked round about, they saw no man any more, save Jesus only." O, if I could but find Him! it would be far better than to find myself. The world is too much with me. Jesus only! that is what I need. And has He not said, "Seek, and ye shall find?" Surely if I find and follow Him, I shall not altogether lose myself either in this world or the next. What is it to have Jesus only? Perfect love, service, and sympathy unstinted, perfect peace, unruffled serenity under all circumstances. O, that I might attain unto it! In my little worn book of "Daily Light" I read: "There remaineth yet very much land to be possessed. * * * Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus."

Eleven fifty-five. I have extinguished the light. It is a beautiful, clear night. Up there are the everlasting stars. Here am I, a little insignificant creature, and yet more enduring than the stars. He who guides the heavenly bodies in their courses will also guide me.

Twelve o'clock. Lord, "If Thy presence go not with me, carry me not up hence."—*The Interior.*

The Old Year

By Clarence Urmy.

What is the old year? 'T is a book
On which we backward sadly look,
Not willing quite to see it close,
For leaves of violet and rose
Within its heart are thickly strewn,
Marking Love's dawn and golden noon;
And turned down pages, noting days
Dimly recalled through Memory's haze;
And tear-stained pages, too, that tell
Of starless nights and mournful knell
Of bells tolling through trouble's air
The *De Profundis* of despair—
The laugh, the tear, the shine, the shade,
All 'twixt the covers gently laid;
No uncut leaves, no page unscanned:
Close it and lay it in God's hand.

—*Ainslee's Magazine.*

The Common Level

Some men in our day hope to atone for their transgressions by offering to God in some form the substance which they have gotten by injustice. This would answer for pagans. The worshiper of idols is not required to be righteous. If he will bring rich offerings to the temple, he may do as he pleases. His religion does not demand clean hands and a pure heart, but plenty of sheep and cattle. The Bible teaches a different doctrine of justification.

Some Christians seem to think that religion is some kind of miracle or mystery which God provides according to his own good pleasure, and men have nothing to do with it but receive and enjoy it. But what says the Bible? Concerning Christ it is written: "He became the author of eternal salvation unto all them that obey him." He says: "Ye are my friends, if ye do whatsoever I command you." "Ye have purified your souls in obeying the truth." There is no mystery about happiness, no magic about goodness, no inscrutable secret about spiritual experience. Obedience is the condition of knowledge, the way of strength, the necessary requirement of those who would see good days.

"The way of the transgressor is hard." Some men hope to escape this sentence. Some think that their greatness and dignity will afford them exemption. Saul was obedient while he was small. When he was only the son of a farmer, he felt the need of obedience; but when he became a king, he was puffed up with vanity and thought he could treat the prophet of the Lord with contempt and disregard the word of the Almighty. There are men among us who think thus. They hold a high office or wield great power. They have great possessions, and feel that they are not under the same obligations as ordinary men. Lord Byron said that genius sanctifies whatever it does, and great men are not to be held to so strict an accountability as ordinary mortals. But with God there is no respect of persons. Kings, senators, and workingmen stand on a common level before him. Human judges may make exceptions in their favor, but the Judge of all the earth will do right. —*New York Advocate.*

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—II Sam. 18: 29. Theme—Is the young man safe?

In the midst of these busy holidays, we stop to inquire of each father and mother as to the safety of their sons and daughters. Are they safe? Will they be safe after you shall have spent your festive days at the close of 1905?

Our text contains the sorrowful apprehension and burning anxiety of an indulgent father, whose life had not always been the best as an influence upon the life of his son, the young man Absalom. Sin does not destroy the love of a true father. Love is everlasting and almost omnipotent, but it is helpless and must fail in its efforts to save, if the offender does not co-operate and help to save himself. Weeping over the sins of a lost son is the last resort of love to exert itself over lost manhood. Many fathers have been known to give their life and all they had to save their sons from utter destruction, but, alas, they failed. David's lament over the untimely death of Absalom is a faint illustration of God's love for His rebellious sons and daughters. Let us most seriously and solemnly enquire: Is the young man safe from evil influences? Such as bad habits, intemperance, wicked companions, trashy books, and dishonest conduct? Is the young man safe in Jesus our Lord? Is he safe in a good home? Is he safe in this world, for heaven, and immortal glory? The young man is not safe. He has seen you tasting and drinking intoxicating liquors; smoking and chewing poisonous and filthy tobacco. He has been invited and enticed by you to go to the opera house, the pool room, the dancing hall, and to other places of ill-repute. The young man has ceased to attend Sunday school, the church, and other means of grace. He now takes the Sabbath day as a day in which to make money. He is reckless in the use of his time, his talents, his health, and his money. His heart is not right in the sight of God and he has so many opinions that are false and wrong. Are you safe, young man, in the way you are now going, with rebellion in your heart, your soul all filled and eaten up with ingratitude, and with only one selfish purpose in your aim and end? Cain was not; Absalom was shamefully and eternally defeated; Judas Iscariot ignominiously failed; and Felix indefinitely postponed his salvation on that awful day of indecision. Enoch was safe, because he walked with God; Abel, because he gave God the firstlings of his flock, and Daniel, because he would not drink the king's wine. Young man, are you determined to go on in sin and gain your point? Are you still willing to chase the shadows of this inconstant world? Are you willing to endanger yourself while still trying to pluck the alluring, deceitful, damning flowers of life? There is no place of safety for any man out of Christ Jesus our Lord.

Greenville, S. C.

Wiley University, Marshall, Texas

By W. F. Waters

Was established by the Freedmen's Aid Society of the Methodist Episcopal Church, in 1873, and therefore enjoys the distinction of being the oldest institution of high grade in Texas open to Negroes. It is situated in the center of a black belt, fully half a million Negroes being within a radius of 200 miles. The institution at this time is enjoying a period of unparalleled growth and is doing such work as calls forth most commendable statements from its patronizing territory. During the past five years a large building for class room and dormitory purposes has been erected at a cost of more than $30,000, with furnishings valued at between five and six thousand dollars, and upon which there is not a dollar of debt. The building is five stories high, and is admirably adapted to the purposes for which it was erected. The money to erect this structure was raised largely in Texas and from colored people. The brick of which the building is made and the construction of it was done mainly by student labor. The secretaries of the Freedmen's Aid Society were so much pleased with this local help that, in a recent report, they made this remarkable statement:

"The support given Wiley University in its building feature by the people of Texas, is the most conspicuous example of self help in all of our Southern work."

The enrollment in all departments of the university last year was 550. This increase is not simply in the grades, but in the advanced departments as well. The College department has more than doubled itself in the last few years. It is recognized as a college of the first class by the State Board of Education. Graduates from any of the college departments are entitled to a permanent certificate to teach in the public schools of the State.

As a musical center Wiley University is known far and near. Her students render the classical music with the greatest ease, and in singing plantation melodies have no superiors in the Southwest. The instrumental department contains over a hundred pupils, taught by four regular teachers, who use between fifteen and twenty pianos and organs in their work.

The industrial departments of the university are making most pleasing growth. Aside from the industries ordinarily taught, a first class electrical plant has been fitted up, which furnishes lights for the grounds and eleven college buildings, representing a saving to the institution of hundreds of dollars a year. This plant was installed by Prof. J. R. Reynolds, electrician and mathematician, who is a graduate of the Armour Institute of Technology, and is recognized as an electrician of the first class. Under his direction the boys in the class of electrical engineering have raised the poles, strung the wires, put up the fixtures, and, in fact, have installed the plant from start to finish.

Among the new departments of this year are those of law, conducted by a graduate of one of our leading American institutions, and the nurse training department presided over by a practicing physician. Each of these enjoys a healthful growth.

Fifty per cent. of the graduates of Wiley University are successful teachers in the public schools of Texas, Louisiana and elsewhere; twenty per cent. are preachers, fifteen per cent. are farmers, and ten per cent. are following other lines of work, including medicine, law and merchandise. One of the graduates is a Bishop in the Colored Methodist Church, and five are preparing for missionary work in Africa. Not a graduate of Wiley has made a complete failure in any chosen line, and not one has been convicted before the courts of the country for commission of any crime.

There are several religious organizations in Wiley for the purpose of leading students to a higher spiritual life. So effective have these organizations become that cases of extreme discipline have not been needed, but, on the other hand, personal honor obtains in the student body to a commendable degree. These organizations have also created a desire in the hearts of a large number of the pupils to help others. When the news of the frightful destruction of life and property at Walden University was received two years ago, $50.00 was raised in as many minutes and sent by telegram on its mission of mercy. Last year when the main building at Lane College was destroyed, a collection of $10.00 was given by the students for rebuilding purposes. Not long ago Wiley students gave $25 to apply on a scholarship in the West College of Africa. Each year, for the past three years, $100.00 has been raised by the students and sent to the Missionary Society of the Methodist Episcopal Church. The Mercy and Help department of the University Epworth League Chapter visits the extreme poor out in the city, and helps in a material and spiritual way. Last year this department raised $30.00 for helping the poor and alleviating the suffering.

A tasteful modern building, with all needed arrangements and conveniences, is being erected on the grounds as a residence for the president. When completed it will be one of the best buildings in the South used for similar purposes by any of our church schools. The money for the erection of this building has been secured through the Texas conference, the chief support of the institution, and from volunteer donations from students.

No school in the whole South has a brighter future than Wiley University. President Dogan has surrounded himself with an able faculty of men and women, and has greatly advanced the school and made better its facilities. He is a man of sound business tact, right thought and vigorous energy, a genuine gentleman, deserving the heartiest support of all who are friendly to education of a liberal type.

The late Bishop Joyce on one of his official visits a few years ago said, that the Freedmen's Aid Society should change its work in the South so that it would have but four leading colleges, and the rest should be preparatory schools; and then he said that Wiley University should be the great college for the Southwest. And other friends who have visited the school from time to time have made similar statements.

The college spirit of loyalty to the school and president and respect for its teachers is simply marvelous. In the construction of Central Building both boys and girls shoveled dirt, carried brick, and helped in whatever ways they could, charging nothing for their labor, but making personal donations besides. They have now donated about $600 in subscriptions to complete the president's mansion. They take a leading part in all projects for improvement. The heart of the entire student body is now set on building a new dormitory for boys. No wonder that Wiley University is so harmoniously intact and prosperous and helpful, with such loyalty of students and teachers and such friendly relations existing throughout the school.



Print Shop
A Domitory

GROUP OF BUILDINGS
North College
McKinley Hall

South College
Teacher's Cottage
Electrical Shop

Worrying furnishes a less ethical motive than the philosophers could wish, but we should recognize its practical value in the affairs of life. To do right and to be right only because we are afraid of the consequences of the failure so to do and so to be, is not so fine a thing as to do the best we can for the sake of this doing and being. In other words, it is better to be driven by love than by fear. But still, worrying has its advantages.—*H. R. Palmer, in New York Observer.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

HEROISM AND ROMANCE

[*Continued from Page One.*]

Chestnut has won favorable criticism and a place among the literary folk of the country without thought of color. No apology need be made of the spirit of his productions or their literary finish. His motive for writing is pure; his prejudices self-controlled; his expressions delicate and refined by culture. His productions find ready publication in one of the most responsible publishing houses of the country and easy acceptance by the greatest magazines.

WEEK OF PRAYER

The Evangelical Alliance announces the following dates and suggested subjects for the Week of Prayer throughout the United States:

Sunday, January 7, 1906, Sermons.

THE SPIRIT AND THE FIRE.

He shall baptize you in the Holy Spirit and in fire; Whose fan is in his hand, and he will thoroughly cleanse his threshing floor; And he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire. Matt. 3:11, 12. By their fruits ye shall know them.—Matt. 7:16.

Monday, January 8. Believers Purified and Quickened.

Tuesday, January 9. The Church wholly Renewed in the Love and Life of Christ.

Wednesday, January 10. The Unsaved Aroused to Seek Salvation.

Thursday, January 11. Society Evangelized.

Friday, January 12. Missions Re-inspired and Re-inforced.

Saturday, January 13. All Mankind Redeemed, Restored.

Sunday, January 14. Sermons.

CONDITIONS OF BLESSING.

Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of Hosts, if I will not open you the window of heaven and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3:10.

Mt. Zion Methodist Episcopal Church, Washington, D. C., has undergone extensive repairs and an addition of eight rooms, consisting of pastor's study, ladies' reception room, kitchen, board room and accommodation for the choir and organ has been placed in the rear. A steel ceiling has been placed in the auditorium, a heating plant installed and the lecture and class rooms re-arranged and repainted throughout. It is easily now one of the most modern and best equipped churches in that city. The sermon at the re-opening was preached by Rev. M. W. Clair, Ph. D., on December 17th, Rev. Alexander Dennis preaching at night. The following pastors filled engagements during the succeeding week: Rev. W. T. Harris, Rev. R. S. Harris, Rev. W. H. Davenport, Rev. N. M. Carrol and Rev. J. H. Hill On Sunday, December 24, Rev. W. H. Gaines, presiding elder of the Annapolis District, preached in the morning and Rev. Dr. E. W. S. Peck, presiding elder of the Baltimore District, preached in the evening. Rev. B. T. Perkins, the pastor, is to be congratulated on the success of this enterprise.

"LEST WE FORGET"

The first of January is a memorable date in the history of the Negroes of this country. This date is generally observed as Emancipation Day and our people congregate to do honor to the memory of those who labored so valiantly that we might have the freedom which we now enjoy. In some sections the date of September 22 is observed as Emancipation Day, for on this date it was that a preliminary proclamation was issued by President Lincoln, while in Texas and some parts of Louisiana June 19 is observed as Emancipation Day. It is exceedingly appropriate that a day be held sacred to the memory of those who struggled for freedom, and call especial attention to the abiding debt that the Negroes owe those who were uncompromising and unceasing in their labor for their emancipation. 'Tis true that the freedom of the slave meant much for the country as well as it meant much for the slave himself; the fact none the less relieves the Negro of his deep and almost beyond-payment debt of gratitude to Garrison, Phillips, Sumner, Harriet Beecher Stowe, Abraham Lincoln and a long list of others who made possible freedom.

And halt we here in the midst of this busy life with uncovered heads to recount the unselfish and heroic actions of those exponents of freedom and from the depths of our innermost souls present to their disembodied spirits and yea more, we lay bare our innermost souls so that the American people—those who are the successors to that conquering host in spirit and sense of justice and fair play—and reveal genuine and unaffected expressions of increasing gratitude. For however intense might have been the yearning of the slave for freedom, likely enough it never would have come but for the power and influence of friends without the race.

To those be ever fresh their memory and ever green their graves, to their successors ever bright the skies, ever strong their arms for defense, ever loud their voices for the demands of the oppressed, ever keen their eye for the vision of truth, ever bright their names upon the pages of our country's glorious history.

At some central point in this great country of ours there ought to be erected a monument of the most enduring marble purchased by money raised alone among Negroes; the work of building and of sculpturing the monument should be done alone by Negro hands; the inscription to be born out of the heart of the Negro's gratitude; a monument high and enduring to those who wrought so well for the freedom of the slave. The unveiling of such a monument would be a fitting item in the celebration of our half century of freedom, January 1, 1915. Two hundred thousand dollars for this purpose would not be extravagant nor ought it to be hard to raise from the ten millons of Negro citizens.

UNION OF EPISCOPAL METHODISM

The union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is a subject referred to quite often in the addresses of representatives of the two Methodisms and receives occasional attention at the hands of the religious press of the country. Any statement along this subject, especially from an individual who commands respect in all sections of Christendom, would be of special interest. During the discussion of our missionary work in the South, at the recent meeting of the General Missionary Committee, under the consideration of appropriations for Southern work, Rev. James M. Buckley, D. D., editor of the *Christian Advocate*, said:

"The Methodist Episcopal Church, South, h nine conferences in the United States outside the old slave territory. Before we are call upon to get out from the South, we might r quest them to withdraw their nine conferenc which are outside of the old slave territory. W have settled down on this proposition within th last few years, that we will not intrude where th Southern Church is doing needed work in Methodism; and also on the proposition that w will not withdraw from any part of the Sout where the Lord is blessing our work and th people reciprocate.

"There are several reasons why we shoul keep our position in the South. We are doing very well in regard to our fraternity with th church South in the Union Publishing House a Shanghai, China, not appearing antagonisti before the heathen. We are doing extremel well in our common hymnal, common churc service, common catechism; but when yo come to talk about uniting the two churches ther are irreconciliable differences that have been in troduced into the Southern Methodist Episcopa Church and our church since the war. So fa as I am concerned, if the churches were to unite taking in what the South has done since the sep aration, entirely apart from slavery, I would re tire from the denomination. And there are fiv points upon which I stand to that degree, tha if they were to be brought in unmodified, I woul not and could not stay, and there is no use o talking generally about fraternity until the ma jority of the men that fought through the Civ War in the South have passed away and unt some of the ancient war horses in the North hav passed away, and until general discussion throug a generation or two, and many modifications, wi enable us to meet, and every minute that w spend in discussing about withdrawing from th South is a lost minute, unless somebody bring up the other side, and I think that has had now a full manifestation and I only want to say, sirs that I am in favor of making this appropriation t the Holston Conference."

Personal and General

Dr. G. G. Logan, Missionary Secretary, will be in the city this week and desires to meet the city pastors and presiding elders in the office of the SOUTHWESTERN on Friday, at 2 p. m.

In the Library of Congress there are now 1,344,618 volumes.

Correspondents of Rev. Aaron Taylor should address him at Franklin, Texas.

Dr. John Gordon has tendered his resignation as president of Howard University.

Bishop Luther B. Wilson retains the presidency of the Anti-Saloon League for another term.

Bishop McCabe will provide for ten new chapels in Porto Rico, and has ten more in Mrs. McCabe's name.

Correspondents of Rev. W. L. Darius should address him at Roanoke, Ala., Box 81, instead of Marion, Ala.

Miss Emma Rose Williams left Friday of last week for a visit to her sister, Miss Hildred Williams, at Tuskegee Institute.

Miss Edwina Houston, daughter of Rev. J. C. Houston, pastor at Pass Christian, Miss., is spending the holidays in the city.

Rev. B. G. Frederick of the South Carolina Conference desires that hereafter his correspondents should address him at Orangeburg, S. C.

The Pittsburg *Christian Advocate* says: "We learn that Dr. Louis Albert Banks will become pastor of Trinity Church, Denver, in March next."

Roosevelt Thirkield Lovinggood has matriculated at Samuel Houston College. President and Mrs. Lovinggood are shouting happy over this newcomer.

Mr. Elijah Polk, of Jackson, Miss., honored our office with a call last week. Mr. Polk is one of the largest and most successful farmers in that section of the country.

Mr. William M. Ambler and Miss Elizabeth Travino were united in marriage in St. Frances Xavier's Catholic Church, Alexandria, La., on the morning of December 26.

Prof. W. S. Scarborough, of Wilberforce University, will deliver the address on January 2 at the great opening of the Bethel Literary and Historical Association, Washington, D. C.

Rev. C. M. Keeton, presiding elder of the St. Louis District, Central Missouri Conference, has been given the degree of Doctor of Divinity by the McKinley Memorial College at Vincennes, Ind.

Prof. M. S. Davage, A..M., our Assistant Business Manager, has been chosen President of the Colored Home and Industrial School of this city, of which Mrs. Frances Joseph Gaudet is founder.

Rev. C. D. Shallowhorne, pastor of St. James Methodist Episcopal Church, Shreveport, La., has had conferred upon him the degree of Doctor of Divinity by the McKinley Memorial College at Vincennes, Ind.

The will of the late Mrs. Helen G. Coburn, of Boston, includes the following public bequests: Tuskegee Normal and Industrial Institute, $25,000; Atlanta University, $25,000; Berea College, $10,000; Oberlin College, $10,000.

During the last fiscal year more than a million immigrants arrived at our ports and for the first half of the present year the total number is 545,148, a hundred thousand more than the number that arrived during the same period last year.

The *Moon* is the latest addition to our race journals. The name of W. E. B. Du Bois as its editor insures its permanency and as well that it will take high rank among the papers of the country. We wish it long life and great success.

Miss Naomi Johnson, daughter of Rev. G. N. Johnson, of the Little Rock Conference, has resigned her position with Clow (Ark.) Seminary and has accepted the position as teacher of music and Latin in Cotton Plant Academy, Cotton Plant, Ark.

Rev. Henry Taylor, pastor of Simpson Chapel, this city, holds the banner at present with the largest list of subscriptions of any single church to the SOUTHWESTERN CHRISTIAN ADVOCATE. Simpson heads the honor roll with 84 yearly subscribers.

At the Garrison celebration in Greensboro, N. C., held in the A. and M. College, the introductory remarks were made by Prof. Chas. A. Moore, A. M., the principal address being delivered by President James A. Dudley of that institution. The address was referred to as in every sense worthy of that occasion and the man whose memory was honored. Mr. W. M. Kech read Garrison's address to the people of Charleston, S. C., in 1865, while Mr. I. R. Ford read the salutatory of the Liberator.

Rev. J. W. Byrd, pastor at Ackerman, of the Upper Mississippi Conference, is closing a most successful year's work. He has built a commodious and attractive church for this community, putting new life into all lines of the work. Rev. Byrd is a graduate of Gammon Theological Seminary of the class of '99, and since his graduation has been in the pastorate in the Upper Mississippi Conference. During this time he has added over 400 members to the church and made improvements on every point that he has served. He has been a loyal supporter of the SOUTHWESTERN.

THE TEXAS CONFERENCE

This year the Texas Conference met in Clarksville. Bishop Henry Spellmyer presided to the delight of the entire body. Dr. M. W. Dogan was re-elected secretary and Rev. F. Gary treasurer. The meeting was one of unusual interest. Rev. J. I. Gilmore and the people of the city cared for the many visitors and members easily and comfortably. The pastors' and presiding elders' reports indicate that the year was one of great activity altho there was much severe sacrifice on account of short crops and unusual rainfalls. Notwithstanding the hardships that this conference experienced the loyalty of the members and heroism of the ministers brought a general increase in the total results. On the Houston District, with Rev. Edward Lee as presiding elder, who closed his sixth year, the benevolences showed an increase of $122 over the previous year. The Huntsville District, Rev. W. A. Fortson presiding elder, made an increase of $10. The Marshall District showed a decrease of $505, due probably to the setback the District was given by the presiding elder, Rev. O. I. Jones, relinquishing his appointment during the year. Rev. B. M. Taylor took charge of the Marshall District the remaining part of the year and did splendid service. The Navasota District, which is directed by Rev. J. E. Bryant, increased its benevolent collection $231. On the Palestine District, with Rev. L. S. Blakeney presiding, there was an increase of $106, and the Paris District, Rev. F. Parker presiding elder, showed an increase of $113. All things considered, this is a splendid showing. Tho these Texas brethren have suffered much during the year they wrought much for Christ and the people, and are more than conquerors.

Dr. H. K. Carroll of the Missionary Society, and Dr. I. L. Thomas of the Board of Church Extension, presented these two causes. The women of the Home Missionary Society were active in their meetings, planning and reporting and discussing things of interest to the conference and the general church. Mrs. W. H. Logan, the conference president, is an ideal chairman and presides to the liking of all. Mrs. J. M. Johnson fills the office of secretary very acceptably. Miss Rose Robertson, superintendent of King Home, was also present. Miss Robertson made a very interesting and thoughtful address before a very large audience on the occasion of the Missionary Anniversary. She is doing a very great service for the homes of the land.

The conference retains its old faith in the SOUTHWESTERN CHRISTIAN ADVOCATE and expressed its purpose in a strong resolution appreciative of its present editor and manager, thanking the church for their appointment and pledging a more liberal support during the year. Some important changes were made in the pastoral relation, which may be noted in the appointments that appear on page 5. There were three new presiding elders made. Rev. J. O. Gilmore takes the Paris District, Rev. J. O. Williams the Marshall District, and Rev. J. M. Johnson, D. D., the Houston District. These brethren are strong and useful men and will no doubt make considerable showing for the church. The next session of the conference will be held at Palestine.

W. F. W.

ATLANTA CONFERENCE

BY REV. E. R. MILLER.

The tenth session of the Atlanta Annual Conference convened in St. Paul's Methodist Episcopal Church, at Gainesville, Ga., Dec. 13, 1905.

Bishop Luther B. Wilson, D. D., LL. D., of Chattanooga, Tenn., presided. After the usual devotion and preliminaries, Rev. R. T. Adams was re-elected secretary, with the following assistants, J. W. Bowling, J. W. Queen, S. A. Stripling and E. R. Miller. Rev. C. L. Johnson was re-elected statistical secretary, with the following assistants, L. P. Kimball, L. H. King and H. M. White. J. E. Watkins was re-elected Conference treasurer, with the following assistants, M. M. Alston, J. A. Richie and J. W. Tharpe.

Bishop Wilson won all hearts by his fatherly kindness. He is one of the most congenial Bishops that ever dignified and graced the president's chair of the Atlanta Conference. He is approachable. Every brother felt that he was in the safe hands of a father and brother. Therefore no restlessness pervaded our Conference. Truly, it was the greatest session we ever witnessed.

The Hon. Howard Thompson, mayor of Gainesville, delivered a most earnest and thrilling address, welcoming the Conference to the hospitality of the city. A significant fact was disclosed, that during the disastrous cyclone, which with many other destructions swept our church away, through Mayor Thompson's influence the city council gave $1,000 towards the erection of the magnificent brick structure in which the Atlanta Conference was held. Dr. M. C. B. Mason, on behalf of the Conference, responded in the most glowing terms of eloquence. Miss Maude Knox, on behalf of the church, delivered a very thoughtful address, welcoming the Conference to the hospitality of their homes, which was responded to by the Bishop.

The business of the Conference was systematically, smoothly and cooly, but rapidly dispatched. The presiding elders, Dr. E. H. Oliver of the Atlanta District, Dr. G. W. Arnold of the Gainesville District, Rev. P. H. Travis of the Griffin District, and Rev. C. W. Adams of the Rome District, read glowing reports which showed great progress on all lines, surpassing any previous years in the history of the Conference. The character of every minister was passed, which shows that the Atlanta Conference is not only holding up a high standard of intellectual qualification, but a high moral qualification as well. There were many distinguished visitors and General Conference officers present, who spoke and preached to the great delight of the large audiences. Dr. J. T. McFarland of New York preached and addressed the Conference in the interest of the Sunday School Union and Tract Societies. Drs. E. M. Randall and I. G. Penn, of the Epworth League, held a great anniversary Wednesday night. At the Missionary Anniversary Dr. G. G. Logan and Dr. Jno. P. Wragg were speakers. The Rev. Dr. M. C. B. Mason spoke for the Freedmen's Aid and Southern Education Society. The Rev. Dr. I. L. Thomas was at his best at the Church Extension Anniversary. Dr. C. C. Jacobs, of the Sunday School Union, laid the burden of his great cause upon the hearts of the people. At these various anniversaries, good collections were taken for each cause. Revs. E. D. Giddins and R. R. O'Neal, presiding elders of the Savannah Conference, were welcome visitors. Miss Flora Mitchell, of Thayer Home; Mrs. A. P. Meton, Mrs. H. R. Allen, Misses Annie E. Hall and Martha A. Dunn, deaconesses, were also welcome guests of the Conference. These women of God held a most profitable session of the Woman's Home Missionary Society.

The following brothers were received into full membership of the Conference: I. H. Davis, J. H. Matthews, J. H. Brandon and Y. F. Frederick.

The following were admitted on trial in the Conference: H. F. Thomas, R. B. Macpherson, L. G. Viel and H. W. B. Wilson.

The following were ordained deacons: D. Brown, H. F. Thomas, A. Bentley, L. G. Viel, W. J. McCord, P. B. Gates, E. Lee, W. Smith.

The following were ordained elders: J. M. Spencer, J. W. Strain, L. H. King, Joseph Griffith and B. G. Burke. W. M. Werns was also received as an elder from the Baptist church. The Conference was largely attended throughout the session. The total collections for all purposes during the Conference were about $225. Total benevolent collection for the year was $3,403.

The Atlanta Conference raises more money for Freedmen's Aid and Southern Education Society, The Board of Church Extension, and the American Bible Society, than any other colored Conference in Methodism. The Atlanta Conference also becomes self-supporting at this session.

The Bishop's sermon at 11 o'clock was a masterpiece. It thrilled and captivated every heart. It was truly said that Bishop Wilson is our Bishop. The deacons were ordained just before the sermon; the elders were ordained after the sermon. After which the appointments were read. Every preacher went cheerfully to his new field, determined to do more for God and His church than ever before. The Conference will meet next year at Newnan, Ga.

Too much praise cannot be given to Rev. J. D. Lovejoy and his good people for their convenient arrangements and kind hospitality for the comfort of the Conference. Also to the credit of the pastor and our loyal Methodists and friends of our cause, Gainesville has one of the best churches in the Atlanta Conference.

SUNDAY SCHOOL LESSON

By Rev. G. N. Jelly, D. D.

Lesson II.—January 7, 1906 Title—"The shepherds find Jesus" (Luke 2:1-16) Golden Text—"For unto you is born this day a Saviour which is Christ the Lord" (Luke 2:11.) Time—December B. C. 5. Place—Bethlehem.

St. Luke was born at Antioch in Syria, and was taught the science of medicine. In early life he was converted to the Jewish religion, and is likely the only Gentile that wrote any part of the Bible. The date of his conversion is unknown. He traveled much with St. Paul in his missionary journeys. He probably died a martyr. His gospel was likely written at Cesarea, between A. D. 58 and A. D. 60, during St. Paul's imprisonment there. Theophilus, the person to whom it is dedicated, was a man of rank, a native of Italy, and likely dwelt in Rome. The entire gospel was written for Gentile converts.

I. *The birth of Jesus* (1-7). *Just before the birth of our Lord,* Cesar Augustus issued a decree "that all the world should be taxed." This edict was sent out in "those days," that it, the days of the events recorded in the former chapter. The person who sent forth this order was the ruler of the Roman Empire. This decree brought to Bethlehem a king who was in every way his superior. This was more of an enrollment than a taxation. The chief design may have been to find the number of sword-bearing men in each tribe of Israel. The world here means no more than the Roman Empire.

Joseph and Mary dwelt at this time in Nazareth, a city of bad report, in northern Palestine. They were of the house and lineage of David. They were poor, and lived in an humble home. They had unshaken faith in God, and were conscientiously pious. The distance from Nazareth to Bethlehem is about seventy miles. It was probably made by them in about four days. Bethlehem, "House of bread," is six miles south of Jerusalem. It was proper that He, who is the "bread of life," should be born there.

When Joseph and Mary reached Bethlehem the inn would not receive them. They were poor, and that inn-keeper was cruel and unfeeling. The blessed Christ has ever been excluded from the great thoroughfares of life, from many shops and offices, homes and hearts, and I fear some churches have through wealth and pride, crowded Him out. Jesus was born in a manger, or stable. It was likely a cavern with the front closed.

II. *The angelic visit* (8-14). 1. *The shepherds.* God has always been very kind to herdsmen. Moses, Abraham, and David, were keepers of flocks. These shepherds were in the fields near Bethelehem—possibly the velts in which Ruth had gleaned, and from which David had been called to become king over Israel. These shepherds were on duty: they were keeping watch over their flocks by night. God usually appears to those who are employed. Blessed is that servant whom his Lord, on His return, shall find at work. They keeping watch by night indicates that the weather was warm, and that it was not the rainy season. We know not positively the year, month, or day of the month, in which Jesus was born. The facts are not essential or God would have given them.

2. *The messenger.* This may have been Gabriel, who before this had been sent to Zacharias and Mary. The angels often revealed the will of God to the people. The "glory of the Lord" was likely the Shechinah—a white, shining cloud of intolerable brightness. It appeared to Moses in the bush; it guided Israel through the wilderness; it was seen by the apostles on the mount of transfiguration; and by Saul when on his way to Damascus. Jesus after His ascension was shrouded in the same glory. The angels who come from heaven are robed in like brightness. The saints after death may be clothed in the same way, for "we shall be like Him." The shepherds "were sore afraid." The inhabitants of earth have never felt comfortable in the society of heaven. Sin may have caused this fear. Superstition may have produced it. The ancients believed that an angel's visit was the harbinger of death.

3. *The message.* This angel had not come to take life, but to "bring good tidings of great joy." He was a herald of the gospel. The "good tidings" was the story of the cross—of the birth and life of Jesus. This salvation was for them: "I bring you"—Jews and shepherds, this good news. And also for "all people," for Gentiles same as Jews. Here in the beginning of the gospel it is declared by an angel, that Jesus is to be a Saviour of all nations. God has anointed Christ to be our Prophet to teach us, our Priest to intercede for us, and our King to rule over us. A Saviour implies that we are unsaved, that we may be saved, and that Jesus came to save us. This Savious may be found in the city of David, wrapped in swaddling clothes ,and lying in a manger. A lowly birth for so great a Personage.

4. *The heavenly choir.* It joined this angel suddenly. As quick as the lightning's flash there was a band of singers from heaven about these shepherds. They increased the light, and confirmed the story. They sang no solo, duet, trio, or quartette, but "glory to God in the highest," that is, glory to the highest God in the highest heaven. "And on earth peace." By nature God and man are not at peace, but this Saviour has come to bring about a state of reconciliation. When we are justified by faith, "we have peace with God." "Good will towards men" may mean more than the peace of God towards them. It likely refers to the Lord keeping him in all his ways, causing him to grow in His favor, establishing him in the divine life, and finally receiving him home to glory.

III. *The investigation* (15-20. 1. *Return*—The angels went back into heaven. Our visions of glory are of short duration. They are soon passed and we return to our lowly walks in life. But we should go with clearer faith, stronger hope, and greater energy than before. 2. *Counsel*—The shepherds talked one with another. They exchanged views and reached conclusions. It is well, in matters of religion, to have concert of action. 3. *Investigation*—They went to Bethlehem and found everything as the angel had said. When we test the word of God we will find it to be true. Jesus said: "If any man shall do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." 4. *Report*—They made known abroad that which had been told them. When we know Jesus we should tell others about Him. We are His witnesses. 5. *Effect*—The people wondered at those things which were told them. To one class the gospel is a surprise; to another it is a pleasing story; to another it is the power of God unto salvation: and to another it is a savior of death unto death. Reader, how are you receiving it? 6. *Wonder*—Mary pondered all these things in her heart. The words of Gabriel, the story of the shepherds, and the visit of the wise men, were all retained in her memory.

EPWORTH LEAGUE

By Rev. J. H. Scott, D. D.

January 7, 1906.

Laying Foundation For 1906

Scripture Reference—Luke 6: 46-49.

The Heart of the Theme.—Foundation-laying is a matter of personal responsibility. Whatever may be said of the power of heredity, everyone may—rather, must—lay the foundation of his own life. He may not always choose the location of the building, or the nature of the materials—but he must build the substructure, as well as the superstructure, himself.

The only safe foundation for a human life is faith in God. That means not merely a vague sort of belief that he exists, and that he is more or less benevolently disposed toward us. It is a faith which intrusts all life to him, which believes that he has a purpose in our presence in the world, and which is sure that it is absolutely safe to commit ourselves to his guidance. That faith makes Christians of us, with our life hid with Christ in God. It puts us upon the impregnable rock of the atonement. We can stand erect and confident in God's sight when we stand on that foundation.

Storms come to everyone. The tempest that smote the house on the sands beat no less fiercely on the house with the rock foundation. There is no pledge of immunity from trial, or from conflict, in the Christian faith. That would make it a mere asylum for the feeble. But our faith gives us power to bear the trial, endure the pain, and overcome in the conflict with evil.

At the beginning of the year there is no need to lay new foundations, if you are already fixed on Jesus Christ, the Rock of Ages. You may need to strengthen your hold on his life, to make sure that the life you are building is in harmony with the life on which it is founded, to be more careful in the choice of the materials you use in the daily task of building, but you are already on the Rock.

The wise builder in the parable is he who "heareth these sayings, and doeth them." By that test, who among us is the wise builder? Who will begin now, and by the help of God, be not a hearer only, but a doer of the Word throughout the year?

The Morning Watch.—What is known as the Morning Watch Enrollment is a simple plan for banding together all those who are willing to spend the first moments of each day in secret meditation and prayer. The plan provides for the simplest possible form of organization.

The need of the Morning Watch is a peculiar need of the present day. We have become so much absorbed in things, and in the material ends both of our secular and our religious life, that the essentially spiritual character of our religion is in danger of being overlooked. Our personal Christian life demands that we should pay new attention to a maxim which has been long neglected—"Know thyself." We have been absorbed in various movements, good in themselves, but which have a strong tendency to displace individual and private devotions. The Morning Watch is an attempt to offset all the things that keep us away from God, and to make a deliberate engagement with ourselves to come into his presence.

The Theme's Relation to League Work.—The Epworth League offers admirable opportunities for foundation-laying. If you have not used them, begin this year.

Your need of regular and systematic use of the Bible can nowhere be better supplied than through the League Bible-study course. Join the class in your own chapter. If there is no class, start one. Three or four earnest people will make the nucleus of a fine class. It will give definiteness and purpose to your reading of the Bible. It will make the reading a pleasure, instead of a task performed for duty's sake alone. And it will help you to be a better member of the League and church, because it will help you to be a more intelligent Christian.

Send your name and address to the Central Office, and full particulars of Bible-study plans and of the Morning Watch Enrollment will be forwarded to you.

A third essential for right building is the right sort of definite Christian service. What is your relation to the work your chapter is doing? Are you doing your share? Is your chapter doing all the helpful; constructive, inspirational work that needs to be done in your community? Let these questions be carefully and honestly considered, and it is certain that you will find opportunities for constructive spiritual work that have not yet been fully utilized.—*From Notes On the Epworth League Devotional Meeting Topics.*

Doings of the Workmen.

ARKANSAS.

An adjourned session of the Clow District Sunday School and Epworth League Convention was held at Stamps Ark., Nov. 23-26, 1905, in Owen Chapel Methodist Episcopal Church. Devotional exercise was conducted by Rev. D. B. Harston, presiding elder. As the president was delayed on account of the trains, Rev. D. B. Harston was substituted, who made a strong plea for the work on all lines. The convention organized by electing A. N. Grant secretary and Mrs. Callie Bush, treasurer. After the appointment of the different committees by the president, the reports were called, which showed remarkable advancement on all lines of the Sunday school and League work. The afternoon was spent in general discussion and committee work. Topics: "Social Purity," Rev. Robt. Evans and Rev. D. B. Harston; "Good Citizenship," Rev. Lee Nelson, were discussed. For the second day session the convention convened with D. B. Harston in the chair. Topic, "Our Church Literature," was discussed by C H. Charles, Mrs. Bush, Mrs. Gant, Mrs. Roberts, Revs. Nelson and Izard and Dr. S. H. Fletcher. At this time the hour for preaching having arrived, Rev. D. B. Harston preached a stirring sermon from the text, "Without faith it is impossible to please God." The convention was favored by Prof. M. M. Murray, of Lewisville, Ark., who made some brief remarks and returned on account of pressing business.

At the morning session of the third day devotional service was conducted by Rev. Nelson; reading from the 91st Psalm; singing; prayer by A. N. Grant. Papers presented, "Why Stand We Here Idle," by A. N. Grant; "Social Entertainments," by Rev. D. B. Harston, presiding elder.

Prof. A. D. Jacques, president of the convention and president of Bowen's Seminary, made an able address on behalf of the Sunday school and League, which was well received by all. In the evening papers were read by Mrs. Roberts, Mrs. Sampson and Miss Cora Thruston. Prof. A. D. Jacques delivered his famous lecture on "American Ideals" to a crowded house, which was carried away with the logic and eloquence.

Sunday's Session—Sunday school conducted by Prof. A. D. Jacques; 11 o'clock sermon preached by Rev. D. B. Harston. Corner-stone laying took place at 3 o'clock. Total collection, $107.87.

PROF. A. D. JACQUES, Pres.
A. N. GRANT, Sec'y.

GEORGIA.

The fourth annual anniversary of the Woman's Home Missionary Society of the Savannah annual conference, was held in Savannah, Ga., November 24. It was one of the best meetings we have ever held. We had with us a good number of the conference officers and also some of the lay members. The reports of the officers were very good. They showed improvement on all lines. I find we have some wide-awake auxiliaries that are doing great and grand work. Our meeting was one of great inspiration to those present, and they have returned home with greater determination to do more for this great society than ever. Dear sisters, let us be up and doing, for the harvest is great and the laborers are few.

"Let us away and labor to-day
Out in the fields so white."

I want every charge that has not an auxiliary to organize at once and get to work. If you need any information, write me and I will do what I can to help you. Dear workers, of the many auxiliaries of our twenty colored conferences, we, the Savannah conference, raised more money according to our number than any other, excepting one, and as a reward the International Convention gave to us a beautiful silk flag. With this achievement we should take courage, and, with God's help, go forth to do greater and better work this year than at any time in the past. At the last anniversary we elected a conference organizer in the person of Mrs. F. P. Terrentine. Certainly, we know with her noble ability, push and thrift, our work will be greatly stimulated, and auxiliaries will spring up in all parts of our conference territory. Officers elected as follows: President, Mrs. R. F. Fisher; vice-president, L. H. Smith; corresponding secretary, M. E. Dent; recording secretary, R. R. O'Neal; treasurer, J. S. Stripling. Let us with one accord consecrate our lives anew, take up our task and determine to succeed.—Mrs. R. F. Fisher.

INDIANA.

Terre Haute, Annabelle Smith.—Presiding Elder Geo. A. Sissle was with this membership December 2-4, the occasion being the session of the third quarterly conference. Every interest of our church is receiving most careful attention. Rev. C. Jones was assigned this work last March and he has proved himself to be a man of God in every respect. He found Salter's Chapel with 115 members and a debt of $750, besides numerous other small debts. He has had two rallies and raised $250 of the main debt. All are now working hard to raise $500 during the next rally in February. Although one of our older ministers of the Lexington Conference Rev. Jones is endeavoring to kep apace with the times. Raised this quarter for all purposes, $265.58. During the week, the second Sub-District Epworth League Convention was held. Delegates were few in number. The papers and discussions were helpful and inspiring. The president, Miss Sophronia Shaw, of Evansville, presided, and rendered excellent service throughout the session. The presiding elder preached two able sermons on Sunday. At 3 p. m. the Lord's Supper was administered to a large number. Rev. Hodges, of the Free Will Baptist Church, preached. The choir and orchestra of eight pieces rendered excellent music during each service. Paid the elder in full. Collection for the day, $21.65. At the close of the evening service the pastor lifted a collection of $2.40 for one of our young men, Mr. J. C. Hayes, who left that night for Walden University. The meeting was pleasant and helpful from start to finish and full of the Spirit of the Master. We are praying for a glorious revival.

Indianapolis, Minnie Scott. — The Junior League of Simpson Chapel is in a prosperous condition at present and has been a lively factor of the church since its organization. It was organized by the Rev. G. A. Sissle, during his administration as pastor Oct. 28, 1899, with Miss Arminta Bowling as superintendent. Under the faithful leadership of Miss Bowling the little Juniors have done some very effective work. Her success in the work is shown by the following report and her re-election to her office from its organization up to the present time. During this period the Junior League has raised $156.18; distributed to the poor 35 pairs of shoes, 15 pairs of rubbers, 20 pairs of gloves, 20 caps, 10 aprons, 42 dresses, 20 suits of underwear, 50 packages of staple groceries, 200 leaflets, together with many useful books, to the children of the Colored Orphans' Home of this city. The donations of flower bouquets have been so numerous that record could not be kept of them. This band of little workers gives hope to all that love Him "and a little child shall lead them."

INDIAN TERRITORY.

ARDMORE, A. W. Talbert, Pastor.—Rev. D. G. Franklin held our fourth quarter in Warren Chapel Dec. 16-17, 1905. Brother C. G. Graham, leader of class No. 3, leads all the classes financially for the quarter and will be awarded a copy of the new Methodist Hymnal by the pastor. Pro. C. A. Biggers was elected and confirmed superintendent of the Sunday school for next Conference year. Warren Chapel is preparing to give the Lincoln Conference splendid entertainment. The presiding elder, D. G. Franklin, is moulding healthy sentiment for the Lincoln Conference School, located at Muskogee, I. T. He is determined that the school shall become an established fact. Sister M. Denton paid her subscription full for said school, $10. Mrs. Lula Fergerson and Mrs. M. Hall led a splendid surprise party, bearing many good things to the parsonage. Collections for the quarter, $200.

KANSAS.

Coffeyville, J. W. Nolond.—Dr. A. J. McAllister was with us December 9-10, and conducted our fourth quarterly conference. Reports, indicating along all lines of church work were presented. At Elliot we have a lot and $100 in hand with which to begin the erection of a new church. At Coffeyville we have built a four-room parsonage. Presiding Elder McAllister preached excellent sermons on Sunday. Our pastor, Rev. H. T. Canady, is closing a very successful year's work.

LOUISIANA.

The North New Orleans Prechers' Meeting convened at Lutcher, La., Dec. 9-10. Rev. T. B. Cooper presided. Rev. B. F. Branch explained the Sunday school lesson. Dr. D. J. Price spoke on the importance of raising the missionary money; Dr. J. F. Marshall for the SOUTHWESTERN, and Rev. C. O. Pardo on the importance of training the children in the Sunday school. Rev. W. S. Chinn preached a strong sermon at 7:30 p. m. On Sunday splendid services were held. A resolution thanking the people of Lutcher for their kindness was offered by Rev. B. F. Branch, and the meeting adjourned to meet at La Place January 15, 1906. Appropriate and touching resolutions were drawn expressing the

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deep regret of this body occasioned by the death of Miss Mary McKee, daughter of Rev. John McKee, and its sincere sympathy with the family.

M. C. HARRISON, Sec.

The South New Orleans District Preachers' Meeting convened at Baldwin Dec. 7, with Rev. R. C. Worsham, president, in the chair. Devotional exercises conducted by Rev. J. E. Rolax. The secretary called the roll and the following answered; W. R. Butler, R. C. Worsham, W. H. Jones, D. S. Sloan, J. E. Rolax, G. J. Rogers, J. D. Pool, W. D. Riggins, E. B. Richard, O. J. Harvey, G. T. White of the A. M. E. Church. All of the brothers reported their work in good condition. The presiding elder delivered a timely address in the interest of the district, which was endorsed by all. The brothers viewed the campus of Gilbert Industrial College in a body and were delighted with the work being done by Prof. H. W. McDonald. All of the brothers promised to heartily support the SOUTHWESTERN by doubling their subscriptions. Rev. J. E. Rolax preached an excellent sermon.

W. H. JONES, Secretary.

LUTCHER, M. C. Harrison, pastor.—Our fourth quarter was held by Dr. J. F. Marshall. Raised this quarter $102.60; on Sunday, $19. Lutcher Chapel is all right. The members are loyal and faithful. Stewardesses, Rebecca Payne, Celeste Payne, Bertha Walker, Caroline Hughes, Gracie Bowser, Agnes Hood, Delia Joseph, Emma Brown, Frances Penney, Mary Knox, Delphine Taylor, Lizzy Vance.

BASTROP, C. L. Williams, reporter.—A grand surprise party was given on December 6 by the Young People's Christian Social Club of Mt. Nebo Church in honor of Miss M. R. Bowers. Refreshments were served by Misses L. Mathews, S. Mullen and others. After listening to much vocal music and many extemporaneous addresses, Misses P. Williams, C. Mathew and Master Watt Mullen presented beautiful presents. The club gave a purse of $4, which was presented by Mrs. H. A. Mathews, president. Miss Bowers heartily thanked the club for its kindnes and expressed her best wishes for its future success. She is an earnest worker in uplifting humanity. During her visit much of her time was spent in helping to elevate the minds of the young people. The club invites her to come again.

MORGAN CITY, W. H. Jones, pastor.—Our fourth quarterly conference was held Nov. 18-19. Rev. W. R. Butler, presiding elder, was greeted by all. The Rev. L. H. Williams, of Mt. Pilgrim Baptist Church, delivered the welcome address in words very befitting. Bro. W. McWillis, of the same church, also addressed the conference. The officers' reports showed 14 conversions, 22 accessions; paid on indebtedness $439.52; benevolences, $74.48. Paid presiding elder in full and expect to increase our benevolences, also our subscriptions for the SOUTHWESTERN. A reception was tendered Rev. Butler by the Ministerial Alliance. The program was well rendered. Mrs. Emma E. Jones, the energetic wife of the pastor, presented the presiding elder with a fine china berry set and a beautiful chorvolet set. The presiding elder left happy after closing his sixteenth and last year as presiding elder here.

LECOMPTE, L. L. Harris.—Pleasant and profitable was the session of the fourth quarterly conference held at Mason Chapel Dec. 8-10 by Presiding Elder J. J. Obee, who is winning the love and esteem of all. The elder was assisted by Brothers H. C. Gair, S. Green, Thomas McCary, J. Coleman and S. M. G. Taylor. The elder's sermon held the close attention of his audience.

THIS TESTIMONY

WILL SURELY INTEREST MANY READERS OF THIS PAPER.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: "I live in the Missouri Swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicines I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malaria, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle."

A. A. Felding, Knoxville, Tenn., writes: "I had a bad case of sour Stomach and Indigestion. I could eat so little that I was 'falling to bones' and could not sleep nor attend to my business. I used the test bottle and two large seventy-five cent bottles, and can truthfully say I am entirely cured. I have advised many to write for a free test bottle."

J. W. Moore, Monticello, Minn., makes the following statement about himself and a neighbor. He says: "Four bottles of Drake's Palmetto Wine has cured me of Catarrh of Bladder and Kidney Trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist, and he and our local doctor said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering."

The Drake Co., Drake Bldg., Chicago, Ill., will send a test bottle of Drake's Palmetto Wine free and prepaid to any reader of this paper. A letter or postal card is your only expense to get his free bottle.

MARYLAND.

FREDERICK CITY, T. O. Carroll, pastor.—Our work is moving on nicely at Asbury Church. Congregation good; fine Sunday school and Epworth League. We had a village camp, commencing Sunday, Nov. 12, and closing Nov. 24, 1905, with an experience meeting. Five were read into full membership and three on probation. We had good preaching by Rev. G. H. Booze, of New Market charge.

MISSISSIPPI.

MAHON, J. C. Jackson.—Our fourth quarterly conference was held Oct. 14-15. Dr. N. H. Williams, presiding elder, being absent, Rev. W. F. Isaiah, pastor of Hickory Flat circuit, presided with much dignity. On Sunday Rev. Isaiah preached to the delight of all. J. C. Jackson was elected district steward and J. D. Rankon recording steward. Total collection raised for all causes, $25.

Harriston, W. N. G. Lipscomb, Pastor.—To assist the pastor in his preparation for the conference Sisters O. M. Baker, Ruth Baker, Mary Steward and others gave a supper at the church on Friday night, December 8, and $9.65 were realized.

MISSOURI.

GLASGOW, G. W. Reeves, Pastor.—I am serving my sixth year at Glasgow and I am glad to say that I see no evidence of slack in our church work. The church has been renovated inside and out during my pastorate and a parsonage built and most of the indebtedness paid. At our third quarterly meeting the presiding elder, Dr. J. Will Jackson, was with us. The collection was $45, and we raised on Thanksgiving Day $54.

NORTH CAROLINA.

High Point, P. L. Eccles.—Quarterly conference on this charge December 11, Rev. R. Smith presiding. G. W. McCorckle was elected secretary. Paid the presiding elder in full, $18.75. It is our plan to raise every assessment this year. Our church work is in good condition, and all are pleased with the new pastor, Rev. J. C. Robbins. Received eight new members since annual conference. Sunday school and Epworth League are running smoothly. Sunday afternoon the presiding elder preached and Sacrament was administered to a large number. The pastor preached at night.

TENNESSEE.

Manchester, H. W. Rucker.—Our ten days' revival meeting has just closed. Mrs. L. Allen, of St. John's African Methodist Episcopal Church, Nashville, Tenn., conducted the meeting and eight souls were won for Christ. The church presented her $6.70 and many other tokens of appreciation.

Mason, J. A. Johnson.—With Presiding Elder J. A. W. Moore in the chair the first quarterly conference of Alexander Methodist Episcopal Church was held November 25-26. Encouraging reports were presented and this was probably the best quarter ever held on this charge. With Rev. Proctor as pastor, the outlook for a good year's work is encouraging. There is unity and harmony existing between pastor and people. The elder spent Thanksgiving day with us, the sermon was preached by the pastor at 11 o'clock a. m.

Clifton, A. Ransom, Pastor.—Our first quarter was held November 3 and our new presiding elder was with us. We paid him in full and raised $3 for the pastor. A very successful rally was held in St. James Chapel on Sunday, December 10, and $128.61 were raised. St. James is infused with new life and we shall strive to lead the district this year.

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Conference Notices

UPPER MISSISSIPPI CONFERENCE. Let all who are to be examined meet the Board of Examiners at Macon, Miss., Jan. 9 at 9 a. m. Let all members of the board be on hand, so the work can be completed and everything in shape for the opening of conference.

H. B. HART, Chairman.
W. H. WHITLOCK, Register.

PULASKI DISTRICT.

SECOND ROUND.

Freeman, Jan. 6-7; North Fork, 13-14; Pocahontas, 19-20; Welch, 19-20; Graham, 26-27; Bluefield, 27-28; Princeton, Feb. 3-4; Pearisburg, 3-4; Dublin, 10-11 Christiansburg, 17-18; Radford, 24-25; Independence, March 3-4; Draper, 3-4; Childress, 10-11; Pulaski, 17-18; Pulaski circuit, 24-25. Dear Brethren: In order to do a good year's work you must begin with the year. W. E. MITCHELL, P. E.

OPELIKA DISTRICT.

FIRST ROUND.

Wetumpka circuit, Jan. 6-7; Alexander City, 13-14; Alexander City circuit, 13-14; Kellyton, 20-21; Dadeville, 27-28; Lafayette, Feb. 3-4; Lafayette circuit, 3-4; Five Point, 10-11; Lonette, 17-18; Electric, 24-25; Opelika, March 3-4; West Opelika and Phenix City, 17-18; Lomax, 24-25; Elmore and Shorters, March 31-April 1; Central and Riverside, April 7-8; New Adka, 14-15. Brethren: Let us start now to plan to make this the most successful year in the history of the church. Let us try and raise every dollar of our apportionment. If other churches or denominations in the same territory can, year by year, raise theirs, we ought to do the same, for their apportionment is much larger than ours. Let each pastor see to it that the days appointed to raise the benevolences are fully carried out, not only in one but in all the churches. Look well after each Sunday school and Epworth League. Let the spirit of harmony continue. Yours for a mighty year's work, F. L. TEAGUE, P. E.

MONTGOMERY DISTRICT.

FIRST ROUND.

Warren Street, Dec. 30-31; Wesley, Jan. 6-7; Theodore, 13-14; Pensacola and North Pensacola, 20-21; Century, 24-25; Brewton, 27-28; Castlebury, Feb. 3-4; Evergreen, 10-11; Montgomery, 17-18; Troy, 24-25; Brown Grove and Shefoil, 10-11; Booth and Prattville, 17-18. A. W. MCKINNEY, P. E.

PARIS DISTRICT.

FIRST ROUND.

Wolfe City and Lad, Dec. 31-Jan. 1; Chicota circuit, Jan. 6-7; Morgan Chapel and Blos, 11-12; Honey Grove and Dodd City, 13-14; Bonham circuit, 20-21; Paris and Cooper circuit, 27-28; Medill, Feb. 4-5; Greenville Station, 11-12; Greenville circuit, 9-12; Terrell, Forney and Kaufman, 18-19; Rosser circuit, 21-22; Clarksville circuit, 25-26; Hinkley circuit, March 4-5; Clarksville 11-12; Bagwell circuit, 18-19; Free Hope and Wadras work, 18-19; Sulphur Springs and Winsboro, 25-26. Dear Brethren of the Paris District, greeting: Having been appointed presiding elder of this district by Bishop Henry Spellmyer, D. D., LL. D., at the recent session of the Texas Annual Conference, I appeal to you in the name of God and humanity that we use our earnest endeavors to make a round report at Palestine. Let each pastor strive to excel in the reporting of souls saved, monies raised for Missionary, Church Extension, Freedmen's Aid and Wiley University. Endeavor to have each member in your pastorate contribute for Freedmen's Aid Society on Watch night, Dec. 31 Earnestly strive to lift up the people and be God's man. Wishing you success and a happy new year. Yours for God and humanity.

JAMES I. GILMORE, P. E.

MARSHALL DISTRICT.

FIRST ROUND.

Ebenezer, Dec. 31-Jan. 1; Jefferson, Jan. 6-7; Texarkana, 14-15; Texarkana Mission, 13-14; Queen City, 16; Kildare, 17; Harlton, 20-21; Daingerfield, 27-28; Lodi, Feb. 3-4; Woodlawn, 10-11; Longview, 18-19; Hawkins, 17-18; Mineola, 24-25; Tyler, 27; Marshall circuit, March 3-4; Mallalieu, 11-12; Pittsburg, 17-18; Lassater, 24-25.

J. O. WILLIAMS, P. E.

SAVANNAH DISTRICT.

FIRST ROUND.

Brunswick, Grace, Dec. 31- Jan. 1; Waynesville, Jan. 6-7; Brunswick circuit, 13-14; Jesup, 20-21; Savannah, Asbury, 28-29; Savannah circuit, Feb. 4-5; Clyo circuit, 10-11; Reidsville and Roberts, 17-18; English Eddy, 24-25; Mt. Vernon, March 3-4; Vidalia circuit, 10-11; Montgomery circuit, 17-18; Baxley, 24-25. Brethren: Our record for last year was good, but by the help of our Great Leader we should do better this year, and in order to do so let each of us begin with the beginning. May I suggest that each one observe Watch Night and urge that each attendant give a New Year's thank offering. This is to be applied to the Freedmen's Aid Society. Also, don't forget Lincoln's Birthday, which is Feb. 12. Use the Sabbaths nearest the date. Programs may be had from Cincinnati or New York. Order at once, organize your forces and make it a great day for the Freedmen's Aid. Try to finish the claim for this cause at this time. The district stewards' and pastors' meeting will convene at Jesup Friday, Jan. 9, at 10:30 a. m. Yours for success, J. W. FISHER, P. E.

OHIO DISTRICT.

FOURTH ROUND.

Springfield, Dec. 30-31; Troy, Jan. 2-3; Toledo, 4-5; Oberlin, 6-7 (a. m.); Elyria, 7 (3 p. m.); Loraine, 7-8; New London, 10; Cleveland, 12-14; Rushsylvania, 19; Delaware, 20-21 (a m.); Marion, 21 (p. m.); Martin's Ferry, 27-28 (a. m.); Bridgeport, 28 (p. m.); Bellaire, 28-29; Flushing, 30; Mt. Pleasant, 31; Short Creek, Feb. 1; Cadiz, 2; Steubenville, 3-4; Columbus, Eleventh Street, 11-13; Columbus, East End, 16-18; Xenia (Rev. S. G. Turner), 25; Milford, 24-25; Madisonville, 25 (p. m.); College Hill, 26; Mt. Healthy, 27; Batavia, 3-4; Cumminsville, 4-5; Cleves, 7; Rising Sun, 8; Park Street, 9-11; Delhi, 14; Mt. Zion, 16-18; Hamilton Mission, 20. Dear Pastors: Have all committees report benevolences in quarterly conference.

ELAM A. WHITE, P. E.

APPOINTMENTS ATLANTA ANNUAL CONFERENCE.

Atlanta District.—E. H. Oliver, presiding Elder.

Atlanta—Central Avenue, J. A. Rush; Chapel Street, J. E. Watkins; Aerial Bowen Memorial, C. L. Johnson; Foss Chapel, J. M. Daniel; Martin Street Mission, H. C. Dennis; North Atlanta, A. G. Hall; Battle Hill, H. M. White; Oakland City, J. M. Spencer.

College Park, N. J. Crolly; Fairburn, William McWillie; Palmetto, A. J. Wilson; Newnan, M. M. Alston; Newnan circuit, J. J. Jones; Newman Mission, A. L. Fuller; Grantville and Lutherville, E. R. Miller; Grantville circuit, H. E. Burnes; St. Charles and Mount Zion, B. A. Johnson; Hogansville, Joseph Griffith; Hogansville circuit, J. W. Tharpe; Whitesburge, Benjamin Boston.

Gainesville District—G. W. Arnold, presiding elder. Athens, Henry Thomas; Atlanta, Fort Street, W. G. Alston; Atlanta, Saint Luke (S.), W. E. Ector; Atlanta, University Charge, G. W. Alston; Center Side, R. B. McPherson; Commerce, Albert McNeal; Covington, J. N. C. Coggins; Doraville, G. W. Lamar; Duluth, J. A. W. Usher; Elberton, D. C. Richardson; Elberton circuit, V. D. Jenkins; Gainesville, J. D. Lovejoy; Hoschocton and Winder, W. M. Wims; Lavonia, N. J. Ross; Lawrenceville, A. C. Cheerless; Nicchalson, E. A. Allison; Norcross and Roswell (S.) J. H. Ham; Oxford, Z. K. Goen; Suwana, A. G. Story; Tocoa (S.), W. B. Wood; Union Grove, E. W. C. Cox. S. C. Upshaw, Conference Tract Agent, member of the University quarterly conference.

Griffin District.—P. H. Travis, presiding elder. East Atlanta, J. W. Bowlin; South Atlanta, L. H. King; Brooks Station, B. G. Burk; Decatur circuit, G. Y. Flemister; East Point, J. H. Matthew; Edwardsville, J. P. Lawson; Fayetteville, M. W. Burch; Griffin, J. A. Richie; Griffin circuit, J. H. Davis; Hampton, Elijah J. Kight; Jonesboro, E. D. Petty; McDonough, R. T. Adams; McDonough circuit, Lee Wise; Oak Hill, David Gray; Stockbridge, J. W. Queen; Decature Lithonia Mission, W. J. Sagoes; Williamson, L. F. Beeks; Locust Grove and Luella, to be supplied. M. C. B. Cain left without appointment to attend one of our schools.

Rome District—C. W. Adams, presiding elder; Adairsville, William Baily; Aragon, R. T. Jackson; Austell, L. G. Viel; Bowden, W. A. Michell; Catersville, H. W. B. Wilson; Carrollton, S. W. Swain; Cave Spring, S. B. Beauford; Cedartown, to be supplied; Cohutta, W. T. Brantly; Douglasville, J. O. Smith; Eanon Grove (S.), R. B. Laster; Floyd, Y. T. Frederick; Marietta, H. L. Phillips; Rivertown, L. P. Kimball; Rome, First Church, S. A. Stripling; Rome, Second Church, N. S Sterling; Summerville, W. C. Bryant; Tallapoosa, J. H. Brandon; Temple, C. H. Blake; Villa Rica, A. J. Noland.

NOTICE.

Members and Delegates to the Little Rock Conference, which convenes in Fayetteville, Ark., Jan. 11, 1906, will come by the way of Van Buren and Ft. Smith, Ark., reaching this point at 4:33 and 8:20 p. m., north-bound trains. The committee on reception will meet the trains on Tuesday, Jan. 9, as it will not be possible to meet the late or before-day trains.

W. H. MORRIS, Pastor.

NOTICE—GREENVILLE DISTRICT.

There is a great evangelistic movement put in operation by our great church for the salvation of unsaved souls of our land. Will you not, "in order to bring to bear upon the unsaved life within our district, both adults and youth, the saving power of the Lord Jesus Christ," spend the three last days in devout prayer to Almighty God? Send and get a copy of "The Revival," from our Book Concern, at 75c, which will greatly help in planning this Christian work. Your co-laborer, J. W. WINBUSH, P. E.

HUNTSVILLE DISTRICT.

FIRST ROUND.

Willis, Dec. 30-31; Lovelady, Jan. 6-7; Dodge, 13-14; Corrigan, 20-21; Josserand, 20-21; Colmesneil, 22-23; Livingston, 27-28; Camilla, Feb. 3-4; Prairie Plains, 10-11; Huntsville, 16-18; Huntsville circuit, 17-18; Jasper and Newton, 24-25. Brethren: Let us begin work at once. Start revivals; organize your committees and put them to work on your benevolent collections at once. W. A. FORTSON, P. E.

WEST TENNESSEE DISTRICT.

SECOND ROUND.

Springfield circuit, Jan. 5-7; Paris circuit, 12-14; Martin, 19-21; Sharon circuit, 26-29; Kenton, 30-31; Alamo circuit, Feb. 2-4; Mayes, 3-4; Brownsville, 6-8; Mason, 10-11; Gallaway, 16-18; Pleasant Grove 24-25; Atoka, March 3-4; Ramsey circuit, 10-11; Memphis, 16-18; Moulders Town, 20-21; Fowlkes, 24-25; Friendship circuit, 24-26. J. A. W. MOORE, P. E.

HOUSTON DISTRICT.

FIRST ROUND.

Trinity, Dec. 30-31; Mallalieu, 30-31; Mt. Vernon, Jan. 6-7; St. James, 6-7; Sloan Street, 13-14; Boynton, 14-15; Orange, 20-21; Beaumont, 28-29; Beaumont Mission, 28-29; Liberty, Feb. 3-4; Kendleton, 10-11; Richmond, 17-18; Richmond circuit, 17-18; Thompson Cir., 24-25 Columbia, March 3-4; Roeville circuit, 4-5; Hamilton Chapel, 10-11; St. Mark, 10-11; Harrisburg, 17-18; Dickinson, 18-19; Wallaceville, 24-25; Velasco, March 31-April 1; Crosby, April 7-8. To the pastors and members, greeting: We have begun a new year, the old one has passed into eternity. We thank God for many blessings, but He would rather have a thanks-living than a thanks-giving life. Then, with all our might, let us strive to do great things for the Master. For the first time in the history of the Houston District it has been classed as a self-supporting district. Come, let us stand nobly by every cause that none may suffer. The church expects, and should expect, much of this district. Don't disappoint her. I am to be your co-laborer and am anxious to help you in furthering the Master's cause. Praying God's blessings on you and yours,

J. M. JOHNSON, P. E.

SPARTANBURG DISTRICT.

FIRST ROUND.

Chester, Jan. 3; Catawba, 4; Rock Hill, 5; Clover, 6-7; St. James, 7-8; Yorkville, 8; York circuit, 9; Blacksburg, 10; Gaffney, 13-14; Cowpens, 14-15; Gaffney circuit, 15; Cowpens circuit, 16; Pacolet, 17; Glenn Springs, 17; Lee's, 17; Spartanburg circuit, 18; Campobello, Jan. 20-21; Inman, 20-21; Spartanburg, 21-22; Epworth, 22; Wellford, 27-28; Pauline, 27-28; Reidville, 27-28; Moore's, 27-28; Greers, Feb. 3-4; Newberry, 10-11; Ninety-Six, 12; Saluda, 12; Greenwood circuit, 17-18; Greenwood, 18-19. Dear Brethren: Let this be the best year's work in the history of your ministry. Yours in the work, B. F. WITHERSPOON, P. E.

AN APPEAL TO THE LOUISIANA CONFERENCE.

In the name of our worn-out fathers, their widows and orphans who made the paths that we are traveling, let each pastor do his best towards our Conference Claimant Collections. I call your attention to the resolution offered by Rev. W. S. Harris at the last session of the Louisiana Conference. We agreed to raise $600. Brothers, don't let us fail. The old veterans are coming to see if the young men mean what we say. Let us set apart New Year's eve for Conference Claimant collections. Brothers, in the name of Him who has led us during this year, let us not fail. DUDLEY S. SLOAN.

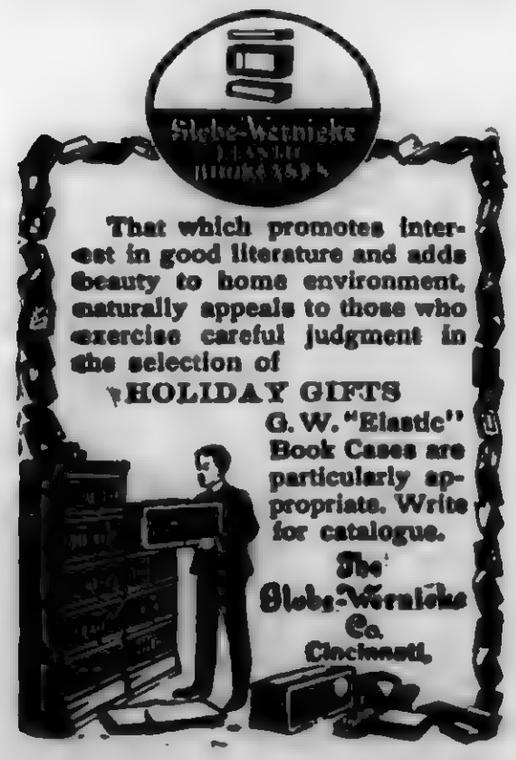
They Live in Our Memory.

DOUGLAS—Sister Abbia Douglas died in peace on November 16, 1905, after nine months' illness. She was a faithful member of Jordan Chapel, Howell, La. Rev. J. H. Thompson organized Jordan Chapel in her home. Service conducted by Presiding Elder J. W. Turner and Rev. B. K. Donaldson, of the Baptist Church. L. C. Thomas, pastor.

SIMPSON.—Sister Fannie Simpson, a lifelong member (37 years) of Haven Memorial M. E. Church, Winona, Miss., departed this life Nov. 20, 1905. She died as she lived, a worthy and a consistent Christian. She said that she would like to live to see the church out of debt, and so the Lord spared her life until every dollar was paid on the church some two months before her death. She told her pastor, Bro. Bragg, that she would not live the year out but that he should tell all the preachers that her home, which had been the home of a good many ministers, from the Louisiana line to that of the Tennessee, that they still had a cordial welcome while they were on earth, altho she would be in Heaven among the angels. Her last request was that the hymn "Servant of God well done" be sung. The following named brethren took part in the memorial service: Revs. S. N. Nevils, presiding elder Greenwood District; J W. Winbush, presiding elder Greenville District; F. G. Wilton, pastor North Carrollton, Miss.; Mc. McEwen, D. D., of Kosciusko; H. W. White, of Lindsay Springs Baptist Church; G. W. Baker, of Kilmichael; E. L. Harper, moderator of G. Z. Association; P. W. Wrenn, of the Winona Baptist Church, and G. Orange, of Ittabena. D. A. Bragg, pastor.

WINTON.—In the passing of Martha Winton, Winton Chapel Methodist Episcopal Church, Manchester, Tenn., loses a faithful member. Sister Winton was called Home September 30, 1905, leaving many loved ones. The pastor, Rev. H. W. Rucker, conducted the funeral. The remains were laid in the old family cemetery.

WINTON.—On Friday, December 1, 1905, Martin Winton, a respected citizen of Manchester, Tenn., the founder and a trustee of Winton Chapel, the church which bears his name, entered into the reward of the faithful. His wife, sons, daughter, brothers and sisters survive him. Many friends mourn his passing. Interment in the family cemetery by his pastor, Rev. H. W. Rucker.



DENTON.—On December 8, 1905, at 4:45 p. m., Sister Denton, wife of Rev. W. L. Denton, of the Tennessee Annual Conference, died in peace at Lebanon, Tenn., aged about 28 years. She was for sixteen years a member of Ballard's Chapel and lived a conscientious Christian life. Besides her husband, a father, mother, brothers, sisters and many friends mourn the passing of this dear one. Her pastor, Rev. J. A. Swift, conducted the service.

JONES.—Brother Charles Jones, Sr., a resident of Maillard, La., a local preacher, trustee and a Christian soldier, fell asleep in Jesus. His last words were, "I have finished my work." He leaves a host of relatives and friends to mourn. Union Chapel loses one of its old founders, Heaven gains a soul. The body was interred by the Eastern Star Tabernacle No. 3.

N. MCNEAL, Pastor.

DAVENPORT.—Essie Davenport, daughter of Mr. and Mrs. Green Davenport, of Okolona, Miss., born June 18, 1896, died October 24, 1905. Her death was a happy one. Immediately before dying she announced the hymn, "Must Jesus Bear the Cross Alone," etc., and then died in peace. She was an active member of the Sunday schol and possessed a sweet and winning personality.

M. J. JORDAN.

BUSH.—Mrs. Louisa Bush, the mother of Rev. Cornelius Johnson of the Louisiana Conference, died September 10, 1905. She was born in 1840. She lived a consistent Christian life for a number of years, being a member of St. James Church, Shreveport. Rev. Johnson and family have our prayers. The funeral was conducted by the pastor of the Methodist Episcopal Church, South.

WILLIAMS.—Hugh Mallalieu, the son of Rev. A. S. Williams of the Central Alabama Conference, died in December, 1905, at Huntsvile, Ala. Hugh was born at Hobson City, Ala., October 26, 1899. He was a very positive, serious and truthful child, exceedingly bright in intellect and winning in disposition. His patience and obedience will long be remembered by his father and a host of friends.

MONDAY.—Brother George Monday, one of the founders of the church at Slidell, La., passed to his reward November 25, 1905, at the age of three score and ten. For forty years he had been a faithful member of the church, and his death was a glorious triumph. The funeral was conducted by the pastor, Rev. H. A. Sorrell.

HOLMES.—Sister Maggie Holmes, of Ebenezer Church, Upper Mississippi Conference, was born August 12, 1888, and died November 9, 1905. She was converted September 15, 1901. During her illnes shhe bore her suffering with patience and constantly referred to the fact that she had an assurance of heaven. She leaves a father, two brothers and two sisters to mourn her death.

BREWING.—Sister Susan Brewing, one of the veterans of Kynett Chapel, Spartan, Tenn., passed to her reward December 4, 1905, leaving behind five daughters and two sons. Her funeral was conducted by Rev. I. S. Rucker.

PROVINE.—Sister Mary Provine, a member of the Methodist Episcopal Church, Lebanon, Tenn., departed this life during November. She had reached the age of 72 and had been a member of the church for forty years.

J. E. SWIFT.

WETHERBY.—Sister Ellen and Brother Sandy Wetherby, of Whitehall, La., a class leader, lost their girl, Ellen, December 18. She was 5 years old. She leaves a host of mourners.

D. J. PRICE, Pastor.

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SMITH.—Sister Mary Alice Smith, of Monroe, La., departed this life on the 9th of December repenting of her sins on her death bed. She died in the bloom of her life at the age of 17 years and 5 months. As the corpse entered the church the choir sang a beautiful selection, with Miss S. A. Miller at the organ. Rev. D. S. Kilbourne, Rev. C. Moore, Rev. Williams and Rev. Thomas assisted the writer in the funeral.

D. G. TAYLOR.

BABER.—L. Baber, son of Rev. G. W. Baber, was born in Shelby county, Tenn., April 22, 1875, and died in Texarkana, Tex., where he had lived for some time, having been away from home nearly thirteen years. He joined the Methodist Episcopal Church at Texarkana when but 16 years of age, and lived a faithful Christian. He died in peace, saying that all was well. His mother and three sisters were at his bedside. Rev. Letch, of the A. M. E. Church, attended the funeral service, assisted by Rev. Holley, of the same church.

ROGERS.—Sister Malinda Rogers, a faithful member of the Methodist Episcopal Church at Douglass, O. T., fell asleep in Christ December 6, 1905. Her dying testimony was sufficient to give strength to the Christian world. She was the wife of Brother Isaac Rogers and the mother of twelve children. Her funeral was conducted by our pastor, Rev. H. B. Hubbard, assisted by Rev. Calomn.

ETTA GOODEN.

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UNITED FOR LIFE.

NESBITT-FARMER.—Mr. Horace E. Nesbitt and Miss Luwania E. Farmer, at the home of the groom, in Troy, Ohio, by Rev. T. R. Fletcher. Both are faithful workers and officers of Richards Chapel M. E. Church, the bride being president of the Woman's Home Missionary Society of the Ohio District, Lexington Conference. Mr. Eugene Jones was best man, and Miss Bertha Jones bridesmaid, Mr. Wyatt Gorden and Miss Emma Farmer attendants. The wedding march was played by Miss Elizabeth Fletcher. Many handsome and valuable presents were tendered the bride and groom, and a very enjoyable evening spent in their home by about 50 persons. They have the best wishes of many friends.

BAPTISTE-HARRIS.—At the home of the bride, in Washington, La., Tuesday, Dec. 5, 1905, at 1 o'clock, Mr. John Baptiste and Mrs. Frazine Harris. Rev. S. Green officiated.

YOUNG-HARLSTON.—Mr. Archie Young and Mrs. Josie Harlston, in the presence of a large number of relatives and friends, at Natchez, Miss., Dec. 12. Mrs. Harlston is an active and earnest member of St. John M. E. Church. Mr. Young is a member of the Baptist Church. The marriage took place at the home of Mrs. Ella Smith, a cousin of the bride. W. P. C. Morrison officiated.

BURNS-ANDERSON.—Rev. Henry Edward Burns, pastor of Grace Methodist Episcopal Church, Covington, Ga., and Miss Pauline Anderson, of Guyton, Ga., at Macedonia Baptist Church, Thursday evening, December 7, 1905, at 8 o'clock. Rev. W. H. Brown, ex-presiding elder of the Waynesboro district, Savannah Conference, officiated. Brother H. E. Burns, a graduate of Gammon Theological Seminary, is the son of Isaac Burns, a faithful and loyal local preacher of Charlestown circuit. The bride is a highly accomplished school teacher. She is the adopted daughter of Mrs. Ruble B. Jones, of Guyton.

WARE-CRUDUP.—At the parsonage of the Methodist Episcopal Church, Forest, Miss., Mr. Robert Ware and Miss Alice Crudup, on November 28, 1905. Rev. N. Toole officiating.

NELSON-LACHAPELLE.—At the home of the bride's mother in Central, La., Mr. Hypolite Nelson and Miss Cecelia Lachapelle, December 16, 1905. Rev. M. C. Harrison, of Lutcher, La., assisted the pastor, Rev. D. J. Price.

BLAKNEY-HARVEY.—Mr. Steave Blakney, of Quitman, Miss., and Miss Helen Harvey, at the Baptist Church, Stonewall, Miss., December 14, 1905. Mr. and Mrs. Jackson rank among our best and most highly respected young people. Rev. N. Toole officiated.

JACKSON-STROTTER.—St. Paul's M. E. Church, Pass Christian, Miss., was again the scene of a very pretty wedding on last Thursday evening, Dec. 14, when Miss Leontine Strotter was happily married to Mr. N. Jackson, of New Orleans. Bridesmaid, Miss B. Strotter, sister of the bride. Mr. L. Collins, of Simpson Chapel, was the groom's attendant. Rev. J. C. Hamilton officiated. These young people are of excellent family connection and bear the esteem and respect of all in their respective communities, as was demonstrated by the numerous gifts. Mr. and Mrs. Jackson will reside in New Orleans.

Doings of the Workmen

TENNESSEE.

The Cumberland River District Conference of the Tennessee Conference met in Braden Chapel Methodist Episcopal Church, Nashville, Tenn., Nov. 29, 1905, with Rev. H. W. Key, D. D., presiding. R. A. Dowell was elected secretary, with Revs. J. B. Booth and H. P. Belcher as assistants. Nearly all the pastors were present during conference. Peace and harmony prevailed throughout the entire session. Dr. Key, the old warhorse, was at his best and made a strong talk on the benevolences of the church. Alma Bailey, superintendent from Mount Zion, read her report and it brought about quite a lively discussion. Miss Martha Faulkes, with a voice as sweet as a nightingale, delivered the welcome address, and Dr. L. M. Moore, with a voice as strong as a lion, responded. Mrs. D. W. Key, Rev. W. Ellison of the West Nashville District and Revs. Johnson and R. C. McClennon of the C. M. E. Church were among the visitors. The following preached during the conference: Revs. J. H. Ellis, N. Betty, T. E. Wood and Dr. L. M. Moore. The writer preached the thanksgiving sermon. Too many good things cannot be said about Rev. S. T. Miller and his good people for the way they entertained the conference. The next district conference will meet at Mitchelville, Tenn. So this closes one of the best session in the history of this district. R. A. DOWELL, Reporter.

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6:00 p.m.	Express, Daily	7:00 a.m.
8:15 p.m.	Limited, Daily	9:25 a.m.
11:15 a.m.	N. Y. Fast Mail, Daily	.....
———	Mob. & Const Lim., Daily	7:20 p.m.
8:55 a.m.	Const Accommodation	4:05 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
.....	Const Ac., Daily ex. Sun.	4:50 p.m.
8:50 a.m.	Const Lim. Daily ex Sun	3:20 p.m.
9:45 p.m.	Sunday Excursion	7:40 a.m.
9:45 p.m.	Wednesday Excursion	7:40 a.m.

QUEEN & CRESCENT.

No.		No.
1	St. Louis Ex. 8:10 p.m.	2, St. Louis Lim. 9:10 a.m.
3	St. Louis Lim. 11:45 p.m.	4, St. Louis Ex. 7:0 p.m.
5,	Local ..... 4:15 p.m.	6, Local ..... 6:30 a.m.

MOBILE & OHIO.

8:10 p.m.	St. Louis Limited	7:30 a.m.
8:45 a.m.	St. Louis Express	9:10 a.m.

EAST LOUISIANA.

No. 7	8:45 a.m.	No. 8	4:20 p.m.
Sunday and Wednesday Excursion.			
No. 5	6:45 p.m.	No. 6	7:45 a.m.

ILLINOIS CENTRAL.

8:15 p.m.	Chicago Limited	9:15 a.m.
8:15 p.m.	Louisville & Cin. Lim.	9:15 a.m.
11:30 a.m.	Fast Mail	7:10 p.m.
11:30 a.m.	St. Louis & Chicago	7:10 p.m.
8:10 a.m.	Northern Express	5:15 p.m.
9:30 a.m.	McComb Accom	3:30 p.m.

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11:30 a.m.	Local	4:55 p.m.	
8:00 p.m.	N. Orleans & Houston.	7:05 a.m.	
8:50 a.m.	Pacific Coast Express.	9:00 a.m.	
6:45 p.m.	Sunset Limited	11:55 a.m.	

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Crescent City Notes

Mrs. Charles D. Smith, of Algiers, presented her husband with a fine baby boy recently. St. Matthew has another fine member.

The marriage of Miss Ethel, daughter of Mrs. Henrietta Phillips, to Mr. Benjamin James, occurred at Williams on Thursday, December 21.

Rev. and Mrs. John McKee desire to thank the members and friends of Haven Chapel for their kind care and attention during the recent illness and death of their beloved daughter, Mary. To these friends they are indeed grateful.

Wesley Chapel.—Sunday, December 17, all services were very well attended. At 11 a. m. Rev. M. C. Coleman preached to the satisfaction of all present. At 3 p. m. the auxiliaries held their memorial service as usual. After which the friends and others interested burned notes on the old debt. At night the pastor preached. On the second Sunday in January the Young Men's Progress will have their annual sermon preached by the pastor. Collection for the day, $38.15.

St. Matthew.—Services good. The Sunday school held its Christmas exercises Monday night, December 25. Rev. Brown preached at 3 p. m. a very able sermon. Raised up to date all due on church note and planning to have things in good shape. Every auxiliary is actively engaged in raising its apportionment for conference. Special services were held on Christmas. The Self-Denial Band is doing good work. Collections good. Rev. Wm. Porter, president of Franklin Institute, preached last Sunday at 4 p. m.

Pleasant Plains.—A rally was held at this church recently with splendid success. The members and friends contributed generously. There were nineteen captains and they did commendable work, raising from $1.25 to $17.60 each, making the total amount realized $140.31. Good for Pleasant Plains. All are working heroically for a fine report along every line of their work to present at the forthcoming annual conference. The pastor, Rev. Wm. Harrell, was assisted in this effort by Brothers D. M. Seals, V. Chapman, W. S. Chinn and T. J. Johnson.

Literary Notes

NEW ENGLAND'S NEGRO POET.

To the genius of a singer of alien blood, who is not yet in his thirtieth year, the spirit of New England owes no slight recognition. William Stanley Braithwaite is in a certain sense the rara avis among our real bards. Of full Negro blood, he has yet entered the high tournament of song and borne away the prize, among a race that have been slow enough to hail his compeers. Born in British Guiana, Mr. Braithwaite has lived all his life in Boston, and here, amidst the only genuine literary tradition of America, he has woven his songs. In the thin volume—first bay leaf plucked from the slopes of the sacred Hill—surely he has given unquestionable evidence of his true calling. His work has been hailed by general assent as the most unquestionable evidence of the genuine lyrical spirit that has yet appeared from one of his race in our modern era. Mr. Braithwaite's second book, with the loyalty which is the chief characteristic of his race, will reflect directly certain phases of the life and character of New England.—*Joseph Lewis French, in the New England Magazine for December.*

The December number of the *Southern Workman* (published by the Hampton Institute Press) contains an important statistical study, with charts, of "The Negro and the Tubercle Bacillus," by Lilian Brandt of the Charity Organization Society. Along similar lines is the first of a series of articles on "Social Studies in the Hampton Curriculum," by the instructor, Thomas Jesse Jones, Ph. D., formerly a Fellow in Sociology at Columbia. The illustrated articles include one of special interest on "The Orchestras of Central Africa," by H. G. Wintersgill, an English contributor; a paper on the workman of European Turkey; and the tenth chapter in the historical series on the Lower Virginia Peninsula which has been running in this magazine. This paper treats of the past and present history of Jamestown. Other departments deal with the work of Hampton graduates in the field and with various phases of life among the Negroes and Indians.

Dr. Arthur W. H. Eaton is bringing out for the holiday season, through the publishing house of Thomas Whittaker, two volumes of poetry—one secular and the other religious, entitled respectively "Poem for the Christian Year" and "Arcadian Ballads and De Soto's Last Dream."

The *Delineator* begins the New Year with an attractive cover and a display of all that is new in the fashion world, to say nothing of the many features of literary excellence. Of particular interest is an article by Postmaster-General Cortelyou, describing woman's place and share of work in the postal service. The article in the "Safe Food" series is devoted to a discussion of the real value of glucose as a food product. Cecilia Loftus gives her impressions of "Ophelia," a character which she has acted with success, and N. Hudson Moore writes of "Old-Fashioned Beds." "The President of Quex," Helen M. Winslow's club story, is continued, a serious note being introduced in the discussion of child labor. "At Spinster Farm" is concluded, as well as John Luther Long's clever story of the stage, "Castles in Spain." The education of the child is the subject of a thoughtful paper by Dr. Grace P. Murray, and the pastimes for little folks include the first of a series of fairy tales by Alice Brown. The various departments are filled with matter of interest and value to the woman of the home.

Israel Zangwill, writer, lecturer, dramatist, and supporter of Zionism, has writen for the January *Century* a short story of New York East-side cafe life, called "The Yiddish 'Hamlet.'" The second instalment of Frederick Trevor Hill's new and careful study of "Lincoln the Lawyer," in the January *Century*, will deal in detail with the young Lincoln's law studies, his admission to the bar, his first law partnership, and his early struggles and competitors. There will be reproductions of a number of interesting documents and portraits.

Doings of the Workmen

VIRGINIA.

ABINGDON, R. A. Swann ,pastor—I was appointed to this charge by Bishop C. H. Fowler at Knoxville, Tenn., Oct. 22, 1905. We were cordially received by the members and friends of the church. We have here a beautiful church and parsonage, located on Main street, and the members are loyal Methodists. I found the work in a good condition, which speaks well for the ex-pastor. On Nov. 22 we were aroused about 10 o'clock in the night by hearing the sound of the organ and singing in the church, and in a few minutes our doorbell rang and, going to the door, I met Mrs. John Foster, who invited us in the church. We soon prepared and went to the church, and, to our surprise, we found a goodly number of members who had indeed worked up a surprise reception, which was greatly enjoyed by all and reassured us of a cordial welcome. Rev. Brown, of the Baptist Church, made the presentation speech.

INQUIRY.

James and Bob Sherman owned Lewis Sherman, Mary Stevens' father, near Mechanicsville, Ala. Mary's mother, Isabella Sherman, lived in Stewart county, below Columbus, Ala., with Bob Sherman. Her sisters were named Sallie, Louisa and Janie Sherman, and her brothers, Allen and Harry Sherman. Mary Stevens was sold by Calvin Stevens to Bob Alred. Any information that could be communicated to me concerning any of the above-named parties will be thankfully received. Address Mary Hickman, No. 314 S. College street, Nashville, Tenn.

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